THE

ENCYCLOPAEDIA BRITANNICA

ELEVENTH EDITION

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Exodus, Book of.
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Founding.
Fouqué, Baron.
Fan.
Fouché.
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<tr>
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<th>T. Se.</th>
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<td>Head of Weaving and Textile Designing Department, Technical College, Dundee.</td>
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<th>V. M.</th>
<th>VICTOR CHARLES MAHILLON.</th>
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<td>Principal of the Conservatoire Royal de Musique at Brussels. Chevalier of the Legion of Honour.</td>
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<th>W. A. P.</th>
<th>WALTER ALISON PHILLIPS, M.A.</th>
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<td>Formerly Exhibitor of Merton College and Senior Scholar of St John's College, Oxford. Author of 'Modern Europe; &amp;c.</td>
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<th>W. B.*</th>
<th>WILLIAM BURTON, M.A., F.C.S.</th>
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<td>Chairman, Joint Committee of Pottery Manufacturers of Great Britain. Author of 'English Stoneware and Earthenware; &amp;c.</td>
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<th>W. Ca.</th>
<th>WALTER CAMP, A.M.</th>
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<td>Member of Yale University Council. Author of 'American Football; Football Facts and Figures; &amp;c.</td>
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<td>Professor of Zoology at the University of Leeds. Scientific Adviser to H.M. Delegates on the International Council for the Exploration of the Sea, 1901–1907. Formerly Fellow of Lincoln College, Oxford. Author of 'The Races and Migrations of the Mackerel; The Impoverishment of the Sea; &amp;c.</td>
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<th>WALTER HEYWOOD.</th>
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<td>Formerly Commissioner of the Council of Education, Science and Art Department, South Kensington.</td>
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<th>W. M. R.</th>
<th>WILLIAM MICHAEL ROSSETTI.</th>
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<td>See the biographical article: ROSSETTI, DANTE G.</td>
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**INITIALS AND HEADINGS OF ARTICLES**

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INITIALS AND HEADINGS OF ARTICLES

W. P. P.  William Plane Pycraft, F.Z.S.
Assistant in the Zoological Department, British Museum. Formerly Assistant Linacre Professor of Comparative Anatomy, Oxford. Vice-President of the Selborne Society. Author of A History of Birds; &c.

W. N. S.  William Napier Shaw, M.A., LL.D., D.Sc., F.R.S.
Director of the Meteorological Office. Reader in Meteorology in the University of London. President of Permanent International Meteorological Committee. Member of Meteorological Council, 1897-1905. Hon. Fellow of Emmanuel College, Cambridge. Fellow of Emmanuel College, 1877-1899; Senior Tutor, 1890-1899. Joint Author of Text Book of Practical Physics; &c.

W. P. R.  Hon. William Pember Reeves.

W. R. S.  William Robertson Smith, LL.D.
See the biographical article: Smith, W. R.

W. R. E. H.  William Richard Eaton Hodgkinson, Ph.D., F.R.S.
Professor of Chemistry and Physics, Ordnance College, Woolwich. Formerly Professor of Chemistry and Physics, R.M.A., Woolwich. Part Author of Valentin-Hodgkinson's Practical Chemistry; &c.

Professor of Forestry at the University of Oxford. Hon. Fellow of St John's College. Author of A Manual of Forestry; Forestry in the United Kingdom; The Outlook of the World's Timber Supply; &c.

W. W. F.*  William Warde Fowler, M.A.
Fellow of Lincoln College, Oxford. Sub-rector, 1881-1904. Gifford Lecturer, Edinburgh University, 1908. Author of The City-State of the Greeks and Romans; The Roman Festivals of the Republican Period; &c.

Assistant Professor of Church History, Union Theological Seminary, New York. Author of Die Doppellehe des Landgrafen Philipp von Hessen.

PRINCIPAL UNSIGNED ARTICLES

Evil Eye.  Fault.
Execution.  Federalist Party.
Executors and Administrators.  Felony.
Exeter.  Fez.
Exile.  Fezzan.
Eylau.  Fictions.
Famine.  Fife.
Fig.  Filigree
Fir.  Fives.
Fleurus.  Florida.
Foix.  Fold.
Fontenelle.  Fontenoy.
Foot and Mouth Disease.  Forest Laws.
forgery.  Forfarshire.
formosa.  Foundling Hospitals.
Fountain.
EVANGELICAL CHURCH CONFERENCE, a convention of delegates from the different Protestant churches of Germany. The conference originated in 1848, when the general desire for political unity made itself felt in the ecclesiastical sphere as well. A preliminary meeting was held at Sandhof near Frankfurt in June of that year, and on the 21st of September some five hundred delegates representing the Lutheran, the Reformed, the United and the Moravian churches assembled at Wittenberg. The gathering was known as Kirchentag (church diet), and, while leaving each denomination free in respect of constitution, ritual, doctrine and attitude towards the state, agreed to act unitedly in bearing witness against the non-evangelical churches and in defending the rights and liberties of the church in the federation. The organization thus closely resembles that of the Free Church Federation in England. The movement exercised considerable influence during the middle of the 19th century. Though no Kirchentag, as such, has been convened since 1871, its place has been taken by the Kongress für innere Mission, which holds annual meetings in different towns. There is also a biennial conference of the evangelical churches held at Eisenach to discuss matters of general interest. Its decisions have no legislative force.

EVANGELICAL UNION, a religious denomination which originated in the suspension of the Rev. James Morison (1816–1893), minister of a United Secession congregation in Kilmarnock, Scotland, for certain views regarding faith, the work of the Holy Spirit in salvation, and the extent of the atonement, which were regarded by the supreme court of his church as anti-Calvinistic and heretical. Morison was suspended by the presbytery in 1841 and thereupon definitely withdrew from the Secession Church. His father, who was minister at Bathgate, and two other ministers, being deposed not long afterwards for similar opinions, the four met at Kilmarnock on the 16th of May 1843 (two days before the "Disruption" of the Free Church), and, on the basis of certain doctrinal principles, formed themselves into an association under the name of the Evangelical Union, "for the purpose of countenancing, counselling and otherwise aiding one another, and also for the purpose of training up spiritual and devoted young men to carry forward the work and "pleasure of the Lord."" The doctrinal views of the new denomination gradually assumed a more decidedly anti-Calvinistic form, and they began also to find many sympathizers among the Congregationalists of Scotland. Nine students were expelled from the Congregational Academy for holding "Morisonian" doctrines, and in 1845 eight churches were disjoined from the Congregational Union of Scotland and formed a connexion with the Evangelical Union. The Union exercised no jurisdiction over the individual churches connected with it, and in this respect adhered to the Independent or Congregational form of church government; but those congregations which originally were Presbyterian vested their government in a body of elders. In 1889 the denomination numbered 93 churches; and in 1896, after prolonged negotiation, the Evangelical Union was incorporated with the Congregational Union of Scotland.

See The Evangelical Union Annual; History of the Evangelical Union, by F. Ferguson (Glasgow, 1876); The Worthies of the E.U. (1883); W. Adamson, Life of Dr James Morison (1898).

EVANS, CHRISTMAS (1766–1838), Welsh Nonconformist divine, was born near the village of Llandyssul, Cardiganshire, on the 25th of December 1766. His father, a shoemaker, died early, and the boy grew up as an illiterate farm labourer. At the age of seventeen, becoming servant to a Presbyterian minister, David Davies, he was affected by a religious revival and learned to read and write in English and Welsh. The itinerant Calvinistic Methodist preachers and the members of the Baptist church at Llandyssul further influenced him, and he soon joined the latter denomination. In 1789 he went into North Wales as a preacher and settled for two years in the desolate peninsula of Lleyn, Carnarvonshire, whence he removed to Llangefni in Anglesey. Here, on a stipend of £17 a year, supplemented by a little tract-selling, he built up a strong Baptist community, modelling his organization to some extent on that of the Calvinistic Methodists. Many new chapels were built, the money being collected on preaching tours which Evans undertook in South Wales.

In 1826 Evans accepted an invitation to Caerphilly, where he remained for two years, removing in 1828 to Cardiff. In 1832, in response to urgent calls from the north, he settled in Carnarvon and again undertook the old work of building and collecting. He was taken ill on a tour in South Wales, and died at Swansea on the 19th of July 1838. In spite of his early disadvantages and personal disfigurement (he had lost an eye in a
youngful brawl), Christmas Evans was a remarkably powerful preacher. To a natural aptitude for this calling he united a nimble mind and an inquiring spirit; his character was simple, his piety humble and his faith fervently evangelical. For a time he came under Sandemanian influence, and when the Wesleys entered Wales he took the Calvinist side in the bitter controversies that were frequent from 1800 to 1810. His chief characteristic was a vivid and affluent imagination, which absorbed and controlled all his other powers, and earned for him the name of "the Bunyan of Wales."

His works were edited by Owen Davies in 3 vols. (Cardarvon, 1895–1897). See the Lives by D. R. Stephens (1847) and Paxton Hood (1883).

EVANS, EVAN HERBER (1836–1860), Welsh Nonconformist divine, was born on the 5th of July 1836, at Pant yr Onen near Newcastle Emlyn, Cardiganshire. As a boy he saw something of the "Rebecca Riots," and went to school at the neighbouring village of Llechryd. In 1853 he went into business, first at Pontypridd and then at Merthyr, but next year made his way to Liverpool. He decided to enter the ministry, and studied arts and theology respectively at the Normal College, Swansea, and the Memlacional College, Brecon, his convictions being deepened by the religious revival of 1858–1859. In 1862 he succeeded Thomas Jones as minister of the Congregational church at Morriston near Swansea. In 1865 he became pastor of Salem church, Cardarvon, a charge which he occupied for nearly thirty years despite many invitations to English pastorates. In 1894 he became principal of the Congregational college at Bangor. He died on the 20th of December 1896. He was chairman of the Welsh Congregational Union in 1886 and of the Congregational Union of England and Wales in 1892; and by his earnest ministry, his eloquence and his literary work, especially in the denominational paper Y Dysgelydd, he achieved a position of great influence in his country. See Life by H. Elvet Lewis.

EVANS, SIR GEORGE DE LACY (1787–1870), British soldier, was born at Moig, Limerick, in 1787. He was educated at Woolwich Academy, and entered the army in 1806 as a volunteer, obtaining an ensigncy in the 22nd regiment in 1807. His early service was spent in India, but he exchanged into the 3rd Light Dragoons in order to take part in the Peninsular War, and was present in the retreat from Burgos in 1812. In 1814 he was at Vittoria, and then went on making a military survey of the passes of the Pyrenees. He took part in the campaign of 1814, and was present at Pampeluna, the Nive and Toulouse; and later in the year he served with great distinction on the staff in General Ross's Bladensburg campaign, and took part in the capture of Washington and of Baltimore and the operations before New Orleans. He returned to England in the spring of 1815, in time to take part in the Waterloo campaign as assistant quartermaster-general on Sir T. Picton's staff. As a member of the staff of the duke of Wellington he accompanied the English army to Paris, and remained there during the occupation of the city by the allies. He was still a substantive captain in the 5th West India regiment, though a lieutenant-colonel by brevet, when he went on half-pay in 1818. In 1830 he was elected M.P. for Rye in the Liberal interest; but in the election of 1832 he was an unsuccessful candidate both for that borough and for Westminster. For the latter constituency he was, however, returned in 1833, and, except in the parliaments of 1841–1846, he continued to represent it till 1856, when he retired from political life. His parliamentary duties did not, however, interfere with his career as a soldier. In 1835 he went out to Spain in command of the Spanish Legion, recruited in England, and 900 strong, which served for two years in the Carlist War on the side of the queen of Spain. In spite of great difficulties the legion won great distinction on the battlefields of northern Spain, and Evans was able to say that no prisoners had been taken from it in action, that it had never lost a gun or an equipage, and that it had taken 27 guns and 1,100 prisoners from the enemy. He received several Spanish orders, and on his return in 1839 was made a colonel and K.C.B. In 1846 he became major-general; and in 1854, on the breaking-out of the Crimean War, he was made lieutenant-general and appointed to command the 2nd division of the Army of the East. At the battle of the Alma, where he received a severe wound, his quick comprehension of the features of the combat largely contributed to the victory. On the 26th of October he defeated a large Russian force which attacked his position on Mount Inkerman. Illness and fatigue compelled him a few days after this to leave the command of his division in the hands of General Pennefather; but he rose from his sick-bed on the day of the battle of Inkerman, the 5th of November, and, declining to take the command of his division from Pennefather, aided him in the long-protracted struggle by his advice. On his return invalided to England in the following February, Evans received the thanks of the House of Commons. He was made a G.C.B., and the university of Oxford conferred on him the degree of D.C.L. In 1861 he was promoted to the full rank of general. He died in London on the 9th of January 1870. See the Life by D. R. Stephens (1847) and Paxton Hood (1883).
to have been seen by R. Trevithick, whom in that case he anticipated in the adoption of the high-pressure principle. He made use of his engine for driving mill machinery; and in 1803 he constructed a steam dredging machine, which also propelled itself on land. In 1819 a disastrous fire broke out in his factory at Pittsburg, and he did not long survive it, dying at New York on the 21st of April 1819.

EVANSON, EDWARD (1731-1805), English divine, was born on the 21st of April 1731 at Warrington, Lancashire. After graduating at Cambridge (Emmanuel College) and taking holy orders, he officiated for several years as curate at Mitcham. In 1768 he became vicar of South Mimms near Barnet; and in November 1769 he was presented to the rectory of Tewkesbury, with which he held also the vicarage of Longdon in Worcestershire. In the course of his studies he discovered what he thought important variance between the teaching of the Church of England and that of the Bible, and he did not conceal his convictions. In reading the service he altered or omitted phrases which seemed to him untrue, and in reading the Scriptures pointed out errors in the translation. A crisis was brought on by his sermon on the resurrection, preached at Easter 1771; and in consequence he left Tewkesbury in 1773 a protectorate instigated against him on the consistory court of Gloucester. He was charged with "depraving the public worship of God contained in the liturgy of the Church of England, asserting the same to be superstitious and unchristian, preaching, writing and conversing against the creeds and the divinity of our Saviour, and assuming to himself the power of making arbitrary alterations in his performance of the public worship." A protest was at once signed and published by a large number of his parishioners against the prosecution. The case was dismissed on technical grounds, but appeals were made to the court of arches and the court of delegates. Meanwhile Evanston had made his views generally known by several publications. In 1772 appeared anonymously his Doctrines of a Trinity and the Incarnation of God, examined upon the Principles of Reason and Common Sense. This was followed in 1777 by A Letter to Dr Hurd, Bishop of Worcester, wherein the Importance of the Prophecies of the New Testament and the Nature of the Grand Apostasy predicted in them are particularly and impartially considered. He also wrote some papers on the Sabbath, which brought him into controversy with Joseph Priestley, who published the whole discussion (1792). In the same year appeared Evanston's work entitled The Dissonance of the Four generally received Evangelists, to which replies were published by Priestley and David Simpson (1793). Evanston rejected most of the books of the New Testament as forgeries, and of the four gospels he accepted only that of St. Luke. In his later years he ministered to a Unitarian congregation at Lymepton, Devonshire. In 1802 he published Reflections upon the State of Religion in Christendom, in which he attempted to explain and illustrate the mysterious foreshadings of the Apocalypse. This he considered the most important of his writings. Shortly before his death at Colford, near Crediton, Devonshire, on the 25th of September 1805, he completed his Second Thoughts on the Trinity, in reply to a work of the bishop of Gloucester.

His works, including by Life by G. Rogers) were published in two volumes in 1807, and were the occasion of T. Falconer's Hamton Lectures in 1811. A narrative of the circumstances which led to the prosecution of Evanston was published by N. Haverd, the town-clerk of Tewkesbury.

EVANSTON, a city of Cook county, Illinois, U.S.A., on the shore of Lake Michigan, 12 m. N. of Chicago. Pop. (1900) 19,329, of whom 4441 were foreign-born; (1910 U.S. census) 24,478. It is served by the Chicag & North-Western, and the Chicago, Milwaukee & St Paul railways, and by two electric lines. The city is an important residential suburb of Chicago. In 1908 the Evanston public library had 41,430 volumes. In the city are the College of Liberal Arts (1855), the Academy (1860), and the schools of music (1895) and engineering (1908) of Northwestern University, co-educational, chartered in 1851, opened in 1855, the largest school of the Methodist Episcopal Church in America. In 1909-1910 it had productive funds amounting to about $7,500,000, and, including all the allied schools, a faculty of 415 instructors and 4878 students; its schools of medicine (1863), law (1859), pharmacy (1886), commerce (1908) and dentistry (1887) are in Chicago. In 1900 its library had 114,866 volumes and 79,000 pamphlets (exclusive of the libraries of the professional schools in Chicago); and the Garrett Biblical Institute had a library of 25,671 volumes and 4500 pamphlets. The university maintains the Grand Prairie Seminary at Onarga, Iroquois county, and the Elgin Academy at Elgin, Kane county. Enjoying the privileges of the university, though actually independent of it, are the Garrett Biblical Institute (Evanston Theological Seminary), founded in 1855, situated on the university campus, and probably the best-endowed Methodist Episcopal theological seminary in the United States, and affiliated with the Institute, the Norwegian Danish theological school; and the Swedish Theological Seminary, founded at Galesburg in 1870, removed to Evanston in 1882, and occupying buildings on the university campus until 1907, when it removed to Orrington Avenue and Noyes Street. The Cumns School of Oratory, at Evanston, also co-operates with the university. By the charter of the university the sale of intoxicating liquors is forbidden within 4 miles of the campus. The financial importance of the city is slight, but is rapidly increasing. The principal manufactures are wrought iron and steel pipe, bakers' machinery, and in 1905 the value of the factory products was $2,550,529, being an increase of 207.3% since 1900. In Evanston are the publishing offices of the National Women's Christian Temperance Union. Evanston was incorporated as a town in 1863 and as a village in 1872, and was chartered as a city in 1892. The villages of North Evanston and South Evanston were annexed to Evanston in 1874 and 1892 respectively.

EVANSTON—EVANSVILLE 3
EVARISTUS–EVE

& Eric Canal, in 1853, from Evansville to Toledo, Ohio, a distance of 400 m., greatly accelerated the city’s growth.

EVARISTUS, fourth pope (c. 98-105), was the immediate successor of Clement.

EVARTS, WILLIAM MAXWELL (1818–1901), American lawyer, was born in Boston on the 6th of February 1818. He graduated at Yale in 1837, was admitted to the bar in New York in 1841, and soon took high rank in his profession. In 1860 he was chairman of the New York delegation to the Republican national convention. In 1861 he was an unsuccessful candidate for the United States senatorship from New York. He was chief counsel for President Johnson during the impeachment trial, and from July 1868 until March 1869 was attorney-general of the United States. In 1872 he was counsel for the United States in the “Alabama” arbitration. During President Hayes’s administration (1877-1881) he was secretary of state; and from 1885 to 1891 he was one of the senators from New York. As an orator Senator Evarts stood in the foremost rank, and some of his best speeches were published. He died in New York on the 28th of February 1901.

EVE (the English transcription, through Lat. Eva and Gr. Εὔ, of the Heb. אוי, Hayvah, given by Adam to his wife because she was “mother of all living,” or perhaps more strictly, “of every group of those connected by female kinship” (see W. R. Smith, Kinship, 2nd ed., p. 208), as if Eve were the personification of mother-kinship, just as Adam (“man”) is the personification of mankind. [The account of the origin of Eve (Gen. iii. 21-23) runs thus: “And Yahweh-Elohim caused a deep sleep to fall upon the man, and he slept. And he took one of his ribs, and closed up the flesh in its stead, and the rib which Yahweh-Elohim had taken from the man he brought her to the man.” Enchanted at the sight, the man now burst out into elevated, rhythmic speech: “This one,” he said, “at length is bone of my bone and flesh of my flesh,” &c.; to which the narrator adds the comment, “Therefore doth a man forsake his father and his mother, and cleave to his wife, and they become one flesh (body).” Whether this comment implies the existence of the custom of beona, marriage (W.R.Smith, Kinship, 2nd ed., p. 208), seems doubtful. It is at least equally possible that the expression “his wife” simply reflects the fact that among ordinary Israelites circumstances had quite naturally brought about the prevalence of monogamy. What the narrator gives is not a doctrine of marriage, much less a precept, but an explanation of a simple and natural phenomenon. How is it, he asks, that a man is so irresistibly drawn towards a woman? And he answers: Because the first woman was built up out of a rib of the first man. At the same time it is plain that the already existing tendency towards monogamy must have been powerfully assisted by this presentation of Eve’s story as well as by the prophetic descriptions of Yahweh’s relation to Israel under the figure of a monogamous union.]

The narrator is no rhetorician, and spares us a description of the ideal woman. But we know that, for Adam, his strangely produced wife was a “help (or helper) matching or corresponding to him”; or, as the Authorized Version puts it, “a help meet for him” (ii. 18). This does not, of course, exclude subordination on the part of the woman; what is excluded is that exaggeration of natural subordination which the narrator may have found both in his own and in the neighbouring countries, and which he may have regarded as (together with the pains of parturition) the punishment of the woman’s transgression (Gen. iii. 16). His own ideal woman seems to have made its way in Palestine by slow degrees. An apocryphal book (Tobit vi. 7) seems to contain the only reference to the section till we come to the time of Christ, to whom the comment in Gen. ii. 24 supplies the text for an authoritative prohibition of divorce, which presupposes and sanctifies monogamy (Matt. x. 7, 8; Matt. xix. 5). For other New Testament applications of the story of Eve see 1 Cor. ix. 8 (especially); 2 Cor. xi. 3; 1 Tim. iii. 13, 14; and in general cf. Adam, and Envy, Biblika, “Adam and Eve.”)

[The seeming omissions in the Biblical narrative have been filled up by imaginative Jewish writers. The earliest source which remains to us is the Book of Jubilees, or Leptogenesis, a Palestinian work referred to by R. H. Charles to the century immediately preceding the Christian era; see Apocalyptic Literature. In this book, which was largely used by Christian writers, we find a chronology of the lives of Adam and Eve and the names of their daughters—Avan and Azura. The Targum of Jonathan informs us that Eve was created from the thirteenth rib of Adam’s right side, thus taking the view that Adam had a rib more than his descendants. Arguments of the Jewish legends show clear marks of foreign influence. Thus the notion that the first man was a double being, afterwards separated into the two persons of Adam and Eve (so Noldeke, 61; Erubin, 18), may be traced back to Philo (De mundi opif. §35; cf. Quaest. in Gen. lib. i. §25), who borrows the idea, and almost the words, of the myth related by Aristophanes in the Platonic Symposium (180 d. 190 α.), which, in extravagant form, explains the passion of love by the legend that male and female originally formed one body.]

[For recent criticism (F. Schwall) it even holds that this notion was originally expressed in the account of the creation of man in Gen. i. 27. This involves a textual emendation, and one must at least admit that the present text is not without difficulty, and that Berossus refers to the existence of primeval monstrous androgynous beings according to Babylonian mythology. There is an analogous Iranian legend of the true man, which parted into man and woman in the Bundahish (the Parsi Genesis), and an Indian legend, which, according to Spiegel, has presumably an Iranian source.]

It has been remarked elsewhere (Adam, §16) that when the later Jews gathered material for thought very widely, such claims as they required in theological reflection were mainly derived from Greek culture. What, for instance, was the story of the development of monogamy? To “minds trained under the influence of the Jewish Hagгадa, in which the whole Biblical history is freely intermixed with legendary and parable matter,” the question as to the literal truth of that story could hardly be formulated. It is otherwise when the Greek leaven begins to work.]

Josephus, in the prologue of his Archæology, reserves the problem of the true meaning of the Mosaic narrative, but does not regard everything as strictly literal. Philo, the great representative of Alexandrian allegory, expressly argues that in the nature of things the trees of life and knowledge cannot be taken otherwise than symbolically. His interpretation of the creation of Eve is, as has been already observed, plainly suggested by a Platonic myth. The longing for reunion which love implants in the divided halves of the original dual man is the source of sensual pleasure (symbolized by the serpent), which in turn is the beginning of all transgression. Eve represents the sensual or perceptive part of man’s nature, Adam the reason. The serpent, therefore, does not venture to attack Adam directly.

— See West’s authoritative translation in Paklavi Texts (Sacred Books of the East).

"...Die bibl. Schöpfungsberichte" (Archiv für Religionswissenschaft, ix. 171 fl.).

Spiegel, Erdnutsche Alterthumskunde, i. 511.

EVECION—EVELYN

It is sense which yields to pleasure, and in turn enslaves the reason and destroys its immortal virtue. This exposition, in which the elements of the Bible narrative become mere material of the abstract notions of Greek sophists, and are adapted to Greek conceptions of the origin of evil in the material and sensuous part of man, has been adopted into Christian theology by Clement and Origen, notwithstanding its obvious inconsistency with the Pauline anthropology, and the difficulty which its supporters felt in reconciling it with the Christian doctrine of the excellence of the married state (Clemens Alex. Stromata, p. 174). These difficulties had more weight with the Western church, which, less devoted to speculative abstractions and more deeply influenced by the Pauline anthropology, refused, especially since Augustine, to reduce Paradise and the fall to the region of pure intelligibilia; though a spiritual sense was admitted along with the literal (Aug. Civ. Dei, xii. 21). The history of Adam and Eve became the basis of anthropological discussions which acquired more than speculative importance from their connexion with the doctrine of original sin and the meaning of the sacrament of baptism. One or two points in Augustinian teaching may be here mentioned as having to do particularly with Eve. The question whether the soul of Eve was derived from Adam or directly infused by the Creator is raised as an element in the great problem of traducianism and creationism (De Gen. ad lit. lib. x.). And it is from Augustine that Milton derives the idea that Adam sinned, not from desire for the forbidden fruit, but because love forbade him to dissociate his fate from Eve's (ibid. lib. xi. sub fin.). Medieval discussion moved mainly in the lines laid down by Augustine. A sufficient sample of the way in which the subject was treated by the schoolmen may be found in the Summa of Thomas, pars i. qu. xxii, De productione mulieris.

The Reformers, always hostile to allegory, and in this matter especially influenced by the Augustinian anthropology, adhered strictly to the literal interpretation of the history of the Protopenis, which has continued to be generally identified with Protestant orthodoxy. The disintegration of the confessional doctrine of sin in last century was naturally associated with new theories of the meaning of the biblical narrative; but neither renewed forms of the allegorical interpretation, in which everything is reduced to abstract ideas about reason and sensuality, nor the attempts of Eichhorn and others to extract a kernel of simple history by allowing largely for the influence of poetical form in so early a narrative, have found lasting acceptance. On the other hand, the strict historical interpretation is beset with difficulties which modern interpreters have felt with increasing force, and which there is a growing disposition to solve by adopting in one or other form what is called the mythical theory of the narrative. But interpretations pass under this now popular title which have no real claim to be so designated. What is common to the "mythical" interpretations is to find the real value of the narrative, not in the form of the story, but in the thoughts which it embodies. But the story must be called a myth in the strict sense of the word, unless we are prepared to place it on a line with the myths of heathenism, produced by the unconscious play of plastic fancy, giving shape to the impressions of natural phenomena on primitive observers. Such a theory does no justice to a narrative which embodies profound truths peculiar to the religion of revelation. Other forms of the so-called mythical interpretation are little more than abstract allegory in a new guise, ignoring the fact that the biblical story does not teach general truths which repeat themselves in every individual, but gives a view of the purpose of man's creation, and of the origin of sin, in connexion with the divine plan of redemption. Among his other services in refutation of the unhistorical rationalism of last century, Kant has the merit of having forcibly recalled attention to the fact that the narrative of Genesis, even if we do not take it literally, must be regarded as presenting a view of the beginnings of the history of the human race (Muhlmasslicher Anfang der Menschengeschichte, 1786). Those who recognize this fact ought not to call themselves or be called by others adherents of the mythical theory, although they also recognize that in the nature of things the divine truths brought out in the history of the creation and fall could not have been expressed either in the form of literal history or in the shape of abstract metaphysical doctrine; or even although they may hold—as is done by many who accept the narrative as a part of supernatural revelation—that the specific biblical truths which the narrative conveys are presented through the vehicle of a story which, at least in some of its parts, may possibly be shaped by the influence of legends common to the Hebrews with their heathen neighbours. (W. R. S.; T. K. C.)

EVELETH, a city of St. Louis county, Minnesota, U.S.A., about 71 m. N.N.W. of Duluth. Pop. (1900) 2752; (1905, state census) 5332, of whom 2975 were foreign-born (1145 Finns, 676 Austrians and 325 Swedes); (1910) 7036. Eveleth is served by the Duluth, Missabe & Northern and the Duluth & Iron Range railways. It lies in the midst of the great red and brown hematite iron-ore deposits of the Mesabi Range—the richest in the Lake Superior district—and the mining and shipping of this ore are its principal industries. The municipality owns and operates the water-works, the water being obtained from Lake Saint Mary, one of a chain of small lakes lying S. of the city. Eveleth was first chartered as a city in 1902.

EVELYN, JOHN, a foreign-born, wealthy, and much-travelled diarist, was born at Wotton House, near Dorking, Surrey, on the 31st of October 1620. He was the younger son of Richard Evelyn, who owned large estates in the county, and was in 1633 high sheriff of Sussex. When John Evelyn was five years old he went to live with his mother's parents at Cliffe, near Lewes. He refused to leave his "too indulgent" grandmother for Eton, and when on her husband's death she married again, the boy went with her to Southover, where he attended the free school of the place. He was admitted to the Middle Temple in February 1637, and in May became a fellow commodore of Balliol College, Oxford. He left the university without taking a degree, and in 1640 was residing in the Middle Temple. In that year his father died, and in July 1641 he crossed to Holland. He was enrolled as a volunteer in Aysle's company, then encamped before Genev on the Waal, but his commission was apparently complimentary, his military experience being limited to six days' duty, during which, however, he took his turn at "trailling a pike." He returned in the autumn to find England on the verge of civil war. Evelyn's part in the conflict is best told in his own words:

"12th November was the battle of Brentford, surprisingly fought... I came in with my horse and arms just at the retreat; but was not permitted to stay longer than the 15th by reason of the army marching... The Glorious Revolution, in which my brothers exposed to ruin, without any advantage to his Majesty... and on the 10th [December] returned to Wotton, nobody knowing of my having been in his Majesty's army."

At Wotton he employed himself in improving his brother's property, making a fishpond, an island and other alterations in the gardens. But he found it difficult to avoid taking a side; he was importuned to sign the Covenant, and "finding it impossible to evade doing very unhandsome things," he obtained leave in October 1643 from the King to travel abroad from this date his days numbered. He returned from Rome and visited the cities of Italy, returning in the autumn of 1646 to Paris, where he became intimate with Sir Richard Browne, the English resident at the court of France. In June of the following year he married Browne's daughter and heiress, Mary, then a child of not more than twelve years of age.
his wife in the care of her parents, he returned to England to settle his affairs. He visited Charles I. at Hampton Court in 1647, and during the next two years maintained a cipher correspondence with his lover-in-law in the royal interest. In 1649 he obtained a pass to return to Paris, but in 1650 paid a short visit to England. The defeat of Charles II. at Worcester in 1651 convinced him that the royalist cause was hopeless, and he decided to return to England. He went in 1652 to Sayes Court at Deptford, a house which Sir Richard Browne had held on a lease from the crown. This had been seized by the parliament, but Evelyn was able to compound with the occupiers for £3,500, and after the Restoration his possession was secured. Here his wife joined him, their eldest son, Richard, being born in August 1652. Under the Commonwealth Evelyn amused himself with his favourite occupation of gardening, and made many friends among the scientific inquirers of the time. He was one of the promoters of the scheme for the Royal Society, and in the king's charter in 1662 was nominated a member of its directing council. Meanwhile he had refused employment from the government of the Commonwealth, and had maintained a cipher correspondence with Charles. In 1659 he published an Apology for the Royal Party, and in December of that year he vainly tried to persuade Colonel Herbert Morley, then lieutenant of the Tower, to forestall General Monk by declaring for the king. From the Restoration onwards Evelyn enjoyed unbroken court favour until his death in 1706; but he never held any important political office, although he filled many useful and often laborious minor posts. He was commissioner for improving the streets and buildings of London, for examining into the affairs of charitable foundations, commissioner of the Mint, and of foreign plantations. In 1664 he accepted the responsibility for the care of the sick and wounded and the prisoners in the Dutch war. He stuck to his post throughout the plague year, contenting himself with sending his family away to Wotton. He found it impossible to secure sufficient money for the proper discharge of his functions, and in 1668 he was still petitioning for payment of his accounts in this business. Evelyn was secretary of the Royal Society in 1662, and as an enthusiastic promoter of its interests was twice (in 1682 and 1691) offered the presidency. Through his influence Henry Howard, duke of Norfolk, was induced to present the Arundel marbles to the university of Oxford (1667) and the valuable Arundel library to Gresham College (1768). In the reign of James II., during the earl of Clarendon's absence in Ireland, he acted as one of the commissioners of the privy seal. He was seriously alarmed by the king's attacks on the English Church, and refused on two occasions to license the illegal sale of Roman Catholic literature. He concurred in the revolution of 1688, and in 1695 was entrusted with the office of treasurer of Greenwich hospital for old sailors, and laid the first stone of the new building on the 30th of June 1696. In 1694 he left Sayes Court to live at Wotton with his brother, whose heir he had become, and whom he actually succeeded in 1699. He spent the rest of his life there, dying on the 27th of February 1706. Evelyn's house at Sayes Court was let to Captain, afterwards Admiral John Benbow, who was not a "polite" tenant. He sublet it to Peter the Great, who was then visiting the dockyard at Deptford. The tsar did great damage to Evelyn's beautiful gardens, and, it is said, made it one of his amusements to ride in a wheelbarrow along a thick holly hedge planted especially by the owner. The house was subsequently used as a workhouse, and is now almshouses, the grounds having been converted into public gardens by Mr Evelyn in 1886.

It will be seen that Evelyn's politics were not of the heroic order. But he was honourable and consistent in his adherence to the monarchical principle throughout his life. With the court of Charles II. he could have had no sympathy, his dignified domestic life and his serious attention to religion standing in the strongest contrast with the profligacy of the royal surroundings. His Diary is therefore a valuable chronicle of contemporary events from the standpoint of a moderate politician and a devout adherent of the Church of England. He had none of Pepys's love of gossip, and was devoid of his all-embracing curiosity, as of his diverting frankness of self-revelation. Both were admirable civil servants, and they had a mutual admiration for each other's sterling qualities. Evelyn's Diary covers more than half Pepys's life (1660-1697), and contains most remarkable events, while Pepys only deals with a few years of Oriental commerce. Evelyn was a generous art patron, and Grinling Gibbons was introduced by him to the notice of Charles II. His domestic affections were very strong. He had six sons, of whom John (1655-1699), the author of some translations, alone reached manhood. He has left a pathetic account of the extraordinary accomplishments of his son Richard, who died before he was six years old, and of a daughter Mary, who lived to be twenty, and probably wrote most of her father's Mandus muliebris (1690). Of his two other daughters, Susannah, who married William Draper of Addiscombe, Surrey, survived him.

Evelyn's Diary remained in MS. until 1681. It is in a quarto volume, and the first two years (1660-1661) are covered by the records in Pepys's Diary, and in 1664-1667, and is continued in a smaller book which brings the narrative down to within three weeks of its author's death. A selection from this was edited by William Bray, with the permission of the Evelyn family, in 1814, under the title of Life and Writings of John Evelyn, comprising his Diary from 1661 to 1705, and a Selection of his Familiar Letters. Other editions followed, the most notable being those of Mr. H. B. Wheatley (1879) and Mr. Austin Dobson (3 vols., 1906). Evelyn's active mind produced many other works, of which the best known was his great work on his famous diary the are of considerable interest. They include: Of Liberty and Servitude... (1649), a translation from the French of Francois de la Mothe de Vayer, Evelyn's own copy of which contains a note that he was "thinking & filling in the blanks for the rest of this book"; The State of France, as it stood in the 19th year of Louis XIII. (1652); An Essay on the First Book of T. Lucius; Carus, Bohn's Natural Philosophy, and English verse by B. J. G. Hales (1682); The History of St John Chrysostom, concerning the Education of Children. Translated by J. S. J. E. (printed 1688, dated 1659); The French Gardener: instructing how to cultivate all sorts of fruit-trees... (1688), translated from the French of N. de Bonnelons; A Character of England... (1659), describing the customs of the country as they would appear to a foreign observer, reprinted in Somers' Tracts (ed. Scott, 1812), and in the Harietian Miscellany (ed. Park, 1815); The Late News from Brussels unmasked... (1666), in answer to a libellous pamphlet on Charles I. by Marshmont Needham; Fumifugium, or the inconstancy of the Aer and Smoke of London dissipated... (1661), in which he suggested that sweet-smelling trees should be planted in London to purify the air; Instructions concerning erecting of a Library... (1661); French Wine and French Mode, in a Discourse of Sumptuary Laws... (1661); Sculptura, or the History and Art of Chalography and Engraving in Copper... (1662); Sylva, or a Discourse of Forest Trees... to which is annexed Tomona... Also Kalendarium Hortense... (1664); A Parallel of Arsenic and Antimony... (1667); The History of the French of Roland Fréart; The History of the three famous Impositors, viz. Padre Ottomano, Mohamed Beni, and Sabatai Sevi... (1669); Navigation and Commerce... in which his Majesties title to the Dominion of the Sea is asserted against the Nomad and the late Pretenders (1764), which is a preface to a projected history of the Dutch wars undertaken at the request of Charles II., but cut short by the conclusion of peace; A Philosophical Discourse of Earth... (1769), a treatise on agriculture, better known by its later title of Terra; The Complete Gardener... (1693), from the French of J. de la Quantinie; Numismata... (1687). Some of these were reprinted in The Miscellaneous Writings of John Evelyn, edited (1825) by Thomas Upcott. Evelyn's friendship with Mary Blagge, wife of George Blagge, bishop of Oxford, as the Life of Mrs Godolphin (1847), reprinted in the "King's Classics" (1904). The picture of Mistress Blagge's saintly life at court is heightened in interest when read in connexion with the scandalous memoirs of Mrs Greatheed, who was a maid of honour at court.

Numerous other papers and letters of Evelyn on scientific subjects and matters of public interest are preserved, a collection of private and official letters and papers (1642-1712) by, or addressed to, Sir Richard Browne and his son-in-law being in the British Museum (Add. MSS. 15847).

Next to the Diary Evelyn's most valuable work is Sylva. By the glass factories and iron furnaces the country was being rapidly depopulated of wood, while no attempt was being made to replace the forests which had been destroyed. Evelyn, as bishop of Oxford, as the Life of Mrs Godolphin (1847), reprinted in the "King's Classics" (1904). The picture of Mistress Blagge's saintly life at court is heightened in interest when read in connexion with the scandalous memoirs of Mrs Greatheed, who was a maid of honour at court. Numerous other papers and letters of Evelyn on scientific subjects and matters of public interest are preserved, a collection of private and official letters and papers (1642-1712) by, or addressed to, Sir Richard Browne and his son-in-law being in the British Museum (Add. MSS. 15847).
EVERDINGEN—EVERETT, A. H.

EVERDINGEN, ALLART VAN (1621-1679), Dutch painter and engraver, the son of a government clerk at Alkmaar, was born, it is said, in 1621, and educated, if we believe an old tradition, under Roeland Savery at Utrecht. He wandered in 1645 to Haarlem, where he studied under Peter de Moly. He finally settled about 1657 at Amsterdam, where he remained till his death. It would be difficult to find a greater contrast than that which is presented by the works of Savery and Everdingen. Savery inherited the gaudy style of the Breughels, which he carried into the 17th century; whilst Everdingen realized the large and effective system of coloured and powerfully shaded landscape which marks the precursors of Rembrandt. It is not easy on this account to believe that Savery was Everdingen's master, while it is quite within the range of probability that he acquired the elements of landscape painting from de Moly. Pieter de Moly, by birth a Londoner, lived from 1624 till 1661 in Haarlem. He went periodically on visits to Norway, and his works, though scarce, exhibit a broad and sweeping mode of execution, differing but slightly from that transferred at the opening of the 17th century from Jan van Goyen to Solomon Ruysdael. His etchings have nearly the breadth and effect of those of Everdingen. It is still an open question when de Moly went to Norway, and whether he ever saw Everdingen's place near the Texel, had little of the picturesque for an artist except polders and downs or waves and sky. Accordingly we find Allart at first a painter of coast scenery. But on one of his expeditions he is said to have been cast ashore in Norway, and during the repairs of his ship he visited the inland valleys, and thus gave a new course to his art. In early pieces he cleverly represents the sea in motion under varied, but mostly clouded, aspects of sky. Their general intonation is strong and brown, and effects are rendered in a powerful key, but the execution is much more uniform than that of Jacob Ruysdael. A dark coud lowering on a rolling sea near the walls of Flushing characterizes Everdingen's "Mouth of the Scheldt" in the Hermitage at St Petersburg. Storm is the marked feature of sea-pieces in the Staelen or Robartes collections; and a strand with wreckers at the foot of a cliff in the Munich Pinakothek may be a reminiscence of personal adventure in Norway. But the Norwegian coast was studied in calms as well as in gales; and a fine canvas at Munich shows everdingen's cast away on the same day still harkening to a smoking but at the foot of a Norwegian crag. The earliest of Everdingen's sea-pieces bears the date of 1649. After 1655 we meet with nothing but representations of inland scenery, and particularly of Norwegian valleys, remarkable alike for wildness and a decisive depth of tone. The master's favourite theme is a fall in a glen, with mournful fringes of pines interspersed with birch, and log-huts at the base of rocks and craggy slopes. The water tumblers over the foreground, so as to entitle the painter to the name of "inventor of cascades." It gives Everdingen his character as a precursor of Jacob Ruysdael in a certain form of landscape composition; but though very skilful in arrangement and clever in effects, Everdingen remains much more simple in execution; he is much less subtle in feeling or varied in touch than his great and incomparable countryman. Five of Everdingen's cascades are in the museum of Copenhagen alone: of these, one is dated 1647, another 1649. In the Hermitage at St Petersburg is a fine example of 1647; another in the Pinakothek at Munich in 1654. English public galleries ignore Everdingen; but one of his best-known sea-pieces is the Norwegian glen belonging to Lord Listowel. Of his etchings and drawings there are much larger and more numerous specimens in England than elsewhere. Being a collector as well as an engraver and painter, he brought together a large number of works of all kinds and masters; and the sale of these by his heirs at Amsterdam on the 11th of March 1676 gives an approximate clue to the date of the painter's death.

His two brothers, Jan and Caesar, were both painters. Caesar van Everdingen (1606-1679), mainly known as a portrait painter, enjoyed some vogue during his life, and many of his pictures are to be seen in the museums and private houses of Holland. They show a certain cleverness, but are far from entitled him to rank as a master.

EVEREST, SIR GEORGE (1790-1866), British surveyor and geographer, was the son of Tristram Everest of Gwernonde, Brecknockshire, and was born there on the 4th of July 1790. From school at Marlau he proceeded to the military academy at Woolwich, where he attracted the special notice of the mathematical master, and passed so well in his examinations that he was declared fit for a commission before attaining the necessary age. Having gone to India in 1806 as a cadet in the Bengal Artillery, he was selected by Sir Stamford Raffles to take part in the reconnaissance of Java (1814-1816); and after being employed in various engineering works throughout India, he was appointed in 1818 assistant to Colonel Lambton, the founder of the great trigonometrical survey of that country. In 1823, on Colonel Lambton's death, he succeeded to the post of superintendent of the survey; in 1830 he was appointed by the court of directors of the East India Company surveyor-general of India; and from that date till his retirement from the service in 1843 he continued to discharge the laborious duties of both offices. During the rest of his life he resided in England, where he became fellow of the Royal Society and an active member of several other scientific and educational associations. In 1861 he was made a C.B. and received the honorary knighthood, and in 1862 he was chosen vice-president of the Royal Geographical Society. He died at Greenwich on the 1st of December 1866. The geodetical labours of Sir George Everest rank among the finest achievements of their kind; and more especially his measurement of the meridional arc of India, 11° 4′ in length, is accounted as unrivalled in the annals of the science. In great part the Indian survey is what he made it.

His works are purely professional:—A paper in vol. i. of the Memoirs of the Royal Astronomical Society, pointing out a mistake in Euler's measurement of an arc of the meridian which he had discovered during sick-leave at the Cape of Good Hope; An account of the measurement of the arc of the meridian between the parallels of 18° 3′ 15" and 24° 4′ 11", being a continuation of the Grand Meridional Arc of India, as detailed by Lieut.-Col. Lambton in the volumes of the Asiatic Society of Calcutta (London, 1830); An account of the measurement of two sections of the Meridional Arc of Indio bounded by the parallels of 18° 3′ 15", 24° 4′ 11", and 20° 30′ 48" (London, 1847).

EVEREST, MOUNT, the highest mountain in the world. It is a peak of the Himalayas situated in Nepal; almost precisely on the intersection of the meridian 87 E. long, with the parallel 28 N. lat. Its elevation as at present determined by trigonometrical observation is 29,002 ft., but it is possible that further investigation into the value of refraction at such altitudes will result in placing the summit even higher. It has been confused with a peak to the west of it called Gaurisankar (by Schlagintweit), which is more than 5000 ft. lower; but the observations of Captain Wood from peaks near Khatmandu, in Nepal, and those of the same officer, and of Major Ryder, from the route between Lhasa and the sources of the Brahmaputra in 1904, have definitely fixed the relative position of the two mountain masses, and conclusively proved that there is no higher peak than Everest in the Himalayan system. The peak possesses no distinctive native name and has been called Everest after Sir George Everest (q.v.), who completed the trigonometrical survey of the Himalayas in 1841 and first fixed its position and altitude. (T. H. H.)

EVERETT, ALEXANDER HILL (1790-1849), American author and diplomatist, was born in Boston, Massachusetts, on the 19th of March 1790. He was the son of Rev. Oliver Everett (1753-1802), a Congregational minister in Boston, and the brother of Edward Everett. He graduated at Harvard in 1806, taking the highest honours of his year, though the youngest member of his class. He spent one year as a teacher in Phillips Academy, Exeter, New Hampshire, and then began the study of law in the office of John Quincy Adams. In 1809 Adams was appointed minister to Russia, and Everett accompanied him as his private secretary, remaining attached to the American legation in Russia until 1811. He was secretary of the American legation at The Hague in 1815-1816, and chargé d'affaires there.
from 1818 to 1824. From 1825 to 1839, during the presidency of John Quincy Adams, he was the United States minister to Spain. At that time Spain recognized none of the governments established by her revoluted colonies, and Everett became the medium of all communications between the Spanish government and the several nations of Spanish origin which had been established, by successful revolutions, on the other side of the ocean. Everett was a member of the Massachusetts legislature in 1830-1835, was president of Jefferson College in Louisiana in 1842-1844, and was appointed commissioner of the United States to China in 1845, but did not go to that country until the following year, and died on the 29th of May 1847 at Canton, China. Everett, however, is known rather as a man of letters than as a diplomat. In addition to numerous articles, published chiefly in the North American Review, of which he was the editor from 1829 to 1835, he wrote: *Europe, or a General Survey of the Political Situation of the Principal Powers, with Conjectures on their Future Prospects* (1822), which attracted considerable attention in Europe and was translated into German, French and Spanish; *New Ideas on Population* (1822); *America, or a Geographical and Historical Description of the United States of North America, with the Indian Tribes* (1827); *A Political History of the Seven Years War, with relations to the History of America* (1829), which was translated into several European languages; a volume of *Poems* (1843); and *Critical and Miscellaneous Essays* (first series, 1845; second series, 1847).

**EVERETT, CHARLES CARROLL** (1829-1900), American divine and philosopher, was born on the 19th of June 1829, at Brunswick, Maine. He studied at Bowdoin College, where he graduated in 1850, after which he proceeded to Berlin. Subsequently he took a degree in divinity at the Harvard Divinity School. From 1859 to 1869 he was pastor of the Independent Congregational (Unitarian) church at Bangor, Maine. This charge he resigned to take the Bussey professorship of theology at Harvard University, and, in 1878, became dean of the faculty of theology. Interested in a variety of subjects, he devoted himself chiefly to the philosophy of religion, and published *The Science of Thought* (Boston, 1869; revised 1891). He also wrote *Fichte's Science of Knowledge* (1884); *Poetry, Comedy and Duty* (1888); *Religions before Christianity* (1883); *Ethics for Young People* (1891); *The Gospel of Paul* (1892). He died at Cambridge on September 10, 1900.

**EVERETT, EDWARD** (1794-1865), American statesman and orator, was born in Dorchester, Massachusetts, on the 11th of April 1794. He was the son of Rev. Oliver Everett and the brother of Alexander Hill Everett (q.v.). His father died in 1802, and his mother removed to Boston with her family after her husband's death. At seventeen Edward Everett graduated from Harvard College, taking first honours in his class. While at college he was the chief editor of *The Lyceum*, the earliest in the series of college journals published at the American Cambridge. His earlier predilections were for the study of law, but the advice of Joseph Stevens Buckminster, a distinguished preacher in Boston, led him to prepare for the pulpit, and as a preacher he at once distinguished himself. He was called to the ministry of the Brattle Street church (Unitarian) in Boston before he was twenty years old. His sermons attracted wide attention in that community, and he gained a considerable reputation as a theological and a controversialist by his publication in 1814 of a volume of essays, *Discourses on the Duty, Character and Importance of a Work, The Grounds of Christianity Examined* (1813), by George Bethune English (1787-1828), an adventurer, who, born in Cambridge, Massachusetts, was in turn a student of law and of theology, an editor of a newspaper, and a soldier of fortune in Egypt. Everett's tastes, however, were then, as always, those of a scholar; and in 1815, after a service of little more than a year in the pulpit, he resigned his charge to accept a professorship of Greek literature in Harvard College.

After nearly five years spent in Europe in preparation, he entered with enthusiasm on his duties, and, for five years more, gave a vigorous impulse, not only to the study of Greek, but to all the work of the college. In January 1820 he assumed the charge of the *North American Review*, which now became a quarterly; and he was indefatigable during the four years of his editorship in contributing on a great variety of subjects. From 1825 to 1835 he was a member of the National House of Representatives, supporting generally the administration of President J. Q. Adams and opposing that of Jackson, which succeeded it. He bore a part in almost every important debate, and was a member of the committee of foreign affairs during the whole time of his service in Congress. Everett was a member of nearly all the most important select committees, such as those on the Indian relations of the state of Georgia, the Apportionment Bill, and the Bank of the United States, and drew the report either of the majority or the minority. The report on the congress of Panama, the leading measure of the first session of the Nineteenth Congress, was drawn up by Everett, although he was the youngest member of the committee and had just entered Congress. He led the unsuccessful opposition to the Indian policy of General Jackson (the removal of the Cherokee and other Indians, without their consent, from lands guaranteed to them by treaty).

In 1835 he was elected governor of Massachusetts. He brought to the executive duties of the office the same diligence which was the characteristic of his public life. We can only allude to a few of the measures which received his efficient support, e.g., the establishment of the board of education (the first of such boards in the United States), the scientific surveys of the state (the first of such public surveys), the criminal law commission, and the preservation of a sound currency during the panic of 1837.

Everett filled the office of governor for four years, and was then defeated by a single vote, out of more than one hundred thousand. The election is of interest historically as being the first important American election where the issue turned on the question of the prohibition of the retail sale of intoxicating liquors. In the following spring he made a visit with his family to Europe. In 1841, while residing in Florence, he was named United States minister to Great Britain, and arrived in London to enter upon the duties of his mission at the close of that year. Great questions were at that time open between the two countries—the north-eastern boundary, the affair of M'Leod, the seizure of American vessels on the coast of Africa, in the course of a few months the affair of the "Creole," to which was soon added the Oregon question. His position was made difficult by the frequent changes that took place in the department at home, which, in the course of four years, was occupied successively by Messrs. Webster, Legarde, Upshur, Calhoun and Buchanan. From all these gentlemen Everett received marks of approbation and confidence.

By the institution of the special mission of Lord Ashburnton, however, the direct negotiations between the two governments were, about the time of Everett's arrival in London, transferred to Washington, though much business was transacted at the American legation in London.

Immediately after the accession of Polk to the presidency Everett was recalled. From January 1846 to 1849, as the successor of Josiah Quincy, he was president of Harvard College. On the death, in October 1852, of his friend Daniel Webster, to whom he had always been closely attached, and of whom he was always a confidential adviser, he succeeded him as secretary of state, which post he held for the remaining months of Fillmore's administration, leaving it to go into the Senate in 1853, as one of the representatives of Massachusetts. During the last two years of the long session of 1853-1854 his health gave way. In May 1854 he resigned his seat, on the orders of his physician, and retired to what was called private life.

But, as it proved, the remaining ten years of his life most widely established his reputation and influence throughout America. As early as 1820 he had established a reputation as an orator, such as few men in later days have enjoyed. He was frequently invited to deliver an "oration" on some topic of historical or other interest. With him these "orations," instead of being the ephemeral entertainments of an hour, became careful studies of some important theme. Eager to avert, if possible, the impending conflict of arms between the North and South, Everett
Evet. prepared an “oration” on George Washington, which he delivered every part of America. In this way, too, he raised more than a hundred thousand dollars, for the purchase of the old home of Washington at Mount Vernon. Everett also prepared for the Encyclopedia Britannica a biographical sketch of which was published separately in 1860. In 1860 Everett was the candidate of the short-lived Constitutional UNION party for the vice-presidency, on the ticket with John Bell (r.), but received only 39 electoral votes. During the Civil War he zealously supported the national government and was called upon in every quarter to speak at public meetings. He delivered the last of his great orations at Gettysburg, after the battle, on the consecration of the national cemetery there. On the 9th of January 1865 he spoke at a public meeting in Boston to raise funds for the southern poor in Savannah. At that meeting he caught cold, and the immediate result was his death on the 15th of January 1865.

In Everett's life and career was a combination of the results of diligent training, unflinching industry, delicate literary tastes and unequalled acquaintance with modern international politics. This combination made him in America an entirely exceptional person. He was never loved by the political managers; he was always enthusiastically received by assemblies of the people. He would have said himself that the most eager wish of his life had been for the higher education of his countrymen. His orations have been collected in four volumes (1850-1859). A work on international law, on which he was engaged at his death, was never finished. Allibone records 84 titles of his books and published addresses.

Everett, a city of Middlesex county, Massachusetts, U.S.A., adjoining Chelsea and 3 m. N. of Boston, of which it is a residential suburb. Pop. (1880) 4159; (1890) 11,068; (1900) 24,336, of whom 6882 were foreign-born; (1910 census) 33,454. It covers an area of about 3 sq. m. and is served by the Boston & Maine railway and by interurban electric lines. Everett has the Frederick E. Parlin memorial library (1878), the Shute memorial library (1898), the Whidden memorial hospital and Woodawn cemetery (176 acres). The principal manufactures are coke, chemicals and boots and shoes; among others are iron and structural steel. According to the U. S. Census of Manufactures (1905), "the coke industry in Everett is unique, inasmuch as illuminating gas is the primary product and coke really a by-product, while the coal used is brought from mines located in Nova Scotia." The value of the city's total factory product increased from $4,437,180 in 1900 to $6,135,650 in 1905 or 38.3%. Everett was first settled about 1630, remaining a part of Malden (and being known as South Malden) until 1870, when it was incorporated as a township. It was chartered as a city in 1892.

Everett, a city, a sub-port of entry, and the county-seat of Snohomish county, Washington, U.S.A., on Puget Sound, at the mouth of the Snohomish river, about 35 m. N. of Seattle. Pop. (1900) 7838; (1910 U. S. census) 24,814. The city is served by the Pacific Northern and the Great Northern being the eastern terminus of the latter’s main transcontinental line, by interurban electric railway, and by several lines of Sound and connecting freight and passenger steamboats. Everett has a fine harbour with several large iron piers. Among its principal buildings are a Carnegie library, a Y.M.C.A. building and two hospitals. The buildings of the Pacific College were erected here by the United Norwegian Lutheran Church in 1908. The city is in a rich lumbering, gardening, farming, and copper-, gold- and silver-mining district. There is a U.S. assayer's office here, and there are extensive shipyards, a large paper mill, iron works, and, just outside the city limits, the smelters of the American Smelters Securities Company, in connexion with which is one of the two plants in the United States for saving arsenic from smelter fumes. Lumber interests, however, are of most importance, and here are some of the largest lumber plants in the Pacific Northwest. Red-cedar shingles are an important product. Everett was settled in 1891 and was incorporated in 1893. Its rapid growth is due to its favourable situation as a commercial port, its transportation facilities, and its nearness to extensive forests whence the material for its chief industries is obtained.

Everglades, an American lake, about 8000 sq. m. in area, in which are numerous half-submerged islands; situated in the southern part of Florida, U.S.A., in Lee, De Soto, Dade and St. Lucie counties. West of it is the Big Cypress Swamp. The floor of the lake is a limestone basin, extending from Lake Okeechobee in the N. to the extreme S. part of the state, and the lake varies in depth from 1 to 12 ft., its water being pure and clear. The surface is above tide level, and the lake is enclosed, probably on all sides, within an outcropping limestone rim, averaging about 10 ft. above mean low tide, and approaching much nearer to the Atlantic on the E. than to the gulf on the W. There are several small outlets, such as the Miami river and the New river on the E. and the Shark river on the S.W., but no streams empty into the Everglades, and the water-supply is furnished by springs and precipitation. There is a general southeastern movement of the water. The soil of the islands is very fertile and is subject to frequent inundations, but gradually dries up after being displaced by land. The vegetation is luxuriant, the live oak, wild lemon, wild orange, papaw, custard apple and wild rubber trees being among the indigenous species; there are, besides, many varieties of wild flowers, the orchids being especially noteworthy. The fauna is also varied; the otter, alligator and crocodile are found, also the deer and panther, and among the native birds are the ibis, egret, heron and limpkin. There are two seasons, wet and dry, but the climate is equable.

Systematic exploration has been prevented by the dense growth of saw grass (Cladium jussiaeum), a kind of sedge, with sharp, saw-toothed leaves, which grows everywhere on the muck-covered rock basin and extends several feet above the shallow water. The first white man to enter the region was Escalante de Fontenada, a Spanish captive of an Indian chief, who named the lake Laguno del Espiritu Santo and the islands Cayos del Espiritu Santo. Between 1841 and 1856 various United States government expeditions explored the Everglades for the purpose of attacking and driving out the Seminoles, who took refuge here. The most important explorations during the later years of the 19th century were those of Major Archie P. Williams in 1883, James E. Ingraham in 1892 and Hugh L. Willoughby in 1897. The Seminole Indians were in 1909 practically the only inhabitants. In 1850 under the "Arkansas Bill," or Swamp and Overflow Act, practically all of the Everglades, which the state had been urging the federal government to drain and reclaim, were turned over to the state for that purpose, with the provision that all proceeds from such lands be applied to their reclamation. A board of trustees for the Internal Improvement Fund, created in 1835 and having as members ex officio the governor, comptroller, treasurer, attorney-general and commissioner-general, sold and allowed to railway companies much of the grant. Between 1881 and 1896 a private company owning 4,000,000 acres of Everglades attempted to dig a canal from Lake Okeechobee through Lake Hitchcock and across the Caloosahatchee to the Gulf of Mexico; the canal was closed in 1902 by overflows. Six canals were begun under state control in 1905 from the lake to the Atlantic, the northernmost at Jensen, the southernmost at Ft. Lauderdale; the total cost, estimated at $1,035,000 for the reclamation of 12,500 sq. m., is raised by a drainage tax (not to exceed 10 cents per acre) levied by the trustees of the Internal Improvement Fund and Board of Drainage commissioners. The small area reclaimed prior to that year (1905) was found very fertile and particularly adapted to raising sugar-cane, oranges and garden truck.

See Hugh L. Willoughby's Across the Everglades (Philadelphia, 1888), and especially an article "The Everglades of Florida" by Edwin A. Dix and John M. MacGougle, in the Century Magazine for February 1903.

Evergreen, a general term applied to plants which are always in leaf, as contrasted with deciduous trees which are bare for some part of the year (see Horticulture). In
Everlastings or cinder plants that are well adapted to cold locations where a season favorable for vegetation is succeeded by an unfavourable or winter season, leaves of evergreens must be protected from the frost and crown-sucking winds, and are therefore tougher or more leathery in texture than those of deciduous trees, and frequently, as in pines, firs and other conifers, are needle-like, thus exposing a much smaller surface to the drying action of cold winds. The number of seasons for which the leaves last varies in different plants; every season some of the older leaves fall, while new ones are regularly produced. The common English bramble is practically evergreen, the leaves lasting through winter and until the new leaves are developed next spring. In privet also the leaves fall after the production of new leaves in the next year. In other cases the leaves last several years, as in conifers, and may sometimes be found on eleven-year-old shoots.

**Everlasting** or **Immortelle**, a plant belonging to the division Tubuliflorae of the natural order Compositae, known botanically as Helichrysum orientale. It is a native of North Africa, Crete, and the parts of Asia bordering on the Mediterranean; and it is cultivated in many parts of Europe. It first became known in Europe about the year 1620, and has been cultivated since 1815. In common with several other plants of the same group, known as "everlastings," the immortelle plant possesses a large involucre of dry scale-like or scarious bracts, which preserve their appearance when dried and may be gathered in proper condition. The chief supplies of Helichrysum orientale come from Lower Provence, where it is cultivated in large quantities on the ground sloping to the Mediterranean, in positions well exposed to the sun, and usually in plots surrounded by dry stone walls. The finest flowers are grown on the slopes of Bandols and Ciotat, where the plant begins to flower in June. It requires a light sandy or stony soil, and is very readily injured by rain or heavy dews. It can be propagated in quantity by means of offsets from the older stems. The flowering stems are gathered in June, when the bracts are fully developed, all the fully-expanded and immature flowers being pulled off and rejected. A well-managed plantation is productive for eight to ten years. The plant is tufted in its growth, each plant producing 60 or 70 stems, while each stem produces an average of 20 flowers. About 400 such stems weigh a kilogramme. A hectare of ground will produce 40,000 plants, bearing from 2,400,000 to 2,800,000 stems, and weighing from 33 to 64 tons, or from 2 to 3 tons per acre. The colour of the bracts is a deep yellow. The natural flowers are commonly used for garlands for the dead, or plants dyed black are mixed with the yellow ones. The plant is also dyed green or orange-red, and thus employed for bouquets or other decorative purposes.

Other species of Helichrysum and allied genera with scarious heads of flowers are also known as "everlastings." One of the best known is the Australian species *H. bracteatum*, with several varieties, including double forms, of different colours; *H. vestitum* (Cape of Good Hope) has white satiny heads. Others are species of Helipteris (West Australia and South Africa), Ammobium and Weisia (Australia) and Xeranthemum (South Europe). Several members of the natural order Amaranthaceae have also "everlasting" flowers; such are Gomphrena globosa, with rounded or oval heads of white, orange, rose or violet, scarious bracts, and Celosia pyramidalis, with its elegant, loose, pyramidal inflorescences. Frequently these everlasting flowers are mixed with bleached grasses, as Lagurus ovatus, Briza maxima, Bromus briziformis, or with the leaves of the Cape silver tree (Leucadendron argenteum), to form bouquets or ornamental groups.

**Eversley, Charles Shaw Lefevre, Viscount** (1794–1888), speaker of the British House of Commons, eldest son of Mr Charles Shaw (who assumed his wife's name of Lefevre in addition to his own on his marriage), was born in London on the 22nd December 1794, and educated at Winchester and at Trinity College, Cambridge. He was called to the bar in 1819, and though a diligent student was also a keen sportsman. Marrying a daughter of Mr Samuel Whitbread, whose wife was the sister of Earl Grey, afterwards premier, he thus became connected with two influential political families, and in 1830 he entered the House of Commons as member for Downton, in the Liberal interest. In 1831 he was returned, after a severe contest, as one of the county members for Hampshire, in which he resided, and after the passing of the Reform Act of 1832 he was elected for the Northern Division of the county. For some years Mr Shaw Lefevre was chairman of a committee on petitions for private bills. In 1834 he was chairman of a committee on agricultural distress, but as his report was not accepted by the House, he published it as a pamphlet addressed to his constituents. He acquired a high reputation in the House of Commons for his judicial fairness, combined with singular tact and courtesy, and when Mr James Abercromby retired in 1839, he was nominated as the Liberal candidate for the chair. The Conservatives put forward Henry Goulburn, but Mr Shaw Lefevre was elected by 317 votes to 209. The period was one of fierce party conflict, and the debates were frequently very acrimonious; but the dignity, temper and firmness of the new speaker were never at fault. In 1857 he had served longer than any of his predecessors, except the celebrated Arthur Onslow (1661–1768), who was speaker for more than 33 years in five successive parliaments. Retiring on a pension, he was raised to the peerage as Viscount Eversley of Heckfield, in the county of Southampton. His appearances in the House of Lords were frequent, and he took an active interest in social questions. In the public service, from 1855 he was an ecclesiastical commissioner, and he was also appointed a trustee of the British Museum. He died on the 28th of December 1888, the viscounty becoming extinct.

His younger brother, Sir John George Shaw Lefevre (1797–1879), who was senior wrangler at Cambridge in 1818, had a long and distinguished career as a public official. He was under-secretary for the colonies, and had much to do with the introduction of the new poor law in 1834, and with the foundation of the colony of South Australia; then having served on several important commissions he was made clerk of the parliaments in 1855, and in the same year became one of the first civil service commissioners. He helped to found the university of London, of which he was vice-chancellor for twenty years, and also the Athenaeum Club. He died on the 20th of August 1879.

The latter's son, George John Shaw Lefevre (b. 1832), was created Baron Eversley in 1906, in recognition of long and prominent services to the Liberal party. He had filled the following offices—civil lord of the admiralty, 1856; secretary to the board of trade, 1869–1871; under-secretary, home office, 1871; secretary to the admiralty, 1874–1875; first commissioner of works, 1878–1881; warden of the Custom House, 1883–1884; first commissioner of works, 1892–1895; president of local government board, 1894–1895; chairman of royal commission on agriculture, 1893–1896.

**Evesham**, a market-town and municipal borough in the Evesham parliamentary division of Worcestershire, England, 107 m. W.N.W. of London by the Great Western railway, and 15 m. S.E. by E. of Worcester, with a station on the Redditch–Ashchurch branch of the Midland railway. Pop. (1901) 7101. It lies on the right (north) bank of the Avon, in the rich and beautiful Vale of Evesham. The district is devoted to market-gardening and orchards, and the trade of the town is mainly agricultural. Evesham is a place of considerable antiquity, a Benedictine house having been founded here by St Egwin in the 8th century. It became a wealthy abbey, but was almost wholly destroyed at the Dissolution. The churchyard, however, is entered by a Norman gateway, and there survives also a magnificent isolated bell-tower dating from 1533, of the best ornate Perpendicular workmanship. The abbey walls surround the churchyard, but almost the only other remnant is a single Decorated arch. Close to the bell-tower, however, are the two parish churches of St Lawrence and of All Saints, the forms of the 16th century, the latter containing Early English work, and the ornate chapel of Abbot Lichfield, who erected the bell-tower. Other buildings include an Elizabethan town hall, the grammar school, founded by Abbot Lichfield, and the picturesque
almony. The borough includes the parish of Bengeworth St Peter, on the left bank of the river. Evesham is governed by a mayor, aldermen and 12 councillors. Area, 2,265 acres.

Evesham (Homme, Ethnem) grew up around the Benedictine abbey, and had evidently become some importance as a trading centre in 1055, when Edward the Confessor gave it a market and the privileges of a commercial town. It is uncertain when the town first became a borough, but the Domesday statement that the men paid 20s. may indicate the existence of a more or less organized body of tradesmen. Before 1482 the burgesses were holding the town at a fee farm rent of twenty marks, but the abbot still had practical control of the town, and his steward presided over the court at which the bailiffs were chosen. After the Dissolution the manor with the markets and fairs and other privileges was granted to Sir Philip Hoby, who increased his power over the town by persuading the burgesses to agree that, after they had nominated six candidates for the office of bailiff, the steward of the court instructed by him should indicate the two to be chosen. This privilege was contested by Queen Elizabeth, but when the case was taken before the court of the exchequer it was decided in favour of Sir Philip's heir, Sir Edward Hoby. In 1604 James I. granted the burgesses their first charter, but in the following year, by a second charter, he incorporated the town with the village of Bengeworth and granted that the borough should be governed by a mayor and seven aldermen, to whom he gave the power of holding markets and fairs and several other privileges which had formerly belonged to the lord of the manor. Evesham received two later charters, but in 1688 that of 1605 was restored and still remains the governing charter of the borough. Evesham returned two members to parliament in 1295 and again in 1337, after which date the privilege lapsed until 1604. Its two members were reduced to one by the act of 1867, and the borough was disfranchised in 1885.

Evesham gave its name to the famous battle, fought on the 4th of August 1265, between the forces of Simon de Montfort, earl of Leicester, and the royalist army under Prince Edward. After a masterly campaign, in which the prince had succeeded in defeating Leicester in the valleys of the Severn and Usk, and had destroyed the forces of the younger Montfort at Kenilworth before he could effect a junction with the main body, the royalist forces approached Evesham in the morning of the 4th of August in time to intercept Leicester's march towards Kenilworth. Caught in the bend of the river Avon by the converging columns, and surrounded on all sides, the old earl attempted to cut his way out of the town to the northward. At first the fury of his assault forced back the superior numbers of the prince; but Simon's Welsh levies melted away and his enemies closed the last avenue of escape. The final struggle took place on Green Hill, a little to the north-west of the town, where the devoted friends of de Montfort formed a ring round their leader, and died with him. The spot is marked with an obelisk.

**EVIDENCE** (Lat. *evidentia*, *evideri*, to appear clearly), a term which may be defined briefly as denoting the facts presented to the mind of a person for the purpose of enabling him to decide a disputed question. Evidence in the widest sense includes all such facts, and reference may be made to the article *Logic* for the science or art of dealing with the proper way of drawing correct conclusions and the nature of proof. In a narrower sense, however, evidence includes in English law only such facts as are allowed to be so presented in the course of judicial proceedings. Thus we say that a fact is not evidence, meaning thereby that it is not admissible as evidence in accordance with the rules of English law. The law of legal evidence is part of the law of procedure. It determines the kinds of evidence which may be produced in judicial proceedings, and regulates the mode in which, and the conditions under which, evidence may be produced and tested.

The English law of evidence is of comparatively modern growth. It enshrines certain maxims, some derived from Roman law, some invented by Coke, who, as J. B. Thayer says, "spawned Latin maxims freely." But for the most part it was built up by English judges in the course of the 18th century, and consists of this judge-made law, as modified by statutory enactments of the 19th century. Early Teutonic procedure knew nothing of evidence in the modern sense, just as it knew nothing of trials in the modern sense. What it knew was "proofs." There were two modes of proof, ordeals and oaths. Both were appeals to the supernatural. The judicial combat was a bilateral ordeal. Proof followed, instead of preceding, judgment. A judgment of the court, called by German writers the *Beweisurteil*, and by M. M. Bigelow the "medial judgment," awarded that one of the two litigants must prove his case, by his body in battle, or by a one-sided ordeal, or by an oath with oath-helpers, or by the oaths of witnesses. The court had no desire to hear or weigh conflicting testimony. To do so would have been to exercise critical faculties, which the court did not possess, and the exercise of which would have been foreign to the whole spirit of the age. The litigant upon whom the burden of furnishing proof was imposed had a certain task to perform. If he performed it, he won; if he failed, he lost. The number of oath-helpers varied in different cases, and was determined by the law or by the court. They were probably, at the outset, kinsmen, who would have had to take up the blood-feud. At a later stage they became witnesses to character. In the cases, comparatively rare, where the oaths of witnesses were admitted as proof, their oaths differed materially from the sworn testimony of the courts. As a rule no one could testify to a fact unless, when the fact happened, he was solemnly "taken to witness." Then, when the witness was added, he came merely to swear to a set formula. He did not make a promissory oath to answer questions truly. He merely made an assertion oath in a prescribed form.

In the course of the 12th and 13th centuries the old formal accusatory procedure began to break down, and to be superseded by another form of procedure known as *inquisitio*, *inquest*, or *enquéte*. Its decay was hastened by the decree of the fourth Lateran Council in 1215, which forbade ecclesiastics to take part in ordeals. The Norman administrative system introduced into England by the Conquest was familiar with a method of ascertaining and determining facts by means of a verdict, return or finding made on oath by a body of men drawn from the locality. The system may be traced to Carolingian, and even earlier, sources. Henry II., by instituting the grand assize and the four petty assizes, placed at the disposal of litigants in certain actions the opportunity of giving proof by the verdict of a sworn inquest of neighbours, proof "by the country." The system was extended to other cases, criminal as well as civil. The verdict given was that of persons having personal, but not necessarily a particular, acquaintance with the persons, places and facts to which the inquiry related. It was, in fact, a finding by local popular opinion. Had the finding of such an inquest been treated as final and conclusive in criminal cases, English criminal procedure might, like the continental inquisition, the French enquête, have taken the path which, in the forcible language of Fortescue (*De laudibus, &c.*), "leads to hell" (*semita ipsa est ad gehennam*). Fortunately English criminal procedure took a different course. The spirit of the old accusatory procedure was applied to the new procedure by inquest. In serious cases the words of the jurors, the accusing jurors, were treated not as testimony, but as accusation, the new indictment was treated as corresponding to the old appeal, and the preliminary finding by the accusing jury had to be supplemented by the verdict of another jury. In course of time the second jury were required to base their findings not on their own knowledge, but on evidence submitted to them. Thus the modern system of inquiry by grand jury and trial by petty jury was gradually developed.

A few words may here be said about the parallel development of criminal procedure on the continent of Europe. The tendency in the 12th and 13th centuries to abolish the old formal methods of procedure, and to give the new procedure the name of inquisition or inquest, was not peculiar to England. Elsewhere the old procedure was breaking down at the same time, and for similar reasons. It was the great pope Innocent III., the pope
of the fourth Lateran Council, who introduced the new inquisitorial procedure into the canon law. The procedure was applied to cases of heresy, and, as Duplessis observed, especially by the trammels imposed by the provisions of theOrdonnance (plena probatio) essential for conviction, in the absence of confession, and the standard of full proof was fixed so high that it was in most cases unattainable. It therefore became material to obtain confession by some means or other. The most effective means was torture, and thus torture became an essential feature in criminal procedure. The rules of evidence attempted to graduate the weight to be attached to different kinds of testimony and almost to estimate that weight in numerical terms. "Les prouves sont les moitiés de la cause," as Bentham put it.

By this time he had lost the nervous and simple style of his youth, and required an editor to make him readable. His great interpreter, Dumont, condensed his views on evidence into the Traité des preuves judiciaires, which was published in 1823. The manuscript of the Rationale was edited for English reading, and to a great extent rewritten, by J. S. Mill, and was published in five volumes in 1827. The book had a great effect both in England and on the continent. The English version, though crammed and artificial in style, and unmeasured in its invective, is a storehouse of comments and criticisms on the principles of evidence and the practice of the courts, which are always shrewd and often profound. Bentham examined the practice of the courts by the light of practical utility. Starting from the principle that the object of judicial evidence is the discovery of truth, he condemned the rules which excluded some of the best sources of evidence. The most characteristic feature of the common-law rules of evidence was, as Bentham pointed out, and, indeed, still is, their exclusionary character. They excluded and prohibited the use of certain kinds of evidence which would be used in ordinary inquiries. In particular, they disqualified certain classes of witnesses on the ground of interest in the subject-matter of the inquiry, instead of treating the question of the character of the witness as a matter affecting his credibility. It was against this confusion between the principles of natural and legal evidence that Bentham directed his principal attack. He also attacked the system of paper evidence, evidence by means of affidavits instead of oral testimony in court, which prevailed in the courts of chancery, and in ecclesiastical courts. Subsequent legislation has endorsed his criticisms. The Judicature Acts have reduced the use of affidavits in chancery proceedings within reasonable limits. A series of acts of parliament have removed step by step, almost all the disqualifications which formerly made certain witnesses incompetent to testify.

Before Bentham's work appeared, an act of 1814 had removed the incompetency of ratepayers as witnesses in certain cases relating to parishes. The Civil Procedure Act 1833 enacted that a witness should not be objected to as incompetent, solely on the ground that the verdict or judgment would be admissible in evidence for or against him. An act of 1840 removed some doubts as to the competency of ratepayers to give evidence in matters relating to their parish. The Evidence Act 1843 enacted broadly that witnesses should not be excluded from giving evidence by reason of incapacity from crime or interest. The Evidence Act 1843 made parties to legal proceedings admissible witnesses subject to the proviso "nothing herein contained shall render any person who in any criminal proceeding be charged with the commission of an indiscivable offence, or any offence punishable on summary conviction, competent or compellable to give evidence for or against himself or herself, or shall render any person compellable to answer any question tending to criminalise himself or herself, or shall in any criminal proceeding render any husband competent or compellable to give evidence for or against his wife, or any wife competent or compellable to give evidence for or against her husband." The Evidence (Scotland) Act 1853 made a similar provision for Scotland. The Evidence Amendment Act 1853 made the husbands and wives of parties admissible witnesses, except that husbands and wives could not give evidence for or against each other in criminal proceedings or in proceedings for adultery, and could not be compelled to disclose communications made to each other during marriage. Under the Matrimonial Causes Act 1857 the petitioner can be examined and cross-examined on oath at the hearing, but is not bound to answer any question tending to show that her or his marriage is a ground of adultery. Under the Matrimonial Causes Act 1857, a wife's petition for dissolution of marriage on the ground of adultery coupled with cruelty or desertion, husband and wife are competent and compellable to give evidence as to the cruelty or desertion. The Crown Suits &c. Act 1865 declared that evidence proceedings were not to be treated as criminal proceedings for the purposes of the acts of 1851 and 1853. The Evidence Further Amendment Act 1869 declared that parties to actions for breach of promise of marriage.

1 Reference may be made to a well-known passage in the Essay concerning Human Understanding (Book iv, ch. xiv): "The grounds of probability are—First, the conformity of anything with our own knowledge, observation and experience. Second, the testimony of others touching their observation and experience. In the testimony of others is to be considered (1) the number, (2) the integrity, (3) the skill of the witnesses. (4) The design of the author, where it is a testimony out of a book cited. (5) The consistency of the parts and circumstances of the relation. (6) Contrary testimonies."
were competent to give evidence in the action, subject, to a proviso that the plaintiff should not recover unless his or her testimony was corroborated by other evidence.

It also required that in proceedings instituted in consequence of adultery, and their husbands and wives, competent to give evidence, but a witness in any such proceeding, whether a party or not, is not to be liable to be asked or bound to answer any question tending to show that he or she has been guilty of adultery, unless the witness has already given evidence in the same proceeding in disproof of the alleged adultery. There are similar provisions applying to Scotland in the Conjugal Rights (Scotland) Amendment Act 1861, and the Evidence Further Amendment (Scotland) Act 1874. The Evidence Act 1877 enacts that "on the trial of any indictment or other proceeding for the non-repair of any public highway or bridge, or for a nuisance to any public highway, river, or bridge, and of any other indictment or proceeding instituted for the purpose of trying or enforcing a civil right only, every defendant to such indictment or proceeding, and the wife or husband of any such defendant shall be admissible witnesses and compellable to give evidence." From 1872 onwards numerous enactments were passed making persons charged with particular offences, and their husbands and wives, competent witnesses. The language and effect of these enactments were not always the same, but the insertion of some provisions in individual cases, and other act of a new offence, especially if it was punishable by summary proceedings, gradually became almost a common form in legislation. In the year 1874 a bill to generalize these particular provisions, and to make the evidence of persons charged with criminal offences admissible in all cases was introduced by Mr Gladstone's government, and was passed by the standing committee of the House of Commons. During the next fourteen years bills for the same purpose were repeatedly introduced, either by the government of the day, or by Lord Bramwell as an independent member of the House of Lords. Finally the Criminal Evidence Act 1880, introduced by Lord Halsbury, has enacted in general terms that "every person charged with an offence, and the wife or husband, as the case may be, of the person so charged, shall be a competent witness for the defence at every stage of the proceedings, whether the person so charged is charged solely or jointly with any other person." But this general enactment is qualified by some special restrictions, the nature of which will be noticed below. The act applies to Scotland in the year 1880. It was not to apply to proceedings in courts-martial unless so approved by the general order made under statutory authority. The provisions of the act have been applied by rules to military courts-martial, but have not yet been applied to naval courts-martial. The removal of disqualifications for want of religious belief is referred to below under the head of "Witnesses."

The act of 1880 finishes for the present the history of legislation on evidence. For a view of the legal literature on the subject it is necessary to take a step backwards. Early authority. Until the year 1814 Chief Justice Clarke was regarded as an authority on the English law of evidence by the books of Phillips (1814) and Starkie (1824), who were followed by Roscoe (Nisi Prius, 1827; Criminal Cases, 1835), Greenleaf (American, 1842; English, 1848), and Best (1842). In 1876 Sir James FitzJames Stephen published his Digest of the Law of Evidence, based on the Indian Evidence Act 1872, which he had prepared and passed as law member of the council of the governor-general of India. This Digest obtained a rapid and well-deserved success, and has materially influenced the form of subsequent writings on the English law of evidence. It sifted out what Stephen conceived to be the main rules of evidence from the doctrine of extraneous matter in which they had been enmeshed. Roscoe's Digest told the reader what could be proved in order to sustain particular actions or criminal charges, and related as much to pleadings and to substantive law as to evidence proper. Taylor's two large volumes were a vast storehouse of English and foreign judicial decisions, and only the larger books contained his index, even then Stephen eliminated much of this extraneous matter, and summed up his rules in a series of succinct propositions, supplemented by apt illustrations, and couched in such a form that they could be easily read and remembered. Hence the English Digest, like the Indian Act, has been of much educational value. Its most original feature, but unfortunately also its weakest point, is its theory of relevancy.

Pondering the multitude of "exclusionary" rules which had been laid down by the English courts, Stephen thought that he had discovered the general principle on which those rules reposéd, and could devise a formula by which the principle could be expressed. "I shall confine the subject of this book," both practically and in books has convinced me that the doctrine that evidence must be relevant to the issue, and no others, may be proved, is the unexpressed principle which forms the centre of and gives unity to all the express negative rules which form the great mass of the law." The result was the chapter on the rules they were founded on the prohibition, and the definition of relevancy in § 7 of that act. This definition was based on the view that a distinction could be drawn between things which were and things which were not causally connected with the cause of action. A relic of the old English rules, which had been abandoned by the courts, was that relevancy open to serious criticism. The doctrine of relevancy, i.e. of the probative effect of facts, is a branch of logic, not of law, and is out of place both in an enactment of the legislature and in a comprehensive code of rules. The necessity under which Stephen found himself of extending the range of relevant facts by making it include facts "deemed to be relevant," and then narrowing it by enabling the judge to exclude evidence of facts which are relevant, illustrates the manner of difference between the rules of logic and the rules of law. Relevancy is one thing; admissibility is another; and the confusion between them, which is much older than Stephen, is to be regretted. Rightly or wrongly English judges have, on practical grounds, introduced evidence which is not relevant in the ordinary sense of the term, and which are so treated in non-judicial inquiries. Under these circumstances the attempt to define relevancy as to make it conterminous with admissibility is manifestly impossible and, in some measure, the law should find them more intelligible and more useful if "admissible" were substituted for "relevant" throughout. Indeed it is hardly too much to say that Stephen's doctrine of relevancy is theoretically unnecessary and practically irrelevant. The fact that the work contain terse and vigorous statements of the law, but a Procrustean attempt to make legal rules square with a preconceived theory has often made the language and arrangement artificial, and the work, in spite of compression, still contain rules which, under a more scientific treatment, would find their place in the various branches of the law. These defects are characteristic of a strong and able man, who saw clearly, and expressed forcibly what he did see, but was apt to ignore or to deny the existence of what he did not. Yet who would lose much who lose merely the form rather than substance, and who, in spite of his learning, was somewhat deficient in the historical sense. But notwithstanding these defects, the copious and lucid manual of the author, his learning, and his practical experience are of special value in non-judicial cases, and the "admissibility" section of FitzJames Stephen's statements than to those of any other English writer on the law of evidence.

The object of every trial is, or may be, to determine two classes of questions or issues, which are usually distinguished as questions of law, and questions of fact, although the distinction between them is not so clear as might appear on a superficial view. In a trial by jury these two classes of questions are answered by different persons. The judge lays down the law. The jury, under the guidance of the judge, find the facts. It was with reference to trial by jury that the English rules of evidence were originally framed; it is by the peculiarities of this form of trial that many of them are to be explained; it is the object of trial alone that some of the most important of them are exclusively applicable. The negative, exclusive, or exclusionary rules which form the characteristic features of the English law of evidence, are the rules in accordance with which the judge guides the jury. There is no difference of principle between the method of inquiry in judicial and in non-judicial proceedings. In either case a person who wishes to find out the past or present facts connected with an event that did or did not happen, tries, in the first place, to obtain information from persons who were present and saw what happened (direct evidence), and, failing this, to obtain information from persons who can tell him about facts from which he can draw an inference as to whether the event did or did not happen (indirect evidence). But in judicial inquiries the information given must be given on oath, and be liable to be tested by cross-examination. And there are rules of law which exclude from the consideration of the jury certain classes of facts which, in an ordinary inquiry, would, or might, be taken into consideration. Facts so excluded are said to be "not admissible as evidence," or "not evidence," according
as the word is used in the wider or in the narrower sense. And the easiest way of determining whether a fact is or is not evidence in the narrower sense, is first to consider whether it has any bearing on the case, and then, if it has any bearing, to consider whether it falls within any one or more of the rules of exclusion laid down by English law. These rules of exclusion are peculiar to English law and to systems derived from English law. They have been much criticized, and some of them have been repealed or materially modified by legislation. Most of them may be traced to directions given by a judge in the course of trying a particular case, given with special reference to the circumstances of that case, but expressed in general language, and, partly through the influence of text-writers, eventually hardened into general rules. In some cases their origin is only intelligible by reference to obsolete forms of pleading or practice. But in most cases they were originally rules of convenience laid down by the judge for the assistance of the jury. The judge is a man of trained experience, who has arrived at a conclusion with the help of twelve untrained men, and who is naturally anxious to keep them straight, and give them every assistance in his power. The exclusion of certain forms of evidence assists the jury by concentrating their attention on the questions immediately before them, and by preventing them from being distracted or bewildered by facts which either have no bearing on the question before them, or have been brought on the question as to be practically useless as guides to the truth. It also prevents a judge from being misled by statements the effect of which, through the prejudice they excite, is out of all proportion to their true weight. In this respect the rules of exclusion may be compared to blinkers, which keep a horse’s eyes on the road before him. In criminal cases the rules of exclusion secure fair play to the accused, because he comes to the trial prepared to meet a specific charge, and ought not to be suddenly confronted by statements which he had no reason to expect would be made against him. They protect absent persons against statements affecting their character. And lastly they prevent the infinite waste of time which would ensue in the discussion of a question of fact if an inquiry were allowed to branch out into all the subjects of which that fact is more or less connected. The practical grounds on which the rules are based, according to the view of a great judge, may be illustrated by some remarks of Mr Justice Willes (1814-1872). In discussing the question whether evidence of the plaintiff’s conduct on other occasions ought to be admitted, he said:

"It is not easy in all cases to draw the line and to define with accuracy where probability comes to a stop, and speculation begins. But we are accustomed to lay down the rule to the best of our ability. No doubt the rule as to confining the evidence to that which is relevant and pertinent to the issue is one of great importance, not only as regards the particular case, but also with reference to the time to which an inquiry might be drawn away from the real point they have to decide. Now it appears to me that the evidence proposed to be given in this case, if admitted, would not have shown that it was more probable than the contrary fact was subject to the condition incident to its being of assistance to the defendant. The question may be put thus, Does the fact of a person having once or many times in his life done a particular act in a particular way make it more probable that he has done the same thing at the time in question and different occasions? To admit such speculative evidence would, I think, be fraught with great danger. If such evidence were held admissible it would be difficult to say that the defendant might not in any case, where the question was whether or not there had been a sale of goods on credit, call witnesses to prove that the plaintiff had dealt with other persons upon a certain credit; or, in an action for an assault, that the plaintiff might not give evidence of former assaults committed by the defendant upon other persons, or the like, and draw conclusions from the purpose of showing that he was a quarrelsome individual, and therefore that it was highly probable that the plaintiff was subject to the condition that the particular charge of assault was well founded. The extent to which this sort of thing might be carried is inconceivable. To obviate the possibility of the injustice, and the waste of time to which the admission of such evidence would lead, and bearing in mind the extent to which it might be carried, and that litigants are mortal, it is necessary not only to adhere to the rule, but to lay it down strongly of this kind."

custom of trade to make such contracts, and no connexion between such and the one in question, was shown to exist." (Hollingham v. Head, 1858, 4 C.B. N.S. 388).

There is no difference between the principles of evidence in civil and in criminal cases, although there are a few special rules, such as those relating to confessions and to dying declarations, which are only applicable to criminal proceedings. But in criminal proceedings the issues are narrowed by mutual admissions of the parties, more use is made of evidence taken out of court, such as affidavits, and, generally, the rules of evidence are less strictly applied. It is often impolitic to object to the admission of evidence, even when the objection may be sustained by previous rulings. The general tendency of modern procedure is to place a more liberal and less technical construction on rules of evidence, especially in civil cases. In recent volumes of law reports cases turning on the admissibility of evidence are conspicuous by their rarity. Various causes have operated in this direction. One of them has been the change in the system of pleading, under which each party now knows before the actual trial the main facts on which his opponent relies. Another is the interaction of chancery and common-law practice and traditions since the Judicature Acts. In the chancery courts the rules of evidence were always less carefully observed, or, as Westminster would have said, less understood, than in the courts of common law. A judge trying questions of fact alone might naturally think that blinkers, though useful for a jury, are unnecessary for a judge. And the chancery judge was apt to read his affidavits first, and to determine their admissibility afterwards. In the meantime they had affected his mind.

The tendency of modern text-writers, among whom Professor J. B. Thayer (1831-1902), of Harvard, was perhaps the most independent, instructive and suggestive, is to restrict materially the field occupied by the law of evidence, and to relegate to other branches of the law topics traditionally treated under the head of evidence. Thus in every way the law of evidence, though still embodying some principles of great importance, is of less comparative importance as a branch of English law than it was half a century ago. Legal rules, like dogmas, have their growth and decay. First comes the judge who gives a ruling in a particular case. Then comes the text-writer who collects the scattered rulings, throws them into the form of general propositions, connects them together by some theory, sound or unsound, and often ignores or obscures their historical origin. After him the legislator who crystallizes the propositions into enactments, not always to the advantage of mankind. So also with decay. Legal rules fall into the background, are ignored, are denied, are overruled. Much of the English law of evidence is in a stage of decay.

The subject-matter of the law of evidence may be arranged differently according to the taste or point of view of the writer. It will be arranged here under the following heads:—I. Preliminary Matter; II. Classes of Evidence; III. Rules of Exclusion; IV. Documentary Evidence; V. Witnesses.

I. PRELIMINARY MATTER

Under this head may be grouped considerations and conditions which limit the range of matters to which evidence relates.

1. LAW AND FACT.—Evidence relates only to facts. It is therefore necessary to touch on the distinction between law and facts. Ad quaestionem facti non respondent judices; ad quaestionem juris non respondent juratores. Thus Coke, attributing, after his wont, to Braccon a maxim which may have been invented by himself. The maxim became the subject of political controversy, and the two rival views are represented by Pul
teny’s lines—

"For twelve honest men have decided the cause, Who are judges alike of the facts and the laws," and by Lord Mansfield’s variant—

"Who are judges of facts, but not judges of laws."

The particular question raised with respect to the law of libel
was settled by Fox’s Libel Act 1792. Coke’s maxim describes in a broad general way the distinction between the functions of the judge and of the jury, but is only true subject to important qualifications. Judges in jury cases constantly decide what may be properly called questions of fact, though their action is often disguised by the language applied or the procedure employed. Juries, in giving a general verdict, often practically take the law into their own hands. The border-line between the two classes of questions is indicated by the “mixed questions of law and fact,” to use a common phrase, which arise in such cases as those relating to “necessaries,” “due diligence,” “negligence,” “reasonableness,” “reasonable and probable cause.” In the treatment of these cases the line has been drawn differently at different times, and two conflicting tendencies are discernible. On the one hand, there is the natural tendency to generalize common inferences into legal rules, and to fix legal standards of duty. On the other hand, there is the sound instinct that it is a mistake to define and refine too much in these cases, and that the better course is to leave broadly to the jury, under the general guidance of the judge, the question what would be done by the “reasonable” or “prudent” man in particular cases. The latter tendency predominates in modern English law, and is reflected by the enactments in the recent acts codifying the law on bills of exchange and sale of goods, that certain questions of rational evidence are to be treated as questions of fact. On the same ground rests the dislike to limit the right of a jury to give a general verdict in criminal cases. Questions of custom begin by being questions of fact, but as the custom obtains general recognition it becomes law. Many of the rules of the English mercantile law were “found” as customs by Lord Mansfield’s special juries. Generally, it must be remembered that the jury act in subordinate co-operation with the judge, and that the extent to which the judge limits or encroaches on the province of the jury is apt to depend on the personal idiosyncrasy of the judge.

2. Judicial Notice.—It may be doubted whether the subject of judicial notice belongs properly to the law of evidence, and whether it does not belong rather to the general topic of legal or judicial reasoning. Matters which are the subject of judicial notice are part of the equipment of the judicial mind. It would be absurd to require evidence of every fact; many facts must be assumed to be known. The judge, like the juryman, is supposed to bring with him to the consideration of the question which he has to try common sense, a general knowledge of human nature and of the laws of the world, and also knowledge of things that “everybody is supposed to know.” Of much judicial notice is said to be taken. But the range of general knowledge is indefinite, and the range of judicial notice has, for reasons of convenience, been fixed or extended, both by rulings of the judges and by numerous enactments of the legislature. It would be impossible to enumerate here the matters of which judicial notice must or may be taken. These are to be found in the text-books. For present purposes it must suffice to say that they include not only matters of fact of common and certain knowledge, but the law and practice of the courts, and many matters connected with the government of the country.

3. Presumptions.—A presumption in the ordinary sense is an inference. It is an argument, based on observation, that what has happened in some cases will probably happen in others of the like nature. The subject of presumptions, so far as they are mere inferences or arguments, belongs, not to the law of evidence, or to law at all, but to rules of reasoning. But a legal presumption, or, as it is sometimes called, a presumption of law, as distinguished from a presumption of fact, is something more. It may be described, in Stephen’s language, as “a rule of law that courts and judges shall draw a particular inference from a particular fact, or from particular evidence, unless and until the truth” (perhaps it would be better to say ‘soundness’) “of the inference is disproved.” Courts and legislatures have laid down such rules on grounds of public policy or general convenience, and the rules have then to be observed as rules of positive law, not merely used as part of the ordinary process of reasoning or argument. Some so-called presumptions are rules of substantive law under a disguise. To this class appear to belong “conclusive presumptions of law,” such as the common-law presumption that a child under seven years of age cannot commit a felony. So again the presumption that every one knows the law is merely an awkward way of saying that ignorance of the law is not a legal excuse for breaking it. Of true legal presumptions, the majority may be dealt with most appropriately under different branches of the substantive law, such as the law of crime, of property, or of contract, and accordingly Stephen has included in his Digest of the Law of Evidence only some which are common to more than one branch of the law. The effect of a presumption is to impute to certain facts or groups of facts a prima facie significance or operation, and, thus, in legal proceedings, to throw upon the party against whom it works the duty of bringing forward evidence to meet it. Accordingly the subject of presumptions is intimately connected with the subject of the burden of proof, and the same legal rule may be expressed in different forms, either as throwing the advantage of a presumption on one side, or as throwing the burden of proof on the other. Thus the rule in Stephen’s Digest, which says that the burden of proving that any person has been guilty of a crime or wrongful act is on the person who asserts it, appears in the article entitled “Presumption of Innocence.” Among the more ordinary and reasonably important legal presumptions are the presumption of regularity in proceedings, described generally as a presumption omnia esse rite acta, and including the presumption that the holder of a public office has been duly appointed, and has duly performed his official duties, the presumption of the legitimacy of a child born during the mother’s marriage, or within the period of gestation after her husband’s death, and the presumptions as to life and death. “A person shown not to have been heard of for seven years by those (if any) who, if he had been alive, would naturally have heard of him, is presumed to be dead unless the circumstances of the case are such as to account for his not being heard of without assuming his death; but there is no presumption as to the time when he died, and the burden of proving his death at any particular time is upon the person who asserts it. There is no presumption” (i.e. legal presumption) “as to the age at which a person died who is shown to have been alive at a given time, or as to the order in which two or more persons died who are shown to have died in the same accident, shipwreck or battle” (Stephen, Dig., art. 99). A document proved or purporting to be thirty years old is presumed to be genuine, and to have been properly executed and (if necessary) attested, if presented from the proper custody. And the legal presumption of a “lost grant,” i.e. the presumption that a right or alleged right which has been enjoyed without interruption had a legal origin, still survives in addition to the common law and statutory rules of prescription.

4. Burden of Proof.—The expression onus probandi has come down from the classical Roman law, and both it and the Roman maxims, Agenti incumbit probatio, Necessitas probandi incumbit ei qui dicit non ei qui negat, and Reus exspectando fit actus, must be read with reference to the Roman system of actions, under which nothing was admitted, but the plaintiff’s case was tried first; then, unless that failed, the defendant’s on his exceptio; then, unless that failed, the plaintiff’s on his replicatio, and so on. Under such a system the burden was always on the “actor.” In modern law the phrase “burden of proof” may mean one of two things, which are often confused—the burden of establishing the proposition or issue on which the case depends, and the burden of producing evidence on any particular point either at the beginning or at a later stage of the case. The burden in the former sense ordinarily rests on the plaintiff or prosecutor. The burden in the latter sense, that of going forward with evidence on a particular point, may shift from side to side as the case proceeds. The general rule is that he who alleges a fact must prove it, whether the allegation is couched in affirmative or negative terms. But this rule is subject to the effect of presumptions in particular cases, to the principle that in considering the amount of evidence necessary to shift the burden of proof regard
must be had to the opportunities of knowledge possessed by the parties respectively, and to the express provisions of statutes directing where the burden of proof is to lie in particular cases. Thus many statutes expressly direct that the proof of lawfu1 excuse or authority, or the absence of fraudulent intent, is to lie on the person charged with an offence. And the Summary Jurisdiction Act 1848 provides that if the information or complaint in summary proceedings negatives any exemption, exception, proviso, or condition in the statute on which it is founded, the prosecutor or complainant need not prove the negative, but the defendant may prove the affirmative in his defence.

II. CLASSES OF EVIDENCE

Evidence is often described as being either oral or documentary. To these two classes should be added a third, called by Bentham real evidence, and consisting of things presented immediately to the senses of the judge or the jury. Thus the judge or jury may go to view any place the sight of which may help to an understanding of the evidence, and may inspect anything sufficiently identified and produced in court as material to the decision. Weapons, clothes and things alleged to have been stolen or damaged are often brought into court for this purpose. Oral evidence consists of the statements of witnesses. Documentary evidence consists of documents submitted to the judge or jury by way of proof. The distinction between primary and secondary evidence relates only to documentary evidence, and will be noticed in the section under that head. A division of evidence from another point of view is that into direct and indirect, or, as it is sometimes called, circumstantial evidence. By direct evidence is meant the statement of a person who saw, or otherwise observed with his senses, the fact in question. By indirect or circumstantial evidence is meant evidence of facts from which the fact in question may be inferred. The difference between direct and indirect evidence is a difference of kind, not of degree, and therefore the rule or maxim as to "best evidence" has no application to it. Juries naturally attach more weight to direct evidence, and in some legal systems it is only this class of evidence which is allowed to have full probative force. In some respects indirect evidence is superior to direct evidence, because, as Paley puts it, "facts cannot lie," whilst witnesses can and do. On the other hand facts often deceive; that is to say, the inferences drawn from them are often erroneous. The circumstances in which crimes are ordinarily committed are such that direct evidence of their commission is usually not obtainable, and when criminality depends on a state of mind, such as intention, that state must necessarily be inferred by means of indirect evidence.

III. RULES OF EXCLUSION

It seems desirable to state the leading rules of exclusion in their crude form instead of obscuring their historical origin by attempting to force them into the shape of precise technical propositions forming parts of a logically connected system. The judges who laid the foundations of our modern law of evidence, like those who first discoursed on the duties of trustees, little dreamt of the elaborate and artificial system which was to be based upon their remarks. The rules will be found, as might be expected, to be vague, to overlap each other, to require much explanation, and to be subject to many exceptions. They may be stated as follows:—(1) Facts not relevant to the issue cannot be admitted as evidence. (2) The evidence produced must be the best obtainable under the circumstances. (3) Hearsay is not evidence. (4) Opinion is not evidence.

1. Rule of Relevancy.—The so-called rule of relevancy is sometimes stated by text-writers in the form in which it was laid down by Baron Parke in 1837 (Wright v. Doe and Tatham, 7 A. and E. 364), when he described "one great principle" as "the whole law of evidence as being that "all facts which are relevant to the issue may be proved." Stated in different forms, the rule has been made by FitzJames Stephen the central point of his theory of evidence. But relevancy, in the proper and natural sense, as we have said, is a matter not of law, but of logic. If Baron Parke's dictum relates to relevancy in its natural sense it is not true; if it relates to relevancy in a narrow and artificial sense, as equivalent to admissibility, it is tautological. Such practical importance as the rule of relevancy possesses consists, not in what it includes, but in what it excludes, and for that reason it seems better to state the rule in a negative or exclusive form. But whether the rule is stated in a positive or in a negative form its vagueness is apparent. No precise line can be drawn between "relevant" and "irrelevant" facts. The two classes shade into each other by imperceptible degrees. The broad truth is that the courts have excluded from consideration certain matters which have some bearing on the question to be decided, and which, in that sense, are relevant, and that they have done so on grounds of policy and convenience. Among the matters so excluded are matters which are likely to mislead the jury, or to complicate the case unnecessarily, or which are of slight, remote, or merely conjectural importance. Instances of the classes of matters so excluded can be given, but it seems difficult to refer their exclusion to any more general principle than this. Rules as to evidence of character and conduct appear to fall under this principle. Evidence is not admissible to show that the person who is alleged to have done a thing was of a disposition or character which makes it probable that he would or would not have done it. This rule excludes the biographical accounts of the defendant, which are so familiar in French trials, and is an important principle in English trials. It is subject to three exceptions: first, that evidence of good character is admissible in favour of the prisoner in all criminal cases; secondly, that a prisoner indicted for rape is entitled to call evidence as to the immoral character of the prosecutrix; and thirdly, that a witness may be called to say that he would not believe a previous witness on his oath. The exception allowing the good character of a prisoner to influence the verdict, as distinguished from the sentence, is more humane than logical, and seems to have been at first admitted in capital cases only. The exception in rape cases does not allow evidence to be given of specific acts of immorality with persons other than the prisoner, doubtless on the ground that such evidence would affect the reputations of third parties. Where the character of a person is expressly in issue, as in actions of libel and slander, the rule of exclusion, as stated above, does not apply. Nor does it prevent evidence of bad character from being given in mitigation of damages, where the amount of damages virtually depends on character, as in cases of defamation and seduction. As to conduct there is a similar general rule, that evidence of the conduct of a person on other occasions is not to be used merely for the purpose of showing the likelihood of his having acted in a similar way on a particular occasion. Thus, on a charge of murder, the prosecutor cannot give evidence of the prisoner's conduct to other persons for the purpose of proving a bloodthirsty and murderous disposition. And in a civil case a defendant was not allowed to show that the plaintiff had sold goods on particular terms to other persons for the purpose of proving that he had sold similar goods on the same terms to the defendant. But this general rule must be carefully construed. Where several offences are so connected with each other as to form parts of an entire transaction, evidence of one is admissible as proof of another. Thus, where a prisoner is charged with stealing particular goods from a particular place, evidence may be given that other goods, taken from the same place at the same time, were found in his possession. And where it is proved or admitted that a person did a particular act, and the question is as to his state of mind, that is to say, whether he did the act knowingly, intentionally, fraudulently, or the like, evidence may be given of the commission by him of similar acts on other occasions for the purpose of proving his state of mind on the occasion. This principle is most commonly applied in charges for forgeries, false documents or false wheat, and is usually also applied in charges for false pretences, embezzlement or murder. In proceedings for the receipt or possession of stolen property, the legislature has expressly authorized evidence to be given of the possession by the prisoner of other stolen property, or of his previous conviction of an offence involving fraud or dishonesty.
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(Prevention of Crimes Act 1871). Again, where there is a question whether a person committed an offence, evidence may be given of any fact supplying a motive or constituted proof in support of the offence, of any subsequent conduct of the person accused, which is apparently influenced by the commission of the offence, and of any act done by him, or by his authority, in consequence of the offence. Thus, evidence may be given that, after the commission of the alleged offence, the prisoner absconded, or was in possession of the property, or the proceeds of the property, acquired by the offence, or that he attempted to conceal things which were or might have been used in committing the offence, or as to the manner in which he conducted himself when statements were made in his presence and hearing. Statements made to or in the presence of a person charged with an offence are admitted as evidence, not of the facts stated, but of the conduct or demeanour of the person to whom or in whose presence they are made, or of the general character of the transaction of which they form part (under the res gestae rule mentioned below).

2. Best Evidence Rule.—Statements to the effect of the best evidence rule were often made by Chief Justice Holt about the beginning of the 18th century, and became familiar in the courts. Chief Baron Gilbert, in his book on evidence, which must have been written before 1726, says that “the first and most signal rule in relation to evidence is this, that a man must have the utmost evidence the nature of the fact is capable of.” And in the great case of *Omicund v. Barker* (1744), Lord Hardwicke went so far as to say, “The judges and sages of the law have laid down that there is but one general rule of evidence, the best that the nature of the case will admit” (1 Atkyns 49). It is no wonder that a rule thus solemnly stated should have found a prominent place in text-books on the law of evidence. But, apart from its application to documentary evidence, it does not seem to be more than a useful guiding principle which underlies, or may be used in support of, several rules.

It is to documentary evidence that the principle is usually applied, in the form of the narrower rule excluding, subject to exceptions, secondary evidence of the contents of a document where primary evidence is obtainable. In this form the rule is a rule of exclusion, but may be most conveniently dealt with in connection with the special subject of documentary evidence. As we have stated above, the general rule does not apply to the difference between direct and indirect evidence. And, doubtless on account of its vague character, it finds no place in Stephen's Digest.

3. Hearsoy.—The term “hearsay” primarily applies to what a witness has heard another person say in respect to a fact in dispute. But it is extended to any statement, whether reduced to writing or not, which is brought before the court, not by the author of the statement, but by a person to whose knowledge the statement has been brought. Thus the hearsay rule excludes statements, oral or written, made in the first instance by a person who is not called as a witness in the case. Historically this rule may be traced to the time when the functions of the witnesses were first distinguished from the functions of the jury, and when the witnesses were required by their formula to testify de visu suo et auditu, to state what they knew about facts from the direct evidence of their senses, not from the information of others. The rule excludes statements the effect of which is liable to be altered by the narrator, and which purport to have been made by persons who did not necessarily speak under the sanction of an oath, and which, therefore, were not open to cross-examination. It is therefore of practical utility in shutting out many loose statements and much irresponsible gossip. On the other hand, it excludes statements which are of some value as evidence, and may indeed be the only available evidence. Thus, a statement has been excluded as hearsay, even though it can be proved that the author of the statement made it on oath, or that it was against his interest when he made it, or that he is prevented by insanity or other illness from giving evidence himself, or that he has left the country and disappeared, or that he is dead.

Owing to the inconveniences which would be caused by a strict application of the rule, it has been so much eaten into by exceptions that some persons doubt whether the rule and the exceptions ought not to change places. Among the exceptions the following may be mentioned: statements made by a person whose evidence is material, but who cannot come before the court, or could not come before it without serious difficulty, delay or expense, may be admitted as evidence under proper safeguards. Under the Summary Offences Act 1848, where a person charged with an offence makes a deposition before an officer, or the statement made by his deponent when statements were made in his presence and hearing. Statements taken under the Criminal Law Amendment Act 1867; the Foreign Jurisdiction Act 1890; and the Children Act 1908, incorporating provisions for the admission of evidence taken in the course of medical examination, were frequently given in evidence in the course of a trial. The old chancery practice, under which evidence, both at the trial and at other stages of a proceeding, was normally taken without affidavit, irrespective of consent, to which the court would not be bound to construe its interpretation of the rules of the supreme court evidence may be given by affidavit upon any motion, petition or summons, but the court or a judge may, on the application of either party, order the attendance for cross-examination.

In a trial for murder or manslaughter a declaration by the person killed as to the cause of his death, or as to any of the circumstances of the transaction which resulted in his death, is admissible as evidence. But such a declaration is very strictly construed. It must be proved that the declarant, at the time of making the declaration, was in actual danger of death, and had given up all hope of recovery.

(c) Statements in pedicide cases.—On a question of pedigree the statement of a deceased person, whether based on his own personal knowledge or on oral communications from another person, is admissible as evidence of the fact stated. It is only to be proved that the person who made the statement was related to the person about whose family relations the statement was made, and that the statement was made before the question with respect to which it is given became facts or matters of public or general interest. Statements by deceased persons are admissible as evidence of reputation or general belief in questions relating to the existence of any public or general right or privilege to which the declarant was entitled, or to the existence of any public or general interest which is not the subject-matter of the litigation. Such statements of this kind are constantly admitted in questions relating to right of ways, or rights of common, or marorial or other local customs. Maps, copies of court rolls, leases and other deeds, and verdicts, judgments, and orders of court fall within the exceptions of this kind. (d) Statements in course of duty or business.—A statement with respect to a particular fact made by a deceased person in pursuance of his duty in connexion with any office, employment or profession to which he was attached is admissible as evidence, subject to the fact, if the statement appears to have been made from personal knowledge, and at or about the time when the fact occurred. This exception covers entries by clerks and other employees. (f) Statements against his pecuniary or proprietary interest is admissible as evidence, without reference to the time at which it was made. Where such a statement is admissible the whole of it becomes admissible, though the fact to which it relates may in the opinion of the jury be one against his pecuniary or proprietary interest. Statements against his pecuniary or proprietary interest is admissible as evidence, without reference to the time at which it was made. Where such a statement is admissible the whole of it becomes admissible, though the fact to which it relates may in the opinion of the jury be one against his pecuniary or proprietary interest. Statements against his pecuniary or proprietary interest is admissible as evidence, without reference to the time at which it was made. Where such a statement is admissible the whole of it becomes admissible, though the fact to which it relates may in the opinion of the jury be one against his pecuniary or proprietary interest. Statements against his pecuniary or proprietary interest is admissible as evidence, without reference to the time at which it was made. Where such a statement is admissible the whole of it becomes admissible, though the fact to which it relates may in the opinion of the jury be one against his pecuniary or proprietary interest.

Public documents.—Under this head may be placed recitals in public acts of parliament, notices in the London, Edinburgh, or Dublin Gazette (which are made evidence by statute in a large number of cases), the contents of public registers, or any public records, or any public registers. Public documents, whether civil or criminal, or by some person whose statements are binding on that party, against the interest of that party. The term includes admissions made in answer to interrogatories, or to a notice given by a party. They also include admissions by a person who made the statement is alive or dead, and without any evidence as to personal knowledge, or the time at which the statement is made. (h) Admissions.—By the term "admission," as here used, is meant an admission of facts, whether civil or criminal, or by some person whose statements are binding on that party, against the interest of that party.
without reference to the life or death of the person who made them. A person is bound by the statements of his agent, acting within the scope of his authority, and barristers and solicitors are agents for their clients in the conduct of legal proceedings. Conversely, a person suing on his own behalf, or an accomplice, is bound by the statements of the person whom he represents. Statements respecting property made by a predecessor in title bind the successor. Where a statement is put in evidence as an admission or confession, any implied admission of the whole statement given in evidence. The principle of this rule is obviously sound, because it would be unfair to pick out from a man's statement what tells against him, and to suppress what is in his favour. But the application of the rule is sometimes attended with difficulty. An admission will not be allowed to be given as evidence if it was made under a duress, express or implied, that it should not be so used. Such admissions are said to be made "without prejudice." (c) Confessions.—A confession is an admission by the person accused or charged, of the occurrence of an act to which he is accused. But the rules about admitting as evidence confessions in criminal proceedings are much more strict than the rules about admissions in civil proceedings. The general rule is, that a confessions made by one accomplice in the presence of another is admissible against the latter to this extent, that, if it implicates him, his silence under the law may be treated as voluntary if it appears to the court to have been caused by inducement, threat or promise which proceeded from a magistrate or other person in authority concerned in the charge. And there is no imperative and conclusive reason for rejecting a confession on the ground of having been obtained by an unreasonable ground for supposing that by making a confession he would gain some advantage or avoid some evil in reference to the proceedings against him. This applies to any inducement, threat or promise having its reference to the discharge or immunity of the accused person or is brought to his knowledge indirectly. But a confession is not involuntary merely because it appears to have been caused by the inducements of another person in the presence of the court, was made after the complete removal of the impression previously produced by them, and was at any time made by the person concerned without any inducement, threat or promise to do so. Where a confession was made under an inducement which makes the confession involuntary, evidence may be given of facts discovered in consequence of the confession, and not of the confession. The confession was made involuntarily, and the confession, therefore, not admissible in evidence, but the confession may be used as evidence of the thoughts and motives, and the like, of the person who made it. Thus, A, under circumstances which make the confession involuntary, tells a policeman, he, A, had thrown a lantern into the pond. Evidence may be given that the lantern was found in the pond, and that there were other lanterns on which is evidence admissible, but evidence of the fact that the defendant was on the same subject-matter as the proceeding in which it is to be used, and the witness might have refused to answer the questions put to him. But if, after refusing to answer such questions, the witness is compelled to give evidence, the person giving the evidence is a voluntary confession. The grave jealousy and suspicion with which the English law regards confessions offer a marked contrast to the importance attached to this form of evidence in other systems of the law, and the requisitions of many of those systems have been drawn up and still to some extent prevail, on the continent. (j) Res gestae.—Statements are often admitted as evidence on the ground that they form part of what is called the "transaction," or res gestae, the occurrence of which is in question. For instance, where an act may be proved, statements accompanying and explaining the act made by or to the person doing it, may be given in evidence. There is no difficulty in understanding the principle on which this exception from the hearsay rule rests, but there is often practical difficulty in applying it, and the practice has varied. How long is the transaction to be treated as lasting? What ought to be treated as "the immediate and natural effect of continuing action," and, for that reason, as part of the res gestae? When an act is committed, to what extent are the terms of the complaint made by the sufferer, as distinguished from the fact of a complaint having been made, admissible? These are some of the questions raised. The cases in which statements by deceased persons as to his bodily or mental condition may be put in evidence may perhaps be treated as falling under the same principle. In the Rugby case, statements by the deceased person before his illness as to his state of health, as to his symptoms during illness, were admitted as evidence for the prosecution. Under the same principle may also be brought the rule to statements in conspiracy cases. In charges of conspiracy, after evidence has been given of the existence of the plot, and of the connexion of the accused with it, the charge, that one conspirator may be supported by evidence of anything done, written, or said, not only by him, but by any other of the conspirators, in furtherance of the common purpose. On the other hand, a statement made by one conspirator, not in execution of the common purpose, but in narration of some event forming part of the conspiracy, would be treated, not as part of the "transaction," but as a statement excluded by the hearsay rule. Thus the admissibility of writings in conspiracy cases may depend on the time when they can be shown to have been in the possession of a fellow-conspirator, whether before or after the prosecution. (k) Complaints in rape cases, etc.—In trials for rape and similar offences, the fact that a woman's belief in the defendant's guilt was formed after the rape was made by the person against whom the offence was committed, and also the terms of the complaint, have been admitted as evidence, not of the facts complained of, but of the consistency of the complainant's capacity to believe that the defendant was guilty, how told by her in the witness-box, and as negative on her part.

4. Opinion.—The rule excluding expressions of opinion also dates from the first distinction between the functions of witnesses and jury. It was for the witnesses to state facts, for the jury to form conclusions. Of course every statement of fact involves inference, and implies a judgment on phenomena observed by the senses. And the inference is often erroneous, as in the answer to the question, "Was he drunk?" A prudent witness will often guard himself, and is allowed to guard himself, by answering to the best of his belief. But, for practical purposes, it is possible to draw a distinction between a statement of facts observed and an expression of opinion as to the inference to be drawn from these facts, and the rule telling witnesses to state facts and not express opinions is of great value in keeping their statements out of the region of argument and conjecture. The evidence of "experts," that is to say, of persons having a special knowledge of some particular subject, is generally described as falling under the class of opinion. If a person who has been a student of the law and practice of the courts. But perhaps it would be more accurate to say that expert evidence is usually given in a much wider range than ordinary witnesses in the expression of their opinions, and in the statement of facts on which their opinions are based. Thus, in a poisoning case, a doctor may be asked as an expert whether, in his opinion, a particular poison produces particular symptoms. And, where lunacy is set up as a defence, an expert may be asked whether, in his opinion, the symptoms exhibited by the alleged lunatic commonly show unsoundness of mind, and whether such unsoundness of mind usually renders persons incapable of knowing the nature of their acts, or of knowing that what they do is either wrong or contrary to the law. Similar principles are applied to the evidence of engineers, and in numerous other cases. In cases of disputed handwriting the evidence of experts in handwriting is expressly recognized by statute (Evidence and Practice on Criminal Trials 1865).

IV. Documentary Evidence

Charters and other writings were exhibited to the jury at a very early date, and it is to writings so exhibited that the term "evidence" or "evidences" seems to have been originally applied per excellenceto. The oral evidence of witnesses came later. Where a document is to be used as evidence the first question is how its contents are to be proved. To this question the principle of "best evidence" applies, in the form of the rule that primary evidence must be given except in the cases where secondary evidence is allowed. By primary evidence is meant the document itself produced for inspection. By secondary
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Evidence is meant a copy of the document, or verbal accounts of its contents.

The rule as to the admissibility of a copy of a document is applied much more strictly to private than to public or official documents. Secondary evidence may be given of the contents of a private document in the following cases:

(a) Where the original is shown or appears to be in the possession of the person alleging its having been served with reasonable notice to produce it, does not do so.

(b) Where the original is shown or appears to be in the possession or power of a stranger not legally bound to produce it, and has been served with a writ of subpœna, or after having been sworn as a witness and asked for the document, and having admitted that it is in court, refuses to produce it.

(c) Where it is shown that proper search has been made for the original, and there is reason for believing that it is destroyed or lost.

(d) Where the original is of such a nature as not to be easily movable, as in the case of a placard posted on a wall, or of a tombstone, or is in a country from which it is not permitted to be removed.

(e) Where the original is a document for the proof of which special provision is made by any act of parliament, or any law in force for the time being, Documents of that kind are practically treated on the same footing as private documents.

(f) Where the document is an entry in a banker's book, provable and admissible, the special provisions of the Bankers' Book Evidence Act 1879.

Secondary evidence of a private document is usually given either by producing a copy and calling a witness who can prove the copy to be correct, or, when there is no copy obtainable, by calling a witness who will read the contents of the document as they stand. No general definition of public document is possible, but the rules of evidence applicable to public documents are expressly applied by statute to many classes of documents. Primary evidence of any kind may be given in the production of the document from proper custody, and by a witness identifying it as being what it professes to be. Public documents may always be proved by secondary evidence, but the particular kind of secondary evidence required is not defined by statute. Where there is a document the original of which is such a public nature as to be admissible in evidence on its mere production from the proper custody, and no statute exists which renders its contents provable by means of a copy, any copy thereof or extract from it, being admissible as proof of its contents, is to be proved as an examined copy or extract, or purports to be signed or certified as a true copy or extract by the officer to whose custody the original is entrusted. Many statutes provide that various certificates, official and public documents, documents and proceedings of corporations and of joint stock and other companies, and certified copies of documents, by-laws, entries in registers and other books, shall be receivable as evidence of certain particular courts of justice, if they are authenticated in the manner prescribed by the statute, and no statute to the contrary. Any such certificate or certified copy is receivable as proof of any particular in any court of justice, it is admissible as evidence, if it purports to be authenticated in the manner prescribed by law, without calling any witness to prove any stamp, seal, or signature required for its authentication, or the official character of the person who appears to have signed it. The Documentary Evidence Acts 1868, 1882 and 1895, provide modes of proving the contents of several classes of proclamations, orders and regulations.

If a document is a kind which is required by law to be attested, but not otherwise, an attesting witness must be called to prove its due execution. But this rule is subject to the following exceptions:

(a) If there is no attesting witness, and the document was capable of giving evidence, then it is sufficient to prove that the attestation of at least one attesting witness is in his handwriting, and that the signature of the person executing the document is in the handwriting of that person.

(b) If the document is proved, or purports to be, more than thirty years old, and is produced from what the court considers proper custody, an attesting witness need not be called, and it will be presumed without evidence that the instrument was duly executed and attested.

Where a document embodies a judgment, a contract, a grant, or disposition of property, or any other legal transaction or “act in the law,” on which rights depend, the validity of the transaction may be impugned on the ground of fraud, incapacity, want of consideration, or other legal ground. But this seems outside the law of evidence. In this class of cases a question often arises whether extrinsic evidence can be produced to vary the nature of the transaction embodied in the document. The answer to this question seems to depend on whether the document was or was not intended to be a complete and final statement of the transaction which it embodies. If it was, you cannot go outside the document for the purpose of ascertaining the nature of the transaction. If it was not, you may. But the mere statement of this test shows the difficulty of formulating precise rules, and of applying them when formulated. FitzJames Stephen mentions, among the facts which may be proved in these cases, the existence of separate and consistent oral agreements as to matters on which the document is silent, if there is reason to believe that the document is not a complete and final statement of the transaction, and the existence of any usage or custom with reference to which a contract may be presumed to have been made. But he admits that the rules on the subject are “by no means easy to apply, inasmuch as from the nature of the case an enormous number of transactions fall close on one side or the other of most of them.” The underlying principle appears to be a rule of substantive law rather than of evidence.

When parties to an arrangement have reduced the terms of the arrangement to a definite, complete, and final written form, they should be bound exclusively by the terms embodied in that form. The question in each case is under what circumstances they ought to be treated as having done so.

The expression “parol evidence,” which includes written as well as verbal evidence, has often been applied to the extrinsic evidence produced for the purpose of varying the nature of the transaction embodied in a document. It is also applied to extrinsic evidence used for another purpose, namely, that of explaining the meaning of the terms used in a document. The two questions, What is the real nature of the transaction referred to in a document? and, What is the meaning of a document? are often confused, but are really distinct from each other. The rules bearing on the latter question are rules of construction or interpretation rather than of evidence, but are ordinarily treated as part of the law of evidence, and are for that reason included by FitzJames Stephen in his Digest. In stating these rules he adopts, with verbal modifications, the six propositions laid down by Vice-Chancellor Wigram in his Examinations of the Rules of Law respecting the admission of Extrinsic Evidence in Aid of the Interpretation of Wills. The substance of these propositions appears to be, that wherever the meaning of a document cannot be satisfactorily ascertained from the document itself, use may be made of any other evidence for the purpose of elucidating the meaning, subject to one restriction, that, except in cases of equivocation, i.e. where a person or thing is described in terms applicable equally to more than one, resort cannot be had to extrinsic expressions of the author’s intention.

V. WITNESSES

1. Attendance.—If a witness does not attend voluntarily he can be required to attend by a writ of subpœna.

2. Competency.—As a general rule every person is a competent witness. Formerly persons were disqualified by crime or interest, or by being parties to the proceedings, but these disqualifications have now been removed by statute, and the circumstances which formerly created them do not affect the competency, though they may often affect the credibility, of a witness.

Under the general law as it stood before the Criminal Evidence Act 1898 came into force, a person charged with an offence was not competent to give evidence on his own behalf. But many exceptions had been made to this rule by legislation, and the rule itself was finally abolished by the act of 1888. Under that law a person charged with a criminal offence was a competent witness, but he can only give evidence for the defence, and can only give evidence if he himself applies to do so. Under the law as it stood before 1898, persons jointly charged and being tried together were not competent to give evidence either for or against each other. Under the act of 1888 a person charged jointly with another is a competent witness, but only for the defence, and not for the prosecution. If, therefore, one of the persons charged applies to give evidence his cross-examination must not be conducted with a view to establish the guilt of the other. Consequently, if it is thought
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desirable to use against one prisoner the evidence of another who is being tried with him, the latter should be released, or a set of concurrent juries impanelled for each. The prisoner giving evidence is popularly said to turn king's evidence. It follows that, subject to what has been said above as to persons tried together, the evidence of an accomplice is admissible against his principal, and vice versa. The evidence of an accomplice is, however, always received with great jealousy and caution. A conviction on the unsupported testimony of an accomplice may, in some cases, be strictly legal, but the practice is to require it to be confirmed by unimpeachable testimony in some material part, and more especially as to his identification of the person or persons against whom his evidence may be received. The wife of a person charged is now a competent witness, but, except in certain special cases, she can only give evidence for the defence, and can only give evidence if her husband applies that she should do so. The special cases in which a wife can be called as a witness either for the prosecution or for the defence, and without the consent of the person charged, are cases arising under particular enactments scheduled to the act of 1898, and relating mainly to offences against wives and children, and cases in which the wife is by common law a competent witness against her husband, i.e. where the proceeding is against the husband for bodily injury or violence inflicted on his wife. The rule of exclusion extends only to a lawful wife. There is no ground for supporting the view that the wife of a person whose evidence is incompetent witness. A witness is incompetent if, in the opinion of the court, he be precluded by extreme youth, disease affecting his mind, or any other cause of the same kind, from recollecting the matter on which he is to testify, from understanding the questions put to him, from giving rational answers to those questions, or from knowing that he ought to speak the truth. A witness unable to speak or hear is not incompetent, but may give his evidence by writing or by signs, or in any other manner in which he can make it intelligible. The particular form of the religious belief of a witness, or his want of religious belief, does not affect his competency. This ground of incompetency has now been finally removed by the Oaths Act 1888. It will be seen that the effect of the successive enactments which have gradually removed the disqualifications attaching to various classes of witnesses has been to draw a distinction between the competency of a witness and his credibility. No person is disqualified on moral or religious grounds, but his character may be such as to throw grave doubts on the value of his evidence. No relationship, except to a limited extent that of husband and wife, excludes from giving evidence. The parent may be examined on the trial of the child, the child on that of the parent, master for or against servant, and servant for or against master. The relationship of the witness to the prosecutor or the prisoner in such cases may affect the credibility of the witness, but does not exclude his evidence.

3. Privilege.—It does not follow that, because a person is competent to give evidence, he can therefore be compelled to do so.

No one, except a person charged with an offence when giving evidence on his own application, and as to the offence where-
6. Examination.—The normal course of procedure is this. The party who begins, i.e. ordinarily the plaintiff or prosecutor, calls his witnesses in order. Each witness is first examined on behalf of the party for whom he is called. This is called the examination in chief. Then he is liable to be cross-examined on behalf of the other side. And, finally, he may be re-examined on behalf of his own side. After the case for the other side has been opened, the same procedure is adopted with the witnesses for that side. In some cases the party who begins is allowed to adduce further evidence in reply to his opponent’s evidence. The examination is conducted, not by the court, but by or on behalf of the contending parties. It will be seen that the principle underlying this procedure is that of the duel, or conflict between two contending parties, each relying on and using his own evidence, and trying to break down the evidence of his opponent. It differs from the principle of the “inquisition” procedure, in which the court takes a more active part, and in which the cases for the two sides are not so sharply distinguished. In a continental trial it is often difficult to determine whether the case for the prosecution or the case for the defence is proceeding. Conflicting witnesses stand up together and are “confronted” with each other. In the examination in chief questions must be confined to matters bearing on the main question at issue, and a witness must not be asked leading questions, i.e. questions suggesting the answer which the party putting the questions expects to have, or directed to elicit facts about which the witness is to testify. But the rule about leading questions is not applied where the questions asked are simply introductory, and form no part of the real substance of the inquiry, or where they relate to matters which, though material, are not disputed. If the witness called by a person appears to be directly hostile to him, or interested on the other side, or unwilling to reply, the reason for the rules applying to examination in chief breaks down, and the witness may be asked leading questions and cross-examined, and treated in every respect as though he was a witness called on the other side, except that a party producing a witness must not impeach his credit by general evidence of bad character (Evidence and Practice on Criminal Trials Act 1865). In cross-examination questions not bearing on the main issue and leading questions may be put and (subject to the rules as to privilege) must be answered, as the cross-examiner is entitled to test the examination in chief by every means in his power. Questions not bearing on the main issue are often asked in cross-examination merely for the purpose of putting off his guard a witness who is supposed to have learnt his story, or to catch him out, or to make him look ridiculous, which tends either to test the accuracy or credibility of the witness, or to shake his credit by impeaching his motives or injuring his character. The licence allowed in cross-examination has often been seriously abused, and the power of the court to check it is recognized by one of the rules of the supreme court (R.S.C. xxxvi. 39, added in 1883). It is considered wrong to put questions which assume that facts have been proved which have not been proved, or that answers have been given contrary to the fact. A witness ought not to be pressed in cross-examination as to any facts which, if admitted, would not affect the question at issue or the credibility of the witness. If the cross-examiner intends to adduce evidence contrary to the evidence given by the witness, he ought to put to the witness in cross-examination the substance of the evidence which he proposes to adduce, in order to give the witness an opportunity of retracting or explaining. Where a witness has answered a question which only tends to affect his credibility by injuring his character, it is only in a limited number of cases that evidence can be given to contradict his answer. Where he is asked whether he has ever been convicted of any felony or misdemeanor, and denies or refuses to answer, wishes may be given of the truth of the facts suggested (28 & 29 Vict. c. 15, s. 6). The same rule is observed where he is asked a question tending to show that he is not impartial. Where a witness has previously made a statement inconsistent with his evidence, proof may be given that he did in fact make it. But before such proof is given the circumstances of the alleged statement, sufficient to designate the particular occasion, must be mentioned to the witness, and he must be asked whether he did or did not make the statement. And if the statement was made in, or has been reduced to, writing, the attention of the witness must, before the writing is used against him, be called to those parts of the writing which are to be used for the purpose of contradicting him (Evidence and Practice on Criminal Trials Act 1865, ss. 4, 5). The credibility of a witness may be impeached by the evidence of persons who swear that they, from their knowledge of the witness, believe him to be unworthy of credit on his oath. These persons may not on their examination in chief give reasons for their belief, but they may be asked their reasons in cross-examination, and their answers cannot be contradicted. When the credit of a witness is so impeached, the party who called the witness may give evidence in reply to show that the witness is worthy of credit. Re-examination must be directed exclusively to the explanation of matters referred to in cross-examination, and if new matter is, by the permission of the court, introduced in re-examination, the other side may further cross-examine upon it. A witness under examination may refresh his memory by referring to any writing made by himself at or about the time of the occurrence to which the writing relates, or made by any other person, and read and found accurate by the witness at or about the time. An expert may refresh his memory by reference to professional treatises.}


(C. P. I.)

**EVIL EYE**. The terror of the arts of “fascination,” i.e. that certain persons can bewitch, injure and even kill with a glance, has been and is still very widely spread. The power was not thought to be always maliciously cultivated. It was as often supposed to be involuntary (cf. Deuteronomy xxviii. 54); and we have evidence to show that even the last century did not altogether blunder himself in order that he might not be the means of injuring his children (Woyciki, Polnich Folklore, trans. by Lewenstein, p. 23). Few of the old classic writers fail to refer to the dread power. In Rome the “evil eye” was so well recognized that Pliny states that special laws were enacted against injury to crops by incantation, exorcisation or fascination. The power was styled _βασακανία_ by the Greeks and _fascinatio_ by the Latins. Children and young animals of all kinds were thought to be specially susceptible. Charms were worn against the evil eye both by man and beast, and in Judges viii. 21 it is thought there is a reference to this custom in the allusion to the “ornaments on the necks of camels. In classic times the wearing of amulets was universal. They were of three classes: (1) those the intention of which was to attract on to themselves, as the lightning rod the lightning, the malignant glance; (2) charms hidden in the bosom of the dress; (3) written words from sacred writings. Of these three types the first was most numerous. They were oftenest of a grotesque and generally grossly obscene nature. They were also made in the form of frogs, beetles and so on. But the ancients did not wholly rely on amulets. Sperling, among the Greeks and Romans a most common antidote to the poison of the evil eye. According to Theocritus it is necessary to spit three times into the breast of the person who fears fascination. Gestures, too, often intentionally obscene, were regarded as prophylactics on meeting the dreaded individual. The evil eye was believed to have its impulse in envy, and thus it came
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to be regarded as unlucky to have any of your possessions praised. Among the Romans, therefore, it was customary when praising anything to add Praefacisci dixerim (Fain Evil! I should say). This form survives in modern Italy, where in like circumscriptions is said Si mal occhio non ci fasse (May the evil eye not strike it). The object of these conventional phrases was to prove that the speaker was sincere and had no evil designs in his praise. Though there is no set formula, traces of the custom are found in English rural sayings, e.g. the Somersethire “I don’t wish ee no harm, so I on’t zay no more.” This is what the Scots call “fore-speaking,” when praise beyond measure is likely to be followed by disease or accident. A Manxman will never say he is very well: he usually admits that he is “middling,” or qualifies his admission of good health by adding “now” or “just now.” The belief led in many countries to the saying, when one heard anybody or anything praised superabundantly, “God preserve him or it.” So in Ireland, to avoid being suspected of having the evil eye, it is advisable when looking at a child to say “God bless it”; and when passing a farm-yard where cows are collected at milking time it is usual for the peasant to say, “The blessing of God be on you and all your labour.” Bacon writes: “It seems some have been so curious as to note that the times when the stroke ... of an envious eye does most hurt are particularly when the party envied is held in glory and triumph.”

The powers of the evil eye seem indeed to have been most feared by the prosperous and possessors. The conception was almost unlimited. There is record solemnly declares that in a town of Africa a fascinator called Elzanar killed by his evil art no less than 80 people in two years (W. W. Story, Castle St Angelo, 1877, p. 149). The belief as affecting cattle was universal in the Scottish highlands as late as the 18th century and still lingers. Thus if a stranger looks admiringly on a cow the peasants still think she will waste away, and they offer the visitor some of her milk to drink in the belief that in this manner the spell is broken. The modern Turks and Arabs also think that their horses and camels are subject to the evil eye. But the people of Italy, especially the Neapolitans, are the best modern instances of implicit believers. The Jettatore, as the owner of the evil eye is called, is so feared that at his approach it is scarcely an exaggeration to say that a street will clear: everybody will rush into doorways or up alleys to avoid the dreaded glance. The Jettatore di bambini (fascinator of children) is the most dreaded of all. The evil eye is still much feared for horses in India, China, Turkey, Greece and almost everywhere where horses are found. In rural England the pig is of all animals oftenest “overlooked.” While the Italians are perhaps the greatest believers in the evil eye as affecting persons, the superstition is rife in the East. In India the belief is universal. In Bombay the blast of the evil eye is supposed to be a form of spirit-possession. In western India all witches and wizards are said to be evil-eyed. Modern Egyptian mothers thus account for the sickly appearance of their babies. In Turkey passages from the Koran are painted on the outside of houses to save the inmates, and texts as amulets are worn upon the person, or hung upon camels and horses by Arabs, Abyssinians and other peoples. The superstition is universal among savage races.

For a full discussion see Evil Eye by F. T. Elworthy (London, 1895); also W. W. Story, Castle St Angelo and the Evil Eye (1877); E. W. Rolfe and H. P. Bouverie, Naples in 1883 (1884); Christian Frommann, Traclus de fascinatione novus et singularis, &c., &c. (Nuremberg, 1675); R. C. Macgahan, Evil Eye in the Western Highlands (1902).

EVOLUTION. The modern doctrine of evolution or “evolving,” as opposed to that of simple creation, has been defined by Prof. James Sully in the 9th edition of this encyclopaedia as a “natural history of the cosmos including organic beings, expressed in physical terms as a mechanical process.” The following exposition of the historical development of the doctrine is taken from Sully’s article, and for the most part is in his own words. In the modern doctrine of evolution the cosmic system appears as a natural product of elementary matter and its laws. The various grades of life on our planet are the natural consequences of certain physical processes involved in the gradual transformations of the earth. Conscious life is viewed as conditioned by physical (organic and neuroses, especially nervous) processes, and the development of consciousness itself in close correlation with evolution.

Finally, human development, as exhibited in historical and pre-historical records, is regarded as the highest and most complex result of organic and physical evolution. This modern doctrine of evolution is but an expansion and completion of those physical theories (see below) which opened the history of speculation. It differs from them in being grounded on exact and verified research. As such, moreover, it is a much more limited theory of evolution than the ancient. It does not necessarily concern itself about the question of the infinite worlds in space and in time. It is content to explain the origin and course of development of the world, the solar or, at most, the sidereal system which falls under our own observation. It would be difficult to say what branches of science had done most towards the establishment of this doctrine. We must content ourselves by referring to the progress of physical (including chemical) theory, which has led to the great generalization of the conservation of energy; to the discovery of the fundamental chemical identity of the matter of our planet and of other celestial bodies, and of the chemical relations of organic and inorganic bodies; to the advance of astronomical speculation respecting the origin of the solar system, &c.; to the growth of the science of geology which has necessitated the assumption of vast and unimaginable periods of time in the past history of our globe; and finally to the development of the biological sciences which has made us familiar with the simplest types and elements of organism; finally, to the development of the science of anthropology (including comparative psychology, philology, &c.), and to the vast extension and improvement of all branches of historical study.

History of the Idea of Evolution.—The doctrine of evolution in its finished and definite form is a modern product. It required for its formation an amount of scientific knowledge which could only be very gradually acquired. It is vain, therefore, to look for clearly defined and systematic presentations of the idea among ancient writers. On the other hand, nearly all systems of philosophy have discussed the underlying problems. Such questions as the origin of the cosmos as a whole, the production of organic beings and of conscious minds, and the meaning of the observable grades of creation, have from the dawn of speculation occupied men’s minds; and the answers to these questions often imply a vague recognition of the idea of a gradual evolution of things. Accordingly, in tracing the antecedents of the modern philosophic doctrine we shall have to glance at most of the principal systems of cosmology, ancient and modern. Yet since in these systems inquiries into the esse and fieri of the world are rarely distinguished with any precision, it will be necessary to indicate very briefly the general outlines of the system so far as they are necessary for understanding their bearing on the problems of evolution.

Mythological Interpretation.—The problem of the origin of the world was the first to engage man’s speculative activity. Nor was this line of inquiry pursued simply as a step in the more practical problem of man’s final destiny. The order of ideas observable in children suggests the reflection that man began to discuss the “whence” of existence before the “whither.” At first, as in the case of the child, the problem of the genesis of things was conceived anthropomorphically: the question “How did the world arise?” first shaped itself to the human mind under the form “Who made the world?” As long as the problem was conceived in this simple manner there was, of course, no room for the idea of a necessary self-conditioned evolution. Yet the first indistinct germ of such an idea appears to emerge in combination with that of creation in some of the ancient systems of theogony. Thus, for example, in the myth of the ancient Parsees, the gods Omuzd and Ahiram are said to evolve themselves out of a primordial matter. It may be supposed that these crude fancies embody a dim recognition of the physical forces and objects personified under the forms of deities, and a rude attempt to account for their genesis as a natural
process. These first unscientific ideas of a genesis of the permanent objects of nature took as their pattern the process of organic reproduction and development, and this, not only because these objects were regarded as personalities, but also, because this particular mode of becoming would most impress themselves on early observers. This same way of looking at the origin of the material world is illustrated in the Egyptian notion of a cosmic egg out of which issues the god (Ptah) who creates the world.

Indian Philosophy.—Passing from mythology to speculation properly so called, we find in the early systems of philosophy of India theories of emanation which approach in some respects the idea of evolution. Brahma is conceived as the eternal self-existent being, which on its material side unfolds itself to the world by gradually condensing itself to material objects through the gradations of ether, fire, water, earth and the elements. At the same time this eternal being is conceived as the all-embracing world-soul from which emanates the hierarchy of individual souls. In the later system of emanation of Sankhya there is a more marked approach to a materialistic doctrine of evolution. If, as we are to judge, we follow the chain of causes far enough back we reach unlimted eternal creative nature or matter. Out of this "principal thing" or "original matter" of cosmic evolution, and spiritual existence issues, and in it all remains.

Early Greek Physicists.—Passing by Buddhism, which, though teaching the periodic destruction of our world by fire, &c., does not seek to determine the ultimate origin of the cosmos, we come to those early Greek physical philosophers who distinctly set themselves to eliminate the idea of divine interference with the world by representing its origin and changes as a natural process. The early Ionian physiologists, including Thales, Anaximander and Anaximenes, seek to explain the world as generated out of a primordial matter (Gr. ὄξυς; hence the name "Hylozoists"), which is at the same time the universal support of things. This substance is endowed with a generative or transmutative force by virtue of which it passes into a succession of forms. They thus resemble modern evolutionists, since they regard the world as composed of a definite variety of forms as issuing from a simple mode of matter. More especially the cosmology of Anaximander resembles the modern doctrine of evolution in its conception of the indeterminate (ῥητορικον) out of which the particular forms of the cosmos are differentiated. Again, Anaximander may be said to prepare the way for more modern conceptions of material evolution by regarding his primordial substance as eternal, and by looking on all generation as alternating with destruction, each step of the process being of course a transformation of the indestructible substance. Once more, the notion that this indeterminate body contains potentially in itself the fundamental contraries—hot, cold, &c.—by the excretion or evolution of which definite substances were generated, is clearly a forecasting of that antithesis of potentiality and actuality which from Aristotle downwards has been the basis of so many theories of development. In conclusion, it is noteworthy that though resorting to utterly fanciful hypotheses respecting the order of the development of the world, Anaximander and modern evolutionists in conceiving the heavenly bodies as arising out of an aggregation of diffused matter, and in assigning to organic life an origin in the inorganic materials of the primitive earth (pristine mud). The doctrine of Anaximenes, who unites the conceptions of a determinate and indeterminate original substance adopted by Thales and Anaximander in the hypothesis of a primordial and all-generating air, is a close advance on these theories, inasmuch as it introduces the scientific idea of condensation and rarefaction as the great generating or transforming agencies. For the rest, his theory is chiefly important as emphasizing the vital character of the original substance. The primordial air is conceived as animated. Anaximenes seems to have inclined to a view of cosmic evolution as throughout involving a quasi-spiritual factor. This idea of the air as the original principle and source of life and intelligence is much more clearly expressed by a later writer, Diogenes of Apollonia.* Diogenes made this conception of a vital and intelligent air the ground of a teleological view of climatic and atmospheric phenomena. It is noteworthy that he sought to establish the identity of organic and inorganic matter by help of the facts of vegetal and animal nutrition. Diogenes distinctly taught that the world is of finite duration, and will be renewed out of the primitive substance.

Heraclitus again deserves a prominent place in a history of the idea of evolution. Heraclitus conceives of the incessant process of flux in which all things are involved as consisting of two sides or moments—generation and decay—which are regarded as a confluence of opposite streams. In thus making transition or change, viewed as the identity of existence and non-existence, the leading idea of his system, Heraclitus anticipated in some measure Hegel's peculiar doctrine of evolution as a dialectic process. At the same time we may find expressed in figurative language the germs of thoughts which enter into still newer doctrines of evolution. For example, the notion of creation (Δημαρχία) as the father of all things and of harmony as arising out of a union of discord, and again of an ever-changing individual things to maintain themselves in permanence against the universal process of destruction and renovation, cannot but remind one of certain fundamental ideas in Darwin's theory of evolution.

Empedocles.—Empedocles took an important step in the direction of modern conceptions of physical evolution by teaching that all things arise, not by transformations of some primitive form of matter, but by various combinations of a number of permanent elements. Further, by maintaining that the elements are continually being combined and separated by the two forces love and hatred, which appear to represent in a figurative way the physical forces of attraction and repulsion, Empedocles may be said to have made a considerable advance in the construction of the idea of evolution as a strictly mechanical process. It may be observed, too, that the hypothesis of a primitive compact mass (σφαιρα), in which love (attraction) is supreme, has some curious points of similarity to, and contrast with, that hypothesis of a primitive nexus matter as the basis for the modern doctrine of cosmic evolution usually sets out. Empedocles tries to explain the genesis of organic beings, and, according to Lange, anticipates the idea of Darwin that adaptations abound, because it is their nature to perpetuate themselves. He further recognizes a progress in the production of vegetable and animal forms, though this part of his theory is essentially crude and unscientific. More important in relation to the modern problems of evolution is his thoroughly materialistic way of explaining the origin of sensation and knowledge by help of his peculiar hypothesis of effluvia and pores. The supposition that sensation thus rests on a material process of absorption from external bodies naturally led up to the idea that plants and even inorganic substances are precipitated, and so to an indistinct recognition of organic life as a scale of intelligence.

Atomists.—In the theory of Atomism taught by Leucippus and Democritus we have the basis of the modern mechanical conceptions of cosmic evolution. Here the endless harmonious motion of our cosmos, as well as of other worlds supposed to coexist with our own, is said to arise through the various combinations of indivisible material elements differing in figure and magnitude only. The force which brings the atoms together in the forms of objects is inherent in the elements, and all their motions are necessary. The origin of things, which is also their substance, is thus laid in the simplest and most homogeneous elements or principles. The real world thus arising consists only of diverse combinations of atoms, having the properties of magnitude, figure, weight and hardness, all other qualities being relative only to the sentient organism. The problem of the generation of mind is practically solved by identifying the soul,
or vital principle, with heat or fire which pervades in unequal proportions, not only man and animals, but plants and nature as a whole, and through the agitation of which by incoming effluvia all sensation arises.

Aristotle.—Aristotle is much nearer a conception of evolution than his master Plato. It is true he sets out with a transcendental Deity, and follows Plato in viewing the creation of the cosmos as a process of descent from the more to the less perfect according to the distance from the original self-moving agency. Yet on the whole Aristotle leans to a teleological theory of evolution, which he interprets dualistically by means of certain metaphysical distinctions. Thus even his idea of the relation of the divine activity to the world shows a tendency to a pantheistic notion of a divine thought which gradually realizes itself in the process of becoming. Aristotle's distinction of form and matter, and his conception of becoming as a transition from actuality to potentiality, provides a new ontological way of conceiving the process of material and organic evolution. To Aristotle the whole of nature is instinct with a vital impulse towards some higher manifestation. Organic life presents itself to him as a progressive scale of complexity determined by its final end, namely, man. In some respects Aristotle approaches the modern view of evolution. Thus, though he looked on species as fixed, bringing the reproduction of the parental type as a principle (phasis), he seems, as Ueberweg observes, to have inclined to entertain the possibility of a spontaneous generation in the case of the lowest organisms. Aristotle's teleological conception of organic evolution often approaches modern mechanical conceptions. Thus he says that nature fashions organs in the order of their necessity, the first being those essential to life. So, too, in his psychology he speaks of the several degrees of mind as arising according to a progressive necessity. In his view of touch and taste, as the two fundamental and essential senses, he may remind one of Herbert Spencer's doctrine. At the same time Aristotle precludes the idea of a natural development of the mental series by the supposition that man contains, over and above a natural finite soul inseparable from the body, a substantial and eternal principle (poios) which enters into the individual from without. Aristotle's brief suggestions respecting the origin of society and governments in the Politics show a leaning to a naturalistic interpretation of human history as a development conditioned by growing necessities.

Strato.—Of Strato, Aristotle's immediate successor, one desires to be noticed here, namely, Strato of Lampacus, who developed his master's cosmology into a system of naturalism. Strato appears to regard Aristotle's idea of an original source of movement and life extraneous to the world in favour of an immanent principle. All parts of matter have an inward plastic life whereby they can fashion themselves to the best advantage, according to their capability, though not with consciousness.

The Stoics.—In the cosmology of the Stoics we have the germ of a monistic and pantheistic conception of evolution. All things are said to be developed out of an original being, which is at once material (fire) and spiritual (the Deity), and in turn they will dissolve back into this primordial source. At the same time the world as a developed whole is regarded as an organism which is permeated with the divine Spirit, and so we may say that the world-process is a self-realization of the divine Being. The formative principle or force of the world is said to contain the several rational germinal forms of things. Individual things are supposed to arise out of the original being, as animals and plants out of seeds. Individual souls are the efflux from the all-comprising world-soul. The necessity in the world's order is regarded by the Stoics as identical with the divine reason, and this idea is used as a basis of a teleological and optimistic view of nature. Very curious, in relation to modern evolutional ideas, is the Stoical doctrine that our world is but one of a series of exactly identical ones, all of which are destined to be burnt up and destroyed.

The Epicureans.—Lucretius.—The Epicureans differed from the Stoics by adopting a purely mechanical view of the world-process. Their fundamental conception is that of Democritus they seek to account for the formation of the cosmos, with its order and regularity, by setting out with the idea of an original (vertical) motion of the atoms, which somehow or other results in movements towards and from one another. Our world is but one of an infinite number of others, and all the harmonies and adaptations of the universe are regarded as a special case of the infinite possibilities of mechanical events. Lucretius regards the primitive atoms (first beginnings or first bodies) as seeds out of which individual things are developed. All living and sentient things are formed out of sentient atoms (e.g. worms spring out of dung). The peculiarity of organic and sentient bodies is due to the minuteness and shape of their particles, and to their special motions and combinations. So, too, mind consists but of extremely fine particles of matter, and dissolves into air when the body dies. Lucretius traces, in the fifth book of his poem, the progressive genesis of vegetable and animal forms out of the mother-earth. He vaguely anticipates the modern idea of the world as a survival of the fittest when he says that many races may have lived and died out, and some of those which still exist will have been protected either by craft, courage or speed. Lucretius touches on the development of man out of a primitive, hardy, beast-like condition. Pregnant hints are given respecting a natural development of language which has its germs in sounds of quadrupeds and birds, of religious ideas out of dreams and waking hallucinations, and of the art of music by help of the suggestion of natural sounds. Lucretius thus recognizes the whole range of existence to which the doctrine of evolution may be applied.

Neoplatonists.—In the doctrines of the Neoplatonists, of whom Plotinus is the most important, we have the world-process represented after the example of Plato as a series of descending steps, each being less perfect than its predecessors, since it is further removed from the first cause. The system of Plotinus, Zeller remarks, is not strictly speaking one of emanation, since there is no communication of the divine essence to the created world; yet it resembles emanation inasmuch as the genesis of the world is conceived as a necessary physical effect, and not the result of volition. In Proclus we find this conception of an emanation, made more exact, the process being regarded as threefold—(1) persistence of cause in effect, (2) the departure of effect from cause, and (3) the tendency of effect to revert to its cause.

The Fathers.—The speculations of the fathers respecting the origin and course of the world seek to combine Christian ideas of the Deity with doctrines of Greek philosophy. The common idea of the origin of things is that of an absolute creation of matter and mind alike. The course of human history is regarded by those writers who are most concerned to refute Judaism as a progressive divine education. Among the Gnostics we meet with the hypothesis of emanation, as, for example, in the curious cosmic theory of Valentinus.

Middle Ages—Early Schoolmen.—In the speculative writings of the middle ages, including those of the schoolmen, we find no progress towards a more accurate and scientific view of nature. The cosmology of this period consists for the most part of the development of nature combined with the Christian idea of the Deity and His relation to the world. In certain writers, however, there appears a more elaborate transformation of the doctrine of creation into a system of emanation. According to John Scotus Erigena, the nothing out of which the world is created is the divine essence. Creation is the act by which God passes through the primordial causes, or universal ideas, into the region of particular things (processio), in order finally to return to himself (reversio). The transition from the
universal to the particular is of course conceived as a descent or degradation. A similar doctrine of emanation is to be found in the writings of Bernard of Chartres, who conceives the process of the unfolding of the world as a movement in a circle from the most general to the individual, and from this back to the most general. This movement is said to go forth from God to the animated heaven, stars, visible world and man, which represent decreasing degrees of cognition.

Arab Philosophers.—Elaborate doctrines of emanation, largely based on Neoplatonic ideas, are also propounded by some of the Arab philosophers, as by Farabi and Avicenna. The leading thought is that of a descending series of intelligences, each emanating from its predecessor, and having its appropriate region in the universe.

Jewish Philosophy.—In the Jewish speculations of the middle ages may be found curious forms of the doctrine of emanations uniting the Biblical idea of creation with elements drawn from the Persians and the Greeks. In the later and developed form of the Kabbala, the origin of the world is represented as a gradually descending emanation of the lower out of the higher. Among the philosophic Jews, the Spanish Avicenon, in his Fons Vitae, expounds a curious doctrine of emanation. Here the divine will is viewed as delineated in the immediate link between God, the first substance, and all things, and as the fountain out of which all forms emanate. At the same time all forms, including the higher intelligible ones, are said to have their existence only in matter. Matter is the one universal substance, body and mind being merely specifications of this. Thus Avicenon approaches, as Salomon Munk observes, a pantheistic conception of the world, though he distinctly denies both matter and form to God.

Later Scholastics.—Passing now to the later schoolmen, a bare mention must be made of Thomas Aquinas, who elaborately argues for the absolute creation of the world out of nothing, and of Albertus Magnus, who reasons against the Aristotelian idea of the past eternity of the world. More importance attaches to Duns Scotus, who brings prominently forward the idea of a progressive development in nature by means of a process of determination. The original substance of the world is the materia prima-prima, which is the immediate creation of the Deity. This serves Duns Scotus as the most universal basis of existence, all angels having material bodies. This matter is divided into two upper, the material bodies, and two lower, the intelligences and perfections, through the addition of an individualizing principle (haecceitas) to the universal (quidditas). The whole world is represented by the figure of a tree, of which the seeds and roots are the first indeterminate matter, the leaves the accidents, the twigs and branches corporeal creatures, the blossoms the rational soul, and the fruit pure spirits or angels. It is also described as a bifurcation of two twigs, mental and bodily creation out of a common root. One might almost say that Duns Scotus recognizes the principle of a gradual physical evolution, only that he chooses to represent the mechanism by which the process is brought about by means of quaint scholastic fictions.

Revival of Learning.—The period of the revival of learning, which was also that of a renewed study of nature, is marked by a considerable amount of speculation respecting the origin of the universe. In some of these we see a return to Greek theories, though the influence of physical discoveries, more especially those of Copernicus, Kepler and Galileo, is distinctly traceable.

Telesio.—An example of a return to early Greek speculation is to be found in Telesio. This writer the world is explained as a product of three principles—dead matter, and two active forces, heat and cold. Terrestrial things arise through a confluence of heat, which issues from the heavens, and cold, which comes from the earth. Both principles have sensibility, and thus all products of their collision are sentient, that is, feel pleasure and pain. The superiority of animals to plants and metals in the possession of special organs of sense is connected with the greater complexity and heterogeneity of their structure.

Giordano Bruno.—In the system of Giordano Bruno, who sought to construct a philosophy of nature on the basis of new scientific ideas, more particularly the doctrine of Copernicus, we find the outlines of a theory of cosmic evolution conceived as an essentially vital process. Matter and form are here identified, and the evolution of the world is presented as the unfolding of the world-spirit to its perfect forms according to the plastic substratum (matter) which is but one of its sides. This process of change is conceived as a transformation, in appearance only, of the real unchanging substance (matter and form). All parts of matter are capable of developing into all forms; thus the materials of the table and chair may under proper circumstances be developed to the life of the plant or of the animal. The elementary parts of existence are the minima, or monads, which are at once material and mental. On their material side they are not absolutely unextended, but spherical. Bruno looked on our solar system as but one out of an infinite number of worlds. His theory of evolution is essentially pantheistic, and he does not employ his hypothesis of monads in order to work out a more mechanical conception.

Campanella.—A word must be given to one of Bruno's contemporary compatriots, namely Campanella, who gave poetic expression to that system of universal vitalism which Bruno had developed. He argues, from the principle quicquid est in effectibus esse et in causis, that the elements and the whole world have sensation, and thus he appears to derive the organic part of nature out of the so-called "inorganic."

Boeume.—Another writer of this transition period deserves a passing reference here, namely, Jacob Boehme the mystic, who by his conception of a process of inner demolition as the essential character of all mind, and so of God, prepared the way for later German theories of the origin of the world as the self-differentiation and self-externalization of the absolute spirit.

Hobbes and Gassendi.—The influence of an advancing study of nature, which was stimulated if not guided by Bacon's writings, is seen in the more careful doctrines of materialism worked out almost simultaneously by Hobbes and Gassendi. These theories, however, contain little that bears directly on the hypothesis of a natural evolution of things. In the view of Hobbes, the difficulty of the genesis of conscious minds is solved by saying that sensation and thought are part of the reaction of the organs. Gassendi, on the other hand, as Clarke points out, had to have felt the difficulty; and in his passage of his Physics (chap. 25, sect. 5) he says that the universal existence of sensation in matter cannot be disproved, though he shows that when there are no organic arrangements the mental side of the movement (phantasma) is evanescent. The theory of the origin of society put forth by Hobbes, though directly opposed in most respects to modern ideas of social evolution, deserves mention here by reason of its enforcing that principle of struggle (bellum omnium contra omnes) which has played so conspicuous a part in the modern doctrine of evolution. Gassendi, with some deviations, follows Epicurus in his theory of the formation of the world. The world consists of a finite number of atoms, which have in their own nature a self-moving force or principle. These atoms, which are the seeds of all things, are, however, not eternal but created by God. Gassendi distinctly argues against the existence of a world-soul or a principle of life in nature.

Descartes.—In the philosophy of Descartes we meet with a dualism of mind and matter which does not easily lend itself to the conception of evolution. Yet his doctrine that consciousness is limited to man, the lower animals being unconscious machines (automata), excludes all idea of a progressive development of mind. Yet Descartes, in his Principia Philosophiae, laid the foundation of the modern mechanical conception of nature and of physical evolution. In the third part of this work he inclines to a thoroughly natural hypothesis respecting the genesis of the physical world, and adds in the fourth part that the same kind of explanation might be applied to the nature and formation of plants and animals. He is indeed careful to keep right with
the orthodox doctrine of creation by saying that he does not believe the world actually arose in this mechanical way out of the three kinds of elements which he here supposes, but that he simply puts out his hypothesis as a mode of conceiving how it might have arisen. Descartes's account of the mind and its passions is thoroughly materialistic, and to this extent he works in the direction of a materialist explanation of the origin of mental life.

Spinoza.—In Spinoza's pantheistic theory of the world, which regards thought and extension as but two sides of one substance, the problem of becoming is submerged in that of being. Although Spinoza's theory attributes a mental side to all physical events, he rejects all teleological conceptions and explains the order of things as the result of an inherent necessity. He recognizes gradations of things according to the degree of complexity of their movements and that of their conceptions. To Spinoza (as Kuno Fischer observes) man differs from the rest of nature in the degree only and not in the kind of his powers. So far Spinoza approaches the conception of evolution. He may be said to furnish a further contribution to metaphysical conception of evolution in his view of all finite individual things as descended from the universal substance. It was a step forward in the direction of the universal substance gives birth to, T. F. Pollock has taken pains to show how nearly Spinoza approaches certain ideas contained in the modern doctrine of evolution, as for example that of self-preservation as the determining force in things.

Locke.—In Locke we find, with a retention of certain anti-evolutionist ideas, a marked tendency to this mode of viewing the world. To Locke the universe is the result of a direct act of creation, even matter being limited in duration and created. Even if matter were eternal it would, he thinks, be incapable of producing motion; and if motion is itself conceived as eternal, thought can never begin to be. The first eternal being is thus spiritual or "cogitative," and contains in itself all the perfections that can ever after exist. He repeatedly insists on the impossibility of senseless matter putting on sense. Yet while thus placing himself at a point of view opposed to that of a gradual evolution of the organic world, Locke prepared the way for this doctrine in more ways than one. First of all, his genetic method, as applied to the mind's ideas—which laid the foundations of Experimental Psychology—was a step in the direction of a conception of mental life as a gradual evolution. Again he works towards the same end in his celebrated refutation of the scholastic theory of real specific essences. In this argument he emphasizes the vagueness of the boundaries which mark off organic species with a view to show that these do not correspond to absolutely fixed divisions in the objective world, that they are made by the mind, not by nature. This idea of the continuity of species is developed more fully in a remarkable passage (Essay, bk. iii. ch. vi. § 12), where he is arguing in favour of the hypothesis, afterwards elaborated by Leibnitz, of a graduated series of minds (species of spirits) from the Deity down to the lowest animal intelligence. He here observes that "all quite down from us the descent is by easy steps, and a continued series of things, that in each remove differ very little from one another." Thus man approaches the beasts, and the animal kingdom is nearly joined with the vegetable, and so on down to the lowest and "most inorganic parts of matter." Finally, it is to be observed that Locke had a singularly clear view of organic arrangements (with of course he explained according to a theistic teleology) as an adaptation to the circumstances of the environment or to "the neighbourhood of the bodies that surround us." Thus he suggests that man has not eyes of a microscopic delicacy, because he would receive no great advantage from such acute organs, since though adding indefinitely to his speculative knowledge of the physical world they would not practically benefit their possessor (e.g. by enabling him to avoid things at a convenient distance). 1

Idea of Progress in History.—Before leaving the 17th century we must just refer to the writers who laid the foundations of the essentially modern conception of human history as a gradual upward progress. According to Flint, 4 there were four men who in this and the preceding century seized and made prominent this idea, namely, Bodin, Bacon, Descartes and Pascal. The former distinctly argues against the idea of a deterioration of man in the past. In this way we see that just as advancing natural science was preparing the way for a doctrine of physical evolution, so advancing historical research was leading to the application of a similar idea to the collective human life.

English Writers of the 18th Century—Hume.—The theological discussions which make up so large a part of the English speculation of the 18th century cannot detain us here. There is, however, one writer who sets forth so clearly the alternative suppositions respecting the origin of the world that he claims a brief notice. We refer to David Hume. In his Dialogues concerning Natural Religion he puts forward tentatively, in the person of one of his interlocutors, the ancient hypothesis that a natural process like that which produces an animal or vegetable organism rather than a machine, it might perhaps happen — for by a process of generation than by an act of creation. Later on he develops the materialistic view of Epicurus, only modifying it so far as to conceive of matter as finite. Since a finite number of particles is only susceptible of finite transpositions, it must happen (he says), in an eternal duration that every possible order or position will be tried an infinite number of times, and hence this world is to be regarded (as the Stoics maintained) as an exact reproduction of previous worlds. The speaker seeks to make intelligible the appearance of beauty and contrivance in the world as a result of a natural settlement of the universe (which passes through a succession of chaotic conditions) into a stable condition, having a constancy in its forms, yet without its several parts losing their motion and fluctuation.

French Writers of the 18th Century.—Let us now pass to the French writers of the 18th century. Here we are first struck by the results of advances in physical speculation in their bearing on the conception of the world. Careful attempts, based on new scientific truths, are made to explain the genesis of the world as a natural process of which, together with Voltaire, Diderot, who, 4 French discoveries, sought to account for the origin of organic things by the hypothesis of sentient atoms. Buffon the naturalist speculated, not only on the structure and genesis of organic beings, but also on the course of formation of the earth and solar system, which he conceived after the analogy of the development of organic beings out of seed. Didcot, too, in his varied intellectual activity, found time to speculate on the genesis of sensation and thought out of a combination of matter endowed with an elementary kind of sentience. De la Mettrie worked out a materialistic doctrine of the origin of things, according to which sensation and consciousness are nothing but a development out of matter. He sought (L'Homme-machine) to connect man in his original condition with the lower animals, and emphasized (L'Homme-plante) the essential unity of plan of all living things. Helvétius, in his work on man, referred all differences between our species and the lower animals to certain peculiarities of organization, and so prepared the way for a conception of human development out of lower forms as a process of physical evolution. Charles Bonnet met the difficulties of the organic things much in the same way as Leibnitz, by the supposition of eternal minute organic bodies to which are attached immortal souls. Yet though in this way opposing himself to the method of the modern doctrine of evolution, he aided the development of this doctrine by his view of the organic world as an ascending

A similar coincidence between the teleological and the modern evolutionary way of viewing things is to be met with in Locke's account of the use of pain in relation to the preservation of our being (bk. ii. ch. vii. sect. 4).

1 Philosophy of History (1893), p. 103, where an interesting sketch of the growth of the idea of progress is to be found.
scale from the simple to the complex. Robinet, in his treatise *De la nature*, worked out the same conception of a gradation in organic existence, connecting this with a general view of nature as a progress from the lowest inorganic forms of matter up to man. The process is conceived as an infinite series of variations or specifications of one primitive and common type. Man is the chef-d’œuvre of nature, which the gradual progression of beings was to have as its last term, and all lower creations are regarded as pre-conditions of man’s existence, since nature “could only realize the human form by combining in all imaginable ways each of the traits which was to enter into it.” The formative force in this process of evolution (or “metamorphosis”) is conceived as an intellectual principle (idée génératrice). Robinet thus laid the foundation of that view of the world as wholly vital, and as a progressive unfolding of a spiritual formative principle, which was afterwards worked out by Schelling.

It is to be added that Robinet adopted a thorough-going materialistic view of the dependence of mind on body, going even to the length of assigning special nerve-fibres to the moral sense. The system of Holbach seeks to provide a consistent materialistic view of the world and its processes. Material conditions are identified with physical movements, the three conditions of physical movement, inertia, attraction and repulsion, being in the moral world self-love, love and hate. He left open the question whether the capability of sensation belongs to all matter, or is confined to the combinations of certain materials. He looked on the actions of the individual organism and of society as determined by the needs of self-preservation. He conceived of man as a product of nature that had gradually developed itself from a low condition, though he relinquished the problem of the exact mode of his first genesis and advance as not soluble by data of experience. Holbach thus worked out the basis of a rigorously materialistic conception of evolution.

The question of human development which Holbach touched on was one which occupied many minds both in and out of France during the 18th century, and more especially towards its close. The foundations of this theory of history as an upward progress of man out of a barbaric and animal condition were laid by Vico in his celebrated work *Principii di scienza nuova*. In France the doctrine was represented by Turgot and Condorcet.

German Writers of the 18th Century—Leibnitz.—In Leibnitz we find, if not a doctrine of evolution in the strict sense, a theory of the world which is curiously related to the modern doctrine. The chief aim of Leibnitz is no doubt to account for the world in its static aspect as a co-existent whole, to conceive the ultimate reality of things in such a way as to solve the mystery of mind and matter. Yet by his very mode of solving the problem he is led on to consider nature of the world-process. By placing substantial reality in an infinite number of monads whose essential nature is force or activity, which is conceived as mental (representation), Leibnitz was carried on to the explanation of the successive order of the world. He prepares the way, too, for a doctrine of evolution by his monistic idea of the substantial similarity of all things, inorganic and organic, bodily and spiritual, and still more by his conception of a perfect gradation of existence from the lowest “inanimate” objects, whose essential activity is confused representation, up to the highest organized beings, each with his clear intelligence. Turning now to Leibnitz’s conception of the world as a process, we see first that he supplies, in his notion of the underlying reality as force which is represented as spiritual (quelle chose d’analogique au sentiment et à l’appétit), both a mechanical and a teleological explanation of its order. More than this, Leibnitz supposes that the activity of the monads takes the form of a self-evolution. It is the following out of an inherent tendency or impulse to a series of changes, all of which are virtually pre-existent, and this process cannot be interfered with from without. As the individual monad, so the whole system which makes up the world is a gradual development. In this case, however, we cannot say that each step goes out of the other as in that of individual development. Each monad is an original independent being, and is determined to take this particular point in the universe, this place in the scale of beings. We see how different this metaphysical conception is from that scientific notion of cosmic evolution in which the lower stages are the antecedents and conditions of the higher. It is probable that Leibnitz’s notion of time and space, which approaches Kant’s theory, led him to attach but little importance to the successive order of the world. Leibnitz, in fact, presents to us an infinite system of perfectly distinct though parallel developments, which on their mental side assume the aspect of a scale, not through any mutual action, but solely through the determination of the Deity. Even this idea, however, is incomplete, for Leibnitz fails to explain the physical aspect of development. Thus he does not account for the fact that organic beings—which have always existed as preformations (in the case of animals as animaux sapermetiques)—come to be developed under given conditions. Yet Leibnitz prepared the way for a new conception of organic evolution. The modern monistic doctrine, that all material things consist of sentient elements, and that consciousness as the manifestation of these, was a natural transformation of Leibnitz’s theory.

Lessing.—Of Leibnitz’s immediate followers we may mention Lessing, who in his *Education of the Human Race* brought out the truth of the process of gradual development underlying human history, even though he expressed this in a form inconsistent with the idea of a spontaneous evolution.

Herder.—Herder, on the other hand, Lessing’s contemporary, treated the subject of man’s development in a thoroughly naturalistic spirit. In his *Ideen zur Philosophie der Geschichte*, Herder adopts Leibnitz’s idea of a graduated scale of beings, at the same time conceiving of the lower stages as the conditions of the higher. Thus man is said to be the highest product of nature, and as such to be dependent on all lower products. All material things are assimilated to one another as organic, the vitalizing principle being inherent in all matter. The development of man is explained in connexion with that of the earth, and in relation to climactic variations, &c. Man’s mental faculties are viewed as related to his organization, and as developed under the pressure of the necessities of life.

Kant.—Kant’s relation to the doctrine of evolution is a many-sided one. In the first place, his peculiar system of subjective idealism, involving the idea that time is but a mental form to which there corresponds nothing in the sphere of nonminal reality, serves to give a peculiar philosophical interpretation to every doctrine of cosmic evolution. Kant, like Leibnitz, seeks to reconcile the mechanical and teleological views of nature, only he assigns to these different spheres. The order of the inorganic world is explained by proper physical causes. In his *Natursiehtze des Himmels*, in which he anticipated the nebular theory afterwards more fully developed by Laplace, Kant sought to explain the genesis of the cosmos as a product of physical forces and laws. The worlds, or systems of worlds, which fill infinite space are continually being formed and destroyed. Chaos passes by a process of evolution into a cosmos, and this again into chaos. So far as the evolution of the solar system is concerned, Kant held these mechanical causes to be identical with the Deity’s actions. For the world as a whole, however, he postulated a beginning in time (whence his use of the word creation), and further supposed that the impulse of organization which was conveyed to chaotic matter by the Creator issued from a central point in the infinite space spreading gradually outwards.

1 G. H. Lewes points out that Leibnitz is inconsistent in his account of the intelligence of man in relation to that of lower animals, since when answering Locke he no longer regards these as differing in degree only.

2 Both Lewes and du Bois Reymond have brought out the points of contact between Leibnitz’s theory of monads and modern biological speculations (*Hist. of Phil. ii. 287, and Leibnitzsche Gedanken in der modernen Naturwissenschaft, p. 23 seq.*).

3 For Herder’s position in relation to the modern doctrine of evolution see F. von Bährbach’s *Herder als Vorgänger Darwins*, a work which tends to exaggerate the proximity of the two writers.

4 Kant held it probable that other planets besides our earth are inhabited, and that their inhabitants form a scale of beings, their perfection increasing with the distance of the planet which they inhabit from the sun.
EVOLUTION

The way of three stages—theoretic, practical and aesthetic activity. Schelling's later theosophic speculations do not specially concern us here.

Followers of Schelling.—Of the followers of Schelling a word or two must be said. Heinrich Steffens, in his Anthropologie, seeks to trace out the origin and history of man in connexion with a general theory of the development of the earth, and this again as related to the formation of the solar system. All these processes are regarded as a series of manifestations of a vital principle in higher and higher forms. Oken, again, who carries Schelling's ideas into the region of biological science, seeks to reconstruct the gradual evolution of the material world out of original matter, which is the first immediate appearance of God, or the absolute. This process is an upward one, through the formation of the solar system and of our earth with its inorganic bodies, up to the production of man. The process is essentially a polar linear action, or differentiation from a common centre. By means of this process the bodies of the solar system separate themselves, and the order of cosmic evolution is repeated in that of terrestrial evolution. The organic world (like the world as a whole) arises out of a primitive chaos, namely, the infusorial slime. A somewhat similar working out of Schelling's idea is to be found in H. C. Oersted's work entitled The Soul in Nature (Eng. trans.). Of later works based on Schelling's doctrine of evolution mention may be made of the volume entitled Natur und Idee, by G. F. Carus. According to this writer, existence is nothing but a becoming, and matter is simply the momentary product of the process of becoming, while force is this process constantly revealing itself in these products.

Hegel.—Like Schelling, Hegel conceives the problem of existence as one of becoming. He differs from him with respect to the ultimate motive of that process of gradual evolution which reveals itself alike in nature and in mind. With Hegel the absolute is itself a dialectic process which contains within itself a principle of progress from difference to difference and from unity to unity. "This process (W. Wallace remarks) knows nothing of the distinctions between past and future, because it implies an eternal present." This conception of an immanent spontaneous evolution is applied alike both to nature and to mind and history. Nature to Hegel is the idea in the form of heterogeneity; and finding itself here it has to remove this exteriority in a progressive evolution towards an existence for itself in life and mind. Nature (says Zeller) is to Hegel a system of gradations, of which one arises necessarily out of the other, and is the proximate truth of that out of which it results. There are three stadia, or moments, in this process of nature—(1) the mechanical moment, or matter devoid of individuality; (2) the physical moment, or matter which has particularized itself in bodies—the solar system; and (3) the organic moment, or organic beings, beginning with the geological organism—or the mineral kingdom, plants and animals. Yet this process of development is not to be conceived as if one stage is naturally produced out of the other, but only as one following the other in time. Only spirit has a history; in nature all forms are contemporaneous. Hegel's interpretation of mind and history as a process of evolution has more scientific interest than his conception of nature. His theory of the development of free-will (the objective spirit), which takes its start from Kant's conception of history, with its three stages of legal right, morality as determined by motive and instinctive goodness (Stütlichkeit), might almost as well be expressed in terms of a thoroughly materialistic doctrine of human development. So, too, some of his conceptions respecting the development of art and religion (the absolute spirit) lend themselves to a similar interpretation. Yet while, in its application to history, Hegel's theory of evolution has points of resemblance with those doctrines which seek to explain the world-process as one unbroken progress occurring in time, it constitutes on the whole a theory apart and sui generis. It does not conceive of the organic as succeeding on the inorganic, or of conscious life

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1 Kant calls the doctrine of the transmutation of species "a hazardous fancy of the reason." Yet, as Strauss and others have shown, Kant's mind betrayed a decided leaning at times to a more mechanical conception of organic forms as related by descent.

2 Hegel somewhere says that the question of the eternal duration of the world is unanswerable: time as well as space can be predicated of finitudes only.
as conditioned in time by lower forms. In this respect it resembles Leibnitz's idea of the world as a development; the idea of evolution is in such a case a metaphorical as distinguished from a scientific one. Hegel gives a place in his metaphysical system to the mechanical and the teleological views; yet in his treatment of the world as an evolution the idea of end or purpose is the predominant one.

Of the followers of Hegel who have worked out his peculiar idea of evolution it is hardly necessary to speak. A bare reference may be made to J. K. F. Rosenkranz, who in his work Hegel's Naturphilosophie seeks to develop Hegel's idea of an earth-or-organism in the light of modern science, recognizing in crystallization the morphological element.

Schopenhauer.—Of the other German philosophers immediately following Kant, there is only one who calls for notice here, namely, Arthur Schopenhauer. This writer, by his conception of the world as will which objectifies itself in a series of graduations from the lowest manifestations of matter up to conscious man, gives a slightly new shape to the evolutionary view of Schelling, though he deprives this view of its optimistic character by denying any operation of intelligence in the world-process. In truth, Schopenhauer's conception of the world as the activity of a blind force is at bottom a materialistic and mechanical rather than a spiritualistic and teleological theory. Moreover, Schopenhauer's subjective idealism, and his view of time as something illusory, hindered him from viewing this process as a sequence of events in time. Thus he ascribes eternity of existence to species under the form of the "Platonic ideas." As Ludwig Noiret observes, Schopenhauer has no feeling for the problem of the origin of organic beings. He says Lamarck's original animal is something metaphysical, not physical, namely, the will to live. "Every species (according to Schopenhauer) has of its own will, and according to the circumstances under which it would live, determined its form and organization,—yet not as something physical in time, but as something metaphysical out of time." Von Baer.—Before leaving the German speculation of the first half of the century, a word must be said of von Baer, whose biological contributions we shall refer later in this article, who recognized in the law of development the law of the universe as a whole. In his Entwicklungsgeschichte der Thiere (p. 564) he distinctly tells us that the law of growing individuality is "the fundamental thought which goes through all forms and degrees of animal development and all single relations. It is the same thought which collected in the cosmic space the divided masses into spheres, and combined these to solar systems; the same which caused the weather-beaten dust on the surface of our metallic planet to spring forth into living forms." Von Baer thus prepared the way for Herbert Spencer's generalization of the law of organic evolution as the law of all evolution.

Comte.—As we arrive at the 19th century, though yet before the days of Darwin, biology is already beginning to affect the general aspect of thought. It might suffice to single out the influence of Auguste Comte, as the last great thinker who wrote before Darwinism began to have a scientific reception. Though Comte did not actually contribute to a theory of cosmic organic evolution, he helped to lay the foundations of a scientific conception of human history as a natural process of development determined by general laws of human nature together with the accumulating influences of the past. Comte does not recognize that this process is aided by any increase of innate capacity; on the contrary, progress is to him the unfolding of fundamental faculties of human nature which always pre-existed in a latent condition; yet he may perhaps be said to have prepared the way for the new conception of human progress by his inclusion of mental laws under biology.

Development of the Biological Doctrine.—In the 19th century the doctrine of evolution received new biological contents and became transformed from a vague, partly metaphysical theory to the dominant modern conception. At this point it is convenient to leave the guidance of Professor J. Sully and to follow closely T. H. Huxley, who in the 9th edition of this encyclopedia traced the history of the growth of the biological idea of evolution from its philosophical beginnings to its efflorescence in Charles Darwin.

In the earlier half of the 18th century the term "evolution" was introduced into biological writings in order to denote the mode in which some of the most eminent physiologists of that time conceived that the generation of living things took place; in opposition to the hypothesis advocated, in the preceding century, by W. Harvey in that remarkable work1 which would give him a claim to rank among the founders of biological science, even had he not been the discoverer of the circulation of the blood.

One of Harvey's prime objects is to defend and establish, on the basis of direct observation, the opinion already held by Aristotle, that in the higher animals at any rate, the formation of the new organism by the process of generation takes place, not suddenly, by simultaneous accretion of rudiments of all or the most important of the organs of the adult, nor by sudden metamorphosis of a formative matter into a miniature of the whole, which suddenly—say in a single day—"sheds its leaves," but by epigenesis, or successive differentiation of a relatively homogeneous rudiment into the parts and structures which are characteristic of the adult.

"Et primo, quidem, quoniam per epigenesin sive partium superexoriantium additamentum pullum fabricti certum est: quaeam namque ante alias omnes exstruatur, et quid de illa ejusque generandi modo observandum veniat, dispariremur. Ratum sane est et in ovo single particula velut substantia first aucepta quae apertum est, et per additionem animalium genera- tionem enuntiat: nimirum, non omnes partes simul fieri, sed ordine aliam post aliam; primumque existere particularum genitum, cujus virtute postea (tangam ex principio quodam) relique omnes partes generatur. Quam in plantarum seminibus (labis, putis, aut glandulis) gemmam sive apicem protuberantem cernimus, totius futurae arboris principium. Estque hac particula velut flius eman- criatus ursumque colocietus, et principium per se vivens; unde propterim, omnes partes simulque protagonum et etiam tegumentum animali pertinens, dispositionem. Quoniam enim nulla pars se ipsum general; sed postquam genera est, se ipsum jam auget; idea em primum oris necessa est, quae primum genus agenti contingit (sive quompiam sive animal est, aequo omnibus inquit, quod non habet vegetandi, sive nutriendi), simulque reliquas omnes partes suo quamque ordine distinguat et fornet; proindeque in eadem primogenita particula anima primario inest, sensus, motusque, et totius visuum, vocumque primum et primae, et omnium locorum

Harvey proceeds to contrast this view with that of the "Medici," or followers of Hippocrates and Galen, who, "badly philosophizing," imagined that the brain, the heart, and the liver were simultaneously first generated in the form of vesicles; and, at the same time, while expressing his agreement with Aristotle in the principle of epigenesis, he maintains that it is the blood which is the primal generative part, and not, as Aristotle thought, the heart.

In the latter part of the 17th century the doctrine of epigenesis thus advocated by Harvey was controverted on the ground of direct observation by M. Malpighi, who affirmed that the body of the chick is to be seen in the egg before the punctum sanguinum makes it appearance. But from this perfectly correct observation a conclusion which is by no means warranted was drawn, namely, that the chick as a whole really exists in the egg antecedently to incubation; and that what happens in the course of the latter process is no addition of new parts, "alias post alias nata," as Harvey puts it, but a simple expansion or unfolding of what already exists. Tscherny and others thought they were too small and inconspicuous to be discovered. The weight of Malpighi's observations therefore fell into the scale of that doctrine which Harvey terms metamorphosis, in contradistinction to epigenesis.

The views of Malpighi were warmly welcomed on philosophical grounds by Leibnitz,2 who found in them a support to his

1 The Exercitaciones de generatione animalium, which Dr George Ent extracted from him and published in 1651.
2 De generatione animalium, lib. ii. cap. x.
3 De generatione animalium, lib. ii. cap. iv.
4 Cepantis, pour revenir aux formes ordinaires ou aux Ames materielles, cette duree qu'il leur faut attribuer, a la place de celle qu'on ait attribuée aux atomes pourroit faire douter si elles ne vont pas de corps en corps; ce qui serait la metampsychose, a peu pres comme quelques philosophes ont cru la transmission du movement
hypothesis of monads, and by Nicholas Malebranche;1 while, in the middle of the 18th century, not only speculative considerations, but a great number of new and interesting observations on the phenomena of generation, led the ingenious Charles Bonnet and A. von Haller, the first physiologist of the age, to adopt, advocate and extend them.

Bonnet affirms that, before fecundation, the hen's egg contains an excessively minute but complete chick; and that fecundation and incubation simply cause this germ to absorb nutritious matters, which are deposited in the interstices of the elementary structures of which the miniature chick, or germ, is made up. The consequence of this intussusceptive growth is the "development" or "evolution" of the germ into the visible bird. Thus an organized individual (l'organisme) "is a composite body consisting of the original, or elementary, parts and of the matters which have been associated with them by the aid of nutrition;" so that, if these matters could be extracted from the individual (tout), it would, so to speak, become concentrated in a point, and would thus be restored to its primitive condition of a germ; "just as, by extracting from a bone the calcareous substance which is the source of its hardness, it is reduced to its primitive state of gristle."2 "Evolution" and "development" are, for Bonnet, synonymous terms; and since by "evolution" he means simply the expansion of that which was invisible into visibility, he was naturally led to the conclusion, at which Leibnitz had arrived by a different line of reasoning, that no such thing as generation, in the proper sense of the word exists in nature. The growth of an organic being is simply a process of enlargement, as a particle of dry gelatine may be swelled up by the intussusception of water; its death is a shrinkage, such as the swelled jelly might undergo on desiccation. Nothing really new is produced in the living world, but the germs which develop have existed since the beginning of things; and nothing really dies, but, when we call death takes place, the living thing shrinks back into its germ state.3

e et celle des espèces. Mais cette imagination est bien éloignée de la nature des choses. Il n'y a point de tel passage; et c'est ici où les transformations de Messieurs Swammerdam, Malpighi, et Lelonghnoek, qui sont des plus excellents observateurs de notre tems, sont venues à mon secours et m'ont fait admettre plus aisément, que l'animal, et toute autre substance organisée ne commence point lorsque nous le croyons, et que sa génération apparente n'est qu'un développement de l'application des causes qui l'ont formé. Aussi l'auteur de la Recherche de la vérité, M. Regnaul, M. Hauquier, et d'autres habiles hommes n'ont pas été fort éloignés de ce sentiment." Leibnitz, Système nouveau de la nature (1695). The doctrine of "Embollement" is contained in the Considerations sur le principe de vide (1710); and the Principes de la nature et de la grâce (§ (6) (1718).

"Il est vrai que la pensée la plus raisonnable et la plus conforme à l'expérience sur cette question très difficile de la formation du fruit de certains poissons, et des œufs qui contiennent d'une façon si curieuse, même l'action par laquelle ils sont conçus; et que leurs mères n'ont que leur donner l'accroissement ordinaire dans le temps de la grossesse. De la recherche de la vérité, livre ii. chap. viii. p. 334 (7th ed.; 1721)."

2 Considerations sur les corps organisés, chap. x.

Bonnet had the courage of his opinions, and in the Paléontologie philosophique, part vi. chap. iv., he develops a hypothesis which he terms "Volutole"; he calls it the "remains of certain parts of the Ova." The Ehresanisi, according to which no peculiar view of the nature of generation, bears no small resemblance to what is understood by "evolution" at the present day:

"Si la volonté divine a créé par un seul Acte l'Universalité des êtres, de sa voix, le sable et les plantes, et ces animaux dont Moys nous décrit la Production au troisième et au cinquième jour du renouvellement de notre monde?

Abusorius-je de la liberté de conjectures si je disois, que les plantes et les animaux qui existent aujourd'hui sont parvenus par une récente évolution naturelle des êtres organisés qui tous, à la fois, ont été produits par le même geste évolutif sans penser que le premier Monde, sorti immédiatement des Mains du Créateur?..."

"Ne supposons que trois révolutions. La Terre vient de sortir des Mains du Créateur. Des causes préparées par sa Sagesse font disparaître les arbres à l'exception des Graines. Les êtres organisés conservent encore un fragment de leur existence ancienne, convulé cent à jour de l'existence. Ils étaient probablement alors bien différents de ce qu'ils sont aujourd'hui. Ils ont régné autant que ce premier Monde différait de celui que nous habitons. Nous manquons de moyens pour juger de ces dissemblances, et peut-être que le plus habile Naturaliste qui aurait été placé dans ce premier Monde y aurait entièrement méconnu nos plantes et nos animaux."

The two parts of Bonnet's hypothesis, namely, the doctrine that all living things proceed from pre-existing germs, and that these contain one enclosed within the other, the germ of all future living things, which is the hypothesis of "embollement," and the doctrine that every germ contains in miniature all the organs of the adult, which is the hypothesis of evolution or development, in the primary senses of these words, must be carefully distinguished. In fact, while holding firmly by the former, Bonnet more or less modified the latter in his later writings, and, at length, he admits that a "germ" need not be an actual miniature of the organism, but that it may be merely an "original preformation" capable of producing the latter.4

But, thus defined, the germ is neither more nor less than the "particula genitalis" of Aristotle, or the "primordium vegetale" or "ovum" of Harvey; and the "evolution" of such a germ would not be distinguishable from "epigenesis."

Supported by the great authority of Haller, the doctrine of evolution, or development, prevailed throughout the whole of the 18th century, and Cuvier appears to have substantially adopted Bonnet's later views, though probably he would not have gone as far in the direction of "embollement."

In the 18th century, Charles-Léopold, Cuvier is referred to the last edition of the Ossements fossiles, the "radical de l'œtre" is much the same thing as Aristotle's "particula genitalis" and Harvey's "ovum."

Bonnet's eminent contemporary, Buffon, held nearly the same views with respect to the nature of the germ, and expresses them even more confidently:

"Ceux qui ont cru que le cœur était le premier formé, se sont trompés; ceux qui disent que c'est le sang se trompent aussi; tout est formé en même temps. Si l'on ne consulte que l'observation, le poulet se voit dans l'œuf avant qu'il ait été couvé. C'est que l'auteur a ouvert une grande quantité d'œufs à différents temps avant et après l'incubation, et je me suis convaincu par mes yeux que le poulet existe en entier dans le milieu de la cicatrice au moment qu'il sort du corps de la poule."5

The "moule intérieur" of Buffon is the aggregate of elementary parts which constitute the individual, and is thus the equivalent of Bonnet's germ,6 as defined in the passage cited above. But Buffon further imagined that innumerable "mâcles organiques" are dispersed throughout the world, and that alimentation consists in the appropriation by the parts of an organism of those molecules which are analogous to them. Growth, therefore, was, on this hypothesis, partly a process of simple evolution, and partly of what has been termed synthesis. Buffon's opinion is, in fact, a sort of combination of views, essentially similar to those of Bonnet, with others, somewhat similar to those of the "Medici" whom Harvey condemns. The "mâcles organiques" are physical equivalents of Leibnitz's monads.

It is a striking example of the difficulty of getting people to use their own powers of investigation accurately, that this form of the doctrine of evolution should have held its ground so long; for it was thoroughly and completely exploded, not long after its enunciation, by Caspar Frederick Wolf, who in his Theoria generationis, published in 1759, placed the opposite theory of epigenesis upon the secure foundation of fact, from which it has never been displaced. But Wolff had no immediate

"Ce mot (germe) ne désignera pas seulement un corps organisé réduit en petit; il désignera encore toute espèce de préformation originelle dont un Tout organique peut résulter comme de son principe immédiats."—Palingénos philosophique, part. x. chap. ii.

M. Cuvier considérant que tous les êtres organisés sont dérivés de l'état le plus bas, ou y sont arrivés dans la nature aucune force capable de produire l'organisation, croyait à la pré-existence des germes; non pas à la pré-existence d'un être tout formé, puisqu'il est bien évident que ce n'est que par des développements successifs que l'être acquiert sa forme; mais, si l'on peut s'exprimer ainsi, à la pré-existence du radical de l'être, radical qui existe avant que la série des évolutions ne commence, et qui remonte certainement, suivant la belle observation de Bonnet, à plusieurs générations."—Laurillard, Éloge de Cuvier, note 12.
successors. The school of Cuvier was lamentably deficient in embryologists; and it was only in the course of the first thirty years of the 19th century that Prévost and Dumas in France, and, later on, Döllinger, Pander, von Brü, Rathke, and Remak in Germany, founded modern embryology; and, at the same time, proved the utter incompatibility of the hypothesis of evolution as formulated by Bonnet and Haller with easily demonstrable facts.

Nevertheless, though the conceptions originally denoted by "evolution" and "development" were shown to be untenable, the words retained their application to the process by which the embryos of living beings gradually make their appearance; and the terms "development," "Entwicklung," and "évoluto" are now indiscriminately used for the series of genetic changes exhibited by living beings, by writers who would emphatically deny that "development" or "Entwicklung" or "évoluto," in the sense in which these words were usually employed by Bonnet or Haller, ever occurs.

Evolution, or development, is, in fact, at present employed in biology as a general name for the history of the steps by which any living being has acquired the morphological and the physiological characters which distinguish it. As civil history may be divided into biography, which is the history of individuals, and universal history, which is the history of the human race, so evolution falls naturally into two categories—the evolution of the individual (see Embryology) and the evolution of the sum of living beings.

The Evolution of the Sum of Living Beings.—The notion that all the kinds of animals and plants may have come into existence by the growth and modification of primordial gers is as old as speculative thought; but the modern scientific form of the doctrine can be traced historically to the influence of several converging lines of philosophical speculation and of physical observation, none of which go further back than the 17th century. These are:

1. The enunciation by Descartes of the conception that the physical universe, whether living or not living, is a mechanism, and that, as such, it is explicable on physical principles.
2. The observation of the gradations of structure, from extreme simplicity to very great complexity, presented by living things, and of the relation of these graduated forms to one another.
3. The observation of the existence of an analogy between the series of gradations presented by the species which compose any great group of animals or plants, and the series of embryonic conditions of the highest members of that group.
4. The observation that large groups of species of widely different habits present the same fundamental plan of structure; and that parts of the same animal or plant, the functions of which are very different, likewise exhibit modifications of a common plan.
5. The observation of the existence of structures, in a rudimentary and apparently useless condition, in one species of a group, which are fully developed and have definite functions in other species of the same group.
6. The observation of the effects of varying conditions in modifying living organisms.
7. The observation of the facts of geographical distribution.
8. The observation of the facts of the geological succession of the forms of life.

1. Notwithstanding the elaborate disguise which fear of the powers that were led Descartes to throw over his real opinions, it is impossible to read the Principe de la philosophie without acquiring the conviction that this great philosopher held that the physical world and all things in it, whether living or not living, have originated by a process of evolution, due to the continuous operation of purely physical causes, out of a primitive relatively formless matter.\footnote{As Buffon has well said—:\'\'L'idée de ramener l'explication de tous les phénomènes à des principes mécaniques est assurément grande et belle,ce pas est le plus hardi qu'on peut faire en philosophie, et c'est Descartes qui l'a fait.'\'—C. p. 50.}

\footnote{Principe de la philosophie, Troisième partie, § 45.}

\footnote{Ethiques, Pars tertia, Praefatio.}

\footnote{Système de la Nature. Essai sur la formation des corps organisés, 1751, 17.}

2. The following passage is especially instructive:

"Et tant s'en faut que je vaille que l'on croit toutes les choses que j'écris, que même je prétends en proposer ici quelques-unes que je crois absolument être fausses; à savoir, je ne doute point que le monde n'ait été créé au commencement avec autant de perfection qu'il en a; en sorte que le soleil, la terre, la lune, et les autres astres, ont pu être producers de ex nihilo sans nous étonner en soi ni les semences des plantes, mais que les plantes même en ont couvert une partie; et qu'Adam et Ève n'ont pas été créés enfans mais en âge d'hommes parfaits. La religion chrétienne veut que nous le croyions ainsi, et la raison nous le fait penser à quelques égards; mais il n'est pas éloigné de ce que nous croyions en cela.

2. Leibnitz's doctrine of continuity necessarily led him in the same direction; and, of the infinite multitude of monads with which he peopled the world, each is supposed to be the focus of an endless process of evolution, production, and involution. In the Protogaea, xxvi., Leibnitz distinctly suggests the mutability of species:

"Alii miratur in saxis passim species videri quas vel in orbe cognita, vel saltum terrarum, vel aliqua frustra quaerent, Ira Corsu Ammonis, qua ex nautilorum numero habentur, passim et forma et magnitudo (nam et pedali diametro aliquando reperientur) ab omnibus illis naturis discrepant dicunt, quas praebet mare. Sed dum monsandros ejusdem naturae subterraneos, quaesitum vestigiis? Care quaetum est? Quam multa nobis animalia antea ignota offerit novus orbis? Et creditum est per magnas illas conversiones etiam animalium species plurimum immutatas.

Thus in the end of the 17th century the seed was sown which has at intervals brought forth recurrent crops of evolutionary hypotheses, based, more or less completely, on general reasons.

Among the earliest of these speculations is that put forward by Benoît de Maillet in his Telliamed, which, though printed in 1735, was not published until twenty-three years later. Considering that this book was written before the time of Haller, or Bonnet, or Linnaeus, or Hutton, it surely deserves more respectful consideration than it usually receives. For De Maillet not only has a definite conception of the plasticity of things, and of the modifying powers of evolution, but he clearly apprehends the cardinal maxim of modern geological science, that the explanation of the structure of the globe is to be sought in the deductive application to geological phenomena of the principles established inductively by the study of the present course of nature. Somewhat later, P. L. M. de Maupertuis\footnote{Système de la Nature. Essai sur la formation des corps organisés, 1751, 17.} suggested a curious hypothesis as to the causes of variation, which he thinks may be sufficient to account for the origin of all animals.
from a single pair. Jean Baptiste René Robinet followed out much of the same idea of thought as De Maillet, but less soberly; and Bonnet's speculations in the *Polinétrie*, which appeared in 1760, have already been mentioned. Buffon (1733-1778), at first a partisan of the absolute immutability of species, subsequently appears to have believed that larger or smaller groups of species have been produced by the modification of a primitive stock; but he contributed nothing to the general doctrine of evolution.

Erasmus Darwin (*Zoonomia*, 1794), though a zealous evolutionist, can hardly be said to have made any real advance on his predecessors; and, notwithstanding the fact that Goethe had the advantage of a wide knowledge of morphological facts, and a true insight into their signification, while he threw all the power of a great poet into the expression of his conceptions, it may be questioned whether he supplied the doctrine of evolution with a firmer scientific basis than it already possessed. Moreover, whatever the value of Goethe's labours in that field, they were not published before 1820, long after evolutionism had taken a new departure from the works of Treviranus and Lamarck—the first of its advocates who were equipped for their task with the needful large and accurate knowledge of the phenomena of life as a whole. It is remarkable that each of these writers seems to have been led, independently and contemporaneously, to invent the same name of "biology" for the science of the phenomena of life; and thus, following Buffon, to have recognized the essential unity of these phenomena, and their contra-distinction from those of inanimate nature. And it is hard to say whether Lamarck or Treviranus has the priority in propounding the main thesis of the doctrine of evolution; for though the first volume of Treviranus's *Biologie* appeared only in 1802, he says, in the preface to his later work, the *Erscheinungen und Gesetze des organischen Lebens*, dated 1831, that he wrote the first volume of the *Biologie* "nearly five-and-thirty years ago," or about 1796. Now, in 1794, there is evidence that Lamarck held doctrines which present a striking contrast to those which are to be found in the *Philosophie zoologique*, as the following passages show:

"685. Quoique mon unique objet dans cet article n’ait été que de tirer de la cause physique de l’entretien de la vie des êtres organiques, malgré cela j’ai osé avancer en débattant, que l’existence de ces êtres étonnants n’appartient nullement à la nature; que tout Brazil a eu entendu par le mot nature, ne pouvait donner la vie, c’est-à-dire, que toutes les qualités de la matière, jointes à toutes les circonstances possibles, et même à l’activité répandue dans l’univers, ne pouvaient produire un être muni du mouvement organique, capable de reproduire son semblable, et sujet à la mort.

"686. Tous les individus de cette nature, qui existent, proviennent d’individus semblables qui tous ensemble constituent l’espèce entière. Or, je crois qu’il est aussi impossible à l’homme de connaître la cause physique du premier individu de chaque espèce, que d’assigner aussi physiquement la cause de l’existence de la matière ou de l’univers entier. C’est au moins ce qui le résultat de mes connaissances et de mes réflexions me persuade. De plus, le nombre de variétés produites par l’effet des circonstances, ces variétés ne dénaturent point les espèces; mais on se trompe, sans doute souvent, en indiquant comme espèce, ce qui n’est que variété; et alors on se tromperait de le croire pour cause de circonstances que l’on fait sur cette matière." 2

The first three volumes of Treviranus’s *Biologie*, which contains his general views of evolution, appeared between 1802 and 1805. The *Recherches sur l’organisation des corps vivants*, which sketches out Lamarck’s doctrines, was published in 1802; but the full development of his views in the *Philosophie zoologique* did not take place until 1809.

1 Considerations philosophiques sur la gradation naturelle des formes de l’être; ou les essais de la nature qui apprend à faire l’homme (1802).
2 *Recherches sur les causes des principaux phénomens*, par J. B. Lamarck. Paris. Seconde année de la République. In the preface, Lamarck says that the work was written in 1776, and presented to the Academy in 1780; but it was not published before 1794, and at that time it was summarily expressed Lamarck’s mature views. It would be interesting to know what brought about the change of opinion manifested in the *Recherches sur l’organisation des corps vivants*, published only seven years later.

The *Biolgie* and the *Philosophie zoologique* are both very remarkable productions, and are still worthy of attentive study, but they fell upon evil times. The vast authority of Cuvier was employed in support of the traditionally respectable hypotheses of special creation and of catastrophism; and the wild speculations of the *Discours sur les révolutions de la surface du globe* were held to be models of sound scientific thinking, while the really much more sober and philosophical hypotheses of the *Hydrogéologie* were scouted. For many years it was the fashion to speak of Lamarck with ridicule, while Treviranus was altogether ignored.

Nevertheless, the work had been done. The conception of evolution was henceforward irresistible, and it incessantly reappears, in one shape or another, up to the year 1858, when Charles Darwin and A. R. Wallace published their *Theory of Natural Selection*. The *Origin of Species* appeared in 1859; and thenceforward the doctrine of evolution assumed a position and acquired an importance which it never before possessed. In the *Origin of Species*, and in his other numerous and important contributions to the solution of the problem of biological evolution, Darwin confined himself to the discussion of the causes which have brought about the present condition of living matter, assuming such matter to have come once into existence. On the other hand, Spencer4 and E. Haeckel5 dealt with the whole problem of evolution. The profound and vigorous writings of Spencer embody the spirit of Descartes in the knowledge of our own day, and may be regarded as the *Principes de la philosophie* of the 19th century; while, whatever hesitation may not unfrequently be felt by less daring minds following Haeckel in many of his speculations, his attempt to systematize the doctrine of evolution and to exhibit its influence as the central thought of modern biology, cannot fail to have a far-reaching influence on the progress of science.

If we seek for the reason of the difference between the scientific position of the doctrine of evolution in the days of Lamarck and that which it occupies now, we shall find it in the great accumulation of facts, the several classes of which have been enumerated above, under the second to the eighth heads. For those which are grouped under the second to the seventh of these classes, respectively, have a clear significance on the hypothesis of evolution, while they are unintelligible if that hypothesis be denied. And those of the eighth group are not only unintelligible without the assumption of evolution, but can be proved never to be discordant with that hypothesis, while, in some cases, they are exactly such as the hypothesis requires. The demonstration of these assertions would require a volume, but the general nature of the evidence on which they rest may be briefly indicated.

2 The accurate investigation of the lowest forms of animal life, commenced by Lecuwenhoek and Swammerdam, and continued by the remarkable labours of Réaumur, Abraham Trembley, Bonnet, and a host of other observers in the latter part of the 17th and the first half of the 18th centuries, drew a line of biologists to the gradation of the complexity of organization which is presented by living beings, and culminated in the doctrine of the *etelle des êtres*, so powerfully and clearly stated by Bonnet, and, before him, adumbrated by Locke and by Leibnitz. In the then state of knowledge, it appeared that all the species of animals and plants could be arranged in one series, in such a manner that, by insensible gradations, the mineral passed into the plant, the plant into the polype, the polype into the worm, and so, through gradually higher forms of life, to man, at the summit of the animated world.

But, as knowledge advanced, this conception ceased to be tenable in the crude form in which it was first put forward. Taking into account existing animals and plants alone, it became obvious that they fell into groups which were more or less sharply separated from one another; and, moreover, that even among these groups, there were points of similarity, and points of difference, which resisted the attempt to arrange them in a single series. This was the cause of the chief difficulty in the way of generalizing the discovery of natural selection. Though the doctrine of descent by slow and steady change of the species was not advanced, as we have seen, by any of the earlier writers, the idea was increasingly entertained by more and more observers. At last, in 1859, the principles of natural selection were presented for the first time, in the form of a hypothesis, in the *Philosophical Transactions of the Royal Society*. The author of the hypothesis has since given further support to it by the publication of "*The Descent of Man*," in 1871; and of "*The Expression of the Emotions in Man and Animals*" in 1872; and his hypothesis of natural selection has received the support of many of the most eminent biologists of the day. The following are some of the chief points in the hypothesis of natural selection, as it stands at present:—

1 See the "Historical Sketch" prefixed to the last edition of the *Origin of Species*.
2 First Principles and Principles of Biology (1860-1864).
3 Generallle Morphologie (1866).
the species of a genus can hardly ever be arranged in linear series. Their natural resemblances and differences are only to be seen in grouping them as if they were branches sprouting from a common hypothetical centre.

Lamarck, while affirming the verbal proposition that animals form a single series, was forced by his vast acquaintance with the details of zoology to limit the assertion to such a series as may be formed out of the abstractions constituted by the common characters of each group.1

Cuvier on anatomical, and Von Baer on embryological grounds, made the further step of proving that, even in this limited sense, animals cannot be arranged in a single series, but that there are several distinct plans of organization to be observed among them, no one of which, in its highest and most complicated modification, leads to any of the others.

The conclusions enunciated by Cuvier and Von Baer have been confirmed in principle by all subsequent research into the structure of animals and plants. But the effect of the adoption of these conclusions has been rather to substitute a new metaphor for that of Bonnet than to abolish the conception expressed by it. Instead of regarding living things as capable of arrangement in one series like the steps of a ladder, the results of modern investigation compel us to dispose them as if they were the twigs and branches of a tree. The ends of the twigs represent individuals, the smallest groups of twigs species, larger groups genera, and so on, until we arrive at the source of all the ramifications of the main branch, which is represented by a common plan of structure. At the present moment it is impossible to draw up any definition, based on broad anatomical or developmental characters, by which any one of Cuvier’s great groups shall be separated from all the rest. On the contrary, the lower members of each tend to converge towards the lower members of all the others. The same may be said of the vegetable world.

The apparently clear distinction between flowering and flowerless plants has been broken down by the series of gradations between the two exhibited by the Lycopodaceae, Rhynochopteris, and the Lepidodendraceae. Fossil Lycopods and Algae have completely run into one another, and, when the lowest forms of each are alone considered, even the animal and vegetable kingdoms cease to have a definite frontier.

If it is permissible to speak of the relations of living forms to one another metaphorically, the similitude chosen must undoubtedly be that of a common root, whence two main trunks, one representing the vegetable and one the animal world, spring; and, each dividing into a few main branches, these subdivide into multitudes of branches and these into smaller groups of twigs.

As Lamarck has well said:—

"Il n’y a que ceux qui se sont longtemps et fortement occupés de la détermination des espèces, et qui ont consulté de riches collections, qui peuvent savoir jusqu’où point les espèces, parmi les corps vivants, se fondent les unes dans les autres, et qui ont pu se convaincre que, dans les parties où nous voyons des espèces isolées, cela n’est ainsi que parce qu’il nous en manque d’autres qui en sont plus voisins et que nous n’avons pas encore reculés."

"Je ne veux pas dire pour cela que les animaux qui existent forment une série très-similé et partout également nuançée; mais je dis qu’ils forment une série rameuse, irrégulièrement graduée et qui n’a pas toujours dans sa progression, que de moins, n’en a toujours pas eu, il s’est vrai que, par suite de quelles espèces perdues, il s’en trouve quelque part. Il en résulte que les espèces qui terminent chaque rameau de la série générale tiennent, au moins d’un point de vue zoologique, d’autres espèces voisines qui se nuancent avec elles. Voilà ce que l’état bien connu des choses me met maintenant à portée de démontrer. Je n’ai besoin d’aucune hypothèse ni d’aucune supposition pour cela; j’en atteste tous les naturalistes observateurs."

3. In a remarkable essay2 Meckel remarks:—

"There is no good physiologist who has not been struck by the observation that the original form of all organisms is one and the same, and that out of this one form, all, the lowest as well as the highest, are developed in such a manner that the latter pass through the permanent forms of the former as transitory stages. Aristotle, Haller, Harvey, Kielmeyer, Autenrieth, and many others have either made this observation incidentally, or, especially the latter, have drawn particular attention to it, and drawn from thereof permanent conclusions for physiology."

Meckel proceeds to exemplify the thesis, that the lower forms of animals represent stages in the course of the development of the higher, with a large series of illustrations.

After comparing the salamanders and the perenni-branchiate Urodela with the tadpoles and the frogs, and enunciating the law that the more highly any animal is organized the more quickly does it pass through the lower stages, Meckel goes on to say:—

"From these lowest Vertebrata to the highest, and to the highest forms among these, the comparison between the embryonic conditions of the higher animals and the adult states of the lower can either be made this observation incidentally, or, especially the latter, have drawn particular attention to it, and, drawn therefrom permanent conclusions for physiology."


If Meckel’s proposition is so far qualified, that the comparison of adult with embryonic forms is restricted within the limits of one type of organization; and if it is further recollected, that the resemblance between the permanent lower form and the embryonic stage of a higher form is not special but general, it is in entire accordance with modern embryology; although there is no branch of biology which has grown so largely, and improved its methods so much since Meckel’s time, as this. In its original form, the doctrine of ‘arrest of development,’ as advocated by Geoffroy Saint-Hilaire and Serres, was no doubt an over-state-ment of the case. It is not true, for example, that a fish is a reptile arrested in its development, or that a reptile was ever a fish; but it is true that the reptile embryo, at one stage of its development, is an organism which, if it had an independent existence, must be classified among fishes; and all the organs of the reptile pass, in the course of their development, through conditions which are closely analogous to those which are present in some fishes.

4. That branch of biology which is termed morphology is a commentary upon, and expansion of, the proposition that widely different animals or plants, and widely different parts of animals or plants, are constructed upon the same plan. From the rough comparison of the skeleton of a bird with that of a man by Pierre Delon, in the 16th century (to go no further back), down to the theory of the limbs and the theory of the skull at the present day; or, from the first demonstration of the homologies of the parts of a flower by C. F. Wolff, to the present elaborate analysis of the floral organs, morphology exhibits a continual advance towards the demonstration of a fundamental unity among the seeming diversities of living structures. And this demonstration has been completed by the final establishment of the cell theory (see CYTOLaGy), which involves the admission of a primitive conformity, not only of all the elementary structures in animals and plants respectively, but of those in the one to the other, the great divisions of living things with those in the other. No a priori difficulty can be said to stand in the way of demonstration, when it can be shown that all animals and all plants proceed by modes of development, which are similar in principle, from a fundamental protoplasmic material.

5. The innumerable cases of structures, which are rudimentary and apparently useless, in species, the close allies of which possess well-developed and functionally important homologous
structures, are readily intelligible on the theory of evolution, while it is hard to conceive their raison d’être on any other hypothesis. However, a cautious reasoner will probably rather explain such cases deductively from the doctrine of evolution than endeavour to support the doctrine of evolution by them. For it is almost impossible to prove that any structure, however rudimentary, is useless—that is to say, that it plays no part whatever in the economy; and, if it is in the slightest degree useful, there is no reason why, on the hypothesis of direct creation, it should not have been created. Nevertheless, double-edged as is the argument from rudimentary organs, there is probably none which has produced a greater effect in promoting the general acceptance of the theory of evolution.

6. The older advocates of evolution sought for the causes of the process exclusively in the influence of varying conditions, such as climate and station, or hybridization, upon living forms. Even Treviranus has got no further than this. Lamarck introduced the conception of the action of an animal on itself as a factor in producing modification. Starting from the well-known fact that the habitual use of a limb tends to develop the muscle, and the over-use to produce a theater and greater facility in using it, he made the general assumption that the effort of an animal to exert an organ in a given direction tends to develop the organ in that direction. But a little consideration showed that, though Lamarck had seized what, as far as it goes, is a true cause of modification, it is a cause the actual effects of which are wholly inadequate to account for any considerable modification in animals, and which can have no influence at all in the vegetable world; and probably nothing contributed so much to discredit evolution, in the early part of the 19th century, as the floods of easy ridicule which were poured upon this part of Lamarck’s speculation. The theory of natural selection, or survival of the fittest, was suggested by William Charles Wells in 1813, and further elaborated by Patrick Matthew in 1831. But the pregnant suggestions of these writers remained practically unnoticed and forgotten, until the theory was independently devised and promulgated by Charles Robert Darwin and Alfred Russell Wallace in 1858, and the effect of its publication was immediate and profound.

Those who were unwilling to accept evolution, without better grounds than such as are offered by Lamarck, and who therefore preferred to suspend their judgment on the question, found in the principle of selective breeding, pursued in all its applications with marvellous knowledge and skill by Darwin, a valid explanation of the occurrence of varieties and races; and they saw clearly that, if the explanation would apply to species, it would not only solve the problem of their evolution, but that it would account for the facts of teology, as well as for those of morphology; and for the persistence of some forms of life unchanged through long epochs of time, while others undergo comparatively rapid metamorphosis.

How far “natural selection” suffices for the production of species remains to be seen. Few can doubt that, if not the whole cause, it is a very important factor in that operation; and it is not necessary to give a great part in the sorting out of varieties into those which are transitory and those which are permanent. But the causes and conditions of variation have yet to be thoroughly explored; and the importance of natural selection will not be impaired, even if further inquiries should prove that variability is definite, and is determined in certain directions rather than in others, by conditions inherent in that which varies. It is quite conceivable that every species tends to produce varieties of a limited number and kind, and that the effect of natural selection is to favour the development of some of these, while it opposes the development of others along their predetermined lines of modification.

7. No truths brought to light by biological investigation were better calculated to inspire distrust of the dogmas intruded upon science in the name of theology than those which relate to the distribution of animals and plants on the surface of the earth. Very skillful accommodation was needed, if the limitation of sloths to South America, and of the Ornithorhynchus to Australia, was to be reconciled with the literal interpretation of the history of the Deluge; and, with the establishment of the existence of distinct provinces of distribution, any serious belief in the peopling of the world by migration from Mount Ararat came to an end.

Under these circumstances, only one alternative was left for those who denied the occurrence of evolution; namely, the supposition that the characteristic animals and plants of each great province were created, as such, within the limits in which we find them. And as the hypothesis of “specific centres” thus formulated, was heterodox from the theological point of view, and unintelligible under its scientific aspect, it may be passed over without further notice, as a phase of transition from the creational to the evolutionary hypothesis.

8. In fact, the strongest and most conclusive arguments in favour of evolution are those which are based upon the facts of geographical, taken in conjunction with those of geological, distribution.

Both Darwin and Wallace lay great stress on the close relation which obtains between the existing fauna of any region and that of the immediately antecedent geological epoch in the same region; and rightly, for it is in truth inconceivable that there should be no genetic connexion between the two. It is possible to put into words the proposition, that all the animals and plants of each geological epoch were annihilated, and that a new set of very similar forms was created for the next epoch, but it may be doubted if any one who ever tried to form a distinct mental image of this process of spontaneous generation on the grandest scale ever really succeeded in realizing it.

In later years the attention of the best palaeontologists has been withdrawn from the hodman’s work of making new species of fossils, to the scientific task of completing our knowledge of individual species, and tracing out the succession of the forms presented by any given type in time.

Evolution at the Beginning of the 20th Century.—Since Huxley and Sully wrote their masterly essays in the 4th edition of this encyclopaedia, the doctrine of evolution has outgrown the trademark of controversy and has been accepted as a fundamental principle. Writers on biological subjects no longer have to waste space in weighing evolution against this or that philosophical theory or religious tradition; philosophical writers have frankly accepted it, and the supporters of religious tradition have made broad their phylacteries to write on them the new words. A closer scrutiny of the writers of all ages who preceded Charles Darwin, and, in particular, the light thrown back from Darwin on the earlier writings of Herbert Spencer, have made plain that without Darwin the world by this time might have come to a general acceptance of evolution; but it seems established as a historical fact that the world has come to accept evolution, first, because of Darwin’s theory of natural selection, and second, because of Darwin’s exposition of the evidence for the actual occurrence of organic evolution. The evidence as set out by Darwin has been added to enormously; new knowledge has in many cases altered our conceptions of the mode of the actual process of evolution, and from time to time a varying stress has been laid on what are now known as the purely Darwinian factors in the theory. The balance of these tendencies has been against the attachment of great importance to sexual selection, and in favour of attaching a great importance to natural selection; but the dominant feature in the recent history of the theory has been its universal acceptance and the recognition that this general acceptance has come from the stimulus given by Darwin.

A change has taken place in the use of the word evolution. Huxley, following historical custom, devoted one section of his article to the “Evolution of the Individual.” The facts and theories respecting this are now discussed under such headings as Embryology; Heredity; Variation and Selection; under these headings must be sought information on the important recent modifications with regard to the theory of the relation between the development of the individual and the development of the race, the part played by the environment on the individual, and the modern developments of the
old quarrel between evolution and epigenesis. The most striking
generalization has been against seeing in the facts of ontogeny
any direct evidence as to phylegy. The general proposition
as to parallelism between individual and ancestral development
is no doubt indisputable, but extended knowledge of the very
different ontogenetic histories of closely allied forms has led us
to a much fuller conception of the mode in which stages in
embryonic and larval history have been modified in relation
to their surroundings, and to a consequent reluctance to attach
detailed importance to the embryological argument for evolution.
The vast bulk of botanical and zoological work on living
and extinct forms published during the last quarter of the 19th
century increased almost beyond all expectation the
evidence for the fact of evolution. The discovery of
a single fossil creature in a geological stratum of a wrong period,
the detection of a single anatomical or physiological fact irrecon-
cilable with origin by descent with modification, would have been
destructive of the theory and would have made the reputation
of the observer. But in the prodigious number of supporting
discoveries that have been made no single negative factor has
appeared, and the evolution from their predecessors of the
forms of life existing now or at any other period must be taken
as proved. It is necessary, therefore, to recognize that the
parallelism between the stages of life as far as it is certain, there is not
the same certainty as to the actual individual pedigrees of
the existing forms. In the attempts to place existing creatures in
approximately phylegetic order, a striking change, due to a
more logical consideration of the process of evolution, has become
established and is already resolving many of the earlier difficulties
and embarrassing from the more recent tables the numerous hypo-
thetical intermediate forms so familiar in the older phylegetic
trees. The older method was to attempt the comparison between
the highest member of a lower group and the lowest member of
a higher group—to suppose, for example, that the gorilla and the
chimpanzee, the highest members of the apes, were the existing
representatives of the ancestors of man and to compare these
forms with the lowest members of the human race. Such a
comparison is necessarily illogical, as the existing apes are
separated from the common ancestor by at least as large a number
of generations as separate it from any of the forms of existing
man. In the natural process of growth, the gap must necessarily
be wider between the summits of the twigs than lower down, and
it is not at all appropriate to consider that we can trace the
ancestors of man and to institute the comparisons between the lowest points that can be
reached. The method is simply the logical result of the fact
that every existing form of life stands at the summit of a long
branch of the whole tree of life. A due consideration of it leads
to the curious paradox that if any two animals be compared, the
zoologically lower will be separated from the common ancestor
by a larger number of generations, since, on the average, sexual
maturity is reached more quickly by the lower form. Naturally
very many other factors have to be considered, but this alone is
a sufficient reason to restrain attempts to place existing forms in
linear phylegetic series. In embryology the method finds
its expression in the limitation of comparisons to the correspond-
ing stages of low and high forms and the exclusion of the compari-
sons between the adult stages of low forms and the embryonic
stages of higher forms. Another expression of the same method,
due to Cope, and specially valuable to the taxonomist, is
that when the relationship between orders is being considered,
characters of subterminal rank and value must be excluded,
and still less that all writers now employ it, but merely that formerly
it was frequently overlooked by the best writers, and now is
neglected only by the worst. The result is, on the one hand,
a clearing away of much fantastic phylegy, on the other,
an enormous reduction of the supposed gaps between groups.
There has been a renewed activity in the study of existing
forms from the point of view of obtaining evidence as to the
nature and origin of species. Comparative anatomists have been
learning to refrain from basing the diagnosis of a species, or the
description of the condition of an organ, on the evidence of a
single specimen. Naturalists who deal specially with museum
collections have been compelled, it is true, for other reasons to attach an increasing importance to what is
called the type specimen, but they find that this insistence
on the individual, although invaluable from the point of view of recording species, is unsatisfactory from the point of
view of scientific zoology; and proposals for the ameliora-
tion of this condition of affairs range from a refusal of Linnaean nomenclature in such cases, to the institution of a division
between master species for such species as have been properly
revised by the comparative morphologist, and provisionally
species for such species as have been provisionally registered by those
working at collections. Those who work with living forms of
which it is possible to obtain a large number of specimens, and
those who make revisions of the provisional species of paleontol-
ogists, are slowly coming to some such conception as that a
species is the abstract central point around which a group of
variations oscillate, and that the peripheral oscillations of one
species may even overlap those of an allied species. It is plain that we have moved far from the connotation and denotation
of the word species at the time when Darwin began to discuss the
origins of life. It is obvious that movement, on the one hand, tends
to simplify the problems of phylegy and, on the other, to make it difficult for the amateur theorist.

The conception of evolution is being applied more rigidly to
the comparative anatomy of organs and systems of organs. When a series of the modifications of an anatomical structure
has been sufficiently examined, it is frequently possible to decide
that one particular condition is primitive, ancestral or central,
and that the other conditions have been derived from it. Such
a condition has been termed, with regard to the group of animals
or plants the organs of which are being studied, archecentric.
The possession of the character in the archecentric condition in
(say) two of the members of the group does not indicate that
these two members are more nearly related to one another
than they are to other members of the group; the archecentric
condition is part of the common heritage of all the members
of the group, and may be retained by any. On the other hand,
when the ancestral condition is modified, it may be regarded
as having moved outwards along some radius from the archecen-
tric condition. Such modified conditions have been termed
archetropic. It is obvious that the apocentricity of a charac-
ter may be no guide to the affinities of its possessor. It is
necessary to determine if the modification be a simple change
that might have occurred in independent cases, in fact if it be
a multiradial apocentricity, or if it involved intricate and
precisely combined anatomical changes that we could not expect
to occur twice independently; that is to say, if it be a uniradial
apocentricity. Multiradial apocentricities lie at the root of
many of the phenomena that have been grouped under the
designation convergence. Especially in the case of manifest
adaptations, organs possessed by creatures far apart genealogic-
ally may be moulded into conditions that are extremely alike.
Sir E. Ray Lankester's term, homoplasy, has passed into currency
as designating such cases where different genetic material has
been pressed by similar conditions into similar moulds. These
may be called heterogeneous homoplases, but it is necessary
to recognize the existence of homogeneous homoplases, here
called multiradial apocentricities. A complex apocentric
modification of a kind which we cannot imagine to have
been produced naturally, and which is to be designated as
uniradial, frequently forms a new apocentric condition. With reference to any
particular group of forms such a new centre of modification
may be termed a metacentre, and it is plain that the archecentre
of the whole group is a metacentre of the larger group of which
the group under consideration is a branch. Thus, for instance,
the archecentric condition of any Avian structure is a meta-
centre of the Sauripod stem. A form of apocentricity
extremely common and often perplexing may be termed pseudo-
centric; in such a condition there is an apparent simplicity that

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reveals its secondary nature by some small and apparently meaningless complexity.

Another group of investigations that seems to play an important part in the future development of the theory of evolution relates to the study of what is known as organic symmetry. The differentiations of structure that characterize animals and plants are being shown to be orderly and definite in many respects; the relations of the various parts to one another and to the whole, the modes of repetition of parts, and the series of changes that occur in groups of repeated parts appear to be to a certain extent inevitable, to depend on the nature of the living material itself and on the necessary conditions of its growth. Closely allied to the study of symmetry is the study of the direct effect of the circumambient media on embryonic young and adult stages of living beings (see Embryology: Physiology; Heredity; and Variation and Selection), and a still larger number of observers have added to our knowledge of these. It is impossible here to give even a list of the names of the many observers who in recent times have made empirical study of the effects of growth-forces and tracts of symmetry. It must be noted, however, that even after such phenomena have been properly grouped and designated under Greek names as laws of organic growth, they have not become explanations of the series of facts they correlate. Their importance in the theory of evolution is none the less very great. In the first place, they lessen the number of separate facts to be explained; in the second, they limit the field within which explanation must be sought, since, for instance, if a particular mode of repetition of parts occurs in mosses, in flowering-plants, in beetles and in elephants, the seeker of ultimate explanations may exclude from the field of his inquiry all the conditions individual to these different organic forms, and confine himself only to what is common to all of them; that is to say, practically only the living material and its environment. The prosecution of such inquiries is beginning to make unnecessary much ingenious speculation of a kind that was prominent from 1880 to 1900; much futile effort has been wasted in the endeavour to find on Darwinian principles special "selection-values for phenomena the universality of which places them outside the possibility of biological inadequacy, and the particular conditions of particular organisms. On the other hand, many of those who have been specially successful in grouping diverse phenomena under empirical generalizations have erred logically in positing their generalizations against such a *vera causa* as the preservation of favoured individuals and races. The thirty years which followed the publication of the *Origin of Species* were characterized chiefly by anatomical and embryological work; since then there has been no diminution in anatomical and embryological enthusiasm, but many of the continually increasing body of investigators have turned again to biometrical work. Inasmuch as Lamarck attempted to frame a theory of evolution in which the principle of natural selection had no part, the interpretation placed on their work by many biometrical investigators recalls the theories of Lamarck, and the name Neo-Lamarckism has been used of such a school of biologists, particularly active in America. The weakness of the Neo-Lamarckian view lies in its interpretation of heredity; its strength lies in its zealous study of the living world and the detection therein of proximate empirical laws, a strength shared by very many biometrical investigations, the authors of which would prefer to call themselves Darwinians, or to leave themselves without sectarian designation.

Statistical inquiry into the facts of life has long been employed, and in particular Francis Galton, within the Darwinian period, has advocated its employment and developed its methods. Within quite recent years, however, a special school has arisen with the main object of treating the processes of evolution quantitatively. Here it is right to speak of Karl Pearson as a pioneer of notable importance. It has been the habit of biologists to use the terms variation, selection, elimination, correlation and so forth, vaguely; the new school, which has been strongly reinforced from the side of physical science, insists on quantitative measurements of the terms. When the anatomist says that one race is characterized by long heads, another by round heads, the biometricist demands numbers and percentages. When an organ is stated to be variable, the biometricist demands statistics to show the range of the variations and the mode of their distribution. When a character is said to be favoured by natural selection, the biometricist demands investigation of the death-rate of individuals with or without the character. When a character is said to be transmitted, or to be correlated with another character, the biometricist declares the statement valueless without numerical estimations of the inheritance or correlation. The subject is still so new, and its technical methods (see Variation and Selection) have as yet spread so little beyond the group which is formulating and defining them, that it is difficult to do more than guess at the importance of the results likely to be gained. Enough, however, has already been done to show the vast importance of the method in grouping and codifying the empirical facts of life, and in so preparing the way for the investigation of ultimate causes, that it must be recognized as a tendency to which the present writer must bear. The ultimate value of numerical inquiries must depend on the equivalence of the units on which they are based. Many of the characters that up to the present have been dealt with by biometrical inquiry are obviously composite. The height or length of the arm of a human being, for instance, is the result of many factors, some inherent, some due to environment, and until these have been sifted out, numerical laws of inheritance or of correlation can have no more than an empirical value. The analysis of composite characters into their indivisible units and statistical inquiry into the behaviour of the units would seem to be a necessary part of biometric investigation, and one to which much further attention will have to be paid.

It is well known that Darwin was deeply impressed by differences in flora and fauna, which seemed to be functions of locality, and not the result of obvious dissimilarities of environment. A. R. Wallace's studies of island life, and the work of many different observers on local races of animals and plants, marine, fluviatile and terrestrial, have brought about the recognition of conditions apart from differences of environment as being one of the factors in the differentiation of living forms. The segregation may be geographical, or may be the result of preferential mating, or of seasonal mating, and its effects plainly can be made no more of than proximate or empirical laws of differentiation, of great importance in codifying and simplifying the facts to be explained. The minute attention paid by modern systematists to the exact localities of subspecies and races is bringing together a vast store of facts which will throw further light on the problem of segregation, but the difficulty of utilizing these facts is increased by an unfortunate tendency to make locality itself one of the diagnostic characters.

Consideration of phylogenetic series, especially from the palaeontological side, has led many writers to the conception that there is something of the nature of a growth-force inherent in organisms and tending inevitably towards divergent evolution. It is suggested that even in the absence of any Darwinian or Lamarckian factors, that even in a neutral environment, divergence and evolution of some kind would have occurred. The conception is necessarily somewhat hazy, but the words *bathism* and *bathomic Evolution* have been employed by a number of writers for some such conception. Closely connected with it, and probably underlying many of the facts which have led to it, is a more definite group of ideas that may be brought together under the phrase "phylogenetic limitation of variation." In its simplest form, this phrase implies such an obvious fact as that whatever be the future development of, say, existing cockroaches, it will be on lines determined by the present structure of these creatures. In a more general way, the phrase implies that at each successive branching of the tree of life, the branches become more specialized,
more defined, and, in a sense, more limited. The full implications of the group of ideas require, and are likely to receive, much attention in the immediate future of biological investigation, but it is enough at present to point out that until the more obvious lines of inquiry have been opened out much more fully, we cannot be in a position to guess at the existence of a residuum, for which such a metaphysical conception as bathism would serve even as a convenient disguise for ignorance.

Almost every side of zoology has contributed to the theory of evolution, but of special importance are the facts and theories associated with the names of Gregor Mendel, A. Weismann and Hugo de Vries. These are discussed under the headings HEREDITY; MENDELISM; and VARIATION AND SELECTION. It has been a feature of great promise in recent contributions to the theory of evolution, that such contributions have received attention almost directly in proportion to the new methods of observation and the new series of facts with which they have come. Those have found little favour who brought to the debate only formal criticisms or amplifications of the Darwinian arguments, or re-marshalling of the Darwinian facts, however ably conducted. The time has not yet come for the attempt to synthesize the results of the many different and often apparently antagonistic groups of workers. The great work that is going on is the simplification of the facts to be explained by grouping them under empirical laws; and the most general statement relating to these that can yet be made is that no single one of these laws has as yet shown signs of taking rank as a vera causa comparable with the Darwinian principle of natural selection.

For evolution in relation to society see SOCIOLOGY.

REFERENCES.—Practically, every botanical and zoological publication of recent date has its bearing on evolution. The following are a few of the more general works: Bateson, Materials for the Study of Variation; Bunge, Vitalismus and Mechanismus; Cope, Origin of the Fittest, Primary Factors of Organic Evolution, Darwin's Life and Writings, Darwin and his Work; Liebig, Species and their Origin by Mutation; Eimer, Organic Evolution; Gulin, "Divergent Evolution through Cumulative Segregation," Journ. Linn. Soc. xx.; Haacke, Schöpfung des Menschen: Mitchell, "Value of Zoological Classification," from Linn. Soc. 7; Pearson, Grammar of Science; Romans, Darwin and after Darwin; Sedgwick, Presidential Address to Section Zoology, Brit. Ass. Rep. 1869; Wallace, Darwinism; Weismann, The Germs-Plasma. Further references of great value will be found in the works of Bateson and Pearson referred to above, and in the annual volumes of the Zoological Record, particularly under the head "General Subject." (P. C. M.)

EVA, the capital of an administrative district in the province of Alemtejo, Portugal; 72 m. E. by S. of Lisbon, on the Casa Branca-Evora-Elvas railway. Pop. (1900) 16,020. Evora occupies a fertile valley enclosed by low hills. It is surrounded by ramparts flanked with towers, and is further defended by two forts; but the neglected condition of these, combined with the narrow arcaded streets and crumbling walls of Roman or Moorish masonry, gives the city an appearance corresponding with its real antiquity. Evora is the see of an archbishop, and has several churches, convents and hospitals, barracks, a diocesan school and a museum. A university, founded in 1535, was abolished on the expulsion of the Jesuits in the 18th century. The cathedral, originally a Romanesque building erected by Bishop of the 10th century, is the most interesting Gothic church in the province, and the 14th century richly decorated chancel was added in 1763. The church of São Francisco (1507–1735) is a good example of the mixed Moorish and Gothic architecture known as Manoelian. The art gallery, formerly the archbishop's palace, contains a collection of Portuguese and early Flemish paintings. An ancient tower, and the so-called aqueduct of Sertorius, 9 m. long, have been partly demolished to make room for the market-square, in which one of the largest fairs in Portugal is held at midsummer. Both tower and aqueduct were long believed to have been of Roman origin, but are now known to have been constructed about 1400–1555 in the reign of John III., at the instance of an antiquary named Resende. The aqueduct was probably constructed on the site of the old Roman one. A small Roman temple is used as a public library; it is usually known as the temple of Diana, a name for which no valid authority exists. Evora is of little commercial importance, except as an agricultural centre, but its neighbourhood is famous for its mules and abounds in cork-woods; there are also mines of iron, copper, and asbestos and marble quarries.

Under its original name of Évora, the city was from 50 to 72 B.C. the headquarters of Sertorius, and it long remained an important Roman military station. It was called Liberialitas Juliae on account of certain municipal privileges bestowed on it by Julius Caesar (G. 100–44 B.C.). Its bishopric, founded in the 5th century, was raised to an archbishopric in the 16th. In 712 Evora was conquered by the Moors, who named it Jabara; and it was only retaken in 1166. From 1063 to 1065 it was held by the Spaniards. In 1832 Dom Miguel, before Dom Pedro, took refuge in Evora; and here was signed the convention of Evora, by which he was banished. (See PORTUGAL.)

The administrative district of Evora coincides with the central part of Alemtejo (p. 3.); pop. (1900) 128,062; area, 2856 sq. m.

ÉVORA, a town of north-western France, capital of the department of Eure, 67 m. W.N.W. of Paris on the Western railway to Cherbourg. Pop. (1906) town, 13,773; commune, 18,971. Situated in the pleasant valley of the Iton, arms of which traverse it, the town, on the south, slopes up toward the public gardens and the railway station. It is the seat of a bishop, and its cathedral is one of the largest and finest in France. Part of the lower portion of the nave dates from the 11th century; the west façade with its two ungainly towers is, for the most part, the work of the late Renaissance, and various styles of the intervening period are represented in the rest of the church. A thorough restoration was completed in 1866. The elaborate north transept and portal are in the flamboyant Gothic; the choir, the finest part of the interior, is in an earlier Gothic style. Cardinal de la Balbe, bishop of Évora in the latter half of the 15th century, constructed the octagonal central tower, with its elegant spire; to him is also due the Lady chapel, which is remarkable for some finely preserved stained glass. Two rose windows in the transepts and the carved wooden screens of the side chapels are masterpieces of 16th-century workmanship. The episcopal palace, a building of the 15th century, adjoins the south side of the cathedral. An interesting belfry, facing the handsome modern town hall, dates from the 15th century. The church of St. Taurin, in part Romanesque, has a choir of the 14th century and other portions of later date; it contains the shrine of St. Taurin, a work of the 13th century. At Vieil Évora, 38 m. N. by W. of the town, the remains of a Roman theatre, a palace, baths and an aqueduct have been preserved, as well as various relics which are now deposited in the museum of Évora. Évora is the seat of a prefect, a court of assizes, of tribunals of first instance and commerce, a chamber of commerce and a board of trade arbitrators, and has a branch of the Bank of France, a lycée and training colleges for teachers. The making of ticking, boots and shoes, agricultural implements and gas motors, and metal-foundling and bleaching are carried on.

Vieil-Évora (Mediolanum Aulercorum) was the capital of the Gallic tribe of the Aulerci Eburonices and a flourishing city during the Gallo-Roman period. Its bishopric dates from the 4th century.

The first family of the counts of Évreux which is known was descended from an illegitimate son of Richard I., duke of Normandy, and became extinct in the male line with the death of Count William in 1128. The countship passed in right of Agnes, William's sister, wife of Simon de Montfort-l'Amaury (d. 1057) to the house of the lords of Montfort-l'Amaury. Amaury III. of Montfort ceded it in 1200 to King Philip Augustus. Philip the Fair presented it (1297) to his brother Louis, for whose benefit Philip the Long raised the countship of Évreux into a peerage of France (1317). Philip of Évreux, son of Louis, became king of Navarre by his marriage with Jeanne, daughter of Louis the Headstrong (Hutin), and their son Charles the Bad and their grandson Charles the Noble were also kings of Navarre. The latter ceded his countships of Évreux, Champagne and Brie to King Charles VI. (1404). In 1427 the countship of Évreux was bestowed by King Charles VII. on Sir John Stuart of
Darnley (c. 1565-1426), the commander of his Scottish bodyguard, who in 1423 had received the seigniory of Aubigny, and in February 1427 was granted the right to quarter the royal arms on his properties, the English (see Lady Elizabeth Cust, Account of the Stuarts of Aubigny in France, 1422-1672, 1891). On Stuart's death (before Orleans during an attack on an English convoy) the countship reverted to the crown. It was again temporarily alienated (1560-1584) as an appanage for Francis, Duke of Anjou, and in 1651 was finally made over to Frédéric Maurice de la Tour d'Auvergne, Duke of Bouillon, in exchange for the principality of Sedan.

EWALD, GEORG HEINRICH AUGUST VON (1805-1875), German Orientalist and theologian, was born on the 16th of November 1805 at Göttingen, where his father was a linenweaver. In 1815 he was sent to the gymnasium, and in 1820 he entered the university of his native town, where under J. G. Eichhorn and T. C. Tychsen he devoted himself specially to the study of Oriental languages. At the close of his academic career in 1823 he was appointed to a mastership in the gymnasium at Wolfenbüttel, and made a study of the Oriental manuscripts in the Wolfenbüttel library. But in the spring of 1824 he was recalled to Göttingen as represent, or theological tutor, and in 1827 (the year of Eichhorn's death) he became professor extraordinarius in philosophy and lecturer in Old Testament exegesis. In 1831 he was promoted to the position of professor ordinarius in philosophy; in 1833 he became a member of the Royal Scientific Society, and in 1835, on the termination of Tychsen's death, he entered the faculty of theology, taking the chair of Oriental languages. Two years later occurred the first important episode in his studious life. In 1837, on the 18th of November, along with six of his colleagues he signed a formal protest against the action of King Ernest August (duke of Cumberland) in abolishing the liberal constitution of 1833, which had been granted to the Hanoverians by his predecessor William IV. This bold procedure of the seven professors led to their speedy expulsion from the university (14th December). Early in 1838 Ewald received a call to Tübingen, and there for upwards of ten years he held a chair as professor ordinarius, first in philosophy and afterwards, from 1841, in theology. To this period belong some of his most important works, and also the commencement of his bitter feud with F. C. Baur and the Tübingen school. In 1847, "the great shipwreck-year in Germany," as he has called it, he was invited back to Göttingen on honourable terms—the liberal constitution having been restored. He gladly accepted the invitation. In 1862-1863 he took an active part in a movement for reform within the Hanoverian Church, and he was a member of the synod which passed the new constitution. He had an important share also in the formation of the Protestantverein, or Protestant association, in September 1863. But the chief crisis in his life arose out of the political events of 1866. His loyalty to King George (son of Ernest August) would not permit him to take the oath of allegiance to the victorious king of Prussia, and he was therefore placed on the retired list, though with the full amount of his salary as pension. Perhaps even this degree of severity might have been held by the Prussian authorities to be unnecessary, had Ewald been less exasperating in his language. The violent tone of some of his printed manifestoes about this time, especially of his Lob des Königs u. des Volkes, led to his being deprived of the senia legendi (1868) and also to a criminal process, which, however, resulted in his acquittal (May 1869). Then, and on two subsequent occasions, he was returned by the city of Hanover as a member of the North German and German parliaments. In June 1874 he was found guilty of a libel on Prince Bismarck, whom he had compared to Frederick II, in "his unrighteous war with Austria and his ruination of religion and morality," to Napoleon III. in his way of "picking out the best time possible for robbery and plunder." For this offence he was sentenced to undergo three weeks' imprisonment. He died in his 72nd year of heart disease on the 4th of May 1875.

Ewald was no common man. In his public life he displayed many noble characteristics,—perfect simplicity and sincerity, intense moral earnestness, sturdy independence, absolute fearlessness. As a teacher he had a remarkable power of kindling enthusiasm; and he sent out many distinguished pupils, among whom may be mentioned Hitzig, Schrader, Nöldeke, Diester and Dillmann. His disciples were not all of one school, but many eminent scholars who apparently have been untouched by his influence have in fact developed some of the many ideas which he suggested. His numerous writings, from 1823 onwards, were the reservoirs in which the entire energy of a life was stored. His Hebrew Grammar inaugurated a new era in biblical philology. All subsequent works in that department have been avowedly based on his, and to him will always belong the honour of having been, as Hitzig has called him, "the second founder of the science of the Hebrew language." As an exequite and biblical critic he was no less than as a grammarian he has left his abiding mark. His Geschicht des Volkes Israels, the result of thirty years' labour, was epoch-making in that branch of research. While in every line it bears the marks of intense individuality, it is at the same time a product highly characteristic of the age, and even of the decade, in which it appeared. If it is obviously the outcome of immense learning on the part of its author, it is no less manifestly the result of the speculations and researches of many laborious predecessors in all departments of history, theology and philosophy. Taking up the idea of a divine education of the human race, which Lessing and Herder had made so familiar to the modern mind, and firmly believing that to each of the leading nations of antiquity a special task had been providentially assigned, Ewald felt himself the true heir of a sectional history, or about the problem which that race had been called upon to solve. The history of Israel, according to him, is simply the history of the manner in which the one true religion really and truly came into the possession of mankind. Other nations, indeed, had attempted the highest problems in religion; but Israel alone, in the providence of God, had succeeded, for Israel alone had been inspired. Such is the supreme meaning of that national history which began with the exodus and culminated (at the same time virtually terminating) in the appearing of Christ. The historical interval that separated these two events is treated as naturally dividing itself into three great periods,—those of Moses, David and Ezra. The periods are externally indicated by the successive names by which the chosen people were called—Hebrews, Israelites, Jews. The events prior to the exodus are relegated by Ewald to a preliminary chapter of primitive history; and the events of the apostolic and post-apostolic age are treated as a kind of appendix. The entire construction of the history is based, as has already been said, on a critical examination and chronological arrangement of the available documents. So far as the results of criticism are still regarded as sound, Ewald's conclusions must of course be regarded as unsatisfactory. But his work remains a storehouse of learning and is increasingly recognized as a work of rare genius.

Of his works the more important are:—Die Composition der Genesis kritisch untersucht (1823), an acute and able attempt to account for the use of the two names of God without recourse to the theory of the tetragrammaton; he was not convinced by it; De metris carminum Arabiorum (1825); Das Hochelid Salomo's übersetzt u. erklärt (1826; 3rd ed., 1866); Kritische grammatica der hebr. Sprache (1827)—this afterwards became the Kritische grammatica der hebr. Sprache der Alten-Israeliten (1870); and it was followed by the Heb. Sprachlehre für Anfänger (4th ed., 1874); Über einige ältere Sanskritwörter (1827); Liber Vakandi de Mesopotamiae expugnatae historia (1827); Commentarii in Apocalypsin editioni Lipsiae (1832); beyer, Geschichte des chr. Litteratur (1832); Grammatica critica lingua Arabicae (1831-1833); Die poetischen Bücher des alten Bundes (1835-1837, 3rd ed., 1866-1867); Die Propheten des alten Bundes (1840-1841, 2nd ed., 1867-1868); Geschichte des Volkes Israels (1843-1859, 3rd ed., 1864-1868); Die drei Bücher der Jeremias (1850); Die drei Bücher der Jesaja (1850); De dieis übersetzt u. erklärt (1850); Über das äthiopische Buch Henoch (1854); Die Sendschreiben des Apostels Paulus übersetzt u. erklärt (1857); Die Johanneischen Schriften übersetzt u. erklärt (1861-1862); Über das urte Henoch (1853); Sieben Sendschreiben des alten Bundes (1870); Das Sendschreiben an die Hebräer u. Jakobos' Rundschreiben (1870); The Lehre der Bibel von Gott, oder Theologie des alten u. neuen Bundes (1871-1875). The Jahrbücher der biblischen Wissenschaft (1849-1865) were edited, and for the most part written, by him. He was the chief promoter of the Zeitschrift für die Kunde des
Morgenlandes, begun in 1837; and he frequently contributed on various subjects to the Göting. gelehrte Anzeigen. He was also the author of many pamphlets of an occasional character. The following have been translated into English:—Hebrew Grammar, by John Nicholson (from 2nd German edition) (London 1896); Introductory Hebrew Grammar (from 3rd German edition) (London 1870); History of Israel, 5 vols. (corresponding to vols. i.-iv. of the German), by Russell Martin and J. Estlin Carpenter (London 1865-74); Antiquities of Israel, by H. S. Solly (London 1870); A Commentary on the Prophecies of the Old Testament, by J. Frederick Smith (2 vols., London 1876-87); Isaiah the Prophet, chaps. i.-xxiii., by O. Glover (London 1869); Life of Jesus Christ, also by O. Glover (London 1869). 

See the article in Herzog-Hauck; T. Wotton Davies, Heinrich Ewald (1903); and cf. T. K. Cheyne, Founders of Old Testament Criticism (1893); F. Lichtenberger, History of German Theology in the Nineteenth Century (1889).

**Ewald, Johannes** (1743–1781), the greatest lyrical poet of Denmark, was the son of a melancholy and sickly chaplain at Copenhagen, where he was born on the 18th of November 1743. At the age of eleven he was sent to school at Schleswig, his father's birthplace, and returned to the capital only to enter the university in 1758. His father was by that time dead, and in his mother, a frivolous and foolish woman, he found neither sympathy nor support. He was madly in love with Arense Hulegaard, a girl whose father afterwards married the poet's mother; and the romantic boy resolved on various modes of making himself admired by the young lady. He began to learn Abyssinian, for the purpose of going out as a missionary to Africa, but this scheme was soon given up, and he persuaded a brother, four years older than himself, to run away that they might enroll as hussars in the Prussian army. They managed to reach Hamburg just when the Seven Years' War was commencing and were allowed to enter a regiment. But the elder brother soon got tired and ran away, while the poet, after a series of extraordinary adventures, deserted to the Austrian army, where from being drummer he rose to being sergeant, and was only not made an officer because he was a Protestant. In 1760 he was weary of a soldier's life and deserted again, getting safe back to Denmark. For the next two years he worked with great diligence at the university, but the Arense for whom he had gone through so much hardship and taken so much pains married another man almost immediately after Ewald had returned. The disappointment was one from which he never recovered, and his own weakness of will was largely to blame for it. He plunged into dissipation of every kind, and gave his serious thoughts only to poetry.

In 1763 his first work, a perfunctory dissertation, De pyrologia sacra, first saw the light. In 1764 he made a considerable success with a short prose story in the popular manner of Sneedorff, Lykkens Tempel (The Temple of Fortune), which was translated into German and Icelandic. On the death of Frederick V., however, Ewald first appeared prominently as a poet; he published in 1765 three Elegies over the dead king, which were received with universal acclamation, and of which one, at least, is a veritable masterpiece. But his dramatic poem Adam og Eva (Adam and Eve), by far the finest imaginative work produced in Denmark up to that time, was rejected by the Society of Arts in 1767 and was not published until 1769. At the latter date, however, its merits were perceived. In 1770 Ewald attained success with Philemon, a narrative and lyrical poem, and still more with his splendid epic Rolf Krage, the first original Danish tragedy. For the next ten years Ewald was occupied in producing his other brilliant poetic work after another, in rapid succession. In 1773 he published De brutale Klappers (The Brutal Clappers), a tragic comedy or parody satirizing the dispute then raging between the critics and the manager of the Royal Theatre; in 1772 he translated from the German the lyrical drama of Philemon and Bacuis, and brought out his versified comedy of Harloquin Patriot, a satire on the passion for political scribbling created by Struensee's introduction of the liberty of the press. In 1773 he published Pøbersvendene (Old Bachelors), a prose comedy. In 1771 he had already collected some of his lyrical poems under the title of Adskeiligt of Johannes Ewald (Miscellanies). In 1774 appeared the heroic opera of Balder's Død (Balder's Death), and in 1775 the finest of his works, the lyrical drama Fiskerne (The Fishers), which contains the Danish National Song, "King Christian stood by the high Mast," his most famous lyric. In the two poems last mentioned, however, Ewald passed beyond contemporary taste, and these great works, the pride of Danish literature, were coldly received. But while the new poetry was slowly winning its way into popular esteem, the poet did not lack admirers, and at the head of these he founded in 1775 the Danish Literary Society, a body which became influential, and which made the study of Ewald a cultus. But the poet's health had broken; when he was writing Rolf Krage he was already an inmate of the consumptive hospital, and when he seemed to be recovering, his health was shattered again by a night spent in the frosty streets. He embarked his existence by the recklessness of his private life, and finally, through a fall from a horse, he ended by becoming a complete invalid. His last ten years were full of acute suffering; his mother treated him with cruelty, his family with neglect, and but few even of his friends showed any manliness or generosity towards him. In 1774 he was placed in the house of an inspector of fisheries at Rungsted, where a maid,devilish girl, the daughter of the house, tended the wasted poet, with infinite tenderness. He stayed in this house for three years, and wrote there some of his best lyrics. Meanwhile he had fallen deeply in love with the charming solace of his sufferings and won her consent to a marriage. This step, however, was prevented by his family, who roughly removed him to their own keeping near Kronborg. Here he was treated so infamously that he insisted on being taken back to Copenhagen in 1777, where he found an older, but no less tender nurse, in Ane Kirstine Skou. Here he wrote Fiskerne with his imagination full of the familiar shore at Hornbæk, near Rungsted. In 1780 he was a little better, and managed to be present at the theatre at the first performance of his poem. But this excitement hastened his end, and after months of extreme agony he died on the 17th of March 1781, and was carried to the grave by a large assembly of his admirers, since he was now just recognized by the public for the first time as the greatest national poet. Among his papers were found fragments of three dramas, two on old Scandinavian subjects, entitled Froide and Helgo, and the third a tragedy on the story of Hamlet, which he meant to treat in a way wholly distinct from Shakespeare's.

Ewald belongs to the race of poetical reformers who appeared in all countries of Europe at the end of the 18th century; but it is interesting to observe that in point of time he preceded all of them. He was born six years earlier than Goethe and Alberi, sixteen years before Schiller, nine years before André Chénier, and twenty-seven years earlier than Wordsworth, but he did for Denmark what each of these poets did for his own country. Ewald found Danish literature given over to tasteless rhetoric, and without art or vigour. He introduced vivacity of style, freshness and brevity of form, and an imaginative study of nature which was then unprecedented. But perhaps his greatest claim to notice is the fact that he was the first person to call the attention of the Scandinavian peoples to the treasures of their ancient history and mythology, and to suggest the use of these in imaginative writing. With a colouring more distinctly modern than that of Collins and Gray, his lyrics yet resemble the odes of these his English contemporaries more closely than those of any continental poet; from another point of view his ballads remind us of those of Ossian, which he succeeded in being. His dramas, which had an immense influence on the Danish stage, excited an anti-Danish interest, with the exception of "The Fishers," a work that must always live as a great national poem. In personal character and in fate Ewald seems to have been not unlike Heinrich Heine.

The first collected edition of Ewald's works began to appear in his lifetime. It is in four volumes, 1780–1784. "His works have constantly been reprinted, but the standard edition is that by Liebenberg, in 8 vols., 1850–1885. The best biographies of him are those by C. Molbech (1831), Hammerich (1860) and Andreas Dollerup (1900)."
EWART—EWING

EWART, WILLIAM (1798–1869), English politician, was born in Liverpool on the 1st of May 1798. He was educated at Eton and Christ Church, Oxford, gaining the Newdigate prize for English verse. He was called to the bar at the Middle Temple in 1827, and the next year entered parliament for the borough of Bletchingley in Surrey. He subsequently sat for Liverpool from 1830 to 1837, for Wigan in 1839, and for Dunfermline Burghs from 1841 until his retirement from public life in 1868. He died at Broadlands, near Devizes, on the 23rd of January 1869. Ewart, who was an advanced liberal in politics, was responsible during his long political career for many useful measures. In 1834 he carried a bill for the abolition of hanging in chains, and in 1837 he was successful in getting an act passed for abolishing capital punishment for cattle-stealing and other offences. In 1850 he carried a bill for establishing free libraries supported out of the rates, and in 1864 he was instrumental in getting an act passed for legalizing the use of the metric system of weights and measures. He was always a strong advocate for the abolition of capital punishment, and on his motion in 1864 a select committee was appointed to consider the subject. Other reforms which he advocated and which have since been carried out were an annual statement of the public expenditure, and the examination of candidates for the civil service and army.

EWING, JUANESPRAHIA ORR (1841–1885). English writer for children, daughter of the Rev. Alfred Gatty and of Margaret Gatty (q.v.), was born at Ecclesfield, Yorkshire, in 1841. One of a large family, she was accustomed to act as nursery story-teller to her brothers and sisters, and her brother Alfred Scott Gatty provided music to accompany her plays. She was well educated in classics and modern languages, and at an early age began to publish verses, being a contributor to Aunt Judy's Magazine, which her mother started in 1866. The Land of Lost Toys and many other of Juliana's stories appeared in this magazine. In 1867 she married Major Alexander Ewing, himself an author, and the composer of the well-known hymn "Jerusalem the Golden." From this time until her death (13th May 1885), previously to which she had been a constant invalid, Mrs. Ewing produced a number of charming children's stories. The best of these are: The Brownies (1870), A Flat-Iron for a Fire-Heater (1873), In the Days of the Great Fire (1874), The Story of a Short Life (1885) and Juckanapes (1884). The last-named, in particular, obtaining great success; among others may be mentioned Mrs. Over-the-Way's Remembrances (1869), Six to Sixteen, Jan of the Windmill (1876), A Great Emergency (1877), We and the World (1881), Old-Fashioned Fairy Tales, Brothers of Pity (1882), The Doll's Wash, Master Fritz, Our Garden, A Soldier's Children, Three Little Nest-Birds, A Week Spent in a Glass-House, A Sweet Little Dear, and Blue-Rid (1883). Many of these were published by the S.P.C.K. Simple and unadorned in style, and sound and wholesome in matter, with quiet touches of humour and bright sketches of scenery and character, Mrs. Ewing's best stories have never been surpassed in the style of literature to which they belong.

EWING, THOMAS (1789–1871), American lawyer and statesman, was born near the present West Liberty, West Virginia, on the 28th of December 1789. His father, George Ewing, settled at Lancaster, Fairfield County, Ohio, in 1793. Thomas graduated at Ohio University, Athens, Ohio, in 1815, and in August 1816 for a term of service in the army. He was given the rank of an advocate. He was a Whig member of the United States senate in 1831–1837, and as such took a prominent part in the legislative struggle over the United States Bank, whose charter he favoured and which he resolutely defended against President Jackson's attack, opposing in able speeches the withdrawal of deposits and Secretary Woodbury's "Specie Circular" of 1836. In March 1841 he became secretary of the treasury in President W. H. Harrison's cabinet. When, however, after President Tyler's accession, the relations between the President and the Whig Party became strained, he retired (September 1841) and was succeeded by Walter Forward (1786–1852).

episcopal congregation at Forres, and was ordained a presbyter in the autumn of 1841. In 1846 he was elected first bishop of the newly restored diocese of Argyll and the Isles, the duties of which position he discharged till his death on the 22nd of May 1873. In 1841 he received the degree of D.C.L. from the university of Oxford. Though hampered by a delicate bodily constitution, he worked in a spirit of buoyant cheerfulness. By the charm of his personal manner and his catholic sympathies he gradually attained a prominent position. In theological discussion he contended for the exercise of a wide tolerance, and attached little importance to ecclesiastical authority and organization. His own theological position had close affinity with that of Thomas Erskine of Linlathen and Frederick Denison Maurice; but his opinions were the fruit of his own meditation, and were coloured by his own individuality. The trend of his teaching is only to be gathered from fragmentary publications—letters to the newspapers, pamphlets, special sermons, essays contributed to the series of Present Day Papers, of which he was the editor, and a volume of sermons entitled Revelation considered as Light.

Besides his strictly theological writings, Ewing was the author of the Cathedral or Abbey Church of Iona (1865), the first part of which contains drawings and descriptive letterpress of the ruins, and the second a history of the early Celtic church and the mission of St. Columba. See Memoir of Alexander Ewing, D.C.L., by A. J. Ross (1877).

EWELL, RICHARD STODDERT (1817–1872), American soldier, lieutenant-general in the Confederate army, was born in Georgetown, now a part of Washington, D.C., on the 2nd of February 1817, and graduated at West Point in 1840. As a cavalry officer he saw much active service in the Mexican War and later in Indian warfare in New Mexico. He resigned his commission at the outbreak of the Civil War, and entered the Confederate service. He commanded a brigade in the first Bull Run campaign, and a division in the famous Valley Campaign of "Stonewall" Jackson, to whom he was next in rank. At Cross Keys he was in command of the forces which defeated General Frémont, and at the battle of the Rear of Bull Run he was in command of the 2nd Corps, with which he had served from the beginning of the Valley Campaign. His promotion set aside General J. E. B. Stuart, the temporary commander of Jackson's corps; that Ewell, crippled as he was, was preferred to the brilliant cavalry leader was a marked testimony to his sterling qualities as a soldier. The invasion of Pennsylvania soon followed, Ewell's corps leading the advance of Lee's army. A federal force was skillfully cut off and destroyed near Winchester, Va., and Ewell's corps then raided Maryland and southern Pennsylvania unchecked. At the battle of Gettysburg, the 2nd Corps decided the fighting of the Confederate, driving the enemy before them; on the second day fought a desperate battle and lost Jackson's left wing. Ewell took part in the closing operations of 1863 and in all the battles of the Wilderness and Petersburg campaigns. In the final campaign of 1865 he and the remnant of his corps were cut off and forced to surrender at Sailor's Creek, a few days before his chief capitulated to Grant at Appomattox. After the war General Ewell lived in retirement. He died near Spring Hill, Maury County, Tennessee, on the 25th of January 1882.

EWING, ALEXANDER (1814–1873), Scottish divine, was born of an old Highland family in Aberdeen on the 25th of March 1814. In October 1838 he was admitted to deacon's orders, and after his return from Italy he took charge of the
Subsequently from March 1849 to July 1850 he was a member of President Taylor's cabinet as the first secretary of the newly established department of the interior. He thoroughly organized the department, and in his able annual report advocated the construction by government aid of a railroad to the Pacific Coast. In 1850-1851 he filled the unexpired term of Thomas Corwin in the U.S. Senate, strenuously opposing Clay's compromise measures and advocating the abolition of slavery in the District of Columbia. He was subsequently a delegate to the Peace Congress in 1861, and was a loyal supporter of President Lincoln's war policy. He died at Lancaster, Ohio, on the 26th of October 1871.

His daughter was the wife of General William T. Sherman. His son, Hugh Boyle Ewing (1826-1905), served throughout the Civil War in the Federal armies, rising from the rank of colonel (1861) to that of brigadier-general (1862) and brevet major-general (1863), and commanding brigades at Antietam and Vicksburg and a division at Chickamauga; and was minister of the United States to the Netherlands in 1866-1870. Another son, Thomas Ewing (1829-1886), studied at Brown University in 1852-1854 (in 1854, by a special vote, he was placed on the list of graduates in the class of 1856); he was a lawyer and a free-state politician in Kansas in 1857-1861, and was the first chief justice of the Kansas supreme court (1861-1862). In the Civil War he attained the rank of brigadier-general (March 1863) and received the brevet of major-general (1865). He was subsequently a representative in Congress from Ohio in 1867-1868; and from 1882 to 1886 practised law in New York City, where he was one of the recognized leaders of the bar.

EXAMINATIONS. The term "examination" (i.e., inspecting, weighing and testing; from Lat. examen, the tongue of a balance) is used in the following article to denote a systematic test of knowledge, and of either special or general capacity or fitness, carried out under authority of some public body.

1. History.—The oldest known system of examinations in history is that used in China for the selection of officers for the public service (c. 1115 B.C.), and the periodic tests which they undergo after entry (c. 2200 B.C.). See China; also W. A. P. Martin, The Lore of Cathay (1901), p. 311 et seq.; T. J. Bullock, "Competitive Examinations in China" (Nineteenth Century, July 1894); and Étienne Z., Pratique des examens littéraires en Chine (Shanghai, 1894). The abolition of this system was announced in 1906, and, as a partial substitute, it was decided to hold an annual examination in Peking of Chinese graduates educated abroad (Times, 22nd of October 1906).

The majority of examinations in western countries are derived from the university examinations of the middle ages. The first universities of Europe consisted of corporations of teachers and of students analogous to the trade gilds and merchant gilds of the time. In the trade gilds there were apprentices, companions, and masters. No one was admitted to mastership until he had served his apprenticeship (q.v.), nor, as a rule, until he had shown that he could accomplish a piece of work to the satisfaction of the gild.

The object of the universities was to teach; and to the three classes established by the gild correspond roughly the scholae, the bachelor or pupil-teacher (see Rashdall i. 200, note 2, and 221, note 5), and the master or doctor (two terms at first equivalent) who, having served his apprenticeship and passed a definite technical test, had received permission to teach. The early universities of Europe, being under the same religious authority and animated by the same philosophy, resembled each other very closely in curriculum and general organization and examinations, and by the authority of the emperor, or of the pope in most cases, the permission to teach granted by one university was valid in all (i.e. vicinique docendi).

The earliest university examinations of which a description is available are those in civil and in canon law held at Bologna at a period subsequent to 1200. The student was admitted without examination as bachelor after from four to six years' study, and after from six to eight years' study became qualified as a candidate for the doctorate. He might obtain the doctorate in both branches of law in ten years (Rashdall i. 221-222).

The doctoral examination at Bologna in the 13th-14th centuries consisted of two parts—a private examination which was the real test, and a public one of a ceremonial character (conventus). The candidate first took an oath that he had complied with all the statutory conditions, that he would give no more than the statutory fees or entertainments to the rector himself, the doctor or his fellow-students, and that he would obey the rector. He was then presented to the archdeacon of Bologna by one or more doctors, who were required to have satisfied themselves of his fitness by private examination. On the morning of the examination, after attending mass, he was assigned by one of the doctors of the assembled college two passages (puncta) in the civil or canon law, which he retired to his house to study, possibly with the assistance of the presenting doctor. Later in the day he gave a lecture on, or exposition of, the prepared passages, and was examined on them by two of the doctors appointed by the college. Other doctors might then put supplementary questions on law arising out of the passages, or might suggest objections to his answers. The vote of the doctors present was taken by ballot, and the fate of the candidate was determined by the majority. The successful candidate, who received the title of licentiate, was on payment of a heavy fee and other expenses, permitted to proceed to the conventus or final public examination. This consisted in the delivery of a speech and the defence of a thesis on some point of law, selected by the candidate, against opponents selected from among the students. The successful candidate received from the archdeacon the formal "licence to teach" by the authority of the pope in the name of the Trinity, and was invested with the insignia of office. At Bologna, though not at Paris, the "permission to teach" soon became fictitious, only a small number of doctors being allowed to exercise the right of teaching in that university (Rashdall).
EXAMINATIONS

In discussing the value of medieval examinations of the kind described, Paulsen (The German Universities (1906), p. 25) asserts that they were well adapted to increase a student's alertness, his power of comprehending new ideas, and his ability quickly and surely to assimilate them to his own, and that "they did more to enable [students] to grasp a subject than the mere and solitary reviewing and cramming of our modern examinations can possibly do." At their best they fulfilled precisely the technical purpose for which they were intended; they fully tested the capacity of the candidate to teach the subjects which he was required to teach in accordance with the methods which he was required to use. The limitations of the test were the limitations of the educational and philosophic ideals of the time, in which a dogmatic basis was presupposed to all knowledge and criticism was limited to the superstructure. At their worst, even with venal examiners (and additional fees were often offered as a bribe), Rashdall regards these examinations (at the end of the 13th century) as probably "less of a farce than the pass examinations of Oxford and Cambridge almost within the memory of persons now living." It is, however, to be pointed out that the standard in Paris and elsewhere at a later date became scandalously low in some cases. In some universities the sons of nobles were regularly excused certain examinations. At Cambridge in 1774 Fellow Commoners were examined with such precipitation to fulfill the formal requirements of the statutes that the ceremony was termed "huddling for a degree." (Jebb, Remarks upon the Present Mode of Education in the University of Cambridge, 4th ed., 1774, p. 32). The last privileges of this kind were abolished at Cambridge by a grace passed on the 20th of March 1884.

In the medieval examinations described above we find most of the elements of our present examinations: certificates of previous study and good conduct, preparation of set-books, questioning on subjects not specially prepared, division of examinations into various parts, classification in order of merit, payment of fees, the presentation of a dissertation, and the defence and publication of a thesis (a term of which the meaning has now become extended).

The requirement to write answers to questions written or dictated, to satisfy a practical test (other than in teaching), and a clinical test in medicine, appear to be of later date. The medieval candidate for the doctorate in medicine, although required to have attended practice before presenting himself, discussed as his thesis a purely theoretical question, often semi-theological in character, of which an extreme example may be quoted whether Adam had a navel.

The competitive system was developed considerably at Louvain. In the 15th century the candidates for the master-ship of arts were divided into three classes (rigorosi, honour-men; transibiles, pass-men; gratiosi, charity-passes), while a fourth, which was not published, contained the names of those who failed. In the 17th century the first class comprised the names of twelve, and the second, of twenty-four, candidates, who were divided on the report of their teachers into classes before the examination, and finally arranged in order of merit by the examiners (Vernaeus, quoted by Sir W. Hamilton, Discussions, 1852 p. 647; Rashdall, loc cit. ii. 262). At the Cambridge tripos (as described by Jebb in 1774, Remarks, &c., pp. 20-31) the first twenty-four candidates were also selected by a preliminary test; they were then divided further into "wranglers" (the disputants, par excellence) and Senior Optimes, the next twelve on the list being called the Junior Optimes. These names have in the mathematical tripos survived the procedure. (The name Trípos is derived from the three-legged stool on which "an old bachelor," selected for the purpose, sat during his disputation with the senior bachelor of the year, who was required to propound two questions to him.)

1 W. W. Rouse Ball in his History of the Study of Mathematics at Cambridge (1886), p. 193, states that he can find no record of any European examinations by means of written papers earlier than those introduced by R. Bentley at Trinity College, Cambridge, in 1702.

The subjects in which the medieval universities examined were (i) those of the trivium and quadrivium in the faculty of arts; (ii) theology; (iii) medicine; and (iv) civil and canon law. The number of subjects in which examinations are held has since grown immensely. We can only sketch in outline the transformations of certain typical university systems of examinations.

At Oxford there is no record of a process of formal examination on books similar to that of Paris (Rashdall, ii. 442 et seq.), disputations being apparently the only test applied in its early history. Examinations were definitely introduced for the B.A. and M.A. degrees by Laud in 1636-1638 (Brodrick, History of Oxford, p. 114), but the standard prescribed was so much beyond the actual requirements of later times that it may be doubted if it was enforced. The studies fell in the 18th century into an "abject state," from which they were first raised by a statute passed in 1800 (Report of Oxford University Commission of 1850-1852, p. 60 et seq.), under which distinctions were first allotted to the ablest candidates for the bachelor's degree. Further changes were made in 1807 and 1825; and in 1830 a distinction was made between honours examinations of a more difficult character, at which successful candidates were divided into four classes, and pass examinations of an easier character. By the statutes of 1849 and 1853 an intermediate "Moderations" examination was instituted between the preliminary examination called "Responsions" and the final examination. Since 1859 although fresh subjects of examination have been introduced, no considerable change of system has been made.

The bachelor's degree at Oxford tended from an early period to be postponed to an advanced stage of studies, while the requirements for the master's degree diminished until, in 1807, the examination for the M.A. was abolished. It is now awarded to bachelors of three years' standing on payment of a fee.

Cambridge in early times followed the example of Oxford, and here also the bachelor's degree became more and more important (Bass Mullinger, History of the University of Cambridge from 1535 . . ., p. 414), and the M.A. has been finally reduced to a mere formality, awarded on terms similar to those of the sister university. The standard of examinations was raised in Cambridge at an earlier date than at Oxford, and in the 18th century the tripos "established the reputation of Cambridge as a School of Mathematical Science." The school, however, produced few, if any, great mathematicians between Newton and George Green. It was only between 1830 and 1840 that the standard of the tripos became a high one. At Cambridge there is no separate examination for the B.A. the "previous examination" (commonly called " Little-go ") which candidates to Oxford "Responsions " or " Smalls" and the triposes and examinations for the "Poll" degree, which correspond to the Oxford final honours and pass examinations respectively. But most of the triposes have been divided into two parts, of which the second is not obligatory in order to obtain a degree. The "senior wrangler" was the first candidate in order of merit in the first part of the mathematical tripos. The abolition of order of merit at this examination was decided on in 1906, and names of candidates appeared in this order for the last time in 1909.

At the Scottish universities the B.A. degree has become extinct, and the M.A., awarded on the results of examination, is the first degree in the faculty of arts.

The incorporation of the university of London in 1836 marks an era in the history of examinations; the teaching and examining functions of a university were dissociated for the first time. Until 1838 the London examinations were open only to students in affiliated colleges, and the teachers had no share in the appointment of the examiners or in determining the curriculum for examinations; in 1838 the examinations were thrown open to all comers, and no requirements were insisted on with regard to courses of study except for degrees in the faculty of medicine. The sole function of the university was to examine, and its examinations for matriculation and for degrees in arts and science were carried on by means of written papers not only in London but in many centres in the United Kingdom and the colonies. From the
first the degrees were (unlike those of Oxford and Cambridge until 1871) open to all male persons without religious distinctions; and in 1878 they were opened to women. (Tripos examinations were thrown open to women at Cambridge by the grace of 24th Feb. 1881, and at Oxford women were admitted to examinations for honours by statute of 20th April 1884. Proposals to admit women to university degrees were rejected by Oxford and Cambridge in 1860 and 1897 respectively.) The standard of difficulty set by the university of Wales, however, for medieval body principal he the number concerning. thesis.

In France the examination for the baccalaureate, though conducted in part by university examiners, has become a school-leaving examination (see below). The licentiate ship has been preserved in the faculties of arts, science and laws, and is in point of difficulty about equal to the pass degree examinations of the university of London, though differing in the nature of the tests. In the faculty of sciences, the three subjects of examination selected may, under a recent regulation, be taken separately. Until a few years ago the successful candidates at the licentiate-ship were arranged in order of merit. For the doctorate in the faculty of letters two theses must be submitted, of which the subject and plan must be approved by the faculty (until recently one of them was required to be written in Latin). Permission to print the theses is given by the rector or vice-rector after report from one or more professors, and they are then discussed publicly by the faculty and the candidate (soutenance de thèse).

In this public discussion the "disputation" of the middle ages survives in its least changed form. The literary theses required by French universities are, as a rule, volumes of several hundred pages, and more important in character even than the German Habilitationsschrift. The possession of the doctorate is a sine qua non for eligibility to a university chair, and to a licence in the university (licence de l'Université). In the faculty of sciences a candidate for the doctorate may submit two theses, or else submit one thesis and undergo an oral examination.

For the doctorate in law, a thesis and two oral examinations are required.

In the faculty of medicine there is no licentiate-ship, but for the doctorate six examinations must be passed and a thesis submitted.

There is also a special doctorate, the "doctorat d'Université," awarded on a thesis and an oral examination; and there are diplomas (Diplômes d'Études supérieures) awarded on dissertations and examinations on subjects in philosophy, history and geography, classics or modern languages, selected mainly by the candidate and approved by the faculty.

2. Professional Examinations. (a) Teaching.—University examinations for degrees having ceased to be used as technical tests of teaching capacity, new examinations have been devised for this purpose. The test for German university teachers has been established in the university of Paris. The stipulated doctoral thesis of W. von Humboldt consisted of a special examination in 1810 (Paulsen, Gesch. des gelehrt. Unterrichts, ii. pp. 283 and 391), and an examination for primary teachers was instituted in Prussia in 1794.

In France there is a competitive examination for secondary teachers, the agrégation, originally established in 1766. Agrégés have a right to state employment and they alone can occupy the highest teaching post (chair de professeur) in a state secondary school, other posts being open to licentiates. There are also examinations for primary teachers. The tests for teachers are different for the two sexes.

In England there is no obligatory test for secondary teachers. The universities and the College of Preceptors conduct examinations for teaching diplomas. The Board of Education holds special examinations (Preliminary Certificate examination and Certificate examination, &c.) for primary teachers.

(b) Medicine.—See MEDICAL EDUCATION.

(c) Other Professions.—A system of professional examinations conducted on by professional bodies, in some cases with legal sanction, was developed in England during the 19th century. Those in the following subjects are the most important: Accountancy (Institute of Chartered Accountants and Society of Accountants and Auditors), actuarial work (Institute of Actuaries), music (Royal Academy of Music, Royal College of Music, Trinity College of Music, Royal College of Organists, and the Incorporated Society of Musicians), pharmacy (Pharmacetical Society), plumbing (the Plumbers' Company), surveying (Surveyors' Institution), veterinary medicine (Royal College of Veterinary Surgeons), technical subjects, e.g. cotton-spinning, dyeing, motor-manufacture (City & Guilds of London Institute), architecture (Royal Institute of British Architects), commercial
EXAMINATIONS

subjects, shorthand (the Society of Arts and London Chamber of Commerce), engineering (Institutions of Civil Engineers, of Mechanical Engineers, and of Electrical Engineers).

3. School-leaving Examinations.—The faculty of arts in medieval universities covered secondary as well as higher education in the subjects concerned. The division in arts subjects between secondary and university education has been drawn at different levels in different countries. Thus the first two years of the arts curriculum in English and American universities correspond, roughly speaking, to the last two years spent in a secondary school of Germany or France, and the continental “school-leaving examinations” correspond to the intermediate examinations of the newer English universities and to the pass examinations for the degree at Oxford and Cambridge (Mark Pattison, Suggestions on Academical Organisation, 1868, p. 238, and Matthew Arnold, Higher Schools and Universities in Germany, 1892, p. 209).

A tabular summary is given (see Tables I., II., III., IV.) of the requirements of the secondary school-leaving examinations of France, Prussia (for the nine-year secondary schools) and Scotland, and of the university of London.

There are in England a number of school examinations which, under prescribed conditions, also serve as school-leaving examinations, and give entrance to certain universities, especially the Oxford and Cambridge local examinations (both adopted in 1858), and consisting of the Oxford and Cambridge “Joint Board.” A movement to reduce the number of entrance examinations and to secure uniformity in their standard was set on foot in 1901. In that year the General Medical Council communicated to the Board of Education a memorial on the subject from the Headmasters’ Conference. The memorial was further communicated to various professional bodies concerned. Conferences were held by the consultative committee of the Board of Education in 1903, with representatives of the universities, the Headmasters’ Conference, the Association of Head-Masters, the Association of Head-Mistresses, the College of Preceptors, the Private Schools’ Association, and with representatives of professional bodies. The committee were of opinion that a central board, consisting of representatives of the Board of Education and the different examining bodies, should be established, to co-ordinate and control the standards of the examinations, and to secure interchangeability of certificates, &c., as soon as a sufficient number of such bodies signified their willingness to be represented on the board. They recommended that the examination should be conducted by external and internal examiners, representing in each case the examining body and the school staff respectively, and that reports on the school work of candidates should be available for reference by the examiners (circular of the Board of Education of 12th of July 1904).

The “accrediting” system in the United States was started by the university of Michigan in 1871. A school desiring to be accredited is submitted to inspection without previous notice. If the inspection is satisfactory, the school is accredited by a university for from one to three years, and upon the favourable report of its principal any of its students are admitted to the university by which it has been accredited without any entrance examination. In practice it is found that many students whom their teachers refuse to certify are able to pass the university entrance examination. The statistics of nine years show that the standard of the certified students is higher than that of non-certificated students. Two hundred and fifty schools are accredited by the university of Michigan. In 1904 it was stated that the system was gaining favour in the east, and that it had been adopted more or less by all the eastern colleges and universities with the exception of Harvard, Yale, Princeton and Columbia.

4. Methods of Examination.—Examinations may test (i.) knowledge, or, more exactly, the power of restating facts and arguments of a kind that may be learnt by rote; (ii.) the power of doing something, e.g. of making a précis of a written document, of writing a letter or a report on a particular subject with a particular object, in view of translating from or to a foreign language, of solving a mathematical problem, of criticizing a passage from a literary work, of writing an essay on an historical or literary subject with the aid of books in a library, of diagnosing the malady of a patient, of analysing a chemical mixture or compound; and (the highest form under the rubric) of making an original contribution to learning or science as the result of personal investigation or experiment. Examinations are carried out at present by means of (1) written papers; (2) oral examinations; (3) practical, including in medicine clinical, tests; (4) theses; or a combination of these.

In written examinations the candidates are, as a rule, supplied with a number of printed questions, of which they must answer all, or a certain proportion, within a given time, varying, as a rule, from 1½ to 3 hours, the latter being the duration most generally adopted for higher examinations in England. Whereas in France and Germany the questions are generally few in number and require long answers, showing constructive skill and mastery of the mother-tongue on the part of the candidates, such “essay-papers” are comparatively rare in England. In many subjects, the written examinations test memory rather than capacity. It has been suggested that sets of questions are divided into two parts: (i.) a number of questions requiring short answers and intended to test the range of the candidate’s knowledge; (ii.) questions requiring long answers, intended to test its depth, and the candidate’s powers of co-ordination and reflection. A necessary condition for the application of the second kind of test is that time should be given for reflection and for rewriting, say one-third or one-quarter of the whole time allowed.

A further distinction is important, especially in such subjects as mathematics or foreign languages, in which it is legitimate to ask what precise power on the part of a candidate the passing of an examination shall signify. Owing to a prevailing confusion between tests of memory and tests of capacity, the allowance for chance fairly applied to the former is apt to be unduly extended to the latter. In applying tests of memory, it may be legitimate to allow a candidate to pass who answers correctly from 30 to 50% of the questions; such an allowance if applied to a test of capacity, such as the performance of a sum in addition, the solution of triangles by means of trigonometrical tables, or the translation of an easy passage from a foreign language, appears to be irrational. A candidate who obtains only 50% of the marks in performing such operations cannot be regarded as being able to perform them; and, if the examination is to be treated as a test of his capacity to perform them, he should be rejected unless he obtains full marks, less a certain allowance (say 10, or at most 20%) in view of the more or less artificial conditions inherent in all examinations.

The oral examination is better suited than the written to discover the range of a candidate’s knowledge; it also serves as a test of his powers of expression in his mother-tongue, or in a foreign language, and may be used (as in the examination for entrance to the Osborne Naval College) to test the important qualities (hardly tested in any other examinations at present), readiness of wit, common-sense and nerve. It may be objected that candidates are heavily handicapped by nervousness in oral examinations, but this objection does not afford sufficient ground for rejecting the test, provided that it is supplemented by others. Oral tests are used almost invariably in medical examinations; and there is a growing tendency to make them compulsory in dealing with modern languages. Oral examinations are much more used abroad than in England, where the pupils during their school years receive but little exercise in the art of consecutive speaking.

The laboratory examination may be used in subjects like physics, chemistry, geology, zoology, botany, anatomy, physiology, to test powers of manipulation and knowledge of experimental methods. In some cases (e.g. in certain honours
## EXAMINATIONS

### TABLE I.—PRUSSIA: ABITURIENTEN EXAMEN

<table>
<thead>
<tr>
<th>I. Name of Examination</th>
<th>II. Minimum Age for Entry</th>
<th>III. Length of Course of Study</th>
<th>IV. Subjects</th>
<th>V. Co-ordination with Teaching</th>
<th>VI. Examiners</th>
<th>VII. Nature of Examination and General Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abiturienten Examen</td>
<td>Age only limited by condition of length of school course. The usual age is 17-18.</td>
<td>9 years.</td>
<td>The object of the examination is defined as being a test of whether the candidate has fulfilled the aims laid down in the curricula, &amp;c., prescribed for a Gymnasium, Realgymnasium or Oberrealschule, as the case may be, and the subjects of examination are those prescribed in the curricula for the kind of school concerned. The report on the school work of each candidate in his various subjects is laid before the Examining Board before the beginning of the examination.</td>
<td>The Examining Board consists of a government inspector (der Amtslehrer) acting as chairman, the headmaster of the school, and the teachers of the highest classes in the school. The inspector may nominate a deputy, who is, as a rule, the headmaster of the school. Each teacher concerned selects for the written examination three alternative subjects in his branch, from which, after receiving a report from the headmaster, the inspector makes a final choice. The papers are marked by the teachers concerned, and circulated to the whole Board of Examiners, who then decide whether individual candidates shall be (i.) rejected, (ii.) admitted with exemption from the oral examination, or (iii.) submitted to the oral examination.</td>
<td>The written examination extends over four or five days. Only one paper is given each day, for which 3 to 4 hours are allowed (4½ hours for the German essay). For essays in foreign languages dictionaries may be used.</td>
<td></td>
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</tbody>
</table>

### TABLE II.—FRANCE: BACCALAUREAT

<table>
<thead>
<tr>
<th>I. Name of Examination</th>
<th>II. Minimum Age for Entry</th>
<th>III. Length of Course of Study</th>
<th>IV. Subjects</th>
<th>V. Co-ordination with Teaching</th>
<th>VI. Examiners</th>
<th>VII. Nature of Examination and General Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baccalauréat de l'enseignement secondaire.</td>
<td>There is no requirement of attendance. Part I. of the examination corresponds exactly to the subjects taken in the &quot;second cycle&quot; of secondary education, and Part II. to the classes de philosophie et classe de mathématiques. See also under V.</td>
<td>Part I. is divided into four branches, viz.:-</td>
<td>The syllabus of the examination is prescribed for higher classes in the Government secondary schools. The candidate may submit his litteral scolarus, or school record, which will be taken into account.</td>
<td>The Board of Examiners (or &quot;jury&quot;) consists of (i.) University examiners, being members of a faculty of letters or faculty of sciences; (ii.) secondary teachers, active or retired, selected by the minister of public instruction. The Board consists of from four to six examiners, of whom, when the number is even, half are chosen from either category.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Part I., vi., or, with special permission, iv.</td>
<td></td>
<td>(i) French composition.</td>
<td></td>
<td></td>
<td>The written portion of Part I. extends over from 9 to 10 hours in all (not on a single day), in periods of 3 or 4 hours each; the written portion of Part II. extends over from 6 to 9 hours. The oral examination for each part lasts 1 hour on the average, and is public.</td>
<td></td>
</tr>
<tr>
<td>Part II. may not be taken with an academic year following Part I.</td>
<td>Part II. is divided into two branches, viz.:-</td>
<td>(ii) Translation from Latin.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(iii) Translation from Greek.</td>
<td>(iii) Explanation of a Greek text.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(iv) Explanation of a Latin text.</td>
<td>(vi) Interrogation on ancient history.</td>
<td></td>
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<tr>
<td></td>
<td>(v) Test in a modern foreign language.</td>
<td>(vii) Interrogation on modern history.</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>(vi) Interrogation on geography.</td>
<td>(viii) Interrogation on mathematics.</td>
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<td></td>
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<tr>
<td></td>
<td>(ix) Interrogation on physics.</td>
<td>(ix) Interrogation on natural science.</td>
<td></td>
<td></td>
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</tbody>
</table>
TABLE III.—SCOTLAND: SCHOOL-LEAVING EXAMINATION

<table>
<thead>
<tr>
<th>I. Name of Examination</th>
<th>II. Minimum Age for Entry</th>
<th>III. Length of Course of Study</th>
<th>IV. Subjects</th>
<th>V. Co-ordination with Teaching</th>
<th>VI. Examiners</th>
<th>VII. Nature of Examination and General Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scottish school-leaving examination (established 1885.)</td>
<td>12 years</td>
<td>3 years</td>
<td>6 subjects</td>
<td>-</td>
<td>-</td>
<td>The examination consists of a written examination and an oral examination, which is conducted by external examiners with whom teachers are not associated.</td>
</tr>
<tr>
<td>Co-ordinating Examiners</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Schools are inspected, and the course of instruction must be approved by the Scottish Education Department.

The examination is of a written nature and an oral examination, which is conducted by external examiners with whom teachers are not associated.

The examination extends over at least 18 hours, and includes an oral examination in modern languages.

TABLE IV.—UNIVERSITY OF LONDON SCHOOL EXAMINATION, MATRICULATION STANDARD

<table>
<thead>
<tr>
<th>I. Name of Examination</th>
<th>II. Minimum Age for Entry</th>
<th>III. Length of Course of Study</th>
<th>IV. Subjects</th>
<th>V. Co-ordination with Teaching</th>
<th>VI. Examiners</th>
<th>VII. Nature of Examination and General Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>School examination, matriculation standard (established in 1903.)</td>
<td>13 years</td>
<td>3 years</td>
<td>8 subjects</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Note—A higher school-leaving certificate is awarded to pupils who have passed an approved course of study for a period of years at a school or schools under inspection approved by the University, and (ii) being matriculated students, have passed the “higher school examination” in at least three subjects at one and the same examination.</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>The minimum age of entry is 15, but if the candidate is under 16, he must remain at school until he is 16 years of age in order to be qualified for the school-leaving certificate, and cannot be registered as a student of the University until he has reached that age.</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>The curriculum of each school is considered on its own merits.</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Pupils must satisfy the examiners in not less than five subjects, as follows: (a) English. (b) Elementary mathematics. (c) Latin, or elementary mechanics, or elementary physics—heat, light and sound, or elementary chemistry, or elementary botany, or general elementary science. (d) If Latin be not taken, one of the other subjects selected must be another language, other than English, and (e) Two of the following subjects, neither of which has already been taken under sections (a), (b), (c) or (d).</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Schools under approved inspection, and course of instruction approved by the University.</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>The examiners are ordinarily those appointed by the University for the ordinary matriculation examination.</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

In medicine the clinical examination of a patient is a test carried out under conditions more nearly approaching those of actual work than any other; and distinction in medical examinations is probably more often followed by distinction in after life than is the case in other examinations.

For the doctor's degree (where this is not an honorary distinction) a thesis or dissertation is generally required, though not invariably, required in England. Of recent years the thesis has been introduced into lower examinations; it is required for the master's degree at London in the case of internal students, in subjects other than mathematics (1910); both at Oxford and London, the B.Sc. degree, and at Cambridge the B.A. degree, may be given for research, although the number of students proceeding to a degree in this way is at present relatively small. In certain of the honours B.A. and B.Sc. examinations at Manchester and Liverpool, candidates may take the written portion of the examination at the end of the second year's course of study and submit a dissertation at the end of the third year. Theses are generally examined by two or more specialists.

5. Competitive Examinations.—The arrangement of students in order of merit led naturally to the use of examinations not only as a qualifying but also as a selective test, and to the offering of money prizes (including exhibitions, scholarships and fellowships) on the results. In 1853 selection by examination as a method of appointment to posts in the English public service was first substituted for the patronage system, which had caused grave dissatisfaction (see Macaulay's speech on the subject, The Times of the 25th of June 1853). The first public competitive examination for the Royal Military Academy, Woolwich, took place in...
In 1889, it was decided whether the scholarship is to be awarded (1) for attainment, in which case the examination-test is pure and simple, or (2) for promise, in which case personal information and a curriculum vitae are necessary. To take a simple instance: a candidate partly educated in Germany may obtain more marks in a scholarship examination than another who is more gifted, but whose opportunities have been less; the question at once arises, are the examiners to take the circumstances of the candidate into account or not? It is understood that at the colleges of the older universities such circumstances are considered. It must again be decided whether the financial circumstances of candidates are to be taken into account; are scholarships intended as prizes, or as a means of enabling poor students to attend the universities? In some cases candidates have been known to return the emoluments of scholarships. It may be said that in the United States there is a definite understanding that emoluments shall only be accepted by those needing them. It would not be difficult to ask candidates to make a confidential declaration on this subject on entrance and to establish in Great Britain a tradition similar to that of the United States, and steps in this direction have been taken both at Oxford and Cambridge (Lord Curzon of Kedleston, *University Reform*, p. 86).

A special allowance may be made for age. In certain scholarship examinations held formerly by the London County Council a percentage was added to the marks of each candidate proportionate to the number of months by which his age fell short of the maximum age for entry. The whole subject of entrance scholarships at English schools and universities, and especially their tendency to produce premature specialization, has recently been much discussed.

6. The Organisation and Conduct of Examinations.—The organisation and conduct of examinations, in such a way that each candidate shall be treated in precisely the same way as every other candidate, is a complex matter, especially where several thousand candidates are concerned. The greatest precautions must be taken to ensure the secrecy of the examination papers before the examination, and the effective isolation of individual candidates during the examination. The supervision should be adequate to remove all temptation to copying. The hygienic conditions should be such as to reduce the strain to a minimum. The question of the mental fatigue produced by examinations has been studied by certain German observers, but has not yet been fully investigated.

7. Marking, Classification and Errors of Detail.—In applying a single test in a qualifying examination it would be sufficient to mark candidates as passing or failing. But examinations consist as a rule of a number of tests, each one of which is complex; and a mark is recorded in respect of each test or portion of a test in order to enable the examining body to estimate the performance, considered as a whole, of the candidate. At Oxford the marks are not numerical, but the papers are judged as of this or that class. The numerical marks are indicated by the symbols $a, b, \gamma, \delta$, to which the signs $+$ or $-$ may be prefixed, according as they are above or below a certain standard within each class. At Cambridge, numerical marks are used. The advantage of numerical marks is that they are more easily manipulated than symbols; the disadvantage, that they produce the false impression that merit can be estimated with mathematical accuracy. Professor F. Y. Edgeworth, in two papers on "The Statistics of Examinations" and the "Element of Chance in Competitive Examinations" (*Journal of the Royal Statistical Society*, 1888 and 1890), has dealt with the subject, although on somewhat limited lines. His investigations show clearly that with candidates near the border-line of failure, which must necessarily be fixed at a given point (subject to certain allowances, where more than one subject is considered), the element of chance necessarily enters largely into the question of pass and failure. The fact may be stated in this way—the general efficiency of the test being granted, it is true to say that the large majority of those who pass an examination will be superior in efficiency to those who fail; but a few of those who fail may be superior to a few of those who pass. These errors are not peculiar to the examination system, they are inherent in all human judgments. It is necessary to allow for them in considering the failure of an individual candidate as an index of inefficiency.

The element of chance, which prevails in the region on either side of the border between pass and failure, obviously prevails equally on either side of the border between "classes," where candidates are classified; it has been suggested by Dr Schuster that numerical order should accompany classification so as to avoid the creation of an artificial gap between the last candidate in one class and the highest in the next. Edgeworth's objection to such an argument is that the number of uncertainties is far greater when competing candidates are placed in the same class than when they are placed in separate classes. The difficulties of comparison of marks are further complicated when students take different subjects and it is necessary to compare their merit by means of marks allotted by different examiners and added together. In a pass examination the question has to be considered how far, if at all, excellence in one subject shall compensate for deficiency in another, a question which is indeterminate until the precise object of the whole examination is formulated. In the competitive examination for the Indian civil service, places are allotted on the aggregate of marks obtained in a number of subjects selected by the candidate from a list of thirty-two. The successful candidates are compared a year later on the results of another examination in which there is again a choice, though a much more limited one. The order of merit in the two examinations is, as a rule, very different.

Two further points may be noted. An examiner may have underestimated the time required to answer the questions which he has set; this will be obvious if with a large number of candidates (say 300) no more than 40% of the number approaches the maximum mark. In this case the maximum mark should be raised, as it is generally recognized to be undesirable to give marks for a smattering. In order to avoid this various devices are adopted. The simplest is to award a proportion of marks (say 10 to 15, or even 20%) for "general impression." In some examinations, unless 20% or more marks are obtained for a particular subject, no credit is given for the paper in that subject. Latham (*The Action of Examinations*, 1877, p. 490) describes other numerical adjustments used to meet this difficulty, especially that used in English civil service examinations. The numerical results of the civil service examinations are reduced so as to conform to a certain symmetrical "frequency-curve," of which the abscissae represent percentages of marks between definite limits and the ordinates the number of candidates obtaining marks between those limits. C. E. Fawcett (*The Education of the Examiner*, Royal Philosophical Society of Glasgow, 1905) shows that frequency-curves deduced from actual investigation of class-marks are not symmetrical, but have two maxima corresponding to the performance of "non-workers" and of "ordinary" candidates. If one proceeds to a maximum value within a certain character, there is a maximum just beyond the pass mark, this being the point of efficiency at which many students aim.

8. The Object and Efficiency of Examinations, and Their Indirect Effects.—In order to estimate the efficiency of an examination as a test, the precise question should be asked in each case—what is it intended to test? Much of the evil attributed to, and resulting from, examinations is due to the fact that this question has not been definitely put, and that a test legitimate for certain purposes has been used for others to which it is unsuited. Examinations are suited in the first instance for the
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purpose for which they were originally designed in medieval universities—the test of technical and professional capacity; it has never been proposed to abolish qualifying examinations for doctors, pharmaceutical chemists, &c.; the tests applied are (or should be) direct tests of capacity carried out under conditions as nearly as possible like those of actual practice. If a student can auscultate correctly, or make up a prescription, at an examination, he will in all probability be able to do so in other circumstances.

Examinations as tests of the knowledge of isolated facts are necessarily of relatively small value, because the memory of such facts is transient; and memorization of a large number of facts for examination purposes is generally admitted to be specially transient; the "knowledge-test," considered apart from a test of capacity, is in fact not a test of permanent knowledge, but of the power of retaining facts for a length of time which it is impossible to estimate and which with some candidates extends over a few weeks only. When used as tests of "general culture," examinations, in the view of Paulsen, based on a study of German education, not only fail in their purpose, but tend to destroy the faculties which it is desired to develop (Geschichte des gelehrt en Unterrichts, ii. 684 et seq.); to prepare ready answers to fixed numbers of questions on which a large variety of subjects is to paralyse the natural and free activity of the mind (cf. A. C. Benson on the results of English secondary classical education, From a College Window, 3rd ed., 1906, pp. 154-177). If pushed to its logical conclusion the view of Paulsen must, it is submitted, lead to the complete abandonment at examinations of tests of "knowledge" as distinguished from direct tests of capacity. Thus isolated questions on details of grammar would disappear from papers on the mother-tongue and on foreign languages, in which the test would consist mainly or entirely of composition and translation. Erudition would be tested by the power of writing, at leisure, a dissertation on some subject selected by the examiners or the candidate or, in the case of a teacher, by the delivery of a lecture on the subject.

At the French ailegation candidates are given twenty-four hours for the preparation of a lecture of this kind. Such examinations would test the "skill in the manipulation of facts which is the true sign of a trained intelligence" (cf. K. Pearson, "The Fundamental error in the Modern State," Encyc. Brit., 10th ed., xxiii. Prelatory essay). They might possibly be supplemented by easy oral examinations to test both range of knowledge and readiness of mind. But in the case of a pupil who had passed through a good secondary school it would be as safe to rely for supplementary information under this head on the testimony of his teachers, as it is to rely on their evidence with regard to the fundamental and all-important element on which no examination supplies direct information—personal character.

The main arguments of those opposed to the examination system may be summarized as follows: (i.) Examinations tend to destroy natural interests and exclude from the attention of the pupil all matters outside the purview of the examination (they would not do so if examinations were so limited in character that preparation therefor could absorb only a fraction of the pupil's time); (ii.) they tend to cultivate a personal judgment where no personal basis of judgment is possible (this argument, directed mainly against the Oxford essay system, applies not to examinations in general, but to the character of the subject set for essays); (iii.) competitive examinations on the French and Indian civil services scheme tend to diffuse mental energy over too many subjects (but see (xviii.) below); (iv.) examinations, especially competitive examinations, tend to become more and more difficult, difficulty being confused with efficiency—this has shown itself with the Cambridge mathematical tripos, in which for years questions of increasing difficulty were set on relatively unimportant subjects, until the examination was reformed (reply: all examinations should be overhauled periodically); (v.) they tend to paralyse the powers of exposition, all statements of knowledge being thrown into a form suitable, not for an un instructed person, but for one who already possesses it, the examiner (this tendency should be counteracted by definite training in composition); (vi.) the sample of knowledge and capacity yielded at an examination is frequently not a fair sample; it is liable to extreme variations in a favourable sense, if the candidate happens to have prepared the precise questions asked; in an unfavourable sense, if the candidate is suffering from misfortune or from accidental ill-health, the latter, owing to the periodic function, occurring much more frequently in the case of women than of men—the reform of examination methods may remove to a great extent the element of chance in questions set; in a competitive examination it is impossible to allow for ill-health; in a qualifying examination it is difficult to make any allowance unless the examination is definitely conducted in whole or in part by the teachers, and the past record of the candidate is taken into account (cf. Paulsen, The German Universities, pp. 344-345); (vii.) examinations of several hundred candidates at a time cannot be rationally conducted so as to be equally fair to the individuality of all candidates; the individual test is the only complete one (it is admitted that examinations on a large scale necessarily involve a margin of error); but this error may be reduced to a minimum, especially by a combination of oral and practical with written work; (viii.) if the university examinations required for different respects, producers of errors, there will be (there is a growing tendency to admit equivalence of "school-leaving" and entrance examinations; thus entrance examinations of Oxford, Cambridge and London, and the Northern Universities Joint Board are interchangeable under certain conditions); (ix.) the multiplicity of examinations tends to "underselling" (the success of the London examinations in medicine proves that a high standard attracts candidates as well as a low one; possibly intermediate standards may be killed in the competition; it is by no means obvious that a uniform system of examinations would conduco to efficiency); (x.) examinations produce physical damage to health, especially in the case of women-students (on this point more statistical evidence is needed; see, however, Engelmann quoted by G. Stanley Hall, Adolescence, 1905, ii. 588 et seq.); (xi.) examinations have in England mechanically cast the education of women into the same mould as that of men, without reference to the different social functions of the two sexes (the remedy is not to begin examinations on a lower plane, by which means it is possible to give many a university position on the results of his performance in the examination room, a practice common in England though almost unknown on the continent; a just estimate of a man's powers in research or for teaching can only be properly based on his performance. The present system merely leads to the transmission of the sterile art of passing examinations. (At Oxford and Cambridge many fellowships are now awarded on the results of examination; it is sometimes stated, in defence of this system, that young men cannot be expected to carry out research in classics or philosophy.)

On the other hand, the defenders of examinations reply that (xiii.) examinations are necessary in order to test the efficiency of schools to which grants of public money are given (this argument has become somewhat out of date owing to the recent substitution of "inspection" for examination as a test of the efficiency of schools; a combination of inspection and examination is also sometimes used); (xiv.) they serve as a necessary incentive to steady and concentrated work (the reply made to this (but the incentive is a bad one, and that with efficient teachers it is unnecessary) (xv.) they show both student and teacher where they have failed (unnecessary for efficient teachers); (xvi.) though possibly harmful to the highest class of men, they are good for the mass (reply: no system which damages the highest class of men is tolerable); (xvii.) they are indispensable as an impartial means of selecting men for the civil service; (xviii.) in a difficult examination like the first class civil service examination the qualities of quickness of comprehension, industry, concentration, power of rapidly passing
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from one subject to another, good health, are necessary for success, though not tested directly, and these qualities are valuable in any kind of work (this applies to be particularly applicable); (xix.) examination records show that success in examinations is generally followed by success in after-life, and the test is therefore efficient (it does not follow that certain rejected candidates may not be extremely efficient); (xx.) as a plea for purely "external examinations," teachers cannot be trusted to be impartial and it is better for a boy to "cram" than to curry favour with his teacher (Latham).

The brief comments in brackets, appended above to the arguments, merely indicate what has been said or can be said on the other side. It can scarcely be doubted that in spite of the powerful objections that have been advanced against examinations, they are, in the view of the majority of English people, an indispensable element in the social organization of a highly specialized democratic state, which prefers to trust nearly all decisions to committees rather than to individuals. But in view of the extreme importance of the matter, and especially of the evidence that, for some cause or other (which may or may not be the examination system), intellectual interest and initiative seem to suffer in many cases very markedly during school and college life in England, the whole subject seems to call for a searching and impartial inquiry.

Dukes and counts of the Empire and the Italian reigning princes continued, however, to be "excellencies" for a while longer. In 1593 the bestowal of the title of excellency by Henry IV, of France on the duc de Nevers, his ambassador at Rome, set a precedent that was universally followed from the time of the treaty of Westphalia (1648). This, together with the reservation in 1649 of the title "eminence" (e.g. to the cardinals, led the Italian princes to adopt the style of "highness" (allessa) instead of "excellency". In France, from 1654 onwards, the title of excellency was given to all high civil and military officials, and this example was followed in Germany in the 18th century.

The subsequent fate of the title varies very greatly in different countries. In Great Britain it is borne by the viceroy of India, the lord-lieutenant of Ireland, all governors of colonies and ambassadors. In the United States it is part of the official style of the governors of states, but not of that of the president; though diplomatic usage varies in this respect, some states (e.g. France) conceding to him the style of "excellency," others (e.g. Belgium) refusing it. The custom of other republics differs: in France the president is addressed as excellency by courtesy; in Switzerland the title is omitted; in the South American republics it is part of the official style (Padré-Fodére, Cours de droit diplom. i. 80). In Spain the title of excellencia properly belonged to the grandees and to those who had the right to be consultant on the royal council; it was extended to high officials, viceroys, ministers, captains-general, lieutenants-general, ambassadors and knights of the Golden Fleece. In Austria the title Excellenz belongs properly to privy councillors. It has, however, gradually been extended by custom to all the higher military commands from lieutenant-field-marshall upwards. Ministers, even when not privy councillors, are styled Excellenz. In Germany the title is borne by the imperial chancellor, the principal secretaries of state, ministers and Oberpräsidenten in Prussia, by generals from the rank of lieutenant-general upwards, by the chief court officials, and it is also sometimes bestowed as a title of honour in cases where it is not attached to the office held by its recipient. In Russia the title is very common, being borne by all officials from major-general upwards and by all officials above the rank of acting privy councillor. Officers and officials of the highest rank have the title of "high excellency."

Finally, in Italy, the title excellenza, which had come to be used in the republics of Venice and Genoa as the usual form of address to nobles, has become as meaningless as the English title of "esquire" or the address of "sir," being, especially in the south, the usual form of address to anyone. Thus, it is a common practice of the title of excellency is technically reserved to ambassadors, but in addressing envoys also this form is commonly used by courtesy.

(W. A. P.)

EXCHANGE, in general, the action of mutual giving and receiving objects, interests, benefits, rights, &c. The word comes through the French from the Late Lat. *excamium* (see EXCAMION). The present article deals with the theory and practice of exchange in monetary transactions, but this may conveniently be preceded by a brief statement as to the law relating to the exchange of property and other matters. In English law exchange is defined as the mutual grant of equal interests, the one in consideration of the other. The ancient common law conveyance had certain restrictions, e.g. identity in quantity of interest, fee-simple for fee-simple, &c., entry to perfect the conveyance, and an implied warranty of title and right of entry by either party in case of eviction. Such exchanges are now effected by mutual conveyances with the usual covenants for title. Exchanges are also frequently made by order of the Board of Agriculture under the Inclosure Acts, and there are also statutes enabling ecclesiastical corporations to exchange benefits with the approval of the ecclesiastical commissioners.

The international exchange of territories is effected by treaties. The exchange of prisoners of war is regulated by documents called "cartels" (Med. Lat. cartells, diminutive of carta, paper, bill), which specify a certain agreed-on value for each rank of prisoners. The practice superseded the older one of ransom at the end of a war. By the Regimental Exchanges Act 1875 the sovereign may by regulation authorize exchanges by officers from one regiment to another. (For "labour exchanges" see UNEMPLOYMENT.) Exchange in relation to money affairs denotes a species of barter not of goods but of the value of goods, a payment in one place being exchanged for a payment in another place. The popular statement of the theory of exchange represents four principals involved in two transactions. A and B are two persons residing in one place different from the domicile of C and D; A sells goods to C; B buys goods from D; A sells his claim on C to B, who remits it to D in satisfaction of his debt, and D receives the cash from C, so that, assuming the two transactions to be of equal value, one piece of paper satisfies the four parties to these two transactions, and the trouble, expense and risk of sending money from both places are avoided. The piece of paper which performs the service may be a telegraphic order, cheque or bill of exchange. In this elementary proposition there would be no difficulty of exchange, as the full value of A's claim on C would be paid for by B, who is under the necessity of sending in exactly similar amount of money to D; but it can be seen that in actual practice the claims of one place on another place would not be exactly balanced by the necessities of the one place to meet obligations in the other place; thus arises the complication of exchange. The money most generally used is that best described as the price of monetary claims on distant debtors.

Supposing, for example, that A in London had a claim on C in Edinburgh amounting to £100, and that B in London did not require to remit more than £90 to D in Edinburgh, it is evident that B in London must be offered some inducement to take over the whole of A's claim. B might give A £90; 19s. 0d., and could then, after satisfying his debt to D, have £10 to his credit in Edinburgh, which he could retain there at interest until he had incurred further liability to D, or he could have the balance of £10 returned in coin at an expense, say, of sixpence; this would leave B with a profit of sixpence on the transaction, and, assuming that these figures are reasonable, exchange on Edinburgh in London would be one shilling discount per £100. Supposing the necessities of B induced him to offer A only £90; 14s. 0d., for his £100 claim, A would then prefer that C remitted him £100 in coin, which, on the above scale of expenses, would cost £s. and A would receive £99; 15s. 0d. net. On these premises, exchange on Edinburgh in London cannot fall below 1% discount, and the same circumstances prevent it from rising above 1% premium, for B, in no case, would pay more for A's claim than the balance of £10, in coin. This minimum may be described as the price of monetary claims on distant debtors.

If this basis is appreciated, all exchange problems between different countries can be mastered, and the quotations in the daily papers of cable payments, sight drafts (cheques) and long bills are then understood and supply an interesting indication of the state of international financial relations. As shown above, the balance of indebtedness must eventually be remitted by coin, and consequently when exchange in any city is quoted at one or other of the limit points given in our example as 1% discount or 1% premium, this exchange immediately acquires a very serious importance, because with the development of modern monetary systems under which enormous trade is carried on with a most moderate foundation of actual coin the weakening or strengthening of that foundation is a very vital matter.

While the understanding of the theory is essential for any facile interpretation of an exchange, there are of course innumerable details of practice which require to be known to identify the limit points of exchange in any particular city. The limit points can only be taken advantage of by banking experts, and, although we assume a trader remitting his indebtedness in coin when he is asked to pay too high a price for his bill of exchange, in actual practice the banker will supply the cheque or bill and himself will do the professional business of sending away bullion. Similarly, we have represented one trader drawing on another trader and selling his draft to a third trader who remits the draft to a fourth. In actual practice, however, No. 1 draws on No. 2 and disposes of his draft to a banker; No. 4 draws on No. 3 and sells his draft to a banker; because, speaking generally, whenever
goods are shipped, the shipper immediately requires his money; he draws a bill against the goods, and it is the function of a banker to help him in a sort of debt-collecting agency, by buying these drafts; and the bank, being a mart for all forms of remittance, gets an immense variety of demand for cable payments, cheques and bills on all centres. This does not affect the theory, for it must be remembered that the banker is a necessary link between the buyer and seller of exchange, because the seller can only sell what he has and the buyer must have exactly what he wants.

To return to the question of limit points: if a universal currency system existed, with the same monetary standard that is used in England, and the coinage kept in a proper condition of weight and fineness, and the coin readily supplied to meet every reasonable claim—if, in fact, the pound sterling were the prevalent coin and the English banking system obtained everywhere, then we should find all exchange quotations as simple as our case of London and Edinburgh, that is to say, all exchanges would be quoted at par or a premium or a discount. The limit points in any place of the exchange on London would represent simply and obviously the cost of the transmission of the coin. These limit points would vary at each place according to the difference from London, the cost of freight, the risk involved in the transmission and the local rate of interest. On the continent of Europe some advance has been made in the direction of a universal coinage. Countries subscribing to the Latin Union have agreed on the franc as a common unit, and Belgium, Switzerland, France and Italy quote exchange between themselves at a premium or discount. Greece, Spain and other countries are also parties to the arrangement, but their currencies are in a bad state, and the exchange quotations involve a considerable element of speculation. We have, however, to deal with another factor in international finance, namely, the enormous variety of currency systems; and we have then to discover, in each case, the exchange which represents par and corresponds to our £100 for £100 in the London-Edinburgh example. The United States furnishes perhaps the easiest problem, and we must find out how many dollars in gold contain exactly the same amount of the precious metal as is contained in one hundred sovereigns. The answer is 486¾, and the arithmetic is that of the mint laws of the two countries. Gold coin in the United States contains one-tenth alloy in and England one-twelfth alloy. Ten dollars contain 258 grains of gold, nine-tenths fine. One pound contains 123-274 grains of gold, eleven-twelfths fine, consequently £100 is worth $486¾, or, to be exact, $486·2857, and when cable payments between London and New York are quoted at 4·894 for the £1 sterling, exchange is about par. As a cable payment is an immediate transfer from one city to another, no question of interest or other charge is involved. Owing to the cost of sending gold as detailed above, the New York cable exchange varies from about 4·84 to 4·85; at the former point gold leaves London for New York, and at the latter point gold comes to England. Besides insurance, freight, packing, commission and interest, there must also be considered the circumstance that coin taken in bulk is always a little worn and under full weight, and in the process of turning sovereigns into dollars, the result would not bear out the calculation based on the mint regulations: consequently, when taking gold from London, the demand would first fall on the raw metal as received from South Africa or Australia to be minted in the United States, then on any stock of American coin the Bank of England might have and be willing to sell by weight (which would be accounted by tale in New York), and lastly the demand would be satisfied by sovereigns taken by tale from the Bank of England and converted by weight in America.

The instance of the American quotation may be further taken to explain some of the numerous points which the study of the exchange involves. In the first place, it will be noted that we have quoted the price in dollars. In London, business in bills, &c., on New York is quoted either in pence or in dollars, that is to say, payments are negotiated for so many dollars either at 49½ pence per dollar, or at the equivalent rate $1·88 for the pound. In practice it is much more convenient to quote in London in the money of the foreign country, as it makes comparison with the foreign rate on London very simple. Some foreign countries quote exchange on London in pence, and then, of course, in relation to those countries the same practice will obtain in England, but the majority of the exchange quotations on London are in francs, marks, gulden, lire, kronen or other foreign money. Another point which must be explained is the reason why exchange varies between what we have called the limit points; why there is sometimes so much demand for bills on London and why at other times so many bills are being offered. Similar causes operate on other exchanges, and if we develop the New York case we shall provide explanations for exchange movements in other countries.

At one time the financial relations between England and America were as follows. England was the principal creditor of the United States, and the latter country had to remit continually very large amounts in payment of interest on English money and profits on English investments, in payment for shipping freights, for banking commissions, insurance premiums and an immense variety of services, besides paying for the large imports which entered the Atlantic from English ports. In the fall of the year these payments would be reduced by the enormous exports of food-stuffs, cotton, tobacco, &c., and so that during the first half of the year exchange would be at or about the limit of 4·849 and gold would have to be sent from New York to supplement the deficient quantity of bills. In the autumn the produce bills would flood the exchange market and gold would be sent from London as exchange got to the other limit point of 4·84. These conditions are still very potent, but latterly another element has entered into the position, and the new development is so powerful as to reverse sometimes what we may call the natural and legitimate movement in the exchange. This new element is the more intimate banking and financial relationship which has been established between the two countries. As American conditions have become more stable, with better security for capital and an assured feeling about the currency of the United States, bankers in London have gladly allowed their banking friends in New York and other large cities to draw bills on London whenever there was a good demand for sterling remittances. We have, therefore, to consider a fresh type of bill of which the drawer has no claim on the drawer, but on the other hand, incurs a debt to the drawer. To take a very usual method, a banker in Wall Street, New York, will advance money to stockbrokers, investors and speculators against bonds and shares with a 20% margin. He deposits this security with a trust company in New York which acts both for the American and English banker. The Wall Street banker then draws a bill at 60 days' sight or 90 days' sight on the banker in Lombard Street and sells this draft to supply the money he lends the stockbroker. Two or three months hence the New York banker must send money to London with which to meet the bill, so that, whereas, in the case of a commercial bill, the produce is despatched and in due course the consignee must find the money for the bill, in the case of a finance bill, as it is called, the bill is drawn and in due course the drawer must send the value with which it is to be honoured. In any event the acceptor, the London banker, has to pay the bill, so that it will be easily understood that relations of the greatest confidence are necessary between the drawer and the drawer before finance bills of this class can be created.

The profit arising from the transaction we have sketched is realized by the separate parties in this way. The New York banker lends money for three months, say, at 5% per annum, he pays a commission of ½% to the trust company which has custody of the security, a charge equivalent to ¼% interest per annum. He draws on London at 90 days' sight and sells the bill at 4-83¾, the cable rate being 4-87½, the buyer of a three months' bill making the allowance for the English bill stamp of ½ per mille and the London discount rate of 3%. The drawer of the bill must also pay a commission of 1½% to the London banker who accepts the draft; this is equivalent to another 1½% per annum in the rate of discount, so that money raised in this way costs 4½% for the trust company, 3½% the London discount rate,
about 1% for bill stamps, and 1% for London commission—altogether, 4½%; and, as the money is loaned at 5%, there appears to be 3½% profit to the drawer of the bill. This, however, is on the assumption that the cable rate is still 4½ the bill falls due for payment and that the drawer would have to pay that price to telegraph the money to meet the draft. But exchange on London can go up or down between 4½ and 4½, and if at the end of the three months the cable rate is 4½ the New York banker will be able to cover his bill at almost the same rate at which he sold it and will only be out of pocket to the extent of the commissions and stamps, so that the accommodation will only cost him 1½ and his profit will be 3½%. If he has to pay more than 4½ the rate for his cable as the maturity of the bill his profit will be less than 1½% and he may even be a loser on the transaction.

It is obvious, then, that a high rate of interest in New York, with a high rate of exchange on London and a low rate of discount in England, would induce the creation of these finance bills. The supply of these bills would prevent New York exchange reaching the limit point at which gold leaves the United States, and the maturity of these bills in the autumn would ensure a demand for the produce bills and possibly prevent exchange from falling to the other limit point at which London has to send gold to New York.

We have pointed out the essential difference between these finance bills and what we have called produce bills, but there is another very striking difference, that of the question of supply. These finance bills are obviously very difficult to limit in their amounts; produce bills are, of course, limited by the extent of the surplus crops of the United States and by the demand for the produce in Europe, but so long as it is mutually satisfactory to the big finance houses in both countries to draw on credit granted in London, so long may these accommodation bills be created, and the pressure of the bills in New York may depress exchange so much that gold leaves London at a time when it is required in other directions. In such a case the embarrassment caused by this artificial drain of the gold reserve would much more than offset the amount of the commission earned by the accepting houses. The Bank of England may have to raise its rate of discount at the expense of the entire home trade; probably, also, with the rise in the value of money, consequent on the diminished resources, all investment securities fell in value and more onerous terms must be submitted to by the government, corporations and colonics, in the issue of any loans they may require. It will, therefore, be appreciated that, although the accommodation bills may be perfectly safe, their excess amount and the great disfavour, and considerable apprehension is felt when the adventures of speculators in New York make great demands for loans against stocks and shares, and, through the instrumentality of these finance bills, shift the burden on to the shoulders of the London discount market. The effect of this is to level money rates as between New York and London, and in the process the pressure falls on London and the relief goes to America. Eventually, of course, the bills must be met and funds sent for that purpose from across the Atlantic, but in the meanwhile the disturbance of the gold supply is an inconvenience.

We have explained the process of employing credits granted in London to finance Wall Street; there are, also, many other types of bill to which the acceptor lends his name on the assurance that he will in due course be supplied with the funds required to meet the acceptance. In the case of the produce bills, a London banker will accept the bills in order that they may be more easily marketable than if they were drawn direct on the actual consignee of the cotton, tobacco or wheat. The consignees in Liverpool, &c., pay a commission for this accommodation and reduce the London bank as the produce is gradually disposed of. The transaction appears slightly more complicated when English bankers accept bills for produce shipped from the United States to merchants living in Hamburg, Genoa, Singapore and all other great ports, but the principle is the same, and the influence of such business on the exchange affects, in the first instance, the quotation between America and London but, afterwards, when money must be sent to London with which to honour the bills, the exchanges with Germany, Italy or the Straits Settlements bear their share in the eventual adjustment, the spinners, tobacco manufacturers and corn factors requiring drafts on London where so much of the trade of the world is financed.

We shall have to consider later the reasons which ensure to London this peculiar and predominant position. We have so far used the American exchange as an example to explain causes which produce fluctuations in all the principal exchanges on London and to show the points between which fluctuations are limited. The fact that America is still developing at a much greater rate than the Old World makes an important distinction between the financial position in New York and the financial position of the big capitals in Europe. There is not in America the huge accumulation of savings and investment money which the Old World has collected, so that whereas Europe helps to finance the United States, the latter country has so many home enterprises that she can spare none of her funds to assist Europe. It would not be possible for London to draw on New York such bills as we have described as finance bills, for they could never be discounted there except on the most onerous terms, and there is nothing in America which corresponds to the London money market.

We have to deal with dollars and cents in America, with francs in France, with marks in Germany, and different money units in nearly every country; but, given the mint regulations, the theoretical par of exchange and the theoretical limit points are arrived at by simple arithmetic. An exhaustive statement with reference to every country would involve an amount of tedious repetition, so that for the purposes of this article it is more instructive to consider the essential differences between the important exchanges than to go into the details of coinage, which would appeal rather to the numismatist than to the exchange expert.

The United States, offering as it does a vast field for profitable investment, must annually remit huge amounts for interest on bonds and shares held by Europeans; coupons and dividend warrants payable in America are offered for sale daily in London, and at the end of the quarters the amount of these claims, coupons and drawn bonds is very large, and a considerable set off to the indebtedness of Europe for American produce. It is often asserted that the United States is rapidly getting sufficiently wealthy to be able to repurchase all these bonds and shares; but whenever trade conditions are exceptionally good in the States, fresh evidence is forthcoming that assistance from London and Europe is essential to finance the commercial development of the United States. This illustrates a feature common to all new countries, and the effect is that they make annual payments to the older countries and especially to England.

A government loan or other large borrowing arranged abroad will immediately move the exchange in favour of the borrowing country. A tendency adverse to the United States results from the drafts and letters of credit of the large number of holiday makers who cross the Atlantic and spend so much money in Europe. When remittance is made of the incomes of Americans who have taken up their residence in the Old World the exchange is affected in a similar manner.

In one respect the United States stands far superior to most of the older countries. There are no restrictions on the free export of gold when exchange reaches the limit point showing that the demand for bills on London exceeds the supply. New York (with London and India) is a free gold market, and this is undoubtedly one of the reasons why money is so readily advanced to the United States, and the financial bills, to which we referred above, would not be allowed to the same extent were it not for the fact that New York will remit gold when other forms of remittance are insufficient to satisfy creditors. When exchange between Paris and London reaches the theoretical limit point of 25 s. 3d (25 francs 32 centimes for the £1 sterling), gold does not leave Paris for London unless the Bank of France is
EXCHANGE

If the Paris cheque falls to 25 1/2, gold arrivals in the London bullion market will be taken by French bankers unless the profit shown by the exchange on some other country enables other buyers to pay more for the gold than Paris can afford. If the Paris cheque falls still further, it would pay to take sovereigns from the Bank of England for export, and so much would be taken as would satisfy the demand to send money to France, or until the consequent scarcity of money in London made rates of interest so high in England that French bankers would prefer to leave money and perhaps increase their balances. As between London and Paris and Berlin the greatest factor operating the exchanges is the relative value of money in the three centres. There is no great excess of trade balance at any season in favour of Germany or France and against England. On the other hand the banking relations between those countries are very intimate, and if funds can be very profitably employed in one of these places, there will be a good demand for remittance, and exchange will move in favour of that place, that is to say, exchange will go towards that limit point at which gold will be sent. The great pastoral and agricultural countries like South America, Egypt and India are in a position to draw very largely on London when their crops are in evidence and ready for shipment. In the early months of the year gold goes freely from South America to pay for the cereals, hides and meat, and in the autumn Egypt and India send such quantities of cotton and wheat that exchange moves heavily in favour of those countries, and gold must go to adjust the trade balance. During the rest of the year the gold tends to return as these countries always require bills on London or some form of payment to meet interest and dividends on European money invested in their government debts, railways and trading enterprises, and to pay for the European manufactures which they import. Exchange then moves in favour of England, and the Bank of England can replenish its reserve. Over the greater part of the world the rate of exchange on London is an indication simply of the trade balance. The greater part of the world receives payment for food stuffs, and has to pay for European manufactures, shipping freights, banking services and professional commissions.

The greatest complication in exchange questions arises when we have to deal with a country employing a silver standard, and, for example the development of trade, this problem has disappeared of late years. The Bank of England has been prepared to prefer in Japan, Mexico and the Straits Settlements, and now the only important country using silver as a standard is China. When the monetary standard in one country is only a commodity in another country we are as far removed from the ideal of an international currency as can be imagined. We can fix no limit points to the exchange and we cannot settle any theoretical par of exchange. The price of silver in the gold-using country may vary as much as the price of copper or tin, and in the silver-using country gold is dealt in just as any other metal. In both cases the only metal of constant price is the metal which is used as the money standard.

The easiest method of explaining the position is to consider that any one in a gold-using country having a claim in currency on a silver-using country has to offer for sale so many ounces of silver, and vice versa the exporter in a silver-using country sending produce to London has to offer a draft representing so many ounces of gold. This introduces a very unsatisfactory element. To take a practical example:—a tea-grower in China has raised his crop in spite of the usual experience of weather and labour difficulties and the endless risks that attend tea culture; the tea is then sent to London to take its chance of good or bad prices, and at the same time the planter has a draft to sell representing locally a certain weight of gold; now, in addition to all the risks of weather and trading conditions, and the chances of the fluctuations in the tea market, he is compelled to gamble in the metal market on the price of gold. Some years ago when a large number of important countries employed a silver standard, it was seriously suggested that a fixed ratio should be agreed internationally at which gold and silver should be exchanged. This advocacy of bimetallism (q.v.) was especially persistent at a time when silver had suffered a very great fall in price and the
prominent exponents could generally be identified either as extremely practical men who were interested in the price of silver, or as very inexperienced theorists. The difficulty of the two standards was successfully solved by discarding the use of silver, and the chief silver-using countries adopted a gold standard which has given greater security for the investment of foreign capital, has simplified business and brought about a large increase of trade.

In the case of a country of which the government has been subject to great financial difficulties, gold has been shipped to satisfy foreign creditors so long as the supply held out, and the exchange with such a country will continue to move adversely with every fresh political embarrassment and any other economic cause reflecting on the national credit. With the collapse of the monarchy in Brazil the value of the milreis fell from 270.4 to 50d., and all the Spanish-American countries have, from time to time, afforded most distressing examples of the demoralizing effects on the currency of unstable and reckless administration. In Europe similar results have been shown by the mistrust inspired by the governments of Spain, Greece, Italy, and some other states. The raising of revenue by the use of the printing press creates an inconvertible and depreciating paper currency which frightens foreign capital and severely taxes the unfortunate country which must make payment abroad for the service of debt and other obligations. With the tardy appreciation of the old proverb that "honesty is the best policy" nearly every country of importance has made strenuous efforts to improve the integrity of its money.

* Exchange quotations are not published from many of the British colonies, as their financial business is in the hands of a comparatively few excellently managed banks, which establish, by agreement, conventional exchanges fixed for a considerable period, notably in the case of Australia, New Zealand and South Africa. The Scottish and Irish banks supply similar examples of a monopoly in exchange.

The following table taken from the money article of a London daily paper indicates the exchanges which are of most interest to England:

**Foreign Exchanges.**

<table>
<thead>
<tr>
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<tr>
<td>Paris, cheques</td>
<td>25 1.48 c.</td>
<td>25 1.48 c.</td>
<td>25 1.48 c.</td>
</tr>
<tr>
<td>Brussel,cheques</td>
<td>25 2.21 c.</td>
<td>25 2.21 c.</td>
<td>25 2.21 c.</td>
</tr>
<tr>
<td>Berlin, sight</td>
<td>20 m. 50 s. pf.</td>
<td>20 m. 50 s. pf.</td>
<td>20 m. 50 s. pf.</td>
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<tr>
<td>8 days</td>
<td>20 m. 50 s. pf.</td>
<td>20 m. 50 s. pf.</td>
<td>20 m. 50 s. pf.</td>
</tr>
<tr>
<td>Vienna, sight</td>
<td>23 d. 13 s.</td>
<td>23 d. 13 s.</td>
<td>23 d. 13 s.</td>
</tr>
<tr>
<td>Amsterdam, sight</td>
<td>Holiday</td>
<td>Holiday</td>
<td>Holiday</td>
</tr>
<tr>
<td>Italy, sight</td>
<td>25 lire 15 s.</td>
<td>25 lire 15 s.</td>
<td>25 lire 15 s.</td>
</tr>
<tr>
<td>Madrid, sight</td>
<td>27 ps. 68</td>
<td>27 ps. 68</td>
<td>27 ps. 68</td>
</tr>
<tr>
<td>Lisbon, sight</td>
<td>Holiday</td>
<td>Holiday</td>
<td>Holiday</td>
</tr>
<tr>
<td>St Petersburg, 3ms.</td>
<td>94 r. 10</td>
<td>94 r. 10</td>
<td>94 r. 10</td>
</tr>
<tr>
<td>Bombay, T.T.</td>
<td>18. 4d.</td>
<td>18. 4d.</td>
<td>18. 4d.</td>
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<tr>
<td>Calcutta, T.T.</td>
<td>28. 1s. 4d.</td>
<td>28. 1s. 4d.</td>
<td>28. 1s. 4d.</td>
</tr>
<tr>
<td>Hong-Kong, T.T.</td>
<td>28. 10 d.</td>
<td>28. 10 d.</td>
<td>28. 10 d.</td>
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<tr>
<td>Shanghai, T.T.</td>
<td>28. 10 d.</td>
<td>28. 10 d.</td>
<td>28. 10 d.</td>
</tr>
<tr>
<td>Singapore, T.T.</td>
<td>28. 4d.</td>
<td>28. 4d.</td>
<td>28. 4d.</td>
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<tr>
<td>Yokohama, T.T.</td>
<td>28. 1d.</td>
<td>28. 1d.</td>
<td>28. 1d.</td>
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<tr>
<td>Rio de Jan'to, 90 days</td>
<td>16 d.</td>
<td>16 d.</td>
<td>16 d.</td>
</tr>
<tr>
<td>Valparaiso, 90 days</td>
<td>14 d.</td>
<td>14 d.</td>
<td>14 d.</td>
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<tr>
<td>Comil</td>
<td>48 d.</td>
<td>48 d.</td>
<td>48 d.</td>
</tr>
<tr>
<td>B. Ayres, 90 days</td>
<td>48 d.</td>
<td>48 d.</td>
<td>48 d.</td>
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* These rates are telegraphed on the day preceding their receipt.

In the case of Paris and Berlin it will be noticed that the local rate of discount is also given, as the value of money in these centres, in relation to the value of money in London, is the most important factor in a movement of the exchange. Vienna has become important owing to the improvement in the financial position of Austria, and still greater improvement is shown in the case of Italy, whose currency stands in the above list better even than that of France. Spain, which should stand at about the same rate, still has a depreciated paper currency. Lisbon stands also at a discount, as the milreis should be worth 35s. pence.

In Russia the exchange showing 94.10 roubles to £1 is care-

fully and cleverly controlled in spite of the bad internal position. The India exchanges move slightly, as the currency is firmly established at the rate of 15 rupees to the £1. Hong-Kong quotes for the old Mexican dollar and a British trade dollar; Shanghai for the tael containing on an average 517½ grains of fine silver. The Straits Settlements have fixed their money on a gold basis at 25. 4d. per dollar, on the lines of the arrangement made in India. In Japan there is a gold standard, and par of exchange is 25. 4d. for the yen. Brazil, Chile and Argentina have a depreciated paper currency, and the last quotation of 48d. is for the gold dollar equal to five francs, but there is a premium on gold in the River Plate of 127.25 per cent. and for the present a gold standard is re-established on this basis. The letters T.T. with the eastern exchanges signify telegraphic transfer or the rate for payments made by cable. The very important New York rates are always given in another part of the daily paper with other details of American commercial interest.

These rates are all quotations for payments in England, and all over the world the exchange on London is the exchange of the greatest importance. This unique position was gained originally, probably, through the geographical position of the United Kingdom, and has been maintained owing to several reasons which secure to London a peculiar position by comparison with any other capital. Britain's colossal trade ensures a supply of and a demand for English remittances. Even when goods or produce are dealt in between foreign countries a credit is opened in London, so that the shipper of the produce can offer in the local market a bill of exchange which is readily saleable. With the highly developed banking system a large amount of deposits is collected in London, and the result is that bills of any age up to six months can be immediately discounted, and the proceeds, if required, can be handed over in gold. There are in London a great number of wealthy banks and banking houses whose reputation and solidity allow any one of them to accept bills for amounts varying from one to ten millions sterling, whereby large commissions are earned.

These four advantages, namely, a free gold market, a huge trade, an enormous accumulation of wealth, and a discount market such as exists nowhere else, have made London an unrivalled financial centre, and consequently bills on London are an international money and the best medium of exchange.

**Authorities.—** A B C of the Foreign Exchanges, by George Clare: Foreign Exchanges, by Goschen; Arbitrage, by Deutsch; Arbitrage, by Swoboda; Arbitrage (second edition), by Max Fuerst. (E. M. HA.)

EXCHEQUER. The word "exchequer" is the English form of the Fr. échéquier, low Lat. sceacorum, and its primary meaning is a chess-board (see Chess). As the name of a government department dealing with accounts it is derived from the exchequer or the "abacus" by means of which such accounts were kept, such a contrivance being almost universally in use before the introduction of the Arabic notation. In England the department or court of accounts was named originally "the tallies" from the notched sticks or tallies which constituted the primitive means of account-keeping (which were only abolished in 1826), and was only subsequently, probably in the reign of Henry I., named the exchequer from the use of the abacus. Both the name and the general features of the institution may reasonably be attributed to Norman influence, since we find both in Normandy and in the Norman kingdom of Sicily, as well as in Scotland and Ireland; the two latter cases being directly due to English example. As a court of law the exchequer owed its existence in England, as elsewhere, to the necessity of deciding legal questions arising from matters of account, and its secondary activities soon overshadowed its original functions.

We cannot say whether the exchequer, as known in England, is older than the beginning of the 12th century. The treasury, which may be regarded as one of its constituents, dates from before the conquest, and the officers of the exchequer who were drawn from the treasury at first can be traced back to Domesday. But our earliest information about the exchequer itself, apart from that afforded by the pipe rolls (see Recorda), rests on a
treatise (Dialogus de Scaccario) written about A.D. 1179 by Richard, bishop of Lincoln and treasurer of England. His father, Nigel, bishop of Ely, had been treasurer of Henry I., and nephew to that king's great financial minister Roger, bishop of Salisbury. Nigel is said to have reconstituted the exchequer after the troubles of Stephen's reign upon the model which he inherited from his uncle. The Aneguin, or rather the Norman, exchequer cannot be regarded as a permanent department. It consisted of two parts: the lower exchequer, which was closely connected with the permanent treasury and was an office for the receipt and payment of money; and the upper exchequer, which was a court sitting twice a year to settle accounts and thus nearly related to the Curia Regis (q.e.). We dare hardly say that either exchequer existed in vacation; indeed the word (like the word "diet".) seems to have been limited at first to the actual sitting of the king's court for financial purposes. The Michaelmas and Easter exchequers were the sessions of this court: "at the exchequer" or chess-board as it had previously sat "at the tallies." The constitution of the court was that of the normal Frankish curia. The king was the nominal president, and the court consisted of his great officers of state and his barons, or tenants-in-chief, and it is doubtless due to these offices that the exchequer was originally instituted for a special purpose that its unofficial judges retained the name of "barons" until recent times. Of the great officers we may probably find the steward in the person of the justiciar, the normal president of the court. He sat at the head of the exchequer table. The butler was not represented. The chancellor sat on the justiciar's left; he was custodian ex officio of the seal of the court, and thus responsible for the issue of all writs and summonses, and moreover for the keeping of a duplicate roll of accounts embodying the judgments of the court. On the left of the chancellor, and thus clear of the table, since their services might be required elsewhere at any moment, sat the constable, the two chamberlains and the marshal. The constable was the chief of the outdoor service of the court, and was responsible for everything connected with the army, or with hunting and hawking. The two chamberlains were the lay colleagues of the treasurer, and shared with him the duty of receiving and paying money, and keeping safe the seal of the court, and all the records and other contents of the treasury. The marshal, who was subordinate to the constable, shared his duties, and was specially responsible for the custody of prisoners and of the vouchers produced by accountants. At the head of the table on the justiciar's right side, in Henry II.'s time, an extraordinary member of the court, the bishop of Winchester. The treasurer, like the chancellor a clerk, sat at the head of the right-hand side of the table. He charged the accountants with their fixed debts, and dictated the contents of the great roll of accounts (or pipe roll) which embodied the decisions of the court as to the indebtedness of the sheriffs and other accountants. These persons with certain subordinates constituted the court of accounts, or upper exchequer, whereas the lower exchequer, or exchequer of receipt, consisted almost exclusively of the subordinates of the treasurer and chamberlains. In the upper exchequer the justiciar appointed the calculator, who exhibited the state of each account by means of counters on the exchequer table, so that the proceedings of the court might be clear to the presumably illiterate sheriff. The calculator sat in the centre of the side of the table on the president's left. The chancellor's staff consisted of the Magister Scriptorii (probably the ancestor of the modern master of the rolls), whose duties are not stated; a clerk (the modern chancellor of the exchequer) who settled the form of all writs and summonses, charged the sheriff with the payment of amerce- ments, and acted as a check on the treasurer in the composition of the great roll; and a scribe (afterwards the comptroller of the pipe), who wrote out the writs and summonses and kept a duplicate of the great roll, known as the chancellor's roll. The constable's subordinates were the marshal and a clerk, who, besides the duty of paying outdoor servants of the crown, had the special task of producing duplicates of all writs issued by the Curia Regis. The treasurer and chamberlains, being colleagues, had a joint staff, the clerical or literate members of which were servants of the treasurer, while the less literate members depended on the chamberlains. Hence while the treasurer and his clerks kept their accounts by means of rolls, the chamberlains and their sergeants duplicated them so far as possible by means of tallies. Thus the great roll was written by the treasurer's scribe (the engrosser, afterwards the clerk of the pipe), while the payments on account and other allowances to be credited to the sheriff were registered by the tally cutter of the chamberlains.

In the exchequer of receipt the staff was similarly divided between the treasurer and chamberlains; the treasurer having a clerk who kept the issue and receipt rolls (the later clerk of the pipe) and four tellers, while each of the chamberlains was represented by a knight (afterwards the deputy chamberlains), who controlled the clerk's account by means of tallies, and held their lands by this serjeantry; these three had joint control of the treasury, and could not act independently. The other sergeants were the knight or "pesour" who weighed the money, the melter who assayed it, and the ushers of the two exchequers. It should be noted that all the lay offices of the treasury in both exchequers were hereditary. Henry II. had also a personal clerk who supervised the proceedings personally in the upper, and by proxy in the lower, exchequer.

The business of the ancient exchequer was primarily financial, although we know that some judicial business was done there and that the court of common pleas was derived from it rather than from the curia proper. The principal accountants were the sheriffs, who were bound, as the king's principal financial agents in each county, to give an account of their stewardship twice a year, at the exchequers of Easter and Michaelmas. Half the annual revenue was payable at Easter, and at Michaelmas the balance was exacted, and the accounts made up for the year, and formally enrolled on the pipe roll. The fixed revenue consisted of the farms of the king's demesne lands within the counties, of the county mints, and of certain boroughs (see Borough) which paid annual sums as the price of their liberties. Danegeld was also regarded as fixed revenue, though after the accession of Henry II. it was not frequently levied. There were also rents of assarts and purp purp and mining and other royalties.

The casual revenue consisted of the profits of the feudal incidents (escheat, wardship and marriage), of the revenues of justice (amerce- ments, and goods of felons and outlawls), and of fines, or payments made by the king's subjects to secure grants of land, wardships and of immunities, as well as for the feasting and sometimes the delaying of justice. Besides these there were the revenues arising from aids and scutages of the king's military tenants, tallages of the crown lands, customs of ports, and special "gifts," or general assessments made on particular occasions. For the collection of all these the sheriff was primarily responsible, though in some cases the accountants dealt directly with the exchequer, and were bound to make their appearance in person on the day when the sheriff accounted.

We gather both from tradition and from the example of the Scottish exchequer that the farms of demesne lands were originally paid in kind, by way of purveyance for the royal household, and although such farms are expressed even in Domesday Book in terms of money, the tradition that there was a system of customary valuation is a sufficient explanation, and not of itself incredible. At some date, possibly under the administration of Roger of Salisbury, the inconvenience of this arrangement led to the substitution of money payments at the exchequer. The rapid deterioration of a small silver coinage led to successive efforts to maintain the value of these payments, first by a "scale," then by a "scale," and finally by the substitution of silver for the payment by weight for payment by tale, and finally by the reduction of most of such payments to their pure silver value by means of an assay, a process originally confined to payments from particular manors. Only the farms of counties, however, were so treated, and not all of those. The amount to be deducted in these cases was settled by the weighing and assaying of a specimen pound of silver in the presence of the sheriff by the pesour and the melter in the lower exchequer. The casual
EXCHEQUER

revenue was paid by tale, and for the determination of its amount it was necessary to have copies of all grants made in the chancery on which rents were reserved, or fines payable. These were known first as contabrevia and later as originalia; the profits of justice were settled by the delivery of "estrests" from the justices, while for certain minor casualties the oath of the sheriff was at first the only security. At a later date many of them were determined by copies of inquisitions sent in from the chancery. All this business might be transacted anywhere in England, and though convenience placed the exchequer first at Winchester (where the treasury was), and afterwards usually at Westminster, it held occasional sessions at other towns even in the 14th century.

The Angevin exchequer, described by Richard the Treasurer, remained the ideal of the institution throughout its history, and the lineaments of the original exemplar were never completely effaced; but the rapid increase both of financial and judicial business led to a multiplication of machinery and a growing complexity of constitution. Even in the time of Henry II. we gather that the great officers of state, except the treasurer and chancellor, commonly attended by deputy. In the reign of Henry III. the chancellor had already lost his attention to the actual administration of the exchequer. To the same period belongs the institution of the king's and lord treasurer's remembrancers. These at first had common duties and kept duplicate rolls, but by the ordinance of 1323 their functions were differentiated. Henceforward the king's remembrancer was more particularly concerned with the casual, and the lord treasurer's remembrancer with the fixed revenue. The former put all debts in charge, while the latter saw to their recovery when they had found their way on to the great roll. Hence the preliminary stages of each account, the receiving and registering of the king's writs to the treasurer and barons, and the drawing up of all particulars of account, lay with the king's remembrancer, and he retained the corresponding vouchers. The lord treasurer's remembrancer exacted the "remanent" of such accounts as had been enrolled, as well as reserved rents and fixed revenue, and so became closely connected with the clerk of the pipe. Before the end of the 14th century these three offices had already crystallized into separate departments.

In the meantime the increasing gravity and variety of accounts, as well as the increase of judicial business, had led to various efforts at reform. As early as 22 Henry II. it became necessary to remove from the great roll the debts which it seemed hopeless to levy, and further ordinances to the same end were made by statute in 54 Henry III. and in 12 Edward I. By this last a special "examinall roll" was established in which the "desparate debts" were recorded, in order that the sheriff might be reminded of them yearly without their overwhelming the great roll. But the largest accession of financial business arose from the "foreign accounts," that is to say, the accounts of national services, which did not naturally form part of the account of any county. These did not in the reign of Henry II. form a part of the exchequer business. Such expenses as appear on the pipe roll were paid by the sheriffs, or by the bailiffs of "honours"; payments out of the treasury itself would only appear on the receipt and issue rolls, and the "spending departments" probably drew their supplies from the camera curie, and not directly from the exchequer. In the course of the 13th century the exchequer gradually acquired partial control of these natural revenues. In 18 Henry II. there is an account for the forests of England, and soon the mint, the wardrobe and the escheators followed. The undated statute of the exchequer (probably about 1276) provides for escheatans, the earidom of Chester, the Channel Islands, the customs and the wardrobe. During the reign of Edward I., the wardrobe account became unmanageable, since it not only financed the household, army, navy and diplomatic service, but raised money on the customs independently of the eschequer. The reform of 1323-1326, due to Walter de Stapledon, in remedying this state of things, greatly increased the number of "foreign accounts" by making the great wardrobe (the storekeeping department), the butler, purveyors, keepers of horses or of the stud, the clerk of the "hamper" of the chancery (who took the fees for the great seal), and the various ambassadors, directly accountable to the exchequer. At the same time the sheriffs' accounts were expedited by the further simplification of the great roll, and by appointing a special officer, the "foreign apposer," to take the account of the "green wax," or estrest, so that two accounts could go on at once. Another baron (the 6th or curator baron) was appointed, and the whole business of foreign accounts was transferred to a separate building where one baron and certain auditors spent their whole time in settling the balances due on the accounts already mentioned, as well as those of castles, &c., not let to farm, Wales, Gascony, Ireland, aids (clerical and lay), temporalities of vacant bishoprics, abbey, priories and dignities, mines of silver and tin, ulnage and so forth. These balances were accounted for in the exchequer itself, and entered on the pipe roll, but the preliminary accounts were filed by the king's remembrancer, and enrolled separately by the treasurer's remembrancer as a supplement to the pipe roll.

The next important change, about the end of the 15th century, was the gradual substitution of special auditors appointed by the crown, known as the auditors of the treasurers (the predecessors of the commissioners for auditing public accounts), for the auditors of the exchequer. Accounts when passed by them were presented in duplicate and "declared" before the treasurer, under-treasurer and chancellor. Of the two copies, one, on paper, was retained by the auditors, the other, on parchment, was successively enrolled by the king's and lord treasurer's remembrancers, and finally by the clerk of the pipe, to secure the levy of any "remanent" or "supers" by process of the exchequer.

Besides the two great difficulties of the postponement of financial to legal business, and of preventing the sheriffs from exacting the same debt twice, the exchequer was, as has been seen, hampered in its functions by the interference of other departments in financial matters. Its own branches even acquired a certain independence. The exchequer of the Jews, which came to an end in 18 Edward I., was such a branch. In 27 Henry VIII. the court of augmentations was established to deal with forfeited lands of monasteries. This was followed in 33 Henry VIII. by the courts of first-fruits and tithes and of general surtaxes. These courts were connected with the exchequer in 1 Mary, but remained as separate departments within it. But the development of the treasury, which succeeded to the functions of the camera curie or the king's chamber, ultimately reduced the administrative functions of the exchequer to unimportance, and the audit office took over its duties with regard to public accounts. So that when the statute of 3 & 4 William IV. cap. 99, removed the sheriff's accounts also from its competence, and brought to an end the series of pipe rolls which begins in 1330, the ancient exchequer may be said to have come to an end.

(C. J.)

In 1834 an act was passed abolishing the old offices of the exchequer, and creating a new exchequer under a comptroller-general, the detailed business of payments formerly made at the exchequer being transferred to the paymaster-general, whose office was further enlarged in 1836 and 1848. And in 1866, as the result of a select committee reporting unfavourably on the system of exchequer control as established in 1834, the exchequer was abolished altogether as a distinct department of state, and a new exchequer and audit department established.

The ancient term exchequer now survives mainly as the official title of the national banking account of the United Kingdom. This central account is commonly called the exchequer, and its statutory title is "His Majesty's Exchequer." It may also be described with statutory authority as "The Account of the Consolidated Fund of Great Britain and Ireland." This account is, in fact, divided between the Banks of England and Ireland. At the head office of each of these institutions receipts are accepted and payments made on account of the exchequer; but in published documents the two accounts are
EXCHEQUER

consolidated into one, the balances only at the two banks being shown separately.

Operations affecting the exchequer are regulated by the Exchequer and Audit Departments Act 1866. Section 10 prescribes that the gross revenue of the United Kingdom (less drawbacks and repayments, which are not really revenue) is payable, and must sooner or later be paid into the exchequer. Section 11 directs that payments should be made from the fund so formed to meet the current requirements of spending departments. Sections 13, 14, 15 lay down the conditions under which money can be drawn from the exchequer. Drafts on the exchequer require the approval of an officer independent of the executive government, the comptroller and auditor-general. But the description of the formal procedure required by statute cannot adequately express the actual working of the system, or the part it plays in the national finance. The simplicity of the system laid down by the act of 1866 has not been disturbed by the diversion of certain branches or portions of revenue from the exchequer to "Local Taxation Accounts," under a system initiated by the Local Government Act 1888, and much extended since.

While the exchequer is, as already stated, the central account, it is not directly in contact with the details of either revenue or expenditure. As regards revenue, the produce of taxes and other sources of income passes, in the first instance, into the separate accounts of the respective receiving departments—mainly, of course, those of the customs, inland revenue and post office. A not inconsiderable portion is received in the provinces, and remitted to London or Dublin by bills or otherwise, and the ultimate transfers to the exchequer are made (in round sums) from the accounts of the receiving departments in London or in Dublin. Thus, there are always considerable sums due to the exchequer by the revenue departments; on the other hand, as floating balances are (for the sake of economy) used temporarily for current expenses, there are generally amounts due by the exchequer to the receiving departments; such cross claims are adjusted periodically, generally once a month. The finance accounts of the United Kingdom show the gross amounts due to the exchequer from the departments, and likewise the amounts payable out of the gross revenue in priority to the claim of the exchequer. On the expenditure side a similar system prevails. No detailed payments are made direct from the exchequer, but round sums are issued from it to subsidiary accounts, from which the actual drafts for the public services are met. For instance, the interest on the national debt is paid by the Bank of England from a separate account fed by transfers of round sums from the exchequer as required. Similarly, payments for army, navy and most civil services are met by the paymaster-general out of an account of his own, fed by daily transfers from the exchequer.

This system has two noticeable effects. Firstly, it secures the simplicity and finality of the exchequer accounts, and therefore of all ordinary statements of national finance. Every evening the chancellor of the exchequer can tell his position so far as the exchequer is concerned; on the first day of every quarter the press is able to comment on the national income and expenditure up to the evening before. The annual account is closed on the evening of the 31st of March, and there can be no reopening of the budget of a past year such as may occur under other financial systems. The second effect of the system is to introduce a certain artificiality into the financial statements. Actual facts cannot be reduced to the simplicity of exchequer figures; there is always (as already explained) revenue received by government which has not yet reached the exchequer; and there must always be a considerable outstanding liability in the form of cheques issued but not yet cashed. The suggested criticism is, however, met if it can be shown that, on the whole, the differences between the true revenue and the exchanger receipts, or between the true (or audited) expenditure and the exchanger issues, are not, taking one year with another, relatively considerable. The following figures (ooo's omitted) illustrate this point:—

<table>
<thead>
<tr>
<th>Year</th>
<th>Exchequer Issues</th>
<th>Audited Expenditure</th>
<th>Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1888-1889</td>
<td>£8,674</td>
<td>£8,070</td>
<td>£+396</td>
</tr>
<tr>
<td>1890-1891</td>
<td>86,083</td>
<td>86,033</td>
<td>-50</td>
</tr>
<tr>
<td>1891-1892</td>
<td>87,732</td>
<td>87,638</td>
<td>-94</td>
</tr>
<tr>
<td>1892-1893</td>
<td>80,928</td>
<td>90,125</td>
<td>+197</td>
</tr>
<tr>
<td>1893-1894</td>
<td>90,375</td>
<td>90,164</td>
<td>-21</td>
</tr>
<tr>
<td>1894-1895</td>
<td>91,395</td>
<td>91,530</td>
<td>+277</td>
</tr>
<tr>
<td>1895-1896</td>
<td>93,919</td>
<td>93,818</td>
<td>-101</td>
</tr>
<tr>
<td>1896-1897</td>
<td>97,794</td>
<td>97,067</td>
<td>-7</td>
</tr>
<tr>
<td>1897-1898</td>
<td>104,477</td>
<td>101,543</td>
<td>+66</td>
</tr>
<tr>
<td>1898-1899</td>
<td>108,930</td>
<td>103,010</td>
<td>+74</td>
</tr>
<tr>
<td>Total for 10 years</td>
<td>£927,191</td>
<td>£927,598</td>
<td>£+407</td>
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<table>
<thead>
<tr>
<th>Year</th>
<th>Exchequer Receipts</th>
<th>Actual Revenue</th>
<th>Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1888-1889</td>
<td>£88,473</td>
<td>£88,038</td>
<td>£+435</td>
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<tr>
<td>1889-1890</td>
<td>89,304</td>
<td>89,416</td>
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<tr>
<td>1890-1891</td>
<td>88,486</td>
<td>88,282</td>
<td>-207</td>
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<tr>
<td>1891-1892</td>
<td>91,095</td>
<td>91,428</td>
<td>+337</td>
</tr>
<tr>
<td>1892-1893</td>
<td>90,395</td>
<td>90,181</td>
<td>-214</td>
</tr>
<tr>
<td>1893-1894</td>
<td>91,133</td>
<td>91,265</td>
<td>+132</td>
</tr>
<tr>
<td>1894-1895</td>
<td>94,684</td>
<td>94,873</td>
<td>+189</td>
</tr>
<tr>
<td>1895-1896</td>
<td>109,974</td>
<td>109,311</td>
<td>+67</td>
</tr>
<tr>
<td>1896-1897</td>
<td>103,690</td>
<td>104,089</td>
<td>+199</td>
</tr>
<tr>
<td>1897-1898</td>
<td>106,614</td>
<td>106,691</td>
<td>+77</td>
</tr>
<tr>
<td>Total for 10 years</td>
<td>£947,011</td>
<td>£947,294</td>
<td>£+273</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Year</th>
<th>Exchequer Accounts</th>
<th>Diff. between Actual Rev. and Aud. Exp.</th>
<th>Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1888-1889</td>
<td>£7,799</td>
<td>£1,698</td>
<td>£-831</td>
</tr>
<tr>
<td>1889-1890</td>
<td>3,221</td>
<td>3,353</td>
<td>+122</td>
</tr>
<tr>
<td>1890-1891</td>
<td>1,757</td>
<td>1,644</td>
<td>-113</td>
</tr>
<tr>
<td>1891-1892</td>
<td>1,067</td>
<td>1,303</td>
<td>+236</td>
</tr>
<tr>
<td>1892-1893</td>
<td>20</td>
<td>17</td>
<td>3</td>
</tr>
<tr>
<td>1893-1894</td>
<td>-285</td>
<td>-285</td>
<td>0</td>
</tr>
<tr>
<td>1894-1895</td>
<td>765</td>
<td>1,055</td>
<td>+290</td>
</tr>
<tr>
<td>1895-1896</td>
<td>4,210</td>
<td>4,364</td>
<td>+154</td>
</tr>
<tr>
<td>1896-1897</td>
<td>2,473</td>
<td>2,546</td>
<td>+73</td>
</tr>
<tr>
<td>1897-1898</td>
<td>3,683</td>
<td>3,683</td>
<td>0</td>
</tr>
<tr>
<td>Total for 10 years</td>
<td>£19,820</td>
<td>£19,666</td>
<td>£-154</td>
</tr>
</tbody>
</table>

The third column in the above shows the price which has to be paid (in the form of discrepancies between facts and figures) for the simplicity secured to statements and records of the national finance by the present system embodied in the term exchequer. Probably few will think the price too high in consideration of the advantages secured.

The principal official who derives a title from the exchequer in its living sense is, of course, the chancellor of the exchequer. He is the person named second in the patent appointing commissions for executing the office of lord high treasurers of Great Britain and Ireland; but he is appointed chancellor of the exchequer for Great Britain and chancellor of the exchequer for Ireland by two additional patents. Although, in fact, the finance minister of the United Kingdom, he has no statutory power over the exchequer apart from his position as second commissioner of the treasury; but in virtue of his office he is by statute master of the mint, senior commissioner for the reduction of the national debt, a trustee of the British Museum, an ecclesiastical commissioner, a member of the board of agriculture, a commissioner of public works and buildings, local government, and education, a commissioner for regulating the offices of the House of Commons, and has certain functions connected with the office of the secretary of state for India. The only other exchequer officer requiring mention is the
The ancient name of the national banking account has been attached to two of the forms of unfunded national debt. Exchequer bills, which date from the reign of William and Mary (they took the place of the tallies, previously used for the same purpose), became extinct in 1897, but exchequer bonds (first issued by Mr. Gladstone in 1832) still possess a practical importance. An exchequer bond is a promise by government to pay a specified sum after a specified period, generally three or five years, and meanwhile to pay interest half-yearly at a specified rate on that sum. Government possesses no general power to issue exchequer bonds; such power is only conferred by a special act, and for specified purposes; but when the power has been created, exchequer bonds issued in pursuance of it are governed by general statutory provisions contained in the Exchequer Bills and Bonds Act 1866, and amending acts. These acts create machinery for the issue of exchequer bonds for the payment of interest thereon, and protect them against forgery.

Some traces may be mentioned of the ancient uses of the name exchequer which still remain. The chancellor of the exchequer still presides at the ceremony "of pricking the list of sheriffs," which is a quasi-judicial function; and on that occasion he wears a robe of black silk with gold embroidery, which suggests a judicial costume. In England the last judge who was styled baron of the exchequer (Baron Pollock) died in 1897. In Scotland the jurisdiction of the barons of the exchequer was transferred to the court of session in 1856, but the same act requires the appointment of one of the judges as "lord ordinary in exchequer causes," which office still exists. In Ireland Lord Chief Baron Palles was the last to retain the old title. A street near Dublin Castle is called Exchequer Street, recalling the separate Irish exchequer, which ceased in 1817. The old term also survives in the full title of the treasury representative in Scotland, which is "The King's and the Lord Treasurer's Remembrancer in Exchequer." But if the historic Parliament Square is styled "Exchequer Chambers.

BIBLIOGRAPHY.—For the early exchequer Thomas Maddox's History and Antiquities of the Exchequer (London, 1714) remains the standard authority, and in this the Dialogue de Scaccario di Richard the Treasurer (1177) (first printed (edited since by H. Hughes, C. G. Crump, and C. Johnson, Oxford, 1902). The publications of the Pipe Roll Society (London, 1884 et seq.), the Pipe Rolls and Chancellor's Roll, printed by the Record Commission (London, 1833 and 1840), and the Record Commission's Modern Edition of the Roll of the Exchequer (London, 1868-1878) are essential. An excellent account is in Hall's Court Life under the Plantagenets (London, 1901), and a careful study in Dr. Parow's thesis, Compotus Vicecomitum (London, 1889) for the period between the centuries. The modern edition of the Red Book of the Exchequer (London, Rolls Series, 1896) is essential, as also the Public Record Office List of Foreign Accounts (London, 1900). Later practice may be gathered from the similar List and Index of Declared Accounts (London, 1893), and from such books as Sir T. Fanshawe's Practice of the Exchequer Court, written about A.D. 1600 (London, 1668); Christopher Vernon's The Exchequer Opened (London, 1661), or Sir Geoffrey Gilbert's Treatise on the Comptroller and Auditor-General (London, 1767), and from the statutes abolishing various offices in the exchequer. H. Hall's Antiquities of the Exchequer (London, 1891) gives many interesting details of various dates. For the Scottish exchequer The Exchequer Rolls of Scotland (Edinburgh, 1578 et seq.) should be consulted. The Gilbert's book noted above gives some details on that of Ireland. See also Appendix 13 to the great account of Public Income and Expenditure from 1698 to 1809, in three volumes, prepared for Parliament by H. W. Chisholm (1867); and for sidelights on the working of the exchequer from 1255 to 1866 the reminiscences of the same author (the last chief clerk of the exchequer) in Temple Bar (January to April 1891).

EXCISE (derived through the Dutch, excis or excis, possibly from Late Lat. excessare, -ed, to, and centum, tax; the word owes something to a confusion with eximent, cut out), a term now well known in public finance, signifying a duty charged on home goods, particularly on articles of the commoner sort, or before their sale to the home consumers. This form of taxation implies a commonwealth somewhat advanced in manufactures, markets and general riches; and it interferes so directly with the industry and liberty of the subject that it has seldom been introduced save in some supreme financial exigency, and has as seldom been borne, even after long usage, with less than the ordinary impatience of taxation. Yet excise duties can boast a respectable antiquity, having a distinct parallel in the vectorial rumen venalium (or toll levied on all commodities sold by auction, or in public market) of the Romans. But the Roman excise was mild compared with that of modern nations, having never been more than centesima, or 1%, of the value; and it was much shorter lived than the modern examples, having been first imposed by Augustus, reduced for a time one-half by Tiberius, and finally abolished by Caligula, a.d. 38. So that the Roman excise cannot have had a duration of much more than half a century. Its remission must have been deemed a great boon in the marts of Rome, since it was commemorated by the issue of small brass coins with the legend Remissis Centesimis, specimens of which are still to be found in collections.

The history of this branch of revenue in the United Kingdom dates from the period of the civil wars, when the republican government, following the example of Holland, established, as a means of defraying the heavy expenditure of the time, various duties of excise, which the royalists when restored to power found too convenient or too necessary to be abandoned, notwithstanding their origin and their general unpopularity. On the contrary, they were destined to be steadily increased both in number and in amount. It is curious that the first commodities selected for excise were those on which this branch of taxation, after great extension, had again in the period of reform and free trade been in a manner permanently reduced, viz. malt liquors, and such kindred beverages as cider and spruce beer.

The other excise duties remaining are chiefly in the form of licences, such as to kill game and to use and carry guns, to sell gold and silver plate, to pursue the business of appraisers or auctioneers, hawksers or pedlars, pawnbrokers or patent-medicine vendors, to manufacture tobacco or snuff, to make or sell liquors or distilled wines, to make vinegar, to roast malt, or to use a still in chemistry or otherwise. It may be presumed that the policy of the licence duties was at first not so much to collect revenue, though in the aggregate they yielded a large sum, as to guard the main sources of excise, and to place certain classes of dealers, by registration and an annual payment to the exchequer, under a direct legal responsibility. The excise system of the United Kingdom as now pruned and reformed, however, while still the most prolific of all the sources of revenue, is simple in process, and is contentedly borne as compared with what was the case in the 18th, and the beginning of the 19th century. The wars with Bonaparte strained the government resources to the uttermost, and excise duties were multiplied and increased in every practicable form. Bricks, candles, calico prints, glass, hides and skins, leather, paper, salt, soap, and other commodities of home manufacture and consumption were placed, with greater or less effect, under excise surveillance and fine. When the duties could no longer be increased in number, they were raised in rate. The duty on British spirits, which had begun at a few pence per gallon in 1660, rose step by step to 118. 8d. per gallon in 1820; and the duty on salt was augmented to three or fourfold its value.

The old unpopularity of excise, though now somewhat out of date, must have had real enough grounds. It breaks out in English literature, from songs and pasquinades to grave political essays and legal commentaries. Blackstone, in quoting the declaration of parliament in 1649 that "excise is the most easy and indiffernt levy that can be laid upon the people," adds on his own authority that "from its first original to the present time its very name has been odious to the people of England" (book i. cap. 8, tenth edition, 1786); while the definition of "excise" gravely inserted by Dr. Johnson in the Dictionary, at the imminent risk of subjecting the eminent author to a prosecution for libel—viz. "a hateful tax levied upon commodities, and adjudged not by the common judges of property, but wretches hired by those to whom excise is paid”—can hardly be ever forgotten.

The duties of excise in the United Kingdom were, until the passing of the Finance Act 1908, under the control of the
commissioners of inland revenue; they are now under the control of the commissioners of customs; the amount raised, apart from changes in the rate, shows a fairly constant tendency to increase, and is usually regarded as one of the best tests of the prosperity of the working classes.

The spirit duty is levied according to the quantity of "proof spirit" contained in the product of distillation, and the charge is taken at three different points in the process of manufacture, the trader being liable for the result of the highest of the three calculations. What is known as "proof spirit" is obtained by mixing nearly equal weights of pure alcohol and water, the quantity of pure alcohol being in bulk about 57% of the whole. Owing to the high rate of duty as compared with the volume and intrinsic value of the spirits, the whole process of manufacture is carried on under the close supervision of revenue officials. All the vessels used are measured by them and are secured with revenue locks; the premises are under constant survey; and notice has to be given by the distiller of the materials used and of the several stages of his operations. Though the charge for duty is raised at the time when the process of distillation is completed, the duty is not actually paid until the spirits are required for consumption. In the meanwhile they may be retained in an approved "warehouse," which is also subject to close supervision.

The beer duty dates from 1880, in which year it was substituted for the duty on malt. The specific gravity of the worts depends chiefly on the amount of sugar which they contain, and is ascertained by the saccharometer.

Excise licences may be divided into—(a) licences for the sale or manufacture of excisable liquors, (b) licences for other trades, such as tobacco dealers or manufacturers, auctioneers, pawnbrokers, &c., (c) licences for male servants, carriages, motors and dog licences. Nearly the whole of the licence duties is paid over to the local taxation account.

The railway passenger duty, which was made an excise duty by the Railway Passenger Duty Act 1847, applies only to Great Britain. It is levied on all passengers fares exceeding 1d. per mile, the rate being 2% on urban and 5% on other traffic.

The other items which go to make up the excise revenue are the charges on deliveries from bonded warehouses, and the duties on coffee mixture labels and on choryce.

For more detailed information reference should be made to Highmore's Excise Laws, and the annual reports of the commissioners of inland revenue, especially those issued in 1870 and 1885. See also TAXATION; ENGLISH FINANCE.

EXCOMMUNICATION (Lat. ex, out of, away from; communeis, common), the judicial exclusion of offenders from the rights and privileges of the religious community to which they belong. The history of the practice of excommunication may be traced through (1) pagan analogues, (2) Hebrew custom, (3) primitive Christian practice, (4) medieval and monastic usage, (5) modern survivals in existing Christian churches.

1. Among pagan analogues are the Gr. χεριλωκός εὐργεσθαι (Demosth. 505, 14), the exclusion of an offender from purification with holy water. This exclusion was enforced in the case of persons whose hands were defiled with bloodshed. Its consequences are described Aesch. Choeph. 283, Röm. 625 f., Soph. Oed. Tyr. 236 ff. The Roman exsacratio and diris devotio was a solemn pronouncement of a religious curse by priests, intended to call down the divine wrath upon them, and to devote them to destruction by powers human and divine. The Druids claimed the dread power of excluding offenders from sacrifice (Caes. B.G. vi. 13). Primitive Semitic customs recognize that when persons are laid under a ban or taboo (herem) restrictions are imposed on contact with them, and that the breach of these involves supernatural dangers. Impious sinners, or enemies of the community and its god, might be devoted to utter destruction.

2. Hebrew Custom.—In a theocracy excommunication is necessarily both a civil and a religious penalty. The word used in the New Testament to describe an excommunicated person, ἄρνησις (1 Cor. xvi. 22, Gal. i. 8-9, Rom. ix. 3), is the Septuagint rendering of the Hebrew herem. The word means "set apart" (cf. haram), and does not distinguish originally between things set apart because devoted to God and things devoted to destruction. Lev. xxvii. 16-34 defines the law for dealing with "devoted" things; according to v. 28 "No devoted thing that a man shall devote unto the Lord, of all that he hath, whether of man or beast, or of the field of his possession, shall be sold or redeemed. None devoted shall be ransomed, he shall surely be put to death." As in Greece and Rome, whole cities or nations might be devoted to destruction by pronounce-ment of a ban (Numbers xxii. 2, 3, Deut. ii. 34, iii. 6, vii. 2). Occasionally Israelites as well as aliens fall under the curse (Judg. xxi. 5, 11). A milder form of penalty was the temporary separation or exclusion (middah) prescribed for ceremonial unclean-ness. This was the ordinary form of religious discipline. In the time of Ezra the Jewish "magistrates and judges" among their ecclesiastico-civil functions have the right of pronouncing sentence whether it be unto death, or to "rooting out," or to coniscation of goods, or to imprisonment (Ezra vii. 26). There is also a lighter form of excommunication which "devotes" the goods of an offender, but only separates him from the congregation. Both major and minor kinds of excommunication are revealed by this lesser (middah) involved exclusion from the synaguge for thirty days, and other penalties, and might be renewed if the offender remained impenitent. The major excommunication (herem) excluded from the Temple as well as the synaguge and from all association with the faithful. Spinoza was excommunicated (July 16, 1666) for contempt of the law. Seldon (De jure nat. et. gen., iv. 7) gives the text of the curse pronounced on the culprit. The Exemplar Humanae Vitae of Uriel d'Acosta also desires reference. The practice of the Jewish courts in New Testament times may be inferred from certain passages in the Gospels. Luke vi. 22, John ix. 22, xii. 42 indicate that exclusion from the synaguge was a recognized penalty, and that it was probably inflicted on those who confessed Jesus as the Christ. John xvi. 2 ("Whosever killeth thee," &c.) may point to the power of inflicting the major penalty. The Talmud itself says that the judgment of capital cases was taken away from Israel forty years before the destruction of the Temple. "Forty" is probably a round number without historical value, but the circumstance recorded by this tradition and confirmed by the evangelist's account of the trial of Jesus is historical, and is to be understood as one of the stricter laws imposed on the Jewish courts in the time of the Roman procurator.

3. Primitive Christian Practice.—The use of excommunication as a form of Christian discipline is based on the precept of Christ and on apostolic practice. The general principles which govern the exclusion of members from a religious community may be gathered from the New Testament writings. Matt. xviii. 15-17 prescribes a threefold admonition, first privately, then in the presence of witnesses (cf. Titus iii. 10), then before the church. This is a graded procedure as in the Jewish synaguge and makes exclusion a last resort. Nothing is said as to the nature and effects of excommunication. The tone of the passage when compared with the disciplinary methods of the synaguge indicates that its purpose was to introduce elements of reason and moral suasion in place of stern methods. Its object is rather the protection of the church than the punishment of the sinner. The offender is only treated as a heathen and publican when the purity and safety of the church demand it. In the locus classicus on this subject (1 Cor. v. 5) Paul refers to a formal meeting of the Corinthian church at which the incestuous person is delivered unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord. These are mysterious words implying (1) a formal ecclesiastical censure, (2) a physical penalty, (3) the hope of a spiritual result. The form of penalty which would meet these conditions is not explained. There is a reference in 2 Cor. ii. 6-11 to a case of discipline which may or may not be the same. If it be the same it indicates that the excommunication had not been final; the offender had been received back. If it be not the same it shows the Corinthian
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church exercising discipline independently of apostolic advice. Up to this point there is no established formal practice. 1 Tim. i. 20 ("Hymenaeus and Alexander whom I delivered unto Satan that they might be taught not to blaspheme") seems to refer to an excommunication, but it does not appear whether the apostle had acted as representing a church, nor is there anything to explain the exact consequences or limits of the deliverance to Satan. 1 Cor. xvi. 22, Gal. i. 8, g, Rom. ix. 3 refer to the practice of regarding a person as anathema. Taking these passages as a whole they seem to point to an exclusion from church fellowship rather than to a final cutting off from the hope of salvation. In the pastoral letters there is already a formal and recognized method of procedure in cases of church discipline. 1 Tim. v. 19, 20 requires two or three witnesses in the case of an accusation against an elder, and a public reproof. Tit. iii. 20 recognizes a factious spirit as a reason for excommunication after two admonitions (cf. Tim. vi. and 2 John v. 10). In 3 John v. 9-10 Diotrephes appears to have secured an excommunication by the action of a party in the church. It is clear from these illustrations that within the New Testament there is development from spontaneous towards strictly regulated methods; also that the use of excommunication is chiefly for disciplinary and protective rather than punitive purposes. A process which is intended to produce penitence and ultimate restoration cannot at the same time contemplate handing the offender over to eternal punishment.

4. Medieval and Monastic Usage.—The writings of the church Fathers give sufficient evidence that two degrees of excommunication, the ἀφορισμός and the ἀφορισμός παντελὴς, as they were generally called, were in use during, or at least soon after, the apostolic age. The former, which involved exclusion from participation in the eucharistic service and from the eucharist itself, though not from the so-called "service of the catechumens," was the usual punishment of comparatively light offences; the latter, which was the penalty for graver scandals, involved "exclusion from all church privileges,"—a vague expression which has sometimes been interpreted as meaning total exclusion from the very precincts of the church building (inter hiemates orare) and from the favour of God (Bingham, Antiquities of Christian Church, xvi. 2. 16). For some sins, such as adultery, the sentence of excommunication was in the 2nd century regarded as παντελής in the sense of being irrevocable. Difference of opinion as to the absolutely "irremissible" character of mortal sins led to the important controversy associated with the names of Zephyrinus, Tertullian, Calistus, Hippolytus, Cyprian and Novatian, in which the stricter and more monastic party held that for those who had been guilty of such sins as theft, falsity, denial of the faith, there should be no restoration to church fellowship even in the hour of death. On this point the provincial synods of Illiberis (Elvira) in 305 and of Ancyra in 315 subsequently came to conflicting decision, the council of Elvira forbidding the reception of offenders into communion during life, and the council of Ancyra fixing a limit to the penalty in the same cases. But the excommunication was on all hands regarded as being "medicinal" in its character. It is noteworthy that the word καταφθομή had fallen into disuse about the beginning of the 4th century, and that, throughout the same period, no instance of the judicial use of the phrase παντελὴς τοῦ Ἴσαρι γιατί μπορισ安装ειναι can be found.

A new chapter in the history of the church censure may be said to have begun with the publication of those imperial edicts against heresy, the first of which, De summa trinitate et fide catholica, dates from 380. Till then exclusion from church privileges had been a spiritual discipline merely; thenceforward it was to expose a man to serious temporal risks. Excommunication still continued to be occasionally used in the spirit of genuine Christian fidelity, as by Ambrose in the case of Theodosius himself (396); but the temptation to wield it as an instrument of secular tyranny too often proved to be irresistible. The church fell back on carnal weapons in her warfare and invoked the secular powers to uphold the ecclesiastical. In the formula used by Synesius (410) which is to be found in Bingham's Antiquities, we already find the attention of magistrates specially called to the censured person. The history of the next thousand years shows that the magistrates were seldom slow to respond to the appeal. Even the latest survey of that long and interesting period enables the student to notice a marked development in the theory and practice of excommunication. One or two points may be specially noted. (1) When the Empire became nominally Christian and the quality of the church life was sacrificed to the quantity of its adherents, the original character of excommunication was lost. The power of excommunication was transferred from the community to the bishop, and was liable to abuse from personal motives: Gregory the Great rebukes a bishop for using for private ends power conferred for the public good (Epist. ii. 34). Excommunication became a common penalty applied in numberless cases (see the Penitential of Archbishop Theodosius: Haddan and Stubbs, Councils and Documents, iii. 1737), and was invested with superstitious terrors. (2) While it had been held as an undoubted principle by the ancient church that this sentence could only be passed on living individuals whose fault had been distinctly stated and fully proved, we find the medieval church on the one hand sanctioning the practice of excommunication of the dead (Morinus, De poenit. x. c. 9), and, on the other hand, by means of the papal interdict, excluding whole countries and kingdoms at once from the means of grace. The earliest well-authenticated instance of such an interdict is that which was passed (998) by Pope Gregory V. on France, in consequence of the contumacy of King Robert the Wise. Other instances are those laid respectively on Germany in 1102 by Gregory VII. (Hildebrand), on England in 1208 by Innocent III., on Rome itself in 1155 by Adrian IV. (3) While in the ancient church the language used in excommunicating had been carefully measured, we find an amazing recklessness in the phraseology employed by the medieval clergy. The curse of Ernulphus or Arnulphus of Rochester (c. 1100), often quoted by students of English literature, is a very fair specimen of that class of composition. With it may be compared the formula transcribed by Dr Burton in his History of Scotland (iii. 317 ff.). To the spoken word was added the language of symbol. By means of lighted candles violently dashed to the ground and extinguished the faithful were graphically taught the meaning of the greater excommunication—though in a somewhat misleading way, for it is a fundamental principle of the canon law that disciplina est excommunicatio, non eradicatio. The first instance, however, of excommunication by "bell, book and candle" is comparatively late (c. 1150).

5. Modern Survivals in Existing Christian Churches.—At the Reformation the necessity for church discipline did not cease to be recognized; but the administration of it in many Reformed churches has passed through a period of some confusion. In some instances the old episcopal power passed more or less into the hands of the civil magistrate (a state of matters which was highly approved by Erastus and his followers), in other cases it was conceded to the presbyterial courts. In the Anglican Church the bishops (subject to appeal to the sovereign) have the right of excommunicating, and their sentence, if sustained, may in certain cases carry with it civil consequences. But this right is in practice never exercised. In the law of England sentence of excommunication, upon being properly certified by the bishop, was followed by the writ de excommunicato capiendo for the arrest of the offender. The statute 5 Eliz. c. 23 provided for the better execution of this writ. By the 53 Geo. III. c. 127 (which does not, however, extend to Ireland) it was enacted that "excommunication, together with all proceedings following thereupon, shall in all cases, save those hereafter to be specified, be discontinued." Disobedience to or contempt of the ecclesiastical courts is to be punished by a new writ, de continuante capiendo, to follow on the certificate of the judge that the defendant is contumacious and in contempt. Sect. 2 provides that nothing shall prevent "any ecclesiastical court from pronouncing or declaring persons to be excommunicate on definite sentences pronounced as spiritual censures for offences of ecclesiastical cognizance." No persons so excommunicated
shall incur any civil penalty or incapacity whatever, save such sentence of imprisonment, not exceeding six months, as the court shall direct and certify to the king in chancery.

In the churches which consciously shaped their polity at or after the Reformation the principle of excommunication is preserved in the practice of church discipline. Calvin devotes a chapter in the Institutes (bk. iv. chap. xii.) to the “Discipline of the Church; its Principal Use in Censure and Excommunication.” The three ends proposed by the church in such discipline are there stated to be, (1) that those who lead scandalous lives may not to the dishonour of God be numbered among Christians, seeing that the church is the body of Christ; (2) that the good may not be corrupted by constant association with the wicked; (3) that those who are censured or excommunicated, confounded with shame, may be led to repentance. He differentiates decisively between excommunication and anathema: “When Christ promises that what his ministers bind on earth shall be bound in heaven, he limits the power of binding to the censure of the church; by which those who are excommunicated are not cast into eternal ruin and condemnation, but by having their life and conduct condemned are also certified of their final condemnation. The excommunication differs from anathema: anathema which ought to be very rarely, or never, resorted to, in precluding all pardon, executes a person, and devotes him to eternal perdition: whereas excommunication rather censures and punishes his conduct. Yet in such a manner by warning him of his future condemnation it recalls him to salvation” (Inst. bk. iv. chap. xii. 10). The Reformed churches in England and America accepted the distinction between public and private offences. The usual provision is that private offences are to be dealt with according to the rule in Matt. v. 23-24; xviii. 15-17; public offences are to be dealt with according to the rule in 1 Cor. v. 3-5, 13. The public expulsion or suspension of the offender is necessary for the good repute of the church, and its influence over the faithful members. The expelled member may be readmitted on showing the fruits of repentance.

In Scotland three degrees of church censure are recognized—admonition, suspension from sealing ordinances (which may be called temporary excommunication), and excommunication properly so-called. Intimation of the last-named censure may occasionally (but very rarely) be given by authority of a presbytery in a public and solemn manner, according to the following formula: “Whereas thou N. hast been by sufficient proof convicted (here mention the sin) and after due admonition and prayer remainest obstinate without any evidence or sign of true repentance: Therefore in the name of the Lord Jesus Christ, and before this congregation, I pronounce and declare thee N. excommunicated, shut out from the communion of the faithful, debar thee from privileges, and deliver thee unto Satan for the destruction of thy flesh, that thy spirit may be saved in the day of the Lord Jesus.” This is called the greater excommunication. The congregation are thereat warned to shun all unnecessary converse with the excommunicate (see Form of Process, c. 8). Formerly excommunicated persons were deprived of feudal rights in Scotland; but in 1690 all acts enjoining civil pains upon sentences of excommunication were finally repealed (Burton’s History, vii. 435).

The question whether the power of excommunication rests in the clergy or in the church has been an important one in the history of English and American churches. Hooker lays down (Survey, pt. 3, pp. 33-46) four necessary conditions for the execution of a sentence involving church discipline. “(1) the cause exactly recorded is fully and nakedly to be presented to the consideration of the congregation. (2) The elders are to go before the congregation in laying open the rule so far as reacheth any particular now to be considered, and to express their judgment and determination thereof, so far as appertaineth to themselves. (3) Unless the people be able to convince them of errors and mistakes in their sentence, they are bound to join their judgment with theirs to the completing of the sentence. (4) The sentence thus compleatly is to be solemnly passed and pronounced upon the delinquent by the ruling Elder whether it be of censure or excommunication.” In this passage it is clear that the effective power of discipline is regarded as being wholly in the power of the individual church or congregation. Hooker expressly denies the power of synods to excommunicate: “that there should be Synods, which have potestatem juridicam is nowhere proved in Scripture because it is not a truth” (Survey, pt. 4, pp. 48, 49).

The confession of faith issued by the London-Amsterdam church (the original of the Pilgrim Fathers’ churches) in 1556 declares that the Christian congregation having power to elect its minister has also power to excommunicate him if the case so require (Walker, Creeds and Platforms of Congregationalism, p. 66). In 1603 the document known as “Points of Difference” (i.e. from the established Anglicanism) submitted to James I. sets forth: “That all particular Churches ought to be so constituted as, having their own peculiar Officers, the whole body of every Church may meet together in one place, and jointly performe their duties to God and one towards another. And that the censures of admonition and excommunication be in due manner executed, for sinne, convicted, and obstinately stood in. This power also doth belong to thee of the Church whereby thou mayest so offending and persisting to sinne, set him out of the Congregation, and place him in ban from the Church.” The Cambridge Platform of 1648 by which the New England churches defined their practice, devotes ch. xiv. to “excommunication and other censures.” It follows in the main the line of Hooker and Calvin, but adds (§ 6) an important definition: “Excommunication being a spiritual punishment it doth not prejudice the excommunicate in, nor deprive him of his civil rights, therfore toucheth not princes, or other magistrates, in point of their civil dignity or authority. And the excommunicate being but as a publican and a heathen, heathen being lawfully permitted to come to hear the word in church assemblies; wee acknowledg therefor the like liberty of hearing the word, may be permitted to persons excommunicate, that is permitted unto heathen. And because wee are not without hope of his recovery, wee are not to account him as an enemy but to admonish him as a brother.” The Savoy Declaration of 1658 defines the theory and practice of the older English Nonconformist churches in the section on the “Institution of Churches and the Order appointed in them by Jesus Christ” (xix.). The important article is as follows: “The Censures so appointed by Christ, are Admonition and Excommunication; and whereas some offences are or may be known onely to some, it is appointed by Christ, that those to whom they are so known, do first admonish the offender in private: in publique offences where any sin, before all; or in case of non-amendment upon private admonition, the offence being related to the Church, and the offender not manifesting his repentance, he is to be duly admonished in the Name of Christ by the whole Church, by the Ministry of the Elders of the Church, and if this Censure prevail not for his repentance, then he is to be cast out by Excommunication with the consent of the Church.”

In contemporary English Free Churches the purity of the church is commonly secured by the removal of persons unsuitable for membership by the vote of the church book by a vote of the responsible authority.

EXCRETION (Lat. ex, out of, cernere, crenum, to separate), in physiology, the separation of a region of some substance, also the substance separated. The term usually refers to the separation of waste or harmful products, as distinguished from “secretion,” which refers to products that play a useful or necessary part in the functions of the organism.

EXECUTION (from Lat. ex-sequeor, executus, follow or carry out), the carrying into effect of anything, whether a rite, a piece of music, an office, &c.; and so sometimes involving a notion of skill in the performance. Technically, the word is used in law in the execution of a deed (its formal signing and sealing), an execution (see below) by the sheriff’s officers under a “writ of execution” (the enforcement of a judgment on a debtor’s goods); and execution of death has been shortened to the one word to denote CAPITAL PUNISHMENT (q.v.).

Civil Execution may be defined as the process by which the
judgments or orders of courts of law are made effectual. In Roman law the earliest mode of execution was the seizure, levied by the actio per manum injonctionem, of the debtor as a slave of the creditor. During the later Republic, imprisonment took the place of slavery. Under the régime of the actio per manum injonctionem, the debtor might dispute the debt—the issue being raised by his finding a substitute (simulcx) to conduct the case for him. By the time of Gaius (iv. 25) the actio per manum injonctionem had been superseded by the actio judicati, the object of which was to enable the creditor to take payment of the debt or compel the debtor to find security (pignus in causas judicatae captum: Cautio judicatnm solvi), and in A.D. 230 Constantine abolished imprisonment for debt, unless the debtor were contumacious. The time allowed for payment of a judgment debt was by the XII. Tables 30 days; it was afterwards extended to two months, and ultimately, by Justinian, to four months. The next stage in the Roman law of execution was the recognition of bankruptcy either against the will of the bankrupt (missio in bona) or on the application of the bankrupt (cessio bonorum; and see Bankruptcy). Lastly, in the time of Antoninus Pius, judgment debts were directly enforced by the seizure and sale of the debtor’s goods. In Scotland, and in England, husbandry was privileged; and movable property was to be exhausted before recourse was had to land (see Hunter, Roman Law, 4th ed. pp. 1020 et seq., Sohm, Inst. Rom. Law, 2nd ed. pp. 307-309).

Great Britain.—The English law of execution is very complicated, and only a statement of the principal processes can here be attempted.

High Court.—Fieri Facias. A judgment for the recovery of money obtainable by execution by law, the sheriff, and directing him to cause to be made (fieri facias) of the goods and chattels of the debtor a levy of a sum sufficient to satisfy the judgment and costs, which carry interest at 4% per annum. The seizure effected on the sheriff’s order, unless ordered by the court, is what is popularly known as “the putting in” of an execution. The seizure should be carried out with all possible dispatch. The sheriff or his officer must not break open the debtor’s house in effecting a levy, but the house is opened (ordinarily) by the officers of the sheriff under the 166/5 Coke Reg. 971. The principle applies only to a dwelling-house, and a barn or outhouse unconnected with the dwelling-house may be broken into. The sheriff on receipt of the writ endorses on it the day, hour, month and year when he received it, and the writ binds the goods over to the sheriff as at the date of its delivery, except as regards goods sold before seizure in market or auction, or purchased for value, without notice before actual seizure (Sale of Goods Act 1893, s. 26, which supersedes s. 244 of the B. C. Act 1844, and s. 2 of the Dogs and Imprisonment Act 1896). This rule is limited to goods, and does not apply to the money or bank notes of the debtor which are not bound by the writ till seized under it (Jones v. Pickering, Oct. 14, 1907, C.A.).

Arrestment of the Goods.—The sheriff must give notice of his coming to the debtor, at his own house, 24 hours in advance, when the goods are to be seized (Sheriffs’ Act 1887, s. 53). The notice may be in writing, but the sheriff may serve notice on the debtor personally, or by a noted person. The goods are to be seized, under the 166/5 Coke Reg. 971, by any officer or servant of the sheriff, who may be accompanied by as many persons as necessary to carry them away. The sheriff or his officer may seize the goods in possession of any person, or in the possession of any corporation, if such person or corporation has wilfully disobeyed a judgment, a writ of sequestration is issued, but not to less than four sequestrators, ordering them to enter upon the real estate of the party in default, and “to sequestrate, and to sell, and to hold the rents and profits of the sequestror’s land for the benefit of the creditor” (R.S.C., O. l. r. 154-22). But receivers may be appointed in personal property belonging to the debtor by virtue of any order of the High Court (see Bankruptcy). Attachment.—A judgment creditor may “ attach ” debts due by third parties to his debtor by what are known as garnishee proceedings. Stock and shares belonging to a judgment debtor may be attached by the court at the request of the creditor, and the attachment is not limited to the proceeds of the stock or payment of the dividends, and ultimately to enable the judgment creditor to realise his charge. A writ of attachment of the person of a defaulting debtor or party may be applied for on the application of the judgment creditor (e.g. against a person failing to comply with an order to answer interrogatories, or to a solicitor not entering an appearance in an action, in breach of his written undertaking to do so), and in the cases where imprisonment for debt is still preserved by the Debtors Act 1896 (R.S.C., O. siv.), the power is given to the judge of the county court (see Bankruptcy) in its ordinary forms is also punishable by summary committal.

County Courts.—In the county courts the chief modes of execution are “warrant of execution in the nature of a writ of fieri facias”; and (ii) arrestment, which is an order under which the creditor obtains an order on the sheriff to make a return to the writ. In practice this is seldom done unless the execution has been ineffective or there has been default, and the practice of the county court is, the writ being issued, the creditor obtains an order calling on the sheriff to make a return. A sheriff or his officer, who is guilty of extortion in the execution of the writ, is liable to committal for contempt, and to forfeit £500 and pay all damages suffered by the person aggrieved (Sheriffs Act 1875 50 & 51 Vict. c. 55, s. 29 [2]), besides being civilly liable to such person. Imprisonment for debt in execution of civil judgments is now abolished except in cases of default in the nature of contempt, unsatisfied judgments for penalties, defaults by persons in a fiduciary character, and defaults by judgment debtors (Debtors Act 1896 [52 & 33 Vict. c. 62]; Bankruptcy Act 1883, §§ 46 & 47, Vict. c. 52). Insolvent debtors were also subject to similar imprisonment in the absence of such default (Scotland) in the Bankruptcy Act 1880 (43 & 44 Vict. c. 34) and Ireland, Debtors [Ireland] Act 1872, 35 & 36 Vict. c. 57). There may still be imprisonment in England, under the special circumstances of the Bankruptcy Act 1883, the debtor not being liable to imprisonment from leaving the kingdom.

Writ of Elegit.—The writ of elegit is a process enabling the creditor to satisfy his judgment debt out of the lands of the debtor. It derives its name from the election of the creditor in favour of this mode of execution. It is founded on the Statute ofestimatur (1285, 13 Ed. c. 18), under which the sheriff was required to deliver to the creditor all the chattels (except oxen and beasts of the plough) and half the lands of the debtor until the debt was satisfied. By the Judicature Act 1873 (14 & 15 Vict. c. 19) the Court of Chancery has power to order an execution or seizure in the county courts, and by the Bankruptcy Act 1883 the writ no longer extends to the debtor’s goods. The writ is enforceable against legal interests; otherwise in possession or remaining (Hood-Barri v. Calkcar, 1895, 278 L. J. 1). The creditor is entitled to serve the writ on the date of its receipt, at once in pursuance of its directions holds an inquiry with a jury as to the nature and value of the interest in the lands in the hands of the debtor under the writ, and delivers to the creditor the greater part (as a rule, a third) of the value of the goods, and if the writ, the lands of which the debtor was possessed in the bailiff. When the sheriff has returned and filed a record (in the central office of the High Court) of the writ and the execution thereof, the execution is said to be completed. If the creditor prefers to retain the land is freehold the creditor acquires only a chattel interest in it; where the land is leasehold he acquires the whole of the debtor’s interest (Johns v. Pink, 1900, 1 Ch. 296). The creditor is entitled to receive from the sheriff the goods, or an order for the same, tendered to him, and under the Judgments Act 1854 the creditor may obtain an order for sale. Until the land is delivered on execution, and the writs which have effected the delivery are registered in the Land Registry the judgment does not create any charge on the land, although on the date of the sheriff’s directions the land is subject to the charge respectively of the creditors. Where the goods seized have been forfeited under the Lands Administration Acts 1888 and 1900. (See R.S.C., O. xiii.)

Writ of Possession and Delivery.—Judgments for the recovery for the delivery of the possession of land are enforceable by writ of Writ of Sequestration. A judgment directing the payment of money into court, or the performance of the defendant’s obligation, may be enforced by the sheriff holding an order of the court to sell the lands of the judgment debtor, and the proceeds of the sale are applied to the payment of the debt and costs (see Bankruptcy).
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to found jurisdiction against their owner, being a foreman; this procedure, which is not, however, strictly a "diligence," as it does not bind the goods, is analogous to the French saisie-arrêt, and to the obsolete practice in the mayor's court of London known as "apprehension," and to the German "Beschlagnahme." (See Bouvier, "The Practice, Guiana," of enactment, his cannot declared cannot cannot (q.v.)

The property of 1897, it has been adopted by the French law (Crown prevalent formerly, have now their own codes of Civil Procedure. The law of execution under the Quebec Code resembles the French, Guiana and Ceylon, in which Roman Dutch law in one form or another prevailed, the English law of execution has now in substance been adopted (British Guiana Rules of Court, 1900, Order xxvi.). Courts of execution in the South African Colonies are also the subject of local enactment, largely influenced by English law (cf. the Sheriff's Ordinance, 1902, No. 9 of 1902), (Orange River Colony) and (Proclamation of 1912), (Common Law of South Africa, vol. iv. p. 2206); and generally, Van Zyl, Judicial Practice of South Africa, pp. 198 et seq.

UNITED STATES.—Execution in the United States is founded upon the national Constitution and upon the several State Constitutions. The same forms of execution are in force. The provisions of the Statute of Frauds making the lien of execution attach only on delivery to the sheriff were generally adopted in America, and are still in law in many of the States. The law as to the rights of judgment debtors and debtors of ancient date in the States is the same as in England. The "homestead laws" (q.v.) which are in force in nearly all the American States exempt a certain amount or value of real estate occupied by a debtor as his homestead from a forced sale for the payment of his debts. This exemption has been extended to personal estate, e.g. Western Australia (No. 37 of 1898, Pt. viii.), Quebec (Rev. Stats., ss. 1743-1748), Manitoba (Rev. Stats., 1902, c. 58, s. 29, c. 21, s. 9), Ontario (Rev. Stats., 1897, c. 29), British Columbia (Rev. Stats., 1895, c. 17), New Zealand (Family Homes Protection Act 1895, No. 20 of 1895).

FRANCE.—Provisional execution (saisie-arrêt) with a view to obtain security has been already mentioned. Execution against personal property (la saisie immobilière) is made by summons, personally served upon, or left at the domicile of the debtor calling on him to pay. The necessary bedding of debtors and of their children residing with them, and the clothes worn by them, can be taken on execution under the same circumstances. Acts declared by law to be immovable by destination (immeubles par destination), such as beasts of burden and agricultural implements, books relating to the debtor's profession, to the value of 300 francs, with a few exceptions, are exempt (Code Civil, arts. 19 and 305); and debts cannot be excepted except during the six weeks preceding the ordinary period when they become ripe. Execution against immovable property (la saisie immobilière) is proceeded also by a summons to pay, and execution cannot commence until receipt of the above-mentioned summons, and the summons must state (see further Code Civ. Arts. 673-674). The imprisonment for debt was abolished in all civil and commercial matters by the law of 22nd of July 1867, which extends to foreclosures. It still subsists in favour of the State for non-payment of fines, e.g. the fine on the 3rd of December 1877, Belgium, law of the 27th of July 1871; Greek law of the 9th of March 1900; Russia, decree of the 7th of March 1879).


EXECUTORS AND ADMINISTRATORS, in English law, those persons upon whom the property of a deceased person both real and personal devolves according as he has or has not left a will. Executors are elected either in the form of the creation and in the date at which their estate vests. An executor can only be appointed by the will of his testator; such appointment may express or implied, and in the latter case he is said to be an executor "according to the tenor." The estate of an executor vests in him from the date of the testator's death. An administrator on the other hand is appointed by the probate division of the High Court, and his estate does not vest till such appointment, the title to the property being vested till then in the judge of the probate division. As to whom the court will appoint administrators and the various kinds of administrators see under ADMINISTRATION. Apart from these two points the rights and liabilities of executors and administrators are the same, and they may be indirectly referred to as the representative of the deceased. As to their appointment before the establishment of the court of probate see articles Will and Inheritance. Before the Land Transfer Act 1897, the real estate of the deceased did not devolve upon the representative but vested directly in the devisee or heir-at-law, but by that act it is expressly provided that if the real estate of the deceased is in the real representative, and therefore it may now be said broadly that the representative takes the whole estate of the deceased. There are, however, a few minor exceptions to this rule, of which the most important are lands held in joint tenancy and copypack lands. As the representative stands in the shoes of the deceased he is entitled to sue upon any contract or for any debt which the deceased might have sued in his lifetime.

The duties of a representative are as follows: 1. To bury the deceased in a manner suitable to the estate he leaves behind him; and the expenses of such funeral take precedence of any duty or debt whatever: 2. To take proper guardianship of the minor children, if any; 3. To act as a custodian of the estate, and to make such dispositions of it as his testator or the law may direct; 4. If the deceased has left no will, the representative is entitled to determine how the property of the deceased shall be disposed of; 5. If the deceased has left a will, the executor is entitled to determine how the property of the deceased shall be disposed of, but is under an obligation to account for the administration.

1. He must obtain probate or letters of administration to the deceased within six months of the death, or, if such grant be disputed, within two months of the determination of such suit. The effect of the grant is to enable the representative to sue and to deliver to the court on oath. He is to collect all the debts so inventoried and to commence actions to get in all those outstanding, and he is responsible to creditors for the whole of such estate, whether in possession of a creditor. This duty is thrown upon the representative by the Law of 1850, but the representative is at liberty to exhibit such inventory unless he be cited for it in the spiritual court at the instance of a party interested. It is, however, necessary to file an affidavit setting out the value of the estate of the deceased upon which probate has been granted, and the name of the person entitled thereto: 2. The representative must pay the debts of the deceased according to the priority. Next to the legitimate funeral expenses comes the cost of proving and administering the estate; in the eventury, however, if the deceased shall not have left any fund for the payment of these expenses, the representative shall pay them out of the fund left by the will upon any particular fund, they will be primarily payable out of that fund. The representative must be careful to pay the debts according to the rules of priority, otherwise he will become personally liable to the creditors of one degree if he has been paid by the estate in paying creditors of a lesser degree. First of all, a solicitor has a lien for his costs upon any fund or duty which he has recovered for the deceased; next in order come debts due to the Crown by record or speciality; then debts given a priority by statute, as, for example, by the Poor Relief Act 1874, money due by an overseer of the poor to his parish. Next, debts of record, i.e.
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judgment recovered against the deceased in any court of record; all such debts are equal among themselves, but a judgment creditor who has sued out execution is preferred to one who has not; another class of debts of record are statutes merchant and staple, or recognizance debts, as they are called, which are liable to be enforced after the lord mayor of London or the mayor of the staple. Last in the order of debts come specialty and simple contract debts, which are assigned to Hinde Palmer's Act (the Executors Act 1869) of equal descents from the debtors as the other classes of debts. The executor or administrator of the deceased must pay the debts out of assets in the following order: (i) personal estate in specie; (ii) personal estate in kind; (iii) personal estate in payment; (iv) personal estate in which the debtor was interested, and any debts in respect of which the deceased was liable, and any debts due from the deceased to himself or another person. The first order of debts the representative must pay the debts out of assets in the following order: (i) personal estate in specie; (ii) personal estate in kind; (iii) personal estate in payment; (iv) personal estate in which the debtor was interested, and any debts in respect of which the deceased was liable, and any debts due from the deceased to himself or another person.

The creditors who may be satisfied, the representative must next proceed to satisfy the legacies and devises left by the testator. In order to enable him to do this with safety to himself, it is provided that he cannot be compelled to divide the estate among the legatees or the testator of his own free will within six months from the death of the deceased (this is commonly known as "the executors' year"), though if there is no doubt as to the solvency of the estate, he may do so at once. As a further protection the representative may make an application to the court of probate in every case of doubt or dispute as to the details of the will, and the court may direct that the claims against the estate, and on expiration of the notices he may proceed to divide the estate, but even then the creditor may follow the assets to the person who has received them and recover them. Any arrears of debt due from the deceased are payable to the representative, but if there are no sufficient assets to pay such debts, they are charged against the estate, and the representative must pay the debts in priority. The personal estate of the deceased, and the effects of the deceased who has died intestate, is held by the representative and can only be disposed of by the representative, and such disposition can only be made to a creditor, a legatee, or a testator's personal representative. The liabilities of the representative may be suspected. He is liable in his representative capacity in all cases where the deceased would have been liable, but to a greater extent he is liable. To this general rule there are some exceptions. The representative is liable in cases where there has been a personal contract for personal services which can be performed only in the lifetime of the person contracting, nor again can he be sued in a case where unliquidated damages only could have been recovered against the deceased. If the representative is liable in his personal capacity in the following cases: if he contracts to pay a debt due by the deceased, or if having admitted that he has assets in his hands sufficient to pay a debt or legacy he has misapplied such assets so that he cannot satisfy them; if he is interested in the estate of the deceased and effects of the deceased he has made himself liable for a decisiory. Shortly stated, a representative is bound to exercise the ordinary care of a business man in administering the estate of the deceased, and he will be liable for any neglect of his duty to the creditor, or by the negligence of a co-representative which his act or neglect has rendered possible. Though the general rule of delegatus non potest delegari holds good of a representative, yet in certain cases he may have authority to make a contract with a person in matters in which he cannot be expected to be experienced, e.g., he must employ solicitors to conduct a lawsuit.

The privileges of the representative are these: he may prefer one creditor to another of equal degree; he may retain a debt owing to himself; he may retain a debt owing to the heir; and he may retain a debt owing to the executor or administrator of the deceased (see Retainer); he may reimburse himself out of the estate all expenses incurred in the execution of his trust. An executor or administrator who, without any title to do so, acquires an interest in the estate of the deceased, dealing with them in such a way as to hold them out as executor. In such a case he is subject to all the liabilities of an executor, and can claim none of the privileges. He may be treated by the creditor as the debtor, and the creditor accordingly assails him as an execution, and legates will get a good title from him, but he is liable to be sued by the rightful representative for damages for interfering with the property of the deceased.

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ADDITIONAL—the solicitor in suits law is a more extensive term than in English. He is either nominative or dative, the latter appointed by the court and corresponding in most respects to the English administrator. Caution is required from the latter, not from the former. By the common law doctrine of passive representation the heir or executor was liable to be sued for implement of the deceased's obligations. The Roman principle of beneficium inveniatur was first introduced by act of 1665. As the law at present stands, the heir or executor is liable only to the value of the succession, except where there has been violent intromission in movables, and in gestio pro haerede (behaviour as heir) and other cases in heritables. The present inventory duty on succession to moveables and heritables depends on the Finance Acts 1847-1899 (see ESTATE DUTY). In England the executor is bound to pay the debts of the deceased in a certain order, but in Scotland they all rank pari passu except decisiory (see ESTATE DUTY). Authorities.—R. I. Vaughan Williams, The Law of Executors and Administrators; W. G. Walker, Compendium on the Law of Executors and Administrators; James Schoeller, Law of Executors and Administrators (3rd ed., Boston, 1901).

EXEDRA, or EXEDRA (from Gr. εξεδρα, out, and ἐξεδρα, a seat), an architectural term originally applied to a seat or recess out of doors, intended for conversation. Such recesses were generally semicircular, as in the important example built by Herodes Atticus at Olympia. In the great Roman thermal baths they were of large size, and like apses were covered with a hemispherical vault. An example of these exists at Pompeii in the Street of the Tombs. From Vitruvius we learn that they were often covered over, and they are described by him (v. 11) as places leading out of porticoes, where philosophers and rhetoricians could debate or harangue.

EXELMANS, RENE JOSEPH ISIDORE, COUNT (1775-1852). A French general was born at Bar-le-Duc on the 11th of November 1775. He volunteered into the 3rd battalion of the Meuse in 1791, became a lieutenant in 1797, and in 1798 aide-de-camp to General Ébè, and in the following year to General Broussier. In his first campaign in Italy he greatly distinguished himself; and in April 1799 he was rewarded for his services by the grade of captain of dragoons. In the same year he took part with honour in the conquest of Naples and was again promoted, and in 1801 he became aide-de-camp to General Murat. He accompanied Murat in the Austrian, Prussian and Polish campaigns of 1805, 1806 and 1807. At the passage of the Danube, in the action of Wartenberg, he specially distinguished himself; he was made colonel for the valour which he displayed at Auerstz, and general of brigade for his conduct at Eylau in 1807. In 1808 he accompanied Murat to Spain, but was there made prisoner and conveyed to England. On regaining his liberty in 1811 he went to Naples, where King Joachim Murat, brother of the Emperor Napoleon, made him a general of division. On the arrival of Murat the Emperor restored Exelmans, however, rejoined the French army on the eve of the Russian campaign, and on the field of Borodino won the rank of general of division. In the retreat from Moscow his steadfast courage was conspicuously manifested on several occasions. In 1813 he was made, for services in the campaign of Saxony and Silesia, grand-officer of the Legion of Honour, and in 1814 he reapplied additional glory by his intrepidity and skill in the campaign of France. When the Bourbons were restored, Exelmans retained his position in the army. In January 1815 he was tried on an accusation of having treasonable relations with Murat, but was acquitted. Napoleon on his return from Elba made Exelmans a peer of France and placed him in command of the II. cavalry corps, which he commanded in the Waterloo campaign, the battle of Ligny and Grouchy's march on Wavre. In the closing operations round Paris Exelmans won great distinction. After the second Restoration he announced, if the House of Bourbon were restored, the name of Exelmans was the designation; thereafter he lived in exile in Belgium and Nassau for some years, till 1819, when he was recalled to France. In 1828 he was appointed inspector-general of cavalry; and after the July revolution of 1839 he received from Louis Philippe the grand cross of the Legion of Honour, and was reinstated as a peer of France. At the revolution of 1848 Exelmans was one of the adherents of Louis Napoleon; and in 1851 he was, in recognition of his long and brilliant military career, raised to the dignity of a marshal of France. His death, which took place on the 10th of July 1852, was the result of a fall from his horse.
EXEQUATUR, the letter patent, issued by a foreign office and signed by a sovereign, which guarantees to a foreign consul the rights and privileges of his office, and ensures his recognition in the state in which he is appointed to exercise them. If a consul is not appointed by commission he receives no exequatur; and a notice in the Gazette in this case has to suffice. The exequatur may be withdrawn, but in practice, where a consul is obnoxious, an opportunity is afforded to his government to recall him.

EXETER, EARL, MARQUESS AND DUKE OF. These English titles have been borne at different times by members of the families of Holand or Holland, Beaufort, Courtenay and Cecil. The earls of Devon of the family of de Redvers were sometimes called earls of Exeter; but the 1st duke of Exeter was John (c. 1355-1400), a younger son of Thomas Holand, earl of Kent (d. 1356). John's mother, Joan (d. 1385), a descendant of Edward I., married for her third husband Edward the Black Prince, by whom she was the mother of Richard II., and her son John was thus the king's half-brother, a relationship to which he owed his high station at the English court. He married Elizabeth (d. 1426), a daughter of John of Gaunt, duke of Lancaster, and was constantly in Richard's train until 1385, when his murder of Ralph Stafford disturbed these friendly relations. John then went to Spain as constable of the English army under John of Gaunt; but after his return to England in 1387 he was created earl of Huntington, was made admiral of the fleet and chamberlain of England, and was again high in the king's favour. He was Richard's chief helper in the proceedings against the lords appellant in 1397, was created duke of Exeter in September of this year, and went with the king to Ireland in 1399. After the accession of his brother-in-law Henry IV., Holand was tried for his share in the events of 1397, and was reduced to his earlier rank of earl of Huntington. He was soon plotting against Henry's life, and after the projected rising in 1400 had failed he was captured and was probably beheaded at Pleshey in Essex on the 16th of January 1400.1 He was afterwards attainted and his titles and lands were forfeited.

In 1416 Thomas Beaufort, earl of Dorset, was created duke of Exeter; but this dignity was only granted for his life, and consequently it expired on his death in 1426.

In 1416 John (1395-1447), son of John Holand, the former duke of Exeter, was allowed to take his father's earldom of Huntington. This nobleman rendered great assistance to Henry V. in his conquest of France, fighting both on sea and on land. He was marshal of England, admiral of the English fleet, governor of Aquitaine under Henry VI., was one of the king's representatives at the conference of Arras in 1435; and in 1443 was created duke of Exeter. When he died on the 9th of August 1447 his titles passed to his son Henry (1430-1473), who, although married to Anne (d. 1476), daughter of Richard, duke of York, fought for Henry VI. during the Wars of the Roses. After having been imprisoned by York at Pontefract, he was present at the battle of Towton, sailed with Henry's queen, Margaret of Anjou, to Flanders in 1443, and was wounded at Barnet in 1471. In 1461 he had been attainted and his dukedom declared forfeited, and he died without sons, probably in 1473.

Coming to the family of Courtenay the title of marquess of Exeter was borne by Henry Courtenay (c. 1406-1538), earl of Devon, who was made a marquess in 1525. A grandson of Edward IV., Courtenay was a prominent figure at the court of Henry VIII. until Thomas Cromwell rose to power, when his high birth, his great wealth and his independent position made him an object of suspicion. Some slight discontent in the west of England gave the occasion for his arrest, and he was tried and beheaded on the 9th of December 1538. A few days later he was declared a traitor and his titles were forfeited; although his only son, Edward (c. 1526-1556), who was restored to the earldom of Devon in 1553 and was a suitor for the hand of Queen Mary, is sometimes called marquess of Exeter.

The title of earl of Exeter was first bestowed upon the Cecils (see Cecil: Family) in 1605 when Thomas, 2nd Lord Burghley (1542-1623), the eldest son of William Cecil, Lord Burghley, was made earl of Exeter by James I. Thomas had been a member of parliament during the reign of Queen Elizabeth, who knighted him in 1575, and had fought under the earl of Leicester in the Netherlands. After his father's death in 1598 he became president of the Council of the North and was made a knight of the Garter. He died on the 7th or 8th of February 1623. His direct descendants continued to bear the title of earl of Exeter, and in 1801 Henry (1754-1804), the 10th earl, was advanced to the dignity of marquess of Exeter, the present marquess being his lineal descendant. It may be noted that the 1st marquess is Tennyson's "lord of Burghley."

See G. E. Cokayne, Complete Peerage (1887-1898).

EXETER, a city and county of a city, municipal, county and parliamentary borough, and the county town of Devonshire, England, 172 m. W.S.W. of London, on the London & South Western and the Great Western railways. Pop. (1901) 47,185. The ancient city occupies a broad ridge of land, which rises steeply from the left bank of the Exe. At the head of the ridge is the castle, on the site of a great British earthwork. The High Street and its continuation, called Fore Street, are narrow, but very picturesque, with many houses of the 16th and 17th centuries. There is a mazer of lesser streets within the ancient walls, the line of which may be traced. All the gates have disappeared. The suburbs, which have greatly extended since the beginning of the 19th century, contain many good streets, terraces and detached villas. The surrounding country is rich and fertile and of great beauty. Extensive views are commanded in the direction of Haldon, a stretch of high moorland which may be regarded as an outlier of Dartmoor. The lofty mound of the castle is laid out as a promenade, with fine trees and broad walks.

The cathedral, although not one of the largest in England, is unsurpassed in the beauty of its architecture and the richness of its details. With the exception of the Norman transeptal towers, the general character is Decorated, ranging from about 1280 to 1360. Transeptal towers occur elsewhere in England only in the collegiate church of Ottery St Mary, in Devonshire, for which Exeter cathedral served as a model. The west front is of later date than the rest (probably 1360-1364), and the porch is wholly covered with statues. Within, the most note-worthy features are the long unbroken roof, extending throughout the church, a central tower crown'd with fine spires; the beautiful sculpture of bosses and corbels; the minstrels' gallery, hanging from the north tristium of the nave; and the remarkable manner in which the several parts of the church are made to correspond. The window tracery is much varied; but each window answers to that on the opposite side of nave or choir; pier answers to pier, aisle to aisle, and chapel to chapel, while the transeptal towers complete the balance of parts. A complete restoration under Sir G. G. Scott was carried out between 1870 and 1877. The modern stall work, the reredos, the choir pavement of tiles, rich marbles and porphyries, the stained glass and the sculptured pulpits in choir and nave are meritorious. The episcopal throne, a sheaf of tabernacle work in wood, was erected by Bishop Stapeldon about 1340, and in the north transept is an ancient clock. The most interesting monuments are those of bishops of the 12th and 13th centuries, in the choir and lady chapel. Some important MSS., including the famous book of Saxon poetry given by Leofric to his cathedral, are preserved in the chapter-house. The united sees of Devonshire and Cornwall were fixed at Exeter from the installation there of Leofric (1050) by the Confessor, until the re-erection of the Cornish see in 1876. The bishop's palace embodies Early English portions. The diocese covers the greater part of Devonshire, with a very small part of Dorsetshire.

The guildhall in the High Street is a picturesque Elizabethan building, which contains some interesting portraits; among them being one of General Monk, who was a native of Devon,
and another of Henrietta, Duchess of Orleans, given by her brother Charles II. Both are by Sir Peter Lely. The assize hall and council house dates from 1774. The Albert Memorial Museum contains a school of art, an excellent free library, a reading-room, and a museum of natural history and antiquities. There is a good collection of local birds, and some remarkable pottery and bronze relics extracted from barrows near Honiton or found in various parts of Devonshire. Of the castle, called Rougemont, the chief architectural remnant is a portion of a gateway tower which may be late Norman. Traces are also seen of the surrounding earthworks, which may have belonged to the original British stronghold. Beneath the castle wall is the pleasant promenade of Northernhay. The churches of Exeter are of little importance, being mostly small, and closely beset with buildings, but the modern church of St Michael (1860) deserves notice. The Devon and Exeter Institution, founded in 1813, contains a large and valuable library, and among educational establishments may be noticed the technical and university extension college, the diocesan training college and school; and the grammar school, which was founded under a scheme of Walter de Stapledon, Bishop of Exeter and founder of Exeter College, Oxford, in 1332, and refounded in 1620, but occupied modern buildings (1809) to the outside of the city, which the large number of leaving exhibitions, and about 750 boys are educated. There are two market-houses in the city, many hospitals and many charitable institutions, including the picturesque hospital or almshouse of William Wynnard, Recorder of Exeter (1439).

Exeter is one of the principal railway centres in the south-west, and it also has some shipping trade, communicating with the sea by way of the Exeter ship-canal, originally cut in the reign of Elizabeth (1564), and enlarged in 1675 and 1827. This canal is an interesting work, being the first canal carried out in the United Kingdom for the purpose of enabling sea-going vessels to pass to an inland port. The river Exe was very early utilized by small craft trading to Exeter, parliament having granted powers for the improvement of the navigation by the construction of a canal 3 m. long from Exeter to the river; at a later date this canal was extended lower down to the tidal estuary of the Exe. Previous to the year 1830 it was only available for vessels of a draft not exceeding 9 ft., but by deepening it, raising the banks, and constructing new locks, vessels drawing 14 ft. of water were enabled to reach the outer part of the Exeter estuary. These works were carried out under the advice of Thomas Telford. A floating basin is accessible to vessels of 350 tons. Larger vessels lie at Topsham, at the junction of the canal with the estuary of the Exe; while at the mouth of the estuary is the port of Exmouth. Imports are miscellaneous, while paper, grain, cider and other goods are exported. Brewing, papermaking and iron-founding are carried on, and the city is an important centre of agricultural trade. The parliamentary borough returns one member. The city is governed by a mayor, 14 aldermen and 42 councillors. Area, 3158 acres. The eastern suburb of Heavitree, where is the Exeter city asylum, is an urban district with a population (1901) of 7539.

Exeter was the Roman-British country town of Isca Dumnoniorum—the most westerly town in the south-west of Roman Britain. Mosaic pavements, potsherds, coins and other relics have been found, and probably traces of the Roman walls survive here and there in the medieval walls. It is said to be the Caer Isco of the Britons, and its importance as a British stronghold is shown by the great earthwork which the Britons threw up to defend it, on the site of which the castle was afterwards built. By the number of roads which branch from it. Exeter is famous for the number of sieges which it sustained as the chief town in the south-west of England. In 1001 it was unsuccessfully besieged by the Danes, but in the following year was given by King Ethelred to Queen Emma, who appointed as reeve, Hugh, a Frenchman, owing to whose treachery it was taken and destroyed by Swynn in 1003. By 1050, however, it had recovered, and was chosen by Leofric as the new seat of the bishops of Devon. In 1068, after a siege of eighteen days, Exeter surrendered to the Conqueror, who threw up a castle which was called Rougemont, from the colour of the rock on which it stood. Again in 1137 the town was held for Matilda by Baldwin de Redvers for three months and surrendered, at last, owing to lack of water. Three times subsequently Exeter held out successfully for the king—in 1467 against the Yorkists, in 1497 against Perkin Warbeck, and in 1549 against the men of Cornwall and Devon, who rose in defence of the old religion. During the civil wars the city declared for parliament, but was in 1643 taken by the royalists, who held it until 1646. The only other historical event of importance is the entry of William, Prince of Orange, in 1688, shortly after his arrival in England. Exeter was evidently a borough by prescription some time before the Conquest, since the barges are mentioned in the Domesday Survey. Its first charter granted by Henry I. gave the barges all the free customs which the citizens of London enjoyed, and was confirmed and enlarged by most of the succeeding kings. By 1227 government by a reeve had given place to that by a mayor and four bailiffs, which continued until the Municipal Reform Act of 1835. Numerous trade guilds were incorporated in Exeter, one of the first being the tailors' guild, incorporated in 1466. This by 1482 had become so powerful that it interfered with the government of the town and the petition of the barges. Another powerful guild was that of the mercers, incorporated in 1550, which is said to have dictated laws to which the mayor and bailiffs submitted. From 1295 to 1885 Exeter was represented in parliament by two members, but in the latter year the number of representatives was reduced to one. Exeter was formerly noted for the manufacture of woollen goods, introduced in Elizabeth's reign, and the value of its exports at one time exceeded half a million sterling yearly. The trade declined partly owing to the stringent laws of the trade guilds, and by the beginning of the 17th century had entirely disappeared, although at the time of its greatest prosperity it had been surpassed in value and importance only by that of Leeds.

See Victoria County History, Devon: Richard Larka, Antiquities of the City of Exeter (1877); George Oliver, The History of the City of Exeter (1861); and E.A. Freeman, Exeter ("Historic Towns" series) (London, 1887), in the preface to which the names of earlier historians of the city are given.

EXETER, a town and one of the county-seats of Rockingham county, New Hampshire, U.S.A., on the Squamscott river, about 13 m. S. of Portsmouth, and about 51 m. N. by E. of Boston, Mass. Pop. (1890) 4284; (1900) 4922 (1860 foreign-born); (1910) 4897; area, about 17 sq. m. It is served by the Western Division of the Boston & Maine railway. The town has a public library and some old houses built in the colonial period, and is the seat of Phillips Exeter Academy (incorporated in 1781 and opened in 1783). In its charter this institution is described as "an academy for the purpose of promoting piety and virtue, and for the education of youth in the English, Latin and Greek languages, in writing, arithmetic, music and the art of speaking, practical geometry, logic and geography, and such other of the liberal arts and sciences or languages, as opportunity may hereafter permit." It was founded by Dr John Phillips (1710-1759), a graduate of Harvard College, who acquired considerable wealth as a merchant at Exeter and gave nearly all of it to the cause of education. The academy is one of the foremost secondary schools in the country, and among its alumni have been Daniel Webster, Edward Everett, Lewis Cass (born in Exeter in a house still standing), John Parker Hale, George Bancroft, Jared Sparks, John Gorham Palfrey, Richard Olmsted, Francis Parkman, and about 30 of N.'s. P. B. E. is vested in a board of six trustees, regarding whom the founder provided that a majority should be laymen and not inhabitants of Exeter. In 1890-1910 the institution had 20 buildings, 32 acres of recreation grounds, 16 instructors and 488 students, representing 38 states and territories of the United States and 4 foreign countries. At Exeter also is the Robinson female seminary (1867), with 14 instructors and 272 students in 1906-1907. The river furnishes water-power, and among the manufactures of the town are shoes, machinery, cottons, brass, &c.
The town is one of the oldest in the state; it was founded in 1638 by Rev. John Wheelwright, an Antinomian leader who with a number of followers settled here after his banishment from Massachusetts. For their government the settlers adopted (1639) a plantation covenant. There was disagreement from the first, however, with regard to the measure of loyalty to the king, and in 1643, when Massachusetts had asserted her claim to this region and the other three New Hampshire towns had submitted to her jurisdiction, the majority of the inhabitants of Exeter also yielded, while the minority, including the founder, removed from the town. In 1680 the town became a part of the newly created province of New Hampshire. During the French and Indian wars it was usually protected by a garrison, and some of the garrison houses are still standing. From 1776 to 1874 the state legislature usually met at Exeter.

See C. H. Bell, History of the Town of Exeter (Exeter, 1888).

**EXETER BOOK** [Codex Exoniensis], an anthology of Anglo-Saxon poetry presented to Exeter cathedral by Leofric, bishop of Exeter, England, from 1050 to 1071, and still in the possession of the dean and chapter. It contains some legal documents, the poems entitled *Crist, Guthlac, Phoenix, Juliana, The Wanderer* and others, and concludes with between eighty and ninety riddles. It was first described in Humphrey Wanley’s *Catalogus ... (1703)* in his *Catalogue of the Manuscripts* by J. Conybeare, *Account of a Saxon Manuscript* (a paper read in 1812: printed with some extracts from the MS. in *Archaeologia,* vol. xvii. pp. 180-197, 1814). A complete transcript made (1831) by Robert Chambers is in the British Museum (Addit. MS. 9067). It was first printed in 1842 by Benjamin Thorpe for the Soc. of Antiq., London, as *Codex Exoniensis ... with an English Translation, Notes and Indexes.* More recent editions, chiefly based on Thorpe’s text, are:—in *Chr. Grein’s Bibliothek der A.S. Poesie* (vol. i. part i. ed. R. Wülker, Leipzig, 1897, with a bibliography), J. Schipper in *Pfeiffer’s Germania,* vol. xix. pp. 327-339, and Israel Gollancz, *The Exeter Book,* pt. i. (1895), with English translation, for the Early English Text Society.

A detailed account, with bibliographies of the separate poems, is given by R. Wülker, in *Grundriss ... der A.S. Literatur,* pp. 218-236 (Leipzig, 1885); see also the introduction to *The Cristal of Cynewulf,* edited by Prof. A. S. Cook, with introduction, notes and a glossary (Boston, U.S.A., 1900). For the poems contained in the MS. see also *Cynewulf and Riddles.*

**EXHIBITION,** a term, meaning in general a public exhibition, which has a special modern sense as applied to public shows of goods and works of art. In France it is *salon,* in Germany *Ausstellung,* in England *Exhibition.* The first exhibition in this sense of which there is any account, in either sacred or profane history, was that held by King Abasurus, who, according to the Book of Esther, showed in the third year of his reign the riches of his glorious kingdom, and the honour of his excellent majesty, many days, even a hundred and fourscore days.” The locale of this function was Shushan, the palace and the exhibits consisted of “white, green and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white and black marble. And they gave them drink in vessels of gold, the vessels being diverse one from another.” The first exhibition since the Christian era was at Venice during the dogeship of Lorenzo Tiepolo, in 1668. On that occasion there was a grand display, consisting of a water fete, a procession of the trades and an industrial exhibition. The various guilds of the Queen City of the Seas marched through the narrow streets to the great square of St. Mark, and were led by the doges, who had asked the doges of all the other cities, Italy, and the products of their industry. Other medieval exhibitions were the fairs held at Leipzig and Nizhni Novgorod in Europe, at Tanta in Egypt, and in 1868 that by the Dutch at Leiden.

The first modern exhibition was held at London in 1756 by the Society of Arts, which offered prizes for improvements in the manufacture of tapestry, carpets and porcelain, the exhibits being placed side by side. Five years afterwards, in 1761, the same society gave an exhibition of agricultural machinery. In 1767 a collective display of the art factories of France, including those of Sèvres, the Gobelins and the Savonnerie, was made in the palace of St. Cloud, and the exhibition was repeated during the following year in the rue de Varennes, Paris. This experiment was so successful that in the last three days of the same year an exhibition under official auspices, at which private exhibitors were allowed to compete, was held in the Champ de Mars. Four years later, in 1801, there was a second official exhibition in the grand court of the Louvre. Upon that occasion juries of practical men examined the objects shown, and the winners of a gold medal were invited to dine with Napoleon, who was at that time First Consul. In the report of the jury the following remarkable sentence appeared:—“There is not an artist or inventor who, once obtaining thus a public recognition of his ability, has not found his reputation and his business largely increased.” The third Paris Exhibition, held in 1802, was the first to publish an official catalogue. There were 540 exhibitors, including J. E. Montgolfier, the first aeronaut, and J. M. Jacquard, the inventor of the loom which bears his name. The fourth exhibition was held in 1806 in the esplanade in front of the Hôtel des Invalides, and attracted 1342 exhibitors. There were no more exhibitions till after the fall of the empire, but in 1819 the fifth was held during the reign of Louis XVIII., with 1622 exhibitors. Others were held at Paris at various intervals, that in 1849 having 4500 exhibitors.

Other exhibitions, though on a smaller scale, were held in Dublin, London, and in various parts of Germany and Austria during the first half of the 19th century—that in 1844, held at Berlin, having 3040 exhibitors. Switzerland, Holland, Belgium, Sweden, Russia, Poland, Italy, Spain and Portugal all held exhibitions, and there was a Free Trade Bazaar of British Manufacturers at Covent Garden theatre in 1845, which at the time created great deal of interest. But all these exhibitions were confined to the products of the country in which they took place, and the first great international Exhibition was held in London in 1851 by the Society of Arts, under the presidency of the prince consort. All nations were invited to compete; a site was obtained in Hyde Park, and a building 20 acres in extent was erected, after the design of Sir Joseph Paxton, at a cost of £1,033,168. The exhibition was open for five months and fifteen days. The receipts amounted to £506,100, and the surplus was £186,000. The number of visitors was 6,039,195, and the money taken at the doors was £423,792. The total number of exhibitors was 13,937, of which Great Britain contributed 6861, the British colonies 520 and foreign countries 6356. The International Exhibition of 1851 was followed by those of New York and Dublin in 1853, Melbourne and Munich in 1854, and Paris in 1855—this latter was held in the Palais d’Industrie, which remained in existence until pul deloused to make room for the two Palais des Beaux Arts, which formed one of the attractions of the 1900 exhibition. The exhibitors numbered 20,839 and the visitors 5,162,336. There were national exhibitions during the following years in several European countries, but the next great world’s fair was held at London in 1862. The total space roofed in amounted to 988,000 sq. ft., 22,65 acres, the number of visitors was 6,211,103, and the amount received at the doors £408,330. The death of the prince consort had a depressing effect upon the enterprise. In 1865 an exhibition was held at Dublin, the greater proportion of the funds being supplied by Sir Benjamin Lee Guinness. The number of attendances during six months was 900,000, and the exhibition was opened at night. An Italian exhibition was held at Rome in 1862.

The Paris Exhibition of 1867 was upon a far larger scale than that of 1855. It was held, like those that preceded and succeeded it, at the Champ de Mars, and covered 41 acres. The building resembled an exaggerated gasometer. The external ring was
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devoted to machinery, the internal to the gradual development of civilization, commencing with the stone age and continuing to the present era. A great feature of the exhibition was the park, which was studded with specimens of every style of modern architecture—Turkish mosques, Swedish cottages, English light-houses, Egyptian palaces and Swiss chalets. The number of attendances was 6,805,060. The exhibitors numbered 43,217, and the total amount received for entrance, concessions, &c., was £420,735. This was the first exhibition at which there were international restaurants. The cost of the exhibition was defrayed partly by the state and partly by private subscriptions.

Small exhibitions were held in various parts of Europe between 1867 and 1870, and in the latter year a series of international exhibitions, confined to one or two special descriptions of produce or manufactures, was inaugurated in London at South Kensington. These continued until 1874, but they failed to attract any very large attendance of the public and were abandoned. A medal was given to each exhibitor, and reports on the various exhibitions were published, but there was no examination of the exhibits by jurors. In 1873 there was an International Exhibition in Vienna. The main building, a rotunda, was erected in the beautiful park of the Austrian capital. There were halls for machinery and agricultural products, and hundreds of buildings, erected by different nations, were scattered amongst the woodlands of the Prater. Unfortunately, an outbreak of cholera diminished the attendance of visitors, and the receipts were only £206,477, although the visitors were said to have reached 6,740,500, and the number of exhibitors was 25,750.

None of the International Exhibitions held between 1857 and 1873 had attracted as many as 7,000,000 visitors, but the gradual extension of education amongst the masses, and the greater facilities for locomotion, brought about by the growth of the railway system in all portions of the civilized world, largely increased the attendances at subsequent World’s Fairs. The Centennial Exhibition of 1876, to celebrate the one-hundredth anniversary of American Independence, was held at Fairmount Park, Philadelphia. The funds were raised partly by private subscriptions, and partly by donations from the city of Philadelphia, from Pennsylvania and some of the neighbouring States. The central government at Washington made a large loan, which was subsequently repaid. The principal buildings, five in number, occupied an area of 48½ acres, and there were several smaller structures, which in the aggregate must have filled half as much space more, the largest being that devoted to the exhibits of the various departments of the United States government, which covered 7 acres. Several novelties in exhibition management were introduced at Philadelphia. Instead of gold, silver and bronze medals, only one description, bronze, was issued, the difference between the merits of the different exhibits being shown by the reports. Season tickets were not issued, and the price of admission, the same on all occasions, was half a dollar, or about 2½d. The exhibition was not open at night or on Sundays, thus following the British, and not the continental, custom. The number of visitors was 9,893,625, of whom 2,904,214 paid for admission, the balance being exhibitors, officials and attendants. The total receipts amounted to £763,890. Upon one occasion, the Pennsylvania day, 274,919 persons—the largest number that had visited any exhibition up to that date—passed through the turnstiles. The display of machinery was the finest ever made, that of the United States occupying 480,000 sq. ft. The motive-power was obtained from a Corliss engine of 1500 horse-power. At this exhibition the United Kingdom and the British Colonies of Canada, Victoria, New South Wales, New Zealand, Cape Colony and Tasmania made a very fine display, which was only excelled by that of the United States.

The Paris Exhibition of 1878 was upon a far larger scale in every respect than any which had been previously held in any part of the world. The total area covered was not less than 66 acres, the main building in the Champ de Mars occupying 54 acres. The French exhibits filled one-half the entire space, the remaining moiety being occupied by the other nations of the world. The United Kingdom, British India, Canada, Victoria, New South Wales, Queensland, South Australia, Cape Colony and some of the British crown colonies occupied nearly one-third of the space set aside for nations outside France. Germany was the only great country which was not represented, but there were a few German paintings. The display of fine arts and machinery was upon a very large and comprehensive scale, and the Avenue des Nations, a street 2400 ft. in length, was devoted to specimens of the domestic architecture of nearly every country in Europe, and of several in Asia, Africa and America. The palace of the Trocadero, on the northern bank of the Seine, was erected for the exhibition. It was a handsome structure, with towers 250 ft. in height and flanked by two galleries. The rules for admission were the same as those at Philadelphia, and every person—exhibitor, journalist or official—who had the right of entrance was compelled to forward two copies of his or her photograph, one of which was attached to the card of entry. The ordinary tickets were not sold at the doors, but were obtainable at various government offices and shops, and from numerous pedlars in all parts of the city and suburbs. The buildings were somewhat unfinished upon the opening day, political complications having prevented the French government and the French people from paying much attention to the exhibition till about six months before it was opened; but the efforts made in April were prodigious, and by June 1st, a month after the opening, the exhibition was complete, and afforded an object-lesson of the recovery of France from the calamities of 1870–1871. The decisions arrived at by the international juries were accompanied by medals of gold, silver and bronze. The expenditure by the United Kingdom was defrayed out of the consolidated revenue, each British colony defraying its own expenses. The display of the United Kingdom was under the control of a royal commission, of which the prince of Wales was president. The number of paying visitors to the exhibition was 13,000,000, and the cost of the enterprise to the French government, which supplied all the funds, was a little less than a million sterling, after allowing for the value of the permanent buildings and the Trocadero Palace, which were sold to the city of Paris. The total number of persons who visited Paris during the time the exhibition was open was 571,792, or 308,974 more than came to the French metropolis during the year 1877, and 46,921 in excess of the visitors during the previous exhibition of 1867. It was stated at the time that, in addition to the impetus given to the trade of France, the revenue of the Republic and of the city of Paris from customs and octroi duties was increased by nearly three millions sterling compared with the previous year.

Exhibitions on a scale of considerable magnitude were held at Sydney and Melbourne in 1879 and 1880, and many continental and American manufacturers took advantage of them in order to bring the products of their industry directly under the notice of Australian consumers, who had previously purchased their supplies through the instrumentality of British merchants. The United Kingdom and India made an excellent display at Melbourne, and the great Australian exhibitions was to give a decided impetus to German, American and Belgian trade. One of the immediate results was that lines of steamers to Melbourne and Sydney commenced to run from Marseilles and Bremen; another, that for the first time in the history of the Australian colonies, branches of French banks were opened in the two principal cities. The whole cost of these exhibitions was defrayed by the local governments.

Exhibitions were held at Turin and Brussels during 1880, and smaller ones at Newcastle, Milan, Lahore, Adelaide, Perth, Moscow, Ghent and Lille during 1881 and 1882, and at Zurich, Bordeaux and Caracas in Venezuela during 1883. The next of any importance was held at Amsterdam in the latter year. On that occasion a new departure in exhibition management was made. The government of the Netherlands was to a certain extent responsible for the administration of the exhibition, but the funds were obtained from private sources, and a charge was made to each nation represented for the space it occupied. The United Kingdom, India, Victoria and New South Wales
took part in the exhibition, but there was no official representation of the mother country. Exhibitions on somewhat similar lines were held at Nice and Calcutta in the winter of 1883 and 1884, and at Antwerp in 1895. A series of exhibitions, under the presidency of the then prince of Wales, and managed by Sir Cunliffe Owen, was commenced at South Kensington in 1883. The first was devoted to a display of the various industries connected with fishing; the second, in 1884, to objects connected with hygiene; the third, in 1885, to inventions; and the fourth, in 1886, to the British colonies and India. These exhibitions attracted a large number of visitors and realized a substantial profit. They might have been continued indefinitely if it had not been that the buildings in which they were held had become very dilapidated, and that the ground covered by them was required for other purposes. There was no examination of the exhibits by juries, but a tolerably liberal supply of instrumental music was supplied by military and civil bands. The Crystal Palace held a successful International Exhibition in 1884, and there was an Italian Exhibition at Turin, and a Forestry Exhibition at Edinburgh, during the same year. A World's Industrial Fair was held at New Orleans in 1884-1885, and there were universal Exhibitions at Montenegro and Antwerp in 1885, at Edinburgh in 1886, Liverpool, Adelaide, Newcastle and Manchester in 1887, and at Glasgow, Barcelona and Brussels in 1888. Melbourne held an International Exhibition in 1888-1889, to celebrate the Centenary of Australia. Great Britain, Germany, France, Austria and the United States were officially represented, and an expenditure of £237,784 was incurred by the local government.

The Paris Exhibition of 1889 marked an important change in the policy which had previously characterized the management of these gatherings. The funds were contributed partly by the state, which voted 17,000,000 francs, and by the municipality of Paris, which gave 8,000,000. A guarantee fund amounting to 23,124,000 francs was raised, and on this security a sum of 18,000,000 francs was obtained and paid into the coffers of the administration. The bankers who advanced this sum recouped themselves by the issue of 1,200,000 "bons," each of 25 francs. Every bon contained 25 admissions, valued at 1 franc, and certain privileges in the shape of participation in a lottery, the grand prize being £20,000. The calculations of the promoters were tolerably accurate. The attendances reached the then unprecedented number of 32,350,297, of whom 25,398,809 paid in entrance tickets and 7,243,366 entered by season tickets. A sum of 2,307,990 francs was obtained for concessions for restaurants and "side-shows," upon which the administration relied for much of the attractiveness of the exhibition. The total expenditure was 44,000,000 francs, and there was a substantial surplus. The space covered in the Champ de Mars, the Trocadero, the Palais d'Industrie, the Invalides and the Quai d'Orsay was 72 acres, as compared with 66 acres in 1855 and 41 acres in 1867. Amongst the novelties was the Eiffel Tower, 1000 ft. in height, and a faithful reproduction of a street in Cairo. The system of international juries was continued, but instead of gold, silver and bronze medals, diplomas of various merits were granted, each entitling the holder to a uniform medal of bronze. Some of the "side-shows," although perhaps pecuniary successes, did not add to the dignity of the exhibition. The date at which it was held, the Centenary of the French Revolution, did not commend it to several European governments. Austria, Hungary, Belgium, China, Egypt, Spain, Great Britain, Italy, Luxemburg, Holland, Peru, Portugal, Rumania and Russia took part, but not officially, while Germany, Sweden, Turkey and Montenegro were conspicuous by their absence. On the other hand, Argentina, Bolivia, Chile, the United States, Greece, Guatemala, Morocco, Mexico, Nicaragua, Norway, Paraguay, Salvador, the South African Republic, Switzerland, Uruguay and Venezuela sent commissioners, who were accredited to the government of the French Republic. The total number of exhibitors was 61,722, of which France contributed 33,097, and the rest of the world 27,785. The British and colonial section was under the management of the Society of Arts, which obtained a guarantee fund of £16,800, and, in order to recoup itself for its expenditure, made a charge to exhibitors of 5s. per sq. ft. for the space occupied. There were altogether 1146 British exhibitors, of whom 310 were in the Fine Arts section. One of the features of the exhibition was the number of congresses and conferences held in connexion with it.

During the year 1890 there was a Mining Exhibition at the Crystal Palace, and a Military Exhibition in the grounds of Chelsea Hospital; in 1891 a Naval Exhibition at Chelsea and an International at Jamaica. In 1891-1892 there were exhibitions at Palermo and at Launceston in Tasmania; in 1892, a Naval Exhibition at Liverpool, and one of Electrical Appliances at the Crystal Palace. A series of small national exhibitions under private management was held at Earl's Court between 1887 and 1891. The first of the series was that of the United States—Italy followed in 1888, Spain in 1889, France in 1890 and Germany in 1891.

The next exhibition of first order of magnitude was that at Chicago in 1893, and was held in celebration of the 400th anniversary of the discovery of America by Columbus. The financial arrangements were undertaken by a company, with a capital of 2,000,000 £. The company, with the management of the Exhibition, was permitted to spend £200,000 for the purposes of foreign exhibits, and £250,000 for the erection and administration of a building for exhibits from the various government departments. The exhibition was held at Jackson Park, a place for public recreation, 580 acres in extent, situated on the shore of Lake Michigan, on the southern side of the city, with which it was connected by railways and tramways. Special provision was made for locomotion in the grounds themselves by a continuous travelling platform and an elevated electric railway. The proximity of the lake, and of some artificial canals which had been constructed, rendered possible the service of electric and steam launches. The exhibition remained open from the 1st of May to the 30th of October, and was visited by 21,477,212 persons, each of whom paid half a dollar (about 2s. 1d. for admission). The largest number of visitors on any one day was 716,881. In addition to its direct vote of £30,000, Congress granted £500,000 to the exhibition in a special coinage, which was at an enhanced price. The receipts from admissions were £2,120,000; from concessions, £750,000; and the miscellaneous receipts, £15,000: total, £3,220,000. The total expenses were £3,122,000. Of the sums raised by the Company, £400,000 was returned to the subscribers. Speaking roughly, it may be said that the total outlay on the Chicago Exhibition was six millions sterling, of which three millions were earned by the fair, two millions subscribed by Chicago and a million provided by the United States government. The sums expended by the participating foreign governments were estimated at £1,440,000. The total area occupied by buildings at Chicago was as nearly as possible 200 acres, the largest building, that devoted to manufactures, being 1687 ft. by 787, and 39-5 acres. The funds for the British commission, which was under the control of the Society of Arts, were provided by the imperial government, which granted £60,000. The number of British exhibitors was 2136, of whom 597 were Industrial, 501 Fine Arts and 1138 Agriculture. In this total were included 18 Indian exhibitors. The space occupied by Great Britain was 306,285 sq. ft.; and, in addition, separate buildings were erected in the grounds. These were Victoria House, the headquarters of the British commission; the Indian Pavilion, erected by the Indian Tea Association; the Kiosk of the White Star Steamship Company; and the structure set up by the Maxim-Nordenfeldt Company. Canada and New South Wales had separate buildings, which covered 100,140 and 50,951 sq. ft. respectively; and Cape Colony occupied 5250, Ceylon 27,574, British Guiana 3367, Jamaica 4250, Trinidad 3400 and India 3584 sq. ft. in the several buildings. The total space occupied by the British Colonies was therefore 193,660 sq. ft. The system of awards was considered extremely unsatisfactory. Instead of international juries, a single judge was appointed for each class, and the recompenses were all of one grade, a bronze medal and a diploma, on which was stated the reasons which induced the
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judge to make his decision. Some judges took a high standard, and refused to make awards except to a small proportion of selected exhibits; others took a low one, and gave awards indiscriminately. About 1183 awards were made to British exhibitors. The French refused to accept any awards. The value of the British goods exhibited was estimated, exclusive of Fine Arts, at £435,000, and the expenses of showing them at £700,000. A large expenditure was incurred in the erection of buildings, which were more remarkable for their beauty and grandeur than for their suitableness to the purposes for which they were intended. Considerable areas were devoted to "side-shows," and the Midway Plaisance, as it was termed, resembled a gigantic fair. Every country in the world contributed something. There were sights and shows of every sort from everywhere. The foreign countries represented were Argentina, Austria, Belgium, Bolivia, Brazil, Bulgaria, Chile, Colombia, Costa Rica, Cuba, Curaçao, Denmark, Dutch West Indies, Ecuador, France, Germany, Greece, Guatemala, Honduras, Hayti, Japan, Johore, Korea, Liberia, Mexico, Monaco, Netherlands, Norway, Orange Free State, Paraguay, Persia, Portugal, Russia, Spain, Sweden, Turkey, United Kingdom and Colonies, Uruguay and Venezuela. Exhibits were also shown at the Antwerp, Madrid and Bucharest in 1894; Hobart in 1894-1895; Bordeaux, 1895; Nizhni Novgorod, Berlin and Buda-Pest in 1896; Brussels and Brisbane in 1897. A series of exhibitions, under the management of the London Exhibitions Company, commenced at Earl's Court in 1895 and continued in successive years.

The Paris Exhibition of 1900 was larger than any which had been previously held in Europe. The buildings did not cover so much ground as those at Chicago, but many of those at Paris had two or more floors. In addition to the localities occupied in 1889, additional space was obtained at the Champs Elysées, the park of Vincennes, on the north bank of the Seine between the Place de la Concorde, and at the Trocadero. The total superficial area occupied was as follows: Champ de Mars, 124 acres; Esplanade des Invalides, 30 acres; Trocadero Gardens, 40 acres; Champs Elysées, 37 acres; quays on left bank of Seine, 23 acres; quays on right bank of Seine, 23 acres; park at Vincennes, 270 acres; total, 349 acres. The space occupied by buildings and covered in amounted to 4,805,328 sq. ft., 1123 acres. The French section covered 2,601,000 sq. ft., the foreign 1,481,850, and those at the park of Vincennes 3,448 sq. ft. About one hundred French and seventy-five foreign pavilions and detached buildings were erected in the grounds in addition to the thirty-six official pavilions, which were for the most part along the Quai d'Orsay. Funds were raised upon the same system as that adopted in 1889. The French government granted £600,000, and a similar sum was contributed by the municipality of Paris. £2,400,000 was raised by the issue of 3,250,000 "bons," each of the value of 20 francs, and containing 20 tickets of admission to the exhibition of the face value of one franc each, and a document which gave its holder a right either to a reduced rate for admission to the different "side-shows" or else to a diminution in the railway fare to and from Paris, together with a participation in the prizes, amounting to six million francs, drawn at a series of lotteries. Permission to erect restaurants, and to open places of amusement in buildings erected for that purpose, were sold at high prices, and for these privileges, which only realised 2,367,999 francs in 1889, the concessionnaires agreed to pay 3,804,443 francs in 1900. The results did not reach the expectations that had been formed, and the administration finally consented to receive a much smaller sum. The administration calculated that they would have 65,000,000 paying visitors, though there were only 13,000,000 in 1878 and 25,398,600 in 1889. A very few weeks after the opening day, April 15th, it became evident that the estimated figures would not be reached, since a large number of holders of "bons" threw them on the market, and the selling price of an admission ticket declined from the par value of one franc to less than half that amount, or from 30 to 50 centimes. The proprietors of the restaurants and "side-shows" discovered
their quality, except those connected with electrical work and display, automobiles and iron-work. The number of exhibitors in the industrial section from the British empire, including India and the colonies, was 1250, who obtained 1649 awards, as many persons exhibited in several classes. There were, in addition, 456 awards for "collaborateurs," that is, assistants, engineers, foremen, craftsmen and workmen who had co-operated in the production of the exhibits. In the British Fine Arts section there were 429 exhibits by 282 exhibitors and 175 awards.

In later years, important international exhibitions have been held at Glasgow, and at Buffalo, New York, in 1901, at St Louis (commemorating the Louisiana purchase) in 1904, at Liége in 1905, at Milan in 1906, at Dublin in 1907, and in London (Franco-British), 1908. In the artistic taste and magnificence of their buildings and the interest of their exhibits these took their cue from the great Paris Exhibition, and even in some cases went beyond it, notably at Buffalo (q.v.), St Louis (q.v.) and London. And it might well be thought that the evolution of this type of public show had reached its limits. (G. C. L.)

**EXHUMATION** (from Med. Lat. exhumare; ex, out of, and humus, ground), the act of digging up and removing an object from the ground. The word is particularly applied to the removal of a dead body from its place of burial. For the offence of exhuming a body without legal authority, and the process of obtaining (c. 1400) was known as BULLY AND BURIAL ACT.

**EXILARCH,** in Jewish history, "Chief or Prince of the Captivity." The Jews of Babylon, after the fall of the first temple, were termed Jeremiah and Ezekiel the people of the "Exile." Hence the head of the Babylonian Jews was the exilarch (in Aramaic Resh Galutha). The office was hereditary and carried with it considerable power. Some traditions regarded the last king of Davidic descent (Jehoiachin) as the first exilarch, and all the later holders of the dignity claimed to be scions of the royal house of Judah. Under the Arsacids and Sassanids the office continued. In the 6th century an attempt was made by force of political autonomy for the Jews, but the exilarch who led the movement (Mar Zutra) was executed. For some time thereafter the office was in abeyance, but under Arabic rule there was a considerable revival of its dignity. From the middle of the 7th till the 11th centuries the exilarchs were all descendants of Bostanai, through whom the "splendour of the office was renewed and its political position made secure" (Bacher). The last exilarch of importance was David, son of Zakkar, whose contest with Seidah (q.v.) had momentous consequences. The exilarch, though it left its traces in later ages, is an exilarch Daniel b. Hisdai in the 12th century. Petaiah (Travels, p. 17) records that this Daniel's nephew succeeded to the office jointly with a R. Samuel. The latter, according to Petaiah, had a learned daughter who "gave instruction, through a window, remaining in the house while the disciples were below, unable to see her."

Our chief knowledge of the position and function of the exilarch concerns the period beginning with the Arabic rule in Persia. In the age succeeding the Mahommedan conquest the exilarch was noted for the stately retinue that accompanied him, the luxurious banquet given at his abode, and the courtly etiquette that prevailed there. A brilliant account has come down of the ceremonies at the installation of a new exilarch. Homage was paid to him by the rabbinical heads of the colleges (each of whom was called Gaon, q.v.) rich gifts were presented; he visited the synagogue in state, where a costly canopy had been erected over his seat. The exilarch then took a cup of wine and recited the blessing (Qaddish) his name was inserted. Thereafter he never left his house except in a carriage and in the company of a large retinue. He would frequently have audiences of the king, by whom he was graciously received. He derived a revenue from taxes which he was empowered to exact. The exilarch could excommunicate, and no doubt had considerable jurisdiction over the Jews. A spirited description of the glories of the exilarch is given in D'Israeli's novel *Alroy*.

**EXILE (Lat. exilium) or exilium, from exsil or exsil, which is derived from ex, out of, and the root, sal, to go, seen in salire, to leap, consul, &c.; the connexion with solum, soil, country is now generally considered wrong, banishment from one's native country by the compulsion of authority. In a general sense exile is applied to prolonged absence from one's country either through force of circumstances or when undergone voluntarily. Among the Greeks, in the Homeric age, banishment (doryph) was sometimes inflicted as a punishment by the authorities for crimes affecting the general interests, but is chiefly known in connexion with cases of homicide. With these the state had nothing to do; the punishment of the murderer was the duty and privilege of the relatives of the murdered man. Unless the relatives could be induced to accept a money payment by way of compensation (ravph, weregeld; see especially Homer, Iliad, xviii. 497), in which case the murderer was allowed to remain in the country, his only means of escaping punishment was flight to a foreign land. If, during his self-imposed exile, the relatives expressed their willingness to accept the indemnity, he was at last allowed to return and resume his position in society.

In later times banishment was (1) a legal punishment for particular offences; (2) voluntary.

1. Banishment for life with confiscation of property was inflicted upon those who destroyed or uprooted the sacred olives at Athens; upon those who remained neutral during a sedition (by a law of Solon, which subsequently fell into abeyance); upon those who gave refuge to or received on board ship a man who had fled to avoid punishment; upon those who wounded with intent to kill and those who prompted them to such an act (it is uncertain whether in this case exile was for life or temporary); upon any one who wilfully murdered an alien; for impiety. Certain political crimes were also similarly punished—treason, laconism, sycophancy (see Sycophant), attempts to subvert existing decrees. For the peculiar form of banishment called Ostracism, see separate article.

In cases of voluntary homicide the punishment was death; but (except in cases of parricide) the murderer could leave the country unmolested after the first day of the trial. He was bound to remain outside Attica, and when on foreign soil was not allowed to appear at the public games, to enter the temples or take part in religious ceremonies; but provided that he adhered to the prescribed regulations, he was accorded a certain amount of protection. Even when a general amnesty was proclaimed, he was not allowed to return; if he did so, he might at once be put to death.

Temporary exile (the period of which is uncertain) without confiscation, was the punishment for involuntary homicide. As soon as the relatives of the deceased became reconciled to the man who had slain him, the latter was permitted to return; further, since banishment was only temporary, it is reasonable to suppose that the law insisted upon such reconciliation.

2. Citizens sometimes voluntarily left the country for other reasons (debt, inability to pay a fine). Since extradition was only demanded in cases of high treason or other serious offences against the state, the fugitive was not interfered with. He was at liberty to return after a certain time had elapsed.

Little is known about exile as it affected Sparta and other Greek towns, but it is probable that the same conditions prevailed as at Athens. At Rome, in early times, exile was not a punishment, but rather a means of escaping punishment. Before judgment had been finally pronounced it was open to any Roman citizen condemned to death to escape the penalty by voluntary exile (solum vertere exilii causa). To prevent his return, he was interdicted from the use of fire and water; if he broke the interdict and returned, any one had the right to put him to death. The agnum et ignis (to which et lecti "shelter" is sometimes added) interdictio is variously explained as exclusion from the necessaries of life,
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from the symbols of civic communion, or from "the marks of a pure society, which the criminal would defile by his further use of them." Subsequently (probably at the time of the Gracchi) it became a recognized legal penalty, practically equivalent to "exile," taking the place of capital punishment. The criminal was permitted to withdraw from the city after sentence was pronounced; but in order that this withdrawal might as far as possible bear the character of a punishment, his departure was sanctioned by a decree of the people which declared his exile permanent. Authorities are not agreed whether this exile by interdictia entailed loss of civilitas; according to some this did not ensue until (as in earlier times) the criminal had assumed the citizenship of the state in which he had taken refuge and thereby lost his rights as a citizen of Rome, while others hold that it was not until the time of Tiberius (A.D. 23) that capitum dominio media became the direct consequence of trial and conviction. Interdictio was the punishment for treason, murder, arson and other serious offences which came under the cognizance of the quaestiones perpetuae (permanent judicial commissions for certain offences); confiscation of property was only inflicted in extreme cases.

Under the Empire interdictio gradually fell into disuse and a new form of banishment, introduced by Augustus, called deportatio, generally in insulam, took its place. For some time the deportatio consisted in transportation for life only, as in a free state (or some place prescribed on the map, but omitted in Italy), accompanied by loss of civilitas and all civil rights, and confiscation of property. The most dreaded places of exile were the islands of Gyarus, Sardinia, an oasis in the desert (quasi in insulam) of Libya; Crete, Cyprus and Rhodes were considered more tolerable. Large bodies of persons were also transported in this manner; thus Tiberius sent 400,000 freedmen to Sardinia for Jewish or Egyptian superstitious practices. Deportatio was originally inflicted upon political criminals, but in course of time became more particularly a means of removing those whose wealth and popularity rendered them objects of suspicion. It was also a punishment for the following offences: adultery, murder, poisoning, forgery, embezzlement, sacrilege and certain cases of immorality. Relegatio was a milder form of deportatio. It either excluded the person banished from one specified district only, with permission to choose a residence elsewhere, or the place of exile was fixed. Relegatio could be either temporary or for life, but it did not in either case carry with it loss of civilitas or property, nor was the exile under military surveillance, as in the case of deportation. The word relegatus, when in the singular, Tori, says (Tristitida, v. 131), signifies "he who has not deprived me of life, nor of wealth, nor of the rights of a citizen... he has simply ordered me to leave my home." He calls himself relegatus, not exilus.

In later writers the word exilium is used in the sense of all its three forms—aqua et ignis interdictio, deportatio and relegatio.

In England the first enactment legalising banishment dates from the reign of Elizabeth (39 Eliz. c. 4), which gave power to banish from the realm "such rogues as are dangerous to the inferior people." A statute of Charles II. (16 Car. II. c. 3) gave power to execute or to transport to America for life the most-troopers of Cumberland and Northumberland. Banishment or transportation for criminal offences was regulated by an act of 1824 (5 Geo. IV. s. 84) and finally abolished by the Penal Servitude Acts 1853 and 1857 (see further DEPORTATION). The word exile has sometimes, though wrongly, been applied to the sending away from a country of those who are not natives of it, but who may be temporary or even permanent residents in it (see ALIEN; EXPATRIATION; EXPULSION).


EXILI, an Italian chemist and poisoner in the 17th century. His real name was probably Nicolo Egidi or Eggidio. Few authentic details of his life exist. Tradition, however, credits him with having been originally the salaried poisoner at Rome of Olympia Maidalchius, the mistress of Pope Innocent X. Subsequently he became a gentleman in waiting to Queen Christina of Sweden, whose taste for chemistry may have influenced this appointment. In 1663 his presence in France aroused the suspicions of the French government, and he was imprisoned in the Bastille. Here he is said to have made the acquaintance of Godin de Sainte-Croix, the lover of the marquise de Brinvilliers (q.v.). After three months' imprisonment, powerful influences secured Exili's release, and he left France for England. In 1681 he was again in Italy, where he married the countess Fantaguzzi, second cousin of Duke Francis of Modena.

EXMOOR FOREST, a high moorland in Somersetshire and Devonshire, England. The uplands of this district are bounded by the low alluvial plain of Sedgemoor on the east, by the lower basin of the Exe on the south, by the basin of the Taw (in part) on the west, and by the Bristol Channel on the north. The area thus defined, however, includes not only Exmoor but the Brendon and Quantock Hills east of it. Excluding these, the total area in the district lying at an elevation exceeding 1000 ft. is about 930 sq. m. The geological formation is Devonian. The ancient forest had an area of about 20,000 acres, and was enclosed in 1815. Large tracts are still uncultivated; and the wild red deer and native Exmoor pony are characteristic of the district. The highest point is Dunkery Beacon in the east (1707 ft.), but Span Head in the south-west is 1618 ft., and a height of 1500 ft. is exceeded at several points. The Exe, Barle, Lyn and other streams, traversing deep picturesque valleys except in their uppermost courses, are in favour with trout fishermen. The few villages, such as Exford, Withypool and Simonsbath, with Lyniton and Lynmouth on the coast, afford centres for tourists and sportsmen. Exmoor is noted for its stag hunting. The district has a further fame through Richard Blackmore's novel, Lorna Doone.

EXMOUTH, EDWARD PELLEW, lst Viscount (1757-1833), English admiral, was descended from a family which came originally from Normandy, but had for many centuries been settled in the west of Cornwall. He was born at Dover, on the 19th of April 1757. At the age of thirteen he entered the navy, and even then his smartness and activity, his feats of daring, and a spirit of resolution and remark, pointed him out as one specially fitted to distinguish himself in his profession. He received, however, no opportunity of active service till 1776, when, at the battle of Lake Champlain, his gallantry, promptitude and skill, not only saved the "Carleton"—whose command had devolved upon him during the progress of the battle—from imminent danger, but enabled her to take a prominent part in sinking two of the enemy's ships. For his services on this occasion he obtained a lieutenant's commission, and the command of the schooner in which he had so bravely done his duty. The following year, in command of a brigade of seamen, he shared in the hardships and perils of the American campaign of General Burgoyne. In 1782, in command of the "Pelican," he attacked three French privateers inside the Île de Batz, and compelled them to run themselves on shore—a feat for which he was rewarded by the rank of post-captain. On the outbreak of the French War in 1793, he was appointed to the "Nymph," a frigate of 36 guns; and, notwithstanding that for the sake of expedition she was manned chiefly by Cornish miners, he captured, after a desperate conflict, the French frigate "La Cléophâtre," a vessel of equal strength. For this act he obtained the honour of knighthood. In 1794 he received the command of the "Arethusa" (38), and in a fight with the French frigate squadron off the Île de Batz he compelled the "Pomona" (44) to surrender. The same year the western squadron was increased and its command divided, the second squadron being given to Sir Edward Pellew in the "Indefatigable" (44). While in command of this squadron he, on several occasions, performed acts of great personal daring.
and for his bravery in boarding the wrecked transport "Dutton," and his promptitude and resolution in adopting measures so as to save the lives of all on board, he was in 1796 created a baronet. In 1798 he joined the channel fleet, and in command of the "Impetuous" (74) took part in several actions with great distinction. In 1802 Sir Edward Pellew was elected member of parliament for Dunstable, and during the time that he sat in the Commons he was a strenuous supporter of Pitt. In 1804 he was made rear-admiral of the blue, and appointed commander-in-chief in India, where, by his vigilance and rapidity of movement, he entirely cleared the seas of French cruisers, and secured complete protection to English commerce. He returned to England in 1809, and in 1810 was appointed commander-in-chief in the North Sea, and in 1811 commander-in-chief in the Mediterranean. In 1814 he was created Baron Exmouth of Canonteign, and in the following year was made K.C.B., and a little later G.C.B. When the day of Algiers, in 1816, violated the treaty for the abolition of slavery, Exmouth was directed to attack the town. Accordingly, on the 26th of August, he engaged the Algerine battery and fleet, and after a severe action of nine hours' duration, he set fire to the arsenal and every vessel of the enemy's fleet, and shattered it to the uttermost; the town was in ruins. At the close of the action the day apologized for this conduct, and the treaty, at the same time delivering up over three thousand persons of various nationalities who had been Algerine slaves. For this splendid victory Exmouth was advanced to the dignity of viscount. Shortly before his death, which took place on the 23rd of January 1833, he was made vice-admiral.

He had married Susan (d. 1837), daughter of James Frowde of Knolly, Wiltshire, who bore him four sons and two daughters. His eldest son, Ponnell Bastard Pellew (1786-1833), became 2nd Viscount Exmouth, and his descendant, Edward Addington Hargreaves Pellew (b. 1890), became the 5th viscount in 1899. Exmouth's second son, Sir Fleetwood Broughton Reynolds Pellew (1789-1861), was like his father an admiral. The third son was George Pellew (1793-1866), author and divine, who married Frances (d. 1870), daughter of the prime minister, Lord Sidmouth, and wrote his father-in-law's work (The Life and Correspondence of Henry Addington, 3rd Viscount Sidmouth, 1847). Exmouth had a brother, Sir Israel Pellew (1758-1832), also an admiral, who was present at the battle of Trafalgar. A Life of the 1st viscount, by Edward Osler, was published in 1835.

EXMOUTH, a market-town, seaport and watering-place in the Honiton parliamentary division of Devonshire, England, at the mouth of the river Exe, 103 m. S.E. by S. of Exeter by the London & South-Western railway. Pop. of urban district (1901) 10,485. In the 18th century it consisted of a primitive fishing village at the base of Beacon Hill, a height commanding fine views over the estuary and the English Channel. After its more modern terraces were built up the hillside, Exmouth became the first seaside resort in Devon. Its excellent bathing and the beauty of its coast and moorland scenery attract many visitors in summer, while it is frequented in winter by sufferers from pulmonary disease. The climate is unusually mild, as a range of hills shelters the town on the east. A promenade runs along the sea wall; there are golf links and public gardens, and the port is a favourite yachting centre, a regatta being held annually. Near the town is a natural harbour called the Bight. The local industries include fishing, brick-making, and the manufacture of Honiton lace. Exmouth was early a place of importance, and in 1347 contributed 30 vessels to the fleet sent to attack Calais. It once possessed a fort or "castlet," designed to command the estuary of the Exe. This fort, which was garrisoned for the king during the Civil War, was blockaded and captured by Colonel Shapcote in 1646.

EXODUS, BOOK OF, in the Bible, a book of the Old Testament which derives its name, through the Greek, from the event which forms the most prominent feature of the history it narrates, viz. the deliverance of Israel from Egypt. Strictly speaking, however, this title is applicable to the first half only, the historical portion of the book, and takes no account of those chapters which describe the giving of the law on Mt. Sinai, nor those which deal with the Tabernacle and its furniture. By the Jews it is usually 1833-1899 after its opening words הֶבֵל שֶׁהָקֹדֶשׁ (Welech Shesheth or, more briefly, Shesheth).

In its present form the book sets forth (a) the oppression of the Israelites in Egypt (ch. i.), (b) the birth and education of Moses, and his flight to the land of Midian (ch. ii.), (c) the theophany at Mt. Horeb (the Burning Bush), and the subsequent commission of Moses and Aaron (iii. 1-iv. 17), (d) the return of Moses to Egypt, and his appeal to Pharaoh which results in the further oppression of Israel (iv. 18-vii. 7), (e) the plagues of Egypt (vii. 8-xi. 10), (f) the institution of the Passover and of the Feast of Unleavened Cakes, the last plague, and Israel's departure from Egypt (xii. 1-xiii. 16), (g) the crossing of the Red Sea and the discomfiture of the Egyptians, the Song of Triumph, the sending of the manna and other incidents of the journeying through the wilderness (xiii. 17-xvii. 27), (h) the giving of the Law, including the Decalogue and the so-called Book of the Covenant, on Sinai-Horeb (xix.-xxiv.), (i) directions for the building of the Tabernacle and for the consecration of the priests (xxiv.-xxxi.), (j) the sin of the Golden Calf, and another earlier version of the first legislation (xxxii.-xxxiv.), (k) the appointment of Joshua and Josue as successor of Moses and the dedication of the Tabernacle and its erection (xxxv.-xl.).

The book of Exodus, besides being a narrative, is also a treatise, is a composite work which has passed, so to speak, through many editions; hence the order of events given above cannot lay claim to any higher authority than that of the latest editor. Moreover, the documents from which the book has been compiled belong to different periods in the history of Israel, and each of them, admittedly, reflects the standpoint of the age in which it was written. Hence it follows that the contents of the book are not of equal historical value; and though the claim of a passage to be considered historical is not necessarily determined by the age of the source from which it is derived, yet, in view of the known practice of Hebrew writers, greater weight naturally attaches to the earlier documents in those cases in which the sources are at variance with one another. Any attempt, therefore, at restoring the actual course of history must be preceded by an inquiry into the source of the various contents of the book.

The sources from which the book of Exodus has been compiled are the same as those which form the basis of the book of Genesis, while the method of composition is very similar. Here, too, the strongly marked characteristics of P, or the Priestly Document, as opposed to JE, are very marked, and the composition of the document with comparative ease; but the absence, in some cases, of conclusive criteria prevents any final judgment as to the exact limits of the two strands which have been united in the composite JE.

The latter statement applies especially to the legislative portions of the book: in the historical sections the separation of the two sources gives rise to fewer difficulties. It does not, however, lie within the scope of the present article to examine the various sources underlying the narrative with any minuteness, but rather to sum up those results of modern criticism which have been generally accepted by Old Testament scholars. To this end it will be convenient to treat the subject-matter of the book under three main heads: (a) the historical portion (ch. i.-xvii.), (b) the sections dealing with the giving of the Law (xxi.-xxiv., xxxii.-xxxiv.), and (c) the construction of the Tabernacle and its furniture (xxxv.-xxxvi., xxxvii.-xxxviii.).

(a) Israel in Egypt and the Exodus (ch. i.-xvii.). (1) i. 1-11. 13. The analysis of these chapters shows that the history, in the main, has been derived from the two sources J and E, chiefly the former, and that a later editor has included certain passages from P, besides introducing a slight alteration of the original order and other redactions. The combined narrative of JE is the most extended, and the rise of a new king in Egypt, who endeavoured to check the growing strength of the children of Israel; it thus prepares the way for the birth of Moses, his early life in Egypt, his flight to Midian and return to Egypt, the marriage of Zipporah, the appearing of the Lord to Moses at Horeb, and his mission to deliver Israel from Egypt.

At the very outset the two sources betray their divergent origin and point of view. According to J (i. 6, 8-12, 206) the Israelites dwell apart in the province of Goshen, and their numbers become so great as to call for severe measures of repression, the method employed being that of forced labour. E, on the other hand (i. 15-20, 1793-1866).
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21, 22), represents them as living among the Egyptians, and so few in number that two midwives satisfy their requirements. It is to this latter source that we owe the account of the birth of Moses and of his education at the court of Pharaoh (i. 1-10). On reaching manhood (vi. 1-9), his case is that of the typical Hebrew, slave in Egypt, and has, in consequence, to flee to Midian, where he marries Zipporah, the daughter of the priest of Midian (ii. 11-22). In this section the editor has undoubtedly made use of the parallel narrative of J, though in addition to this source the promise is introduced: certainly ii. 15b-22 belong to that source. The narrative of the call of Moses is by no means uniform, and shows obvious traces of twofold origin (J iii. 2-4; P, 5, 7, 8, 16-18; iv. 1-12 (13), 25-31; E i. 1, 4b, 6, 14, 15). The narratives stress points of difference, which reappear in the subsequent narrative. According to E, Moses with Aaron is to demand from Pharaoh the release of Israel, which will be effected in spite of his opposition. In the story of reed grass being turned into snake, the point is made that they shall serve God upon this mountain; moreover, the people on their departure are to borrow raiment and jewels from their Egyptian neighbours. According to J, on the other hand, the spokesmen are to be Moses and the elders; and their request is for a temporary departure, viz. "three days' journey into the wilderness"; their departure from Egypt is a hurried one. Yet another difficulty, which disappears as soon as the composite character of the narrative is recognised, is the repetition of the request to Pharaoh (ii. 7-10). In the story of reed grass being turned into snake, it is said that the people are to be told that Pharaoh will be disposed of, so that the fish die and the river is made drinkable. This is succeeded by a plague of frogs. The swarms of flies and insects, which next appear, are the natural outcome of the decaying masses of frogs. In the third plague of boils, it is possible that the reference is to the spread of cattle disease. Destructive hailstorms, again, though rare, are not unknown in Egypt, while the locusts are definitely stated to have been brought by a strong east wind. Other distinctive features of these narratives are: (i.) that in the story of the red sea, in which Aaron is represented as taking an active part is iv. 29-31, where the mention of his name causes no little difficulty. In E, on the other hand, Aaron is sent by God to meet Moses at Mount Horeb to urge him to go back to Pharaoh, and accompanies him into the presence of Pharaoh. The succeeding narrative (v. 1-ii. 1) is mainly taken from J, though E's account of the first interview with Pharaoh has been partially retained in v. 1, 2. 4. 5. But there is another narrative (ii. 3b-8) in which Aaron is represented as delivering "Israel by strong hand." With the exception of the genealogical list (i. 1-5) and the brief notices of the increase of Israel (i. 7) and of its oppression at the hands of the Egyptians (i. 13, 14; ii. 23b-29) the narrative so far as we know, is due to P. But the last part (ii. 13-17) is essentially an independent creative work of the editors, who have retained all the elements, while the demand which is to be addressed to Pharaoh is identical with that which had been already refused in ch. v. No allusion, however, is made by Moses to this previous demand; he merely urges the same objection as that put forward in iv. 10f. With the resumption of the story in vi. 28 f. Moses reiterates his objection, and brings forward the additional argument that Yahweh has chosen to give this people to him, and shall also perform the sign of the rod (cf. iv. 2-4). The sign, however, has no effect on Pharaoh (vii. 13), and we thus reach the same point in the narrative as at vi. 1. Apart from the literary changes, which are due to the editor, we have no evidence that this narrative has been combined with the preceding accounts of J and E, the following points of variation are worthy of consideration: (1) The people refuse to listen to Moses; (2) Aaron is appointed to be Moses' spokesman, not with the people, but to Pharaoh; (3) the rod of Moses is given to Aaron (three) and performed before Pharaoh; (4) the rod is turned into a reptile (pānāhān), not a serpent (nābāhān).

(2) vii. 14-xi. 10. The First Plagues of Egypt.—In this section the usual double interpretation of the source is impossible. The plagues are worked off from one another both by their linguistic features and by their difference of representation. The principal source is J, from which are derived six plagues, viz. killing of the fish in the river (vii. 14, 15b, 17b, 21a, 24, 25); frogs (vii. 8, 25-35); insects (vii. 29-32), numbers 2, 3, 5 (vii. 18-20, 23, 24); locusts (vii. 23, 26-28, 29), the threat to slay all the first-born (xi. 4-8). The most striking characteristic of this narrative is that the plagues are represented as mainly due to natural causes and conditions, and as affecting all indiscriminately. Thus the killing of the fish is said that the fish die and the river is made drinkable. This is succeeded by a plague of frogs. The swarms of flies and insects, which next appear, are the natural outcome of the decaying masses of frogs. In the third plague of boils, it is possible that the reference is to the spread of cattle disease. Destructive hailstorms, again, though rare, are not unknown in Egypt, while the locusts are definitely stated to have been brought by a strong east wind. Other distinctive features of these narratives are: (i.) that in the story of the red sea, in which Aaron is represented as taking an active part is iv. 29-31, where the mention of his name causes no little difficulty. In E, on the other hand, Aaron is sent by God to meet Moses at Mount Horeb to urge him to go back to Pharaoh, and accompanies him into the presence of Pharaoh. The succeeding narrative (v. 1-ii. 1) is mainly taken from J, though E's account of the first interview with Pharaoh has been partially retained in v. 1, 2. 4. 5. But there is another narrative (ii. 3b-8) in which Aaron is represented as delivering "Israel by strong hand." With the exception of the genealogical list (i. 1-5) and the brief notices of the increase of Israel (i. 7) and of its oppression at the hands of the Egyptians (i. 13, 14; ii. 23b-29) the narrative so far as we know, is due to P. But the last part (ii. 13-17) is essentially an independent creative work of the editors, who have retained all the elements, while the demand which is to be addressed to Pharaoh is identical with that which had been already refused in ch. v. No allusion, however, is made by Moses to this previous demand; he merely urges the same objection as that put forward in iv. 10f. With the resumption of the story in vi. 28 f. Moses reiterates his objection, and brings forward the additional argument that Yahweh has chosen to give this people to him, and shall also perform the sign of the rod (cf. iv. 2-4). The sign, however, has no effect on Pharaoh (vii. 13), and we thus reach the same point in the narrative as at vi. 1. Apart from the literary changes, which are due to the editor, we have no evidence that this narrative has been combined with the preceding accounts of J and E, the following points of variation are worthy of consideration: (1) The people refuse to listen to Moses; (2) Aaron is appointed to be Moses' spokesman, not with the people, but to Pharaoh; (3) the rod of Moses is given to Aaron (three) and performed before Pharaoh; (4) the rod is turned into a reptile (pānāhān), not a serpent (nābāhān).

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1 The fact that the father-in-law of Moses is called Reuel in v. 18, as contrasted with the name Jethro, which occurs in iii. 1 f. and in all subsequent passages from E, cannot be taken as conclusive on this point, since critics are agreed that "Reuel" in this verse is a later addition: had it been original we should have expected the name to be given at v. 16 rather than at v. 18. But, if no argument can be based on the discrepancy between the two names, we may at least assume that the namelessness of the priestly men, in this and in a different source for those verses from that of iii. 1 f. Elsewhere J speaks of "Hobab, the son of Reuel the Midianite, Moses' father-in-law" (Num. x. 29): the addition, "the priest of Midian," only occurs in the (secondary) passages iii. 11 f. The name is first mentioned in ii. 16 and added "the priest of Midian" in iii. 1, xviii 1, from harmonizing motives. Further, v. 15b-22 speak of one son being born to Moses at this period, a statement which is borne out by iv. 20, 25 ("sons") in iv. 20 is obviously a corruption), whereas in iii. 1 f. there is no such reference.)

2 The original order of events in J seems to have been as follows: after the death of Pharaoh (i. 22); the Septuagint repeats this notice before iv. 19 Moses returns to Egypt with his family and to that of Moses and to the right of the name to be given in pharaoh's account.

3 Cf. iv. 30; Aaron had received no command to do the signs, and the words "and he did the signs" are most naturally referred to Moses.

4 The expansion in iii. 8c, 15, 17b; iv. 22, 23, are probably the work of a Deuteronomistic redactor.

5 The genealogy of Moses and Aaron (vs. 14-27) appears to be a later addition.

6 The standard date of thePassover, the Feast of Unleavened Cakes (Ex. 12) is the 14th of the month of Nisan, but the date given in the passage is the 10th of Nisan. This is clearly a later interpolation, and indicates that the Passover was celebrated at harvest time, as it was in the New Year festival, the Feast of the First-Fruits (Ex. 23:16). The institution of the Feast of Unleavened Cakes (Ex. 12-19), does not form the sequel to the regulations laid down in xii.
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14-20 (P), but is independent of them; it omits all reference to the "holy convocations" and to the abstinence from labour, and is obviously simpler and more primitive. J's account, again, makes important exceptions (xiii. 11-13) to the severe enactment of P with reference to the sabbath (v. 5). The lord's promise to the first-born of Egypt is derived from J (xii. 29-34, 37-39), who clearly sees in the Feast of Passover a perpetual reminder of the haste with which the Israelites fled from Egypt; the editor of JE, however, has transformed this narrative into a story of the Egyptians, upbraiding Moses, who promises them deliverance by the hand of Yahweh (v. 5, 6, 7b, 10b, 11-14, 19b). Yahweh then starts a strong east wind to blow all that night, which drives back the waters from the shallows, and so renders it possible for the host of Israel to cross over. The Egyptians follow, but the progress of their chariots is hindered by the soft sand, and in the morning they are caught by the returning waters (v. 21b, 23-24, 25-27b, 28b, 30).

The second narrative, however, has been combined with the somewhat different narrative of E, which doubtless covered the same ground, and also with that of P. According to the former, Elohim did not permit the Israelites to take the shorter route to Canaan by the Mediterranean coast, but destined them to travel to the Red Sea, whether they were pursued by the Egyptians (xiii. 17-19).

The remainder of E's account has only been preserved in a fragmentary form (xv. 7a, 10b, 15a, 19a, 20b), from which it may be gathered that the Egyptians were overtaken by the burst of the walls of the sea, thus presupposing that the crossing took place by day, and that the dark cloud which divided the two hosts was miraculously caused by the angel of Yahweh. E also tells (v. 15b) of the taking of the twelve spies, and mentions the sea as divided by means of the Ark. E's account of the engagement with Pharaoh's host is thus expanded (xvii. 18-23), as I have already argued above.

With few exceptions the provenance of the individual sections may be said to have been finally determined by the labours of the critics, but even a cursory examination of their contents makes it clear that the editors who now present, cannot be original, but is rather the outcome of a second composition, during which the text has suffered considerably from alterations, omissions, dislocations and additions. Yet owing to the method of composition on the part of the editors, or revisers, it is possible in this case, as in others, not only to detect the nature of each individual passage, but also to trace with considerable confidence the various stages in the process by which it reached its final form (xvi. 1-27).

It must, however, be admitted that the evidence at our disposal is, in some cases, capable of more than one interpretation. Hence a final conclusion can hardly be expected, but with certain modifications in detail the following solution of the problem may be accepted as representing the point of view of recent criticism.

The preliminary account, composed by Moses-Horeb-Sinai, from E and J respectively, which differ materially from one another. According to the former, Moses is instructed by Yahweh on Mount Sinai to enter into the covenant of the theophany with the people against the third day (v. 9a, 10, 11b). This day is designated as "the day when you stood upon the top of the mountain" (v. 12b), and the mountain is called "Sinai" throughout, and "Yahweh" appears instead of "Elohim" (11b, 18, 20 f.). Moreover, Moses and Aaron and the priests are summoned to the top of the mount (v. 2b) rendering to the people the words which Yahweh has revealed to Moses and Aaron with thee, and the priests: but let not the people come up hither (v. 14-15). The religious editor, have been transferred from their original context after xx. 21; the introductory verses i, 2a form part of P's itinerary.

A succeeding legislation in xx.-xxii., xxiii.-xxxiv., undoubtedly (v. 10-19, and xxxiv. 10-26, which contain regulations with regard to worship and religious festivals, and form the basis of the covenant made by Yahweh with Israel on Sinai-Horeb, as recorded by E and J. The instruction of Moses to the people in accordance with xxi. 1-14 (wherein do ye tempt the Lord?), 7a (to Massah), c (because they tempted ... &c.), we find yet another version (J) of the same incident, according to which the people tempted (tested) Yahweh. It was owing to the combination of this latter account with E's
of the mountain, but that Moses alone was permitted to approach Yahweh. Then followed the theophany, and, as the text stands, the sacrificial meal (n.11). The conclusion of J’s narrative is given in ch. xxxiv, which describes how Moses hewed two tables of stone at Yahweh’s command, and went up to the top of the mountain, where he spent forty days. When he came down, he found that the people had sinned, and wrote them on the tables. As it stands, however, this chapter represents the legislation which it contains as a renewal of a former covenant, also written on tables of stone, which had been broken (16, 45). But the document was felt by Moses to be too valuable ever to be lost, and while the previous references to tables of stone and to Moses’ breaking them belong to the parallel narrative of E. Moreover, the covenant here set forth (v. 10 f.) is clearly a new one, and contains no hint of the covenant which Moses and Aaron had to renew before the Golden Calf incidents (Ex. 20:19-23). In view of these facts we are forced to conclude that either the first, *brakest* (אב), or he hewed the first, and e. 28 (‘the ten words’) formed no part of the original narrative, but were inserted by a later Deuteronomic redactor. In the view of the letter of the Decalogue alone formed the basis of the covenant at Sinai-Horeb, and in order to retain J’s version, he represented it as a renewal of the tables of stone which Moses had broken. The legislation contained in xxxiv. 20-26, which may be described as the oldest legal code of the Hexateuch, is almost entirely Deuteronomic. It prohibits the making of molten images (v. 17), the use of leaven in sacrifices (25a), the retention of the sacrifice until the 2nd day (25b), and the sanctity of the Sabbath (26). This legislation is not found in the Pentateuch as a whole, but is reduced to the form of a single short sentence.

The parallel collection of E is preserved in xx. 24-26, xxxii. 10-19, to which we should probably add xxii. 29-31 (for which xxiii. 198 was almost certainly derived, and the Sinai-Horeb legislation of the same nature, is preserved in Ex. 20-23, and the dedication of the first-born (19, 20, derived from xi. 13-15) and of the first-fruits (266). The parallel collection of E is preserved in xx. 24-26, xxxii. 10-19, to which we should probably add xxii. 29-31 (for which xxiii. 198 was almost certainly derived, and the Sinai-Horeb legislation of the same nature, is preserved in Ex. 20-23, and the dedication of the first-born (19, 20, derived from xi. 13-15) and of the first-fruits (266). The parallel collection of E is preserved in xx. 24-26, xxxii. 10-19, to which we should probably add xxii. 29-31 (for which xxiii. 198 was almost certainly derived, and the Sinai-Horeb legislation of the same nature, is preserved in Ex. 20-23, and the dedication of the first-born (19, 20, derived from xi. 13-15) and of the first-fruits (266).

In the preceding text the covenant laws of E (xx. 24-26, xxxii. 29-31, xxxii. 10-19) are combined with a mass of civil and other legislation; hence the title “Book of the Covenant” (referring above, xxxii. 7) has usually been applied to the whole section, xx. 22-xxii. 33. But this section includes three distinct narrative portions: (a) the “words” (אֵלֶּה), found in xx. 24-26, xxxii. 29-31, xxxii. 10-1; (b) the “judgments” (יִרְאֵת), xx. 2-xxii. 17; and (c) a group of moral and ethical exactions, xxxii. 18-28, xxiii. 1-9; and an examination of their content (Kuenen’s _Original and Development of the Decalogue_). The verses xx. 12-16 (v. 17 has probably been added later); (3) injuries inflicted by man or beast, xxx. 18-32; (4) losses incurred by culpable negligence or theft, xxx. 33-xxi. 6; (5) cases arising out of debts, loans, etc. It is clear that the “words” (אֵלֶּה), which are not derived from E, have already been included in the covenant which the people (xxiv. 3) promised to observe, and it is now generally admitted that the words “and the judgments” (which are missing in c. 1b) have been inserted in xxv. 30 by the redactor to whom the present position of “the judgments” is due.

The majority of critics, therefore, adopt Rüetschi’s conjecture that the judgments were originally delivered by Moses on the borders of Moab, and that the Deuteronomic version of Ex. xxiv-xvii was combined with JE, the older code was placed alongside of E’s other legislation at Horeb. The two groups of laws (xxii. 18-28, xxiii. 1-9) appear to have been added somewhat later than the bulk of the legislation in the present form. They are more concise, and their phrasing is distinctly Deuteronomic, but their contents are of a different character to the “judgments,” e.g., xxvi. 25, xxxii. 4 f.; others again, of a similar nature, but differ in form, e.g., xxvi. 18 f. Lastly, xxvii. 20-24, xxviii. 1-3, 5-7, and xxviii. 11-13, have not yet found place in a civil code. At the same time, these additions must for the most part be prior to D, since many of them are included in Deut. xii-xvii, though there are traces of Deuteronomic revision. It is obvious that the present, as obtained by the foregoing analysis of J and E, have an important bearing on the history of the remaining section of E’s legislation, viz., the Decalogue (q.v.), Ex. 1-17. (Deut. v. 6-21). At present the “Ten Words” stand in the forefront of E’s collection of laws, and it is evident that they were successively in that position by the author of Deuteronomy, who treated them as the base of the basis of the covenant at Horeb. The evidence, however, afford (a) by the parallel version of Deuteronomy and (b) by the literary analysis of J and E not only fails to agree with this view, but also makes good reason for the existence of the Sabbath. But these variations are practically limited to the explanatory comments attached to the 2nd, 4th, 5th and 10th commandments; and the majority of critics are now agreed that these comments were added at a later date, and that the very form of the Ten Words to the extent that they were, originally expressed in the form of a single short sentence.

This view is confirmed by the fact that the additions, or comments, bear, for the most part, a close resemblance to the style of D. They seem to have been written by a later hand, but bearing the Ten Words (or verse) versus, owing to the variations between the two versions: we must rather regard them as the work of a Deuteronomic redactor. But the expansion and revision of the Decalogue were not limited to the Deuteronomic school. There were, in the 2nd, 3rd, 4th and 10th commandments point to earlier activity on the part of RJE, while the addition of v. 11, which basing the observance of the Sabbath on P’s narrative of the Creation (Gen. ii. 2), can only be ascribed to a priestly writer, its absence from Deut. v. 6 f. is otherwise inexplicable. Thus the Decalogue, as given in Exodus, would seem to have passed through at least three stages before it assumed its present form. But even in its original form it could hardly have formed part of E’s Horeb legislation, for the number of old laws (subject of discussion) and the “words” (or “words”) inscribed by Moses, which are definitely set forth as the basis of the covenant at Sinai-Horeb (Ex. xxxiv. 10, xxxv. 6 f.), and (b) the further legislation of E in ch. xxix-xiii. affords evidence to the same effect. The regulating of the Sabbath and the 10th commandment, and the comparison of the two leaves no doubt as to which is the more primitive. Hence we can only conclude that the Decalogue, in its original short form, came into existence during the period after the completion of E, but before the promulgation of Deuteronmic legislation. Its present position is, doubtless, to be ascribed to a redactor who was influenced by the same conception as the author of Deuteronomy.

This redactor, however, did not limit the Horeb covenant to the Decalogue, but retained E’s legislation alongside of it. The insertion of the observance of the Sabbath (except in the 7th and 10th commandment, and the comparison of the two leaves no doubt as to which is the more primitive. Hence we can only conclude that the Decalogue, in its original short form, came into existence during the period after the completion of E, but before the promulgation of Deuteronmic legislation. Its present position is, doubtless, to be ascribed to a redactor who was influenced by the same conception as the author of Deuteronomy.

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(1) The Sin of the People.—According to J (xxiii. 25-29) the people, during the absence of Moses, “break loose,” i.e. mutiny. Their behaviour excites the anger of Moses on his return, and in response to his appeal the sons of Levi arm themselves and slay a large number of the people: as a reward for their services they are bestowed with the title of priests. Throughout the narrative we miss especially a fuller account of the “breaking loose”—is doubtless due to the latter editor, who substituted the story of the golden calf (xxiii. 1-6, 15-24, 35), according to which the sin committed by the people was of a character quite distinct from that which is narrated in verses 7-14. In its present form, however, it can hardly be original, but must have been revised in accordance with the later Deuteronomic conception which represented the sin committed by the people as a breach of the 2nd commandment. Possibly vv. 7-14 are also to be treated as a Deuteronomic expansion (cf. Deut. ix. 12-14). Though they show clear traces of J, it is extremely difficult to fit them into that narrative in view of Moses’ action in vv. 25-29 and of his intercession in ch. xxx. 1-3, in any case, vv. 8 and 13 must be regarded as additions.

(2) Moses’ Intercession.—The time for departure from the Sacred Mount had now arrived, and Moses is accordingly bidden to lead the people to the promised land. Yahweh himself refuses to accompany them, his disapprobation of the people of Israel being as persistent as that of his displeasure in Exod. 34: 9, 12, 13. In the passion appeal finally consents to let his presence go with them. The account of Moses’ intercession has been preserved in J, though the narrative has undergone considerable dislocation. The true sequence of the narrative appears to be as follows: Moses is commanded to lead the people to Canaan (xxiii. 1-3); he pleads that he is unequal to the task (Num. xi. 10, 11, 12, 14, 15), and, presumably, asks for assistance, which is promised (omitted). Moses then asks Yahweh to appoint someone to go with him (Num. xi. 22-25); this request also is granted (x. 17), and he is emboldened to pray that he may see the glory of Yahweh; Yahweh replies that his prayer can only be granted in part, for man shall not see me live”. In a parallel narrative, the story of the Aaronic blessing (xxi. 31-35) and the story of the incense offering (xvi. 8-36) follows; finally, Moses beseeches Yahweh to go with him (xxiv. 16-31): the passage from Numbers xi. which is obviously one of the main incidents of the story (the story of the quails), and supplies in part the necessary antecedent to Ex. xxiii. 12, 13; the passage is now separated from Ex. xxiii. by Ex. xxiv. (J), which has been wrongly transferred to the close of the Horeb-Sinai incidents (see above), and by the priestly conception of the tribe of Levi, which makes it appear that the priestly account of the giving of the law must have stood in close connexion with that chapter. A similar disposition has taken place with regard to Ex. xxxiv. 6-9, which clearly forms the sequel to xxxiv. 17-23. The latter passage, however, makes clear the connexion of the intercession with the exodus from Egypt, and it is found more naturally in xxxiii. 14-16. E’s account of Moses’ intercession seems to have been retained, in part, in xxxii. 30-34, but the passage has probably been revised by a later hand; in any case, the interpolation of E before instead of after the dismissal would seem to be reductio.

It is a plausible conjecture that the original narratives of J and E also contained directions for the construction of an ark, as a substitute for the personal presence of Yahweh, and also for the tenure of a “tent of meeting” outside the camp, and that these commands were omitted by R to favour the more elaborate instructions given in ch. xxv.-xxvii. The subsequent narrative of J (Num. x. 21-32) is an attempt to incorporate Yahwistic elements into the remarkable description in Exxvii. 7-11 (E) of Moses’ practice in regard to the “tent of meeting” points no less clearly to some earlier statement as to the making of this tent.

(c) The Construction of the Tabernacle and its Furniture (ch. xxv.-xxvii.)—It has long been recognized that the elaborate description of the Tabernacle and its furniture, and the accompanying directions for the dress and consecration of the priests, contained in ch. xv.-xxvi., have no claim to be regarded as an historical presentment of the Mosaic Tabernacle, but are a 2nd- and 1st-century B.C. version of the 1st Commandment style and contents of this section point unmistakably to the hand of P; and it is now generally admitted that these chapters form part of an ideal representation of the post-exilic ritual system, which has been transferred to the Mosaic age. According to this representation, Moses, on the seventh day after the conclusion of the covenant, was summoned to the top of the mountain, and there received instructions with regard to (a) the furniture of the sanctuary, viz. the ark, the table and the lamp-stand (ch. xxv.); (b) the Tabernacle (ch. xxvi.); (c) the court of the Tabernacle and the altar of burnt-offering (ch. xxvii.); (d) the priestly garments (ch. xxviii.); (e) the consecration of Aaron and his sons (xxix. 1-37); and (f) the daily burnt-offering (xxx. 38-42): the section ends with a formal conclusion (xxxix. 43-46). The two following chapters contain further instructions for the construction of the tabernacle. The directions for the making of the half-shekel (11-16), the brazen laver (17-21), the anointing oil (22-33), the incense (34-38), the appointment of Bezaleel and Oholiab (xxxii. 1-11) and the observance of the Sabbath (12-17). It is hardly difficult to believe that the directions for the construction of the Tabernacle furniture in ch. xxvi., and must have mentioned it at xxxi. 34 f., where the relative positions of the contents of the Tabernacle are defined: further, the ritual of the Day of Atonement (Lev. 16), referred to in xxx. 10, is clearly ascribed to the altar, and mentions only the altar (cf. “the altar,” xxxiv. 1), viz. that of burnt-offering, which is now intended as the altar of the half-shekel, presupposes the census of Num. 1, and appears to have been unknown in the time of Nehemiah (Neh. xii. 39) (Heb. 33); (g) the instructions as to the brazen laver would naturally be given after the burnt-offering in ch. xxvii.; (h) the following section relating to the anointing oil presupposes the altar of incense (xxvii. 28), and also extends the ceremony of anointing to Aaron’s sons, though, elsewhere, the ceremony is attributed only to Aaron (Ex. xxxi. 29); (i) the “anointed priest” applied to the high priest (Lev. iv. 3, &c.); (j) the directions for compounding the incense connect naturally with xxxi. 1, while (k) in the appointment of Bezaleel and Oholiab (xxxii. 1-38) the conclusion of the work of the priests (xxxii. 39-40) is treated as a 2nd-century B.C. conclusion on the Sabbath (xxxii. 12-17) shows marks of resemblance to H (Lev. xvi.-xxvi.), especially in vv. 12-14, which appear to have been expanded, very possibly by the author who inserted the passage. The description of Moses’ return from the Mount, which describes Moses’ return from the Mount. The subsequent chapters (xxxv.-xxxviii.), however, can hardly belong to the original stratum of P, if only because they presuppose ch. xxxi., and were probably inserted into the Mosaic narrative on the grounds that the commands of ch. xxxvi.-xxxviii. were carried out, and practically repeated the earlier chapters verbatim, merely the tenses being changed, the most noticeable omission being xxvii. 20 f. (oil for the lamps), xxxvi. 14 (Gold and Tin Hannah), xxxiv. 1-37 (the consecration of the priests, which recur in Lev. viii. 22 and xxxix. 38-42 (the daily burnt-offering). Apart from the omission of the most striking difference between the two sections is the variation in order, the different sections of ch. xxxvi.-xxxviii. being here set forth in their natural sequence. The construction of the Levitical Tabernacle in each of the different sections of ch. xxxvi.-xxxviii. is found in the two versions of this text for which we have considerable confirmation from a comparison of the Septuagint text.

For this version exhibits numerous cases of variation, both as regards order and contents, from the Hebrew text; moreover the translation, has been made by different translators, and the text resulted from the work of different translators. Hence it is by no means improbable that the final recension of these chapters had not been completed when the Alexandrine version was made.

AUTHORITIES.—In addition to the various English and German commentaries on Exodus included under the head of the Pentateuch, the following English works are especially worthy of mention: S. R. Driver, Introdt. to the Literature of the O.T., and “Exodus” in his Reading Bible; B. W. Bacon, The Triple Tradition of the Exodus (Hartford, U.S.A., 1894), and A. H. McNeile, The Book of Exodus (Westminster Commentaries) (1908); also the articles on “Exodus” by G. Harford-Battersby (Hastings, Dict. Bibl. vol. i.) and by G. F. Moore, Ency. Biblica, vol. ii. (J. F. St.)

EXODUS, THE, the name given to the journey (Gr. ἔσοδος) of the Israelites from Egypt into Palestine, under the leadership of Moses and Aaron, as described in the books of the Bible from Exodus to Joshua. These books contain the great national epic of Judaism relating the deliverance of the people from bondage in Egypt, the overthrow of the pursuing Pharaoh and his army, the people’s divinely guided wanderings through the wilderness and the final settlement of the tribes in the land. Careful criticism of the narratives has resulted in the separation of later accretions from the earliest records, and the tracing of the elaboration of older traditions under the influence of developing religions and social institutions. In the story of the Exodus there have been incorporated codes of laws and institutions which were to be observed by the descendants of the Israelites in their future
home, and these, really of later origin, have thus been thrown back to the earlier period in order to give them the stamp of authority. So, although a certain amount of the narrative could date from the days of Moses, the Exodus story has been made for the aim and ideas of subsequent ages, and has been adapted from time to time to the requirements of later stages of thought. The work of criticism has brought to light important examples of fluctuating tradition, singular lacunae in some places and unusual wealth of tradition in others, and has demonstrated that much of what had long been felt to be impossible and incredible was due to writers of the post-exilic age many centuries after the presumed date of the events.

The Book of Genesis closes with the migration of Jacob's family into Egypt to escape the famine in Canaan. Jacob died and was buried in Canaan by his sons, who, however, returned again to the pastures which the Egyptian king had granted them in Goshen. Their brother Joseph on his death-bed promised that God would bring them to the land promised to their forefathers and solemnly adjured them to carry up his bones (Gen. 50). In the book of Exodus the family has become a people. The Pharaoh is hostile, and Yahweh, the Israelite deity, is moved to send a deliverer; on the events that followed see Exodus, Book of: Moses. It has been thought that dynastic changes occasioned the change in Egyptian policy (e.g. the expulsion of the Hyksos), but if the Israelites built Rameses and Pithom (Ex. i. 11), cities which, as excavation has shown, belong to the time of Rameses II. (15th century B.C.), early dates are admissible. On these grounds the Exodus may have taken place under one of his successors, and since Mineptah or Merneptah (son of Rameses II.), in relating his successes in Palestine, boasts that Yisra'el is desolated, it would seem that the Israelites had already returned. On the other hand, it has been suggested that when Jacob and his family entered Egypt, some Israelite tribes had remained behind and that it is to these that Mineptah's inscription refers. The problem is complicated by the fact that, from the Egyptian evidence, not only was there at this time no remarkable emigration of oppressed Hebrews, but Bedouin tribes were then receiving permission to enter Egypt and to feed their flocks upon Egyptian soil. It might be assumed that the Israelites (or at least those who had not remained behind in Palestine) effected their departure at a somewhat later date, and in the time of Mineptah's successor, Seti II., there is an Egyptian report of the pursuit of some fugitive slaves over the eastern frontier. The value of all such evidence will naturally depend largely upon the estimate formed of the biblical narratives, but it is necessary to observe that these have not yet found Egyptian testimony to support them. Although the information which has been brought to bear upon Egyptian life and customs substantiates the general accuracy of the local colouring in some of the biblical narratives, the latter contain several inherent improbabilities, and whatever future research may yield, no definite trace of Egyptian influence has so far been found in Israelite institutions.

No allusions to Israelites in Egypt have yet been found on the monuments; against the view that the Aperiu (or Apory) of the inscriptions were Hebrews, see S. R. Driver in D. G. Hogarth, Authority and Archaeology, pp. 56 sqq.; H. W. Hogg, Ency. Bibl. col. 1314. To place the invasion of Egypt has been to be those to which the land is naturally subject (R. Thomson, Plagues of Egypt), but the description of the relations of Moses and Aaron to the court raises many difficult questions (H. P. Smith, O.T. Hist, pp. 57-90). Those who reject Exodus' account of the former gloss over the uncertain foundation of the temple (1 Kings vi. 1, see Bible: Chronology) place the former about the time of Tethmosis (Thothmes) III., and suppose that the hostile Jabin (Khabiru) who

1 There is a lacuna between the oldest traditions in Genesis and those in Exodus: the latter beginning simply "there arose a new king over Egypt who knew not Joseph."

2 For the varying traditions regarding the number of the people and their residence (whether settled apart, e.g., Gen. xvi. 34, Ex. xxii. 20, x. 23, or in the midst of the Egyptians) see the recent commentary.


troubled Palestine in the 15th century are no other than Hebrews (the equation is philologically sound), i.e. the invading Israelites. But although the evidence of the Amarna tablets might thus support the biblical tradition in its barest outlines, the view in question, if correct, would necessitate the rejection of a great mass of the biblical narratives as a whole.

In the absence of external evidence the study of the Exodus of the Israelites must be based upon the Israelite records, and divergent or contradictory views must be carefully noticed. Regarded simply as a journey from Egypt into Palestine it is the most probable of occurrences: the difficulty arises from the actual narratives. The first stage is the escape from the land of Goshen (q.v.), the district allotted to the family of Jacob (Gen. xvi. 28-34, xlvii. 1, 4, 6). As to the route taken across the Red Sea (Yam Seth) scholars are not agreed (see W. M. Müller, Ency. Bibl. col. 1436 sqq.); it depends upon the view held regarding the second stage of the journey, the road to the mountain of Sinai or Horeb and thence to Kadesh. The last-mentioned place is identified with Ain Kadas, about 50 m. south of Beersheba; but the identification of the mountain is uncertain, and it is possible that tradition confused two distinct places. According to one favourite view, the journey was taken across the Sinaic peninsula to Midian, the home of Jethro. Others plead strongly for the traditional site Jebel Musā or Serbal in the south of the peninsula (see J. R. Harris, Dict. Bible, iv. pp. 536 sqq.; H. Winckler, Ency. Bibl. col. 4041). The later view implies that the oppressed Israelites left Egypt for one of its dependencies, and both theories find only conjectural identifications in the various stations recorded in Num. xxxiii.

But this list of forty names, corresponding to the years of wandering, is founded on a knowledge of caravan-routes; even if it be of older origin, it is of secondary value since it represents a tradition differing notably from that in the earlier narratives themselves, and these on inspection confirm Judg. xi. 16 sqq., where the Israelites proceed immediately to Kadesh.

Ex. xvi.-xviii. presuppose a settled encampment and a lawgiving, and thus belong to a stage after Sinai had been reached (Ex. xix. sqq.). They are closely related, as regards subject matter, &c., to the narratives in Num. x. 29-xxi., xx. 1-13 (Sinai to Kadesh), and the initial step is the recognition that the latter is their original form (see F. G. Moore, Ency. Bibl. col. 1443 [v.]). Further, internal peculiarities associating events now at Sinai-Horeb with those at Kadesh support the view that Kadesh was their true scene, and it is to be noticed that in Ex. xv. 22 sqq. the Israelites already reached the desert Muzon, and thus Kadesh was a later event than which they had been their original aim (cf. Ex. iii. 18, v. 3, vii. 27). The wilderness of Shur (Gen. xvi. 7, xx. 1; 1 Sam. xv. 7, xxvii. 8) is the natural scene of conflicts with Amalekites (Ex. xvii. 8 sqq.); but this is no more the case of Kadesh or En Mishpat ('well of division' of Ex. xiv. 2) was doubtless associated with traditions of the giving of statutes and ordinances. The return to Sinai-Horeb appears to belong to a later stage of the tradition, and is connected with the introduction of laws and institutions of relatively later form. It is followed by the injunction to avoid the direct way into Palestine (see Ex. xiii. 17-19), since on reaching Kadesh the Israelites would be within reach of hostile tribes, and the conflicts which it was proposed to avoid actually ensued. The wilderness is the natural scene of the Deuteronomic and post-exilic narratives; in the earlier sources the fruitful oasis of Kadesh is the centre, and even after the tradition of a return to Sinai-Horeb was developed, only a brief period is spent at the holy mountain.

From Kadesh spies were sent into Palestine, and when the people were dismayed at their tides and incurred the wrath of Yahweh, the penalty of the forty years' delay was pronounced...
and direct the people upon the march not only does Moses require the assistance of a human helper (Jethro or Hobab), but the angel, the ark, the pillar of cloud and of fire and the mysterious hornet are also provided.


EXOGAMY (Gr. ἐξογ, outside; and γάμος, marriage), the term proposed by J. F. McLennan for the custom compelling marriage "out of the tribe" (or rather "out of the totem"); its converse is endogamy (q.v.). McLennan would find an explanation of exogamy in the prevalence of female infanticide, which, "rendering women scarce, led at once to polyandry within the tribe, and the capturing of women from without." Infanticide of girls is, and no doubt ever has been, a very common practice among savages, and for obvious reasons. Among tribes in a state of social organization in which one woman has been a hindrance and a source of weakness. They have had to be fed and yet they could not take part in the hunt for food, and they offered a temptation to neighbouring tribes. Infanticide, however, is not proved to have been so universal as McLennan suggests, and it is more probable that the reason of exogamy is really to be found in that primitive social system which made the "captured" woman the only wife in the modern sense of the term. In the beginnings of human society children were related only to their mother; and the women of a tribe were common property. Thus no man might appropriate any female or attempt to maintain proprietary rights over her. With women of other tribes it would be different, and a warrior who captured a woman would doubtless pass unchallenged in his claim to possess her absolutely. Infanticide, the evil physical effects of "in-and-in" breeding, the natural strength of the impulse to possess on the man's part, and the greater feeling of security and a tendency to family life and affections on the woman's, would combine to make exogamy increase and marriages within the tribe decrease. A natural impulse would in a few generations have made a law of a kind of exogamy throughout western Asia, which would be looked on with horror. Physical causality too, as we have seen, is increasing civilization and tribal intercommunication has removed the necessity for violence, became symbolic of the more permanent and individual relations of the sexes. An additional explanation of the prevalence of exogamy may be found in the natural tendency of exogamous tribes to increase in numbers and strength at the expense of those communities which moved towards decadence by in-breeding. Thus tradition would harden into a prejudice, strong as a principle of religion, and exogamy would become the inviolable custom it is found to be among many races. In Australia, Sir G. Grey says: "One of the most remarkable facts connected with the natives is that they are divided into certain great families, all the members of which bear the same name. . . these family names are common over a great portion of the continent and a man cannot marry a woman of his own family name." In eastern Africa, Sir R. Burton says: "The Somal will not marry one of the same, or even of a consanguineous family," and the Bakalarahi have the same rule. Paul B. du Chaillu found exogamy the rule and blood relationship the only standard of consanguinity among the Hottentots of South Africa and Equatorial Africa. In India the Khasias, Juangs, Warolis, Oraons, Hos and other tribes are strictly exogamous. The Kalmucks are divided into hordes, and no man may marry a woman of the same horde. Circassians and Samoyedes have similar rules. The Ostiaks regard endogamy (marriage within the clan) as a crime, as do the Yakuts of Siberia. Among the Indians of America severe rules prescribing exogamy prevail. The Tsimshiean Indians of British Columbia are divided into
tribes and totems, or "crests which are common to all the tribes," says one writer. "The crests are the whale, the porpoise, the eagle, the deer, the wolf, and the frog." The relationship existing between persons of the same crest is nearer than that between members of the same tribe. . . . Members of the same tribe may marry, but those of the same crest are not allowed to marry under any circumstances; that is, a whale may not marry a whale, but a whale may marry a frog, &c." The Thilinkete, the Mayas of Yucatan and the Indians of Guiana are exogamous, observing a custom which is thus seen to exist throughout Africa, in Siberia, China, India, Polynesia and the Americas.

AUTHORITIES.——J. F. McLennan, Primitive Marriage (1865), and Studies in Anc. Hist. (1890); Lord Avebury, Origin of Civilization (1902); Westermarck, History of Human Marriage (1894); A. Lang, Social Origins (1903); L. H. Morgan, Ancient Society (1877); J. G. Frazer, Totemism and Exogyamy (1910); see also TONTOM.

EXORCISM (Gr. ἔξορκισις, to conjure out), the expulsion of evil spirits from persons or places by incantations, magical rites or other means. As a ceremony it has the limiting theoretical diseases of possession, and of belief in possession (q.v.), we find widely spread customs whose object is to get rid of the evil influence. These may take the form of a general expulsion of evils, either once a year or at irregular intervals; the evils, which are often regarded as spirits, sometimes as the souls of the dead, may be expelled, according to primitive philosophy, either immediately by spells, purifications or some form of coercion; or they may be put on the back of a scapegoat or some material vehicle. Among the means of compelling the evil spirits are assaults with warlike weapons or sticks, the noise of musical instruments or of the human voice, the use of masks, the invocation of more powerful good spirits, &c.; both fire and water are used to drive them out, and the use of iron is a common means of holding them at bay.

The term exorcism is applied more especially to the freeing of an individual from a possessing or disease-causing spirit; the means adopted are frequently the same as those mentioned above; in the East Indies the sufferer sometimes dances round a small ship, into which the spirit passes and is then set adrift. The patient may be beaten or made to drink a potion. The ancient custom of employing the cross, both in the church and in the home, may have been derived from the practice of exorcism.

The Zulus believe that they can get rid of the souls of the dead, which cause diseases, by sacrifices of cattle, or by exorcising them with the spirits; so too the shaman or magician in other parts of the world offers the possessing spirit objects or animals.

The professional exorcist was known among the Jews; in ancient times it was practiced by women, and it is recorded that the mothers of Epicurus and Aeschines belonged to this class; both were bitterly reproached, the one by the Stoics, the other by Demosthenes, with having taken part in the practices in question. The prominence of exorcism in the early ages of the Christian church appears from its frequent mention in the writings of the fathers, and by the 3rd century there was an order of exorcists (see Exorcist). The ancient custom of the connexion with baptism is still retained in the Roman church, as is also a form of service for the exorcising of possessed persons.

The exorcist signs the possessed person with the figure of the cross, desires him to kneel, and sprinkles him with holy water; after which the exorcist asks the devil his name, and abjures him by the holy mysteries of the Christian religion to afflic the person possessed any more. Then, laying his right hand on the demoniac's head, he repeats the form of exorcism as follows:

"I exorcise thee, uncinate spirit, in the name of Jesus Christ; tremble, O Satan, thou enemy of the faith, thou foe of mankind, who hast brought death into the world, who hast deprived men of life, and hast rebelled against justice, thou seducer of mankind, thou root of evil, thou source of avarice, discord and envy." Houses and other places supposed to be haunted by unclean spirits are likewise to be exorcised with similar rites, and in general exorcism has a place in all the ceremonies for consecrating and blessing persons or things (see BENEDICTIONS).

See Taylor, Primitive Culture; Skeat, Malay Magic, p. 422 seq.; Frazer, Golden Bough, vol. iii. 189; Krafft, Ausführliche Geschichte von Exorzismus; Koldewey, Der Exorzismus im Herzogthum Braunschweig; Brecher, Das transsoudane Magie, etc., im Talmud, pp. 195-203; von Botzkihr, für Exorzist (1893, April 1894); Herzog, Reaencyklop., etc., "Exorzismus"; Waldmeier, Anthropologie, p. 64; L. W. King, Babylonian Magic; Maury, La Magie; K. C. Thompson, Devils and Evil Spirits of Babylonia.

EXORCIST (Lat. exorcista, Gr. ἕξωρκιστής), in the Roman Catholic church, the third grade in the minor orders of the clergy, between those of acolyte and reader. The office, which involves the right of ceremonially exorcising devils (see EXORCISM), is actually no more than a preliminary stage of the priesthood. The earliest record of the special ordination of exorcists is the 7th canon of the council of Carthage (a.p. 250). "When they are ordained," it runs, "they receive from the hand of the pope or another bishop the exorcisms are written, receiving power to lay hands on the encurage, whether baptisms or catechumens." Whatever its present position, the office of exorcist was, until comparatively recent times, by no means considered a sinecure. The "exorcist a terror to demons" (Paulinus, Epist. 24) survived the Reformation among Protestants, with the belief, expressed by Firmilianus in his epistle to St. Cyprian, that "through the exorcists, by the voice of man and the power of God, the devil may be whipped, and burnt and tortured."

EXOTIC (Gr. ἔξωτος, foreign, from ἔξω, outside), of foreign origin, or belonging to another country. The term is now used in the restricted sense of something not indigenous or native, and is mostly applied to plants introduced from foreign countries, which have not become acclimatized. Figuratively, "exotic" is used to convey the sense of something rare, delicate or extravagant.

EXPATRIATION (from Lat. expatriare, to exile, and patria, native land), a term used in a general sense for the banishment of a person from his own country. In international law expatriation is the renunciation or change of allegiance to one's native country, and is frequently dispensed with. They may take place by either a voluntary act or by operation of law. Some countries, as France and England, disclaim their subjects if they become naturalized in another country, others, again, passively permit expatriation whether a new nationality has been acquired or not; others, as Germany, make expatriation the consequence of continued absence from their territory. (See ALIEN, ALLEGIANCE, NATURALIZATION.)

EXPERT (Lat. expertus, from experiri, to try), strictly skilled, or one who has special knowledge; as used in law, an expert is a person, selected by a court, or added by a party to a cause, to give his opinion on some point in issue with which he is peculiarly conversant. In Roman law questions of disputed handwriting were referred to experts; and in France, whenever the court considers that a report by experts is necessary, it is ordered by a judgment clearly setting forth the objects of the expertise (Code Proc. Civ. art. 302). Three experts are then to be appointed, unless the parties agree upon one only (art. 303). The experts are required to take an oath (art. 303), but in respect of the expert's country he is frequently dispensed with. They may be challenged on the same grounds as witnesses (art. 310). The necessary documentary and other evidence is laid before them (art. 317), and they make a single report to the court, even if they express different opinions: in that case the grounds only of the different opinions are to be stated, and not the personal opinion of each of the experts (art. 318). If the court is not satisfied with the report, new experts may be appointed (art. 322); the judges are not bound to adopt the opinion of the experts (art. 323). "This procedure in regard to experts is common to both the civil and commercial courts, but it is much more frequently resorted to in the commercial court than in the civil court, and the investigation is usually conducted by special experts officially attached to each of these courts" (Bodington, French Law of Evidence, London, 1904, p. 102).
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A similar system is to be found in force in many other European countries; see e.g., Codes of Civil Procedure of Holland, arts. 222 et seq.; Belgium, arts. 302 et seq.; Italy, arts. 252 et seq.; as well as in those colonies where French law has been followed (Codes of Civil Procedure of Quebec, arts. 392 et seq.; St Lucia, arts. 286 et seq.). In Mauritius the articles of the French law, summarized above, are still nominally in force; but in practice each side calls its own expert evidence, as in England.

There is some evidence that in England the courts were in early times in the habit of summoning to their assistance, apparently as assessors, persons specially qualified to advise upon any scientific or technical question that required to be determined. Thus "in an appeal of malheu [i.e. wounding]...the court did not know how to adjudge because the wound was new, and then the defendant took issue and prayed the court that the malheu might be examined, on which a writ was sent to the sheriff to cause to come medicos chirurgios de meliuoros London, at informedum dominum regem et curiam de his quse es parte domini regis injunctorun (Year Book, 21 Hen. VII. pl. 30, p. 33). The practice of calling in expert assistance in judicial inquests was not confined to medico-legal cases. If matters arise," said Judge Saunders in *Butler v. Price Thomas* (1557, *1 Plow. & Rich.* 76), "which concern other faculties, we commonly apply for the aid of that science or faculty which it concerns." English procedure, however, being *litigious*, and not, like continental European procedure, *inquisitorial*, in its character, the expert soon became, and still is, simply a witness to speak to matters of opinion.

There is a considerable body of law in England as to expert evidence. Only a few points can be touched upon here. (1) An expert is permitted to refresh his memory in regard to any fact by referring to anything written by himself or under his direction at the time when the fact occurred or at a time when it was fresh in his memory. This is also law generally in the United States (see e.g. New York Civil Code, s. 1843). In Scotland, medical and other scientific reports are lodged in process before the trial, and the witness reads them as part of his evidence and is liable to be examined or cross-examined on their contents. (2) In strictness, an expert will not be allowed, in cases of alleged insanity, to say that a litigating or incriminated party is insane or the reverse, and so to usurp the prerogative of the court or jury. But he may be asked whether certain facts or symptoms, *assuming them to be proved*, are or are not indicative of insanity. But in practice this rule is relaxed both in England and in Scotland, and (where it exists) to a still greater extent in America. (3) Foreign law can only be proved in English courts— and the same rule applies in Scotland— (a) by obtaining an opinion on the subject from a superior court of the country whose laws are in dispute under the Foreign Law Ascertainment Act 1861 or the British Law Ascertainment Act 1859, or (b) by the evidence of a lawyer of the country whose law is in question, or who has studied it in that country, or of an official whose position requires, and therefore assumes, a sufficient knowledge of that law. (4) The weight of authority both in England and in America supports the view that an expert is not bound to give evidence as to matters of opinion unless upon an undertaking by the party calling him to pay a reasonable remuneration for his evidence. (5) Statutory provision has been made in England for the summoning of expert assistance by the legal tribunals in various cases. In the county courts the judge may, if he thinks fit, on the application of either party, call in as assessor one or more persons of skill and experience as to the matters in dispute (County Courts Act 1888, s. 103), and special provision is made for calling in an assessor in employers’ liability cases (act of 1880, s. 6) and admiralty matters (see County Courts Admiralty Jurisdiction Acts of 1868 and 1860). In the High Court and court of appeal one or more specially qualified assessors may be called in to assist in the hearing of any cause or matter except a criminal proceeding by the crown (Judicature Acts 1873, s. 56), and a like power is given to both these courts and the judicial committee of the privy council in patent cases (Patents, c.c., Act 1883, s. 28). Maritime causes, whether original or on appeal from county courts, are usually taken in the present of Elder Brethren of the Trinity House, who advise the judge without having any control or any responsibility for his decision (vide the "Beryl," 1884, p. P.D. 1), and on appeal in maritime causes naval assessors are usually called in by the court of appeal, and may be called in by the House of Lords (Judicature Act 1891, s. 3); a like provision is made as to maritime causes in Scottish courts (Nautical Assessors [Scotland] Act 1894). The judicial committee of the privy council, besides its power to call in assessors in patent cases, is authorized to call them in ecclesiastical causes (Appellate Jurisdiction Act 1876, s. 14).


EXPLOSIVES, a general term for substances which by certain treatment "explode," i.e. decompose or change in a violent manner so as to generate force. From the manner and degree of violence of the decomposition they are classified into "propellants" and "detonators," but this classification is not capable of sharp delimitation. In some cases the same substance may be employed for either purpose under altered external conditions; but there are some substances which could not possibly be employed as propellants, and others which can scarcely be induced to explode in the manner known as "detonation." A propellant may be defined as a substance which produces such a disturbance that neighbouring substances are thrown to some distance; a detonator or disruptor may produce an extremely violent disturbance within a limited area without projecting substances to any great distance. Time is an important, perhaps the most important, factor in this action. A propellant generally acts by burning in a more or less rapid and regular manner, producing from a comparatively small volume a large volume of gases; during this action heat is also developed, which, being expended mostly on the gaseous products, causes a further expansion. The noise accompanying an explosion is due to an air wave, and is markedly different in the case of a detonator from a real propellant. Some cases of ordinary combustion can be accelerated into explosions by increasing the area of contact between the combustible and the oxygen supplier, for instance, ordinary gas or dust explosions. Neither temperature nor quantity of heat necessarily gives an explosive action. Some metals, e.g., aluminium and magnesium, will, in oxidizing, produce a great thermal effect, but unless there be some gaseous products of reaction there will be no explosion.

Explosives may be mechanical mixtures of substances capable of chemical interaction with the production of large volumes of gases, or definite chemical compounds of a peculiar class known as "endothermic," the decomposition of which is also attended with the evolution of gases in large quantity.

All chemical compounds are either "endothermic" or "exothermic." In endothermic compounds energy, in some form, has been taken up in the act of formation of the compound. Some of this energy has become potential, or rather the compound formed has been raised to a higher potential. This case occurs when two elements can be united only under some combination such as a very high temperature, electric current, light, etc., for example, the nuclear combination of hydrogen and deuterium; but a secondary product whilst other reactions are proceeding. For example, oxygen and nitrogen combine only under the influence of an electric spark, and carbon and calcium in the electric furnace. The formation of chlorates by the action of chlorine on boiling potash is a good instance of a complex compound (potassium chlorate), being formed in small quantity as a secondary product whilst a large quantity of primary and simpler products (potassium chloride and gaseous chlorine) is formed. In the interaction of hydrogen and oxygen the reaction represents a running down of energy and formation of exothermic compounds, with only a small yield of an endothermic substance. Another idea of the meaning of endothermic is obtained from the explosion of gunpowder; in the case of paper, whilst the yeast is burnt, the heat produced will warm up 310,450 parts of water 1° C. Acetylene consists of 24 parts of carbon and 2 of hydrogen by weight. The 24 parts of carbon will, if in the form of pure charcoal, heat 102,000 parts of water 1°, and the 2 parts of hydrogen will heat 68,000 parts of water 1°; the total heat production being 260,000 heat units. Thus 26 grams of acetylene give an excess of 50,450 units over the amount given by the constituents. This excess of
heat energy is due to some form of potential energy in the compound which becomes actual heat energy at the moment of dissociation of the chemical union. The manner in which a substance is endothermic is of importance as regards the practical employment of explosives. The very energetic nature of the molecular state of all results from the mode of formation and the consequent internal structure of the molecule. Physical structure alone can be the cause of a relative endothermic state, as in the glass bulbs known as Rupert's drops, &c., or even in chilled steel. Rupert's drops fly in pieces on being scratched or cut to a certain depth. The cause is undoubtedly ascribed to the molecular state of the glass brought about by chilling from the melted state. The molecules have not had time to separate or rearrange themselves in easy groups. In steel when melted the carbide of iron is no doubt diffused equally throughout the liquid. When cooled slowly some carbide separates out more or less, and the steel is soft or annealed. When chilled the carbide becomes separated in solid form. In chilled glass or steel differs slightly from that in the annealed state. Superfused substances are probably in a similar state of physical potential or strain. Many metallic salts, and organic compounds especially, will exhibit this state when completely melted and then allowed to cool in a clean atmosphere. On touching with a little of the same substance in a solid state the liquids will begin to crystallize, at the same time becoming heated almost up to their melting-points. The metal gallium shows this excellently well, keeps its form for years until touched with the solid metal, when there is a considerable rise of temperature as solidification takes place.

All carbon compounds, excepting carbon dioxide, and many if not all compounds of nitrogen, are endothermic. Most of the explosives in common use contain nitrogen in some form. Exothermic compounds are in a certain sense the reverse of endothermic; they are relatively inert and react but slowly if at all, unless energy be expended upon them from outside. Water, carbon dioxide and most of the common minerals belong to this class.

The explosives actually employed at the present time include mixtures, such as gunpowders and some chlorate compositions, the ingredients of which separately may be non-explosive; compounds used singly, as guncotton, nitroglycerin (in the form of dynamite), picric acid (as lyddite or melinite), trinitrotoleolune, nitroresols, mercury fulminate, &c.; combinations of some explosive compounds, such as cordite and the smokeless propellants in general use for military purposes; and, finally, blasting and detonating or igniting compositions, some of which contain inert diluting materials as well as one or more high explosives. Many igniting compositions are examples of the last type, containing explosive of the nitrotype, and frequently containing in addition a composition which is inflamed by the explosion of the diluted high explosive, the flame in turn igniting the actual propellant. Explosive Mixtures.—The explosive mixture longest known is undoubtedly gunpowder (q.v.) in some form—that is, a mixture of charcoal with sulphur and nitre, the last being the oxygen provider. Besides the nitrates of metals and ammonium nitrate, there is a limited number of other substances capable of serving in a sufficiently energetic manner as oxygen providers. A few chlorates, perchlorates, permanganates and chromates almost completely the list. Of these the sodium, potassium and barium chlorates are best known and have been actually tried, in admixture with some combustible substances, as practical explosives. Most other metallic chlorates are barred from practical employment owing to instability, deliquescence or other property. Nitrites of chlorates those of potassium and sodium are the most stable, and mixtures of either of these salts with sulphur or sulphides, phosphorus, charcoal, sugar, starch, finely-ground cellulose, coal or almost any kind of organic, i.e., carbon, compound, in certain proportions, yield an explosive mixture. In many cases these mixtures are not only fired or exploded by heating to a certain temperature, but also by quite moderate friction or percussion. Consequently there is much danger in manufacture and storage, and however these mixtures have been made up, they are quite out of the question as propellants on account of their great tendency to explode in the manner of a detonator. In addition they are not smokeless, and leave a considerable residue which in a gun would produce serious fouling.

Mixtures of chlorates with aromatic compounds such as the nitro- or dinitro-benzens or even naphthalene make very powerful blasting agents. The violent action of a chlorate mixture is due first to the rapid evolution of oxygen, and also to the fact that a chlorate can be detonated when alone. A drop of sulphuric acid will start the combustion of a chlorate mixture. In admixture with sulphur, sulphides and especially phosphorus, chlorates give extremely sensitive compositions, some of which form the basis of friction tube and firing mixtures. Potassium and sodium perchlorates and permanganates make similar but slightly less sensitive explosive mixtures with the above-mentioned substances. Finely divided metals such as aluminium or magnesium give also with permanganates, chlorates or perchlorates sensitive and powerful explosives. Bichromates, although containing much available oxygen, form but feeble explosive mixtures, but some compounds of chromic acid with diazo compounds and some acetylides are extremely powerful as well as sensitive. Ammonium bichromate is a self-combustible after the type of ammonium nitrate, but scarcely an explosive.

Explosive Compounds.—Nearly all the explosive compounds in actual use either for blasting purposes or as propellants are nitrogen compounds, and are obtained more or less directly from nitric acid. Most of the propellants at present employed consist essentially of nitrates of some organic compound, and may be viewed theoretically as nitric acid, the hydrogen of which has been replaced by a carbon complex; such compounds are expressed by M-NO₃, which indicates that the carbon group is in some manner united by means of oxygen to the nitrogen group. Guncotton and nitroglycerin are of this class. Another large class of explosives is formed by a more direct attachment of nitrogen to the carbon complex, as represented by M-NO₂. A number of explosives of the detonating type are of this class. They contain the same proportions of oxygen and nitrogen as nitriles, but are not nitrates. They have been termed nitro derivatives for distinction. One of the simplest and longest-known members of this group is nitrobenzene, C₆H₅NO₂, which is employed to some extent as an explosive, being one ingredient in rack-a-rock and other blasting compositions. The dinitrobenzenes, C₆H₄(NO₂)₂, made from it are solids which are somewhat extensively employed as constituents of some sporting powders, and in admixture with ammonium nitrate form a blasting powder of a "flameless" variety which is comparatively safe in dusty or "gassy" coal seams. Picric acid or trinitrophenol, C₆H₃OH-(NO₂)₃, is employed as a high explosive for shell, &c. It requires, however, either to be enclosed and heated, or to be started by a powerful detonator to develop its full effect. Its compounds with metals, such as the potassium salt, C₆H₅OK-(NO₂)₃, are when dry very easily detonated by friction or percussion and always on heating, whereas picric acid itself will burn very quietly when set fire to under ordinary conditions. Trinitrotoleolune, C₆H₅C₆H₄(NO₂)₃, is a high explosive resembling picric acid in the manner of its explosion (to which in fact it is a rival), but differs therefrom in not forming salts with metals. The nitro derivatives of C₆H₅OH·NO₂ and higher nitrations products may be counted in the list. Their salts with metals behave much like the picrates. All these nitro compounds can be reduced by the action of nascent hydrogen to substances called amines (q.v.), which are not always explosive in themselves, but in some cases can form nitrates of a self-combustible nature. Aminoacetic acid, for instance, will form a nitrate which burns rapidly but quietly, and might be employed as an explosive. By the action of nitrous acid at low temperatures on aromatic amines, e.g. aniline, C₆H₅NH₂, diazo compounds are produced. These are all highly explosive, and when in a dry state are for the most part also extremely sensitive to friction, percussion or heat. As many of these diazo compounds contain no oxygen their explosive nature must be ascribed to the peculiar state of union of the nitrogen. This state is attempted to be shown by the formulæ such as, for
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instance, \( \text{C}_6\text{H}_4\text{N}_3\text{N}_2\text{X} \), which may be some compound of diazo-benzene. Probably the most vigorous high explosive at present known is the substance called hydrazoic acid or azoimide (q.v.). It forms salts with metals such as AgN\(_3\), which explode in a peculiar manner. The ammonium compound, NH\(_3\)N\(_3\), may become a practical explosive of great value.

Mercuric fulminate, HgC\(_2\)N\(_2\)O\(_3\), is one of the most useful high explosives known. It is formed by the action of a solution of mercurous nitrate, containing some nitrous acid, on alcohol. It is a white crystalline substance almost insoluble in cold water and requiring 130\(^\circ\)C. weight of boiling water for solution. It may be heated to 180\(^\circ\)C. before exploding, and the explosion so brought about is much milder than that produced by percussion. It forms the principal ingredient in cap compositions, in many fuses and in detonators. In many of these compositions the fulminate is diluted by mixture with certain quantities of inert powders so that its sensitiveness to friction or percussion is just so much lowered, or slowed down, that it will fire another mixture capable of burning with a hot flame. For detonating dynamite, guncotton, \&c., it is generally employed without admixture of a diluent.

Propellants.—Gunpowders and all other explosive mixtures or compounds containing metallic salts must form smoke on combustion. The solids produced by the resolution of the compounds are in an extremely finely-divided state, and on being ejected into the atmosphere become more or less attached to water vapour, which is so precipitated, and consequently adds to the smoke. The simplest examples of propellants of the smokeless class are compressed gases. Compressed air was the propellant for the Zalinski dynamite gun. Liquefied carbon dioxide has also been proposed and used to a slight extent with the same idea. It is scarcely practical, however, because when a quantity of a gas liquefied by pressure passes back again into the gaseous state, there is a great absorption of heat, and any remaining liquid, and the containing vessel, are considerably cooled. Steam guns were tried in the American Civil War in 1864; but a steam gun is not smokeless, for the steam escaping from the long tube or gun immediately condenses on expansion, forming white mist or smoke.

At the earliest stage of the development of guncotton the advantage of its smokeless combustion was fully appreciated (see GUNCOTTON) that it did not at once take its position as the smokeless propellant, was simply due to its physical state—a fibrous porous mass—which burnt too quickly or even detonated under the pressure required in fire-arms of any kind. In the early eighties of the 19th century it was found that several substances would partly dissolve or at least gelatinize guncotton, and the moment when guncotton proper was obtained as a colloid or jelly was the real start in the matter of smokeless propellants.

Guncotton is converted into a gelatinous form by several substances, such as esters, e.g. ethyl acetate or benzolate, acetone and other ketones, and many benzene compounds, most of which are volatile liquids. On contact with the guncotton a jelly is formed which stiffens as the evaporation of the gelatinizing agent proceeds, and finally hardens when the evaporation is complete. Whilst in a stiff paste state it may be cut, moulded or pressed into any desired shape without any danger of ignition. In fact guncotton in the colloid state may be handled on an anvil, and as a rule, only the portion struck will detonate or fire.

Guncotton alone makes a very hard and somewhat brittle mass after treatment with the gelatinizing agent and complete drying, and small quantities of camphor, vaseline, castor oil and other substances are incorporated with the gelatinous guncotton to moderate this hard and brittle state. All the smokeless powders, of which gelatinized guncottons or nitratated celluloses are the base, are moulded into some conveniently shaped grain, e.g. tubes, cords, rods, disks or tablets, so that the rate of burning may be controlled as desired. The Vieille powder, invented in 1887 and adopted in France for a magazine rifle, consisted of gelatinized guncotton with a little picric acid. Later a mixture of two varieties of guncotton gelatinized together was used. In addition to guncottons some explosive or non-explosive substances are contained in some of these mixtures. Guncottons, among others, fuse very slowly if in moderate-sized pieces, and when subdivided or made into thin rods or strips it is still very mild as an explosive, partly from a chemical reason, viz. there is not sufficient oxygen in it to burn the carbon to dioxide. Many mixtures are consequently in use, and many more have been proposed, which contain some metallic salt capable of supplying oxygen, such as barium or ammonium nitrate, \&c., the idea being to accelerate the rate of burning of the guncotton and so avoid the production of smoke.

The discovery by A. Nobel that nitroglycerin could be incorporated with collodion cotton to form blasting gelatin (see DYNAMITE) led more or less directly to the invention of ballistite, which differs from blasting gelatin only in the relative amounts of collodion, or soluble nitrated cotton, and nitroglycerin. Ballistite was adopted by the Italian government in 1890 as a military powder. Very many substances and mixtures have been proposed for smokeless powder, but the two substances, guncotton and nitroglycerin, have for the most part kept the field against all other combinations, and for several reasons. Nitroglycerin requires a much higher temperature before it is capable of transforming into carbon dioxide; it burns in a more energetic manner than guncotton; the two can be incorporated together in any proportion whereas the guncotton is in the gelatinous state; also the liquids which gelatinize guncotton dissolve nitroglycerin, and as these gelatinizing liquids evaporate, the nitroglycerin is left entangled in the guncotton jelly, and then shares more or less its colloidal character. In burning the nitroglycerin is protected from detonation by the gelatinous state of the guncotton, but still adds to the rate of burning and produces a higher temperature.

Desirable Qualities.—Smokelessness is one of the desirable properties of a propellant. All the present so-called smokeless powders produce a little fume or haze, mainly due to the condensation of the steam which forms one of the combustion products. There is often also a little vapour from the substances, such as oils, mineral jelly, vaseline or other hydrocarbon added for lubrication or to render the finished material pliable, \&c. The gases produced should neither be very poisonous nor exert a corrosive action on metals, \&c. The powder itself should have good keeping qualities, that is, not be liable to chemical changes within ordinary ranges of temperature or in different climates when stored for a few years, or undergoes slighter changes of temperature. (to say 180\(^\circ\)) or caused by noticeable ballistic changes. All the smokeless powders of the present day produce some oxide of nitrogen, traces of which hang about the gun after firing and change rapidly into nitrous and nitric acids. Nitrous acid is particularly objectionable in connexion with metals as it acts as a corrosion of copper, iron, and other metals. Modern smokeless powders is a slight deposit of acid grease, and the remedy consists in washing out the bore of the piece with an alkaline liquid. The castor oil, mineral jelly or camphor, and similar substances used in modern smokeless powders are oftenixo to some extent. They are not as effective in this respect as mineral salts, and the rifling of both small-arms and ordnance using smokeless powders is severely gripped by the metal of the projectile. The alkaline fuming produced by the black and brown powders acts as a preventive of rusting in some extent, as well as a lubricant in the bore.

Danger in Manufacture.—In the case of the old gunpowders, the production of dangerous manufacturing was inevitable. With the modern collodion propellants the most dangerous operations are the chemical processes in the preparation of nitroglycerin, the drying of guncotton, \&c. After once the gelatinizing solvent has been done away with, all the other processes are carried out prac-
tically, with perfect safety. This statement appears to be correct for all kinds of nitrated cellulose powders, whether mixed with nitroglycerin or other substances. Should they become ignited, which is possible by a rise of a degree or two, and contact with a flame, the mixture burns quickly, but does not detonate.

As a rule naval and military smokeless powders are shaped into flakes, cubes, cords or cylinders, with or without longitudinal perforations, for the purpose of diminishing the rate of burning. Sporting powders are often coloured for trade distinction. Some powders are blacklead by glazing with pure graphite, as is done with black powders. One object of this glazing is to prevent the grains or pieces becoming joined by pressure; for this purpose the powder is mixed under considerable pressure, producing larger pieces and thus altering the rate of burning. Most smokeless powders are fairly
EXPRESS

insensitive to shock. All these ghotinized powders are a little less easily ignited than black powders. A slightly different cap composition is required for small-arm cartridges, and cannon cartridges generally require a small primer or starter of powdered black gunpowder.

It is desired that a propellant shall produce the maximum velocity with the minimum pressure. The pressure should start gently so that the inertia of the projectile is overcome without any undue local strain on the breech near the powder chamber, and more especially that as more and more space is given to the gases by the movement of the projectile up the gun to the muzzle, gas should be produced with sufficient rapidity to keep the pressure nearly uniform or slightly increasing along the bore. The leading idea for improvements in relation to propellants is to obtain the greatest possible pressure, which is rapidly developed, and at the same time to keep the gases at uniform temperatures.

(W. R. E. H.)

Law.—In 1866 an act was passed in England “to amend the law concerning the making, keeping and carriage of gunpowder and compositions of an explosive nature, and concerning the manufacture and use of fireworks” (23 & 24 Vict. c. 139), whereby previous acts on the same subject were repealed, and minute and stringent regulations introduced. Amending acts were passed in 1861 and 1862. In 1875 was passed the Explosives Act (38 & 39 Vict. c. 17), which repealed the former acts, and dealt with the whole subject in a more comprehensive manner. This act, containing 122 sections, and applying to Scotland and Ireland, as well as to England, constitutes, with various orders in council and home office orders, a complete code. The act of 1875 was based on the report of a committee of the House of Commons, public opinion having been greatly excited on the subject by a terrible explosion on the Regent’s Canal in 1874. Explosives are thus defined: (1) Gunpowder, nitroglycerin, dynamite, gun-cotton, blasting powders, fulminate of mercury or of other metals, coloured fuses, and every other substance, whether similar to those above-mentioned or not, used or manufactured with a view to produce a practical effect by explosion or by a pyrotechnic effect, and including (2) fog-signals, fireworks, fuses, rockets, percussion caps, detonators, cartridges, ammunition of all descriptions, and every adaptation or preparation of an explosive as above defined. Part i. deals with gunpowder, providing that it shall be manufactured only at factories lawfully existing or licensed under the act; that it shall be kept (except for private use) only in existing or new magazines or stores, or in registered premises, licensed under the act. Private persons may keep gunpowder for their own use to the amount of thirty pounds. The act also prescribes rules for the keeping of gunpowder on registered premises. Part ii. deals with nitroglycerin and other explosives; part iii. with inspection, accidents, search, &c.; part iv. contains various supplementary provisions. By order in council the term “explosive” may be extended to any substance which appears to be specially dangerous to life or property by reason of its explosive properties, or to any process liable to explosion in the manufacture thereof, and the provisions of the act then extend to such substance just as if it were included in the term “explosive” in the act. The act lays down minute and stringent regulations for the sale of gunpowder, restricting the sale thereof in public thoroughfares or places, or to any child apparently under the age of thirteen; requiring the sale of gunpowder to be in closed packages labelled; it also lays down general rules for conveyance, &c. The act also gives power by order in council to define, from time to time, the composition, quality and character of any explosive, and to classify explosives, and such orders in council are frequently made including new substances; those in force will be found in the Statutory Rules and Orders, the “Explosives Register” compiled by the Board of Trade. The Merchant Shipping Act 1858 (c. 69) contains provisions on the carriage of dangerous goods, and the Act 1857 (c. 68) provides restrictions on the carriage of dangerous goods by British or foreign vessel, “dangerous goods” meaning aquafortis, vitriol, naphtha, benzine, gunpowder, lucifer matches, nitroglycerin, petroleum and any explosive within the meaning of the Explosives Act 1875. The act is administered by the home office, and an annual report is published containing the proceedings of the inspectors of explosives and an account of the working of the act. Each annual report gives a list of explosives at the time authorized for manufacture or importation, and appendices containing information as to accidents, experiments, &c.

Austria is generally a very cautious country has legislated on the lines of the English law of 1875. The law is, however, less comprehensive. The United States and the various English colonies also have explosives acts regulating the manufacture, storage and importation of explosives. (See also Petroluem.)

(T. A. I.)

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EXPRESS (through the French from the past participle of the Lat. expressus), to press out, by transference used of representing objects in painting or sculpture, or of thoughts, &c. in words, a word signifying that which is clearly and definitely set forth or represented, explicit, and thus used of a meaning, a law, a contract and the like, being specially contrasted with “implied.” The word “law, malice, form which there is actual evidence, apart from that which may be inferred from the acts of the person charged, is known as “express.” The word is most frequently used with the idea of something done with a definite purpose; the term “express train,” now meaning one that travels at a high speed over long distances with few intermediate stoppages, was, in the early days of railways, applied to what is now usually called a “special,” i.e. a train not running according to the ordinary time-tables of the railway company, but for some specific purpose, or engaged by a private person. About 1845 this term became used for a train running to a particular place without stopping. Similarly in the British postal service express delivery is a special and immediate delivery of a letter, parcel, &c., by an express messenger at a particular increased rate. The system was adopted in 1891.

In the United States of America, express companies for the rapid transmission of parcels and luggage and light goods generally perform the function of the post office or the railways in the United Kingdom and the continent of Europe. Not only do they deliver goods, but by the cash on delivery system (see Cash) the express companies act as agents both for the purchaser and seller of goods. They also serve as a most efficient agency for the transmission of money, the express money order being much more easily convertible than the postal money orders, as the latter can only be exchanged at post offices, and important towns. The system dates back to 1830, when one William Frederick Hamden (1813–1845), a conductor on the Boston and Worcester railway, undertook on his own account the carriage of small parcels and the performance of small commissions. Obliged to leave the company’s service or abandon his enterprise, he started an “express” service between Boston and New York, carrying parcels, executing commissions and collecting drafts and bills. Alvin Adams followed in 1840, also between Boston and New York. From 1840 to 1845 the system was adopted by many others between the more important towns.
EXPROPRIATION—EXTENSION

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throughout the States. The attempt to carry letters also was
stopped by the government as interfering with the post office.
In 1834 began the amalgamation of many of the companies.
Thus under the name of the Adams Express Company the
services started by Harnden and Adams were consolidated.
The lines connecting the west and east by Albany, Buffalo and
the lakes were consolidated in the American Express Company,
under the direction of William G. Fargo (z.e.), Henry Wells
and Johnston Livingston, while another company, Wells, Fargo &
Co., operated on the Pacific coast. The celebrated “Pony
Express” was started in 1860 between San Francisco and St
Joseph, Missouri, the time scheduled being eight days.
The service was carried on by relays of horses, with stations
25 m. apart. The charge made for the service was $2.50 per
½ oz. The completion of the Pacific Telegraph Company line
in 1861 was followed by the discontinuance of the regular
service.

The name “express” is applied to a rifle having high velocity,
flat trajectory and long fixed-sight ranges; and an “express-
bullet” is a light bullet with a heavy charge of powder used in
such a rifle (see FIREARMS).

EXPROPRIATION, the taking away or depriving of property
(Late Lat. expropriare, to take away, proprium, i.e. that which
is one’s own). The term is particularly applied to the compulsory
acquisition of private property by the state or other public
authority.

EXCLUSION (Lat. expulsio, from expellere), the act of driving
out, or of removing a person from the membership of a body
or the holding of an office, or of depriving him of the right of
attending a meeting, &c. In the United Kingdom the House of
Commons can by resolution expel a member. Such resolution
cannot be questioned by any court of law. But expulsion is
only resorted to in cases where members are guilty of offences
rendering them unfit for a seat in the House, such as being in
open rebellion, being guilty of forgery, perjury, fraud or breach
of trust, misappropriation of public money, corruption, conduct
unbecoming the character of an officer and a gentleman, &c.
It is customary to order the member, if absent, to attend in his
place, before an order is made for his expulsion (see May, Parlia-
mentary Practice, 1906, p. 36 seq.). Municipal corporations or
other Government bodies have express power to expel a
member, except in such cases where the house or body
have deemed it fit to require the member to have vacated his seat, or where power is given by
statute to declare the member’s seat vacant. In the cases of
officers and servants of the crown, tenure varies with the nature of
the office. Some officials hold their offices ad vitam aut
culpam or dum bene se gesserunt, others can be dismissed at
time and without reason assigned and without compensation.

In the case of membership of a voluntary association (club, &c.)
the right of expulsion depends upon the rules, and must be
exercised in good faith. Courts of justice have jurisdiction to
prevent the improper expulsion of the member of a voluntary
association where that member has a right of property in
the association. In the case of meetings, where the meeting is one
of a public body, any person not a member of the body is
entitled to be present only on sufferance, and may be expelled
on a resolution of the body. In the case of ordinary public
meetings those who convene the meeting stand in the position
of licensors to those attending and may revoke the licence and
expel any person who creates disorder or makes himself otherwise
objectionable.

Exclusion of Aliens.—Under the Naturalization Act of 1870,
the last of the civil disqualifications affecting aliens in England
was removed. The political disqualifications which remained
only applied to electoral rights. In the very exceptional cases
in which it was retained in the statute book, expulsion was
considered to have fallen into desuetude, but it has been revived
by the Aliens Act of 1905 (5 Edw. VII. c. 13). Under this
act powers are given to the secretary of state to make an order
requiring an alien to leave the United Kingdom within a time
fixed by the order and thereafter to remain outside the United
Kingdom, subject to certain conditions, provided it is certified
to him that the alien has been convicted of any felony or mis-
demeanour or other offence for which the court has power to
impose imprisonment without the option of a fine, &c., or that
he has been sentenced in a foreign country with which there is
an extradition treaty, for a crime not being an offence of
a political character. There are also provisions applicable within
one year after the alien has entered the United Kingdom in the
case of pauper aliens. Precautions are taken to prevent, as
far as possible, any abuse of the power of expulsion. Under
the French law of expulsion (December 3, 1849) there are no such
precautions, the minister of the interior having an absolute
discretion to order any foreigner as a measure of public policy
to leave French territory and in fact to have him taken immedi-
ately to the frontier.

EXTENSION (Lat. ex, out; tendere, to stretch), in general,
the action of straining or stretching out. It is usually employed
metaphorically (cf. the phrase an “extension of time,” a period
allowed in excess of what has been agreed upon). It is used
as a technical term in logic to describe the total number of
objects to which a given term may be applied; thus the meaning
of the term “King” in “extension” means the kings of England,
Italy, Spain, &c. (cf. DENOTATION), while in “intension” it
means the attributes that, when taken together make up the idea
of kinghood (see CONNOTATION). In the psychology of
language, the literal sense of extension is retained, i.e. “spread-outness.” The perception
of space by the senses of sight and touch, as opposed to semi-
natural perceptions by smell and hearing, is that of “continuous
expanse composed of positions separated and connected by
distances” (Stout); to this the term “extension” is applied.
The perception of separate objects involves position and distance,
but these taken together are not extension, which necessarily
implies continuity. To move one’s finger along the keys of a
piano gives both the position and the distance of the keys;
to move it along the frame gives the idea of extension. By
expanding this idea we obtain the conception of all space as
an extended whole. To this perception are necessary both form
and material. It should be observed the actual quality of a
stimulus (rough, smooth, dry, &c.) has nothing to do with the
spatial perception as such, which is concerned purely with what
is known as “local signification.” The elementary undifferentiated
sensation excited by the stimuli exerted by a continuous whole
is known as its “extension quantity” or “extension.” The
term has to do with “range of the object which excites the
sensation, but simply with the vague massiveness of the latter.
As such it is distinguishable in thought from extension, though it is not easy to say whether and if so how far the quantitative
aspect of space can exist apart from spatial order. Extensity
as an element in the complex of extension must be carefully
distinguished from intensity. Mere increase of pressure implies
increase of intensity of sensation; to increase the extensity
the area, so to speak, of the exciting stimulus must be increased.
Thus the extensity (also called “voluminosness,” or “massive-
ness”) of the sensation produced by a roll of thunder is greater
than that produced by a whistle or the bark of a dog. It should
be observed that this application of the idea of extensity to
sensation in general, rather than to the matter which is the
exciting stimulus, is only an analogy, an attempt to explain
a common psychic phenomenon by terminology which is in-
trinsically suitable to the physical. As a natural consequence
the term represents different shades of meaning in different
treatises, verging sometimes towards the physical, sometimes
towards the psychic.

In connexion with extension elaborate psycho-physical
experiments have been devised, e.g. with the object of comparing
the accuracy of tacitual and visual perception and discovering
what are the least differences which each can observe. At
a distance two lights appear as one, just as two stars distinguishable
through a telescope are one to the naked eye (see VISION):
again if the points of a compass are brought close together
and pressed lightly on the skin the sensation, though vague and
diffused, is a single one.

See PSYCHOLOGY and works there quoted; also SPACE AND TIME.
EXTENUATING CIRCUMSTANCES—EXTERRITORIALITY

EXTENUATING CIRCUMSTANCES. This expression is used in law with reference to crimes, to describe cases in which, though an offence has been committed without legal justification or excuse, its gravity, from the point of view of punishment or moral opprobrium, is mitigated or reduced by reason of the facts leading up to or attending the commission of the offence. According to English procedure, the jury has no power to determine the punishment to be awarded for an offence. The sentence, with certain exceptions in capital cases, is within the sole discretion of the judge, subject to the statutory prescriptions as to the kind and maximum of punishment. It is common practice for juries to add to their verdict, guilty or not guilty, a rider recommending the accused to mercy on the ground of grave provocation received, or other circumstances which in their view should mitigate the penalty. This form of rider is often added on a verdict of guilty of wilful murder, a crime as to which the judge has no discretion as to punishment, but the recommendation is sent to the Home Office for consideration in advising as to exercise of the prerogative of mercy. Quite independently of any recommendation by the jury, the judge is entitled to take into account matters proved during the trial, or laid before him after verdict, as a guide to him in determining the quantum of punishment.

Under the French law (Code d'instruction criminelle, art. 345), it is the sole right and the duty of a jury in a criminal case to pronounce whether or not the commission of the offence was attended by extenuating circumstances (circonstances atténuantes).

They are not bound to say anything about the matter, but the whole or the majority may qualify the verdict by finding extenuation, and if they do, the powers of the court to impose the maximum punishment are taken away and the sentence to be pronounced is reduced in accordance with the scale laid down in art. 463 of the Code pénal. The most important result of this rule is to enable a jury to prevent the infliction of capital punishment for murder. In cases of what is termed "crime passionate," French juries, when they do not acquit, almost invariably find extenuation; and a like verdict has become common even in the case of cold-blooded and sordid murders, owing to objections to capital punishment.

EXTERRITORIALITY, a term of international law, used to denominate certain immunities from the application of the rule that every person is subject for all acts done within the boundaries of a state to its local laws. It is also employed to describe the quality and condition of a person who has the habitual and principal abode of the dwelling-place of an accredited diplomatic agent, and of the public ships of one state while in the waters of another. Latterly its sense has been extended to all cases in which states refrain from enforcing their laws within their territorial jurisdiction. The cases recognized by the law of nations relate to:

1. the persons and belongings of foreign sovereigns, whether incognito or not; (2) the persons and belongings of ambassadors, ministers plenipotentiary, and other accredited diplomatic agents and their suites (but not consuls, except in some non-Christian countries, in which they sometimes have a diplomatic character); (3) public ships in foreign waters. Exterritoriality has also been granted by treaty to the subjects and citizens of contracting Christian states resident within the territory of certain non-Christian states. Lastly, it is held that when armies or regiments are allowed by a foreign state to cross its territory, they necessarily have exterritorial rights. "The ground upon which the immunity of sovereign rulers from process in our courts," said Mr Justice Wills in the case of

Mistrell v. Sullivan of Johore, 1864, "is recognized by our law is that it would be absolutely inconsistent with the statute of an independent sovereign that he should be subject to the process of a foreign tribunal," unless he deliberately submits to its jurisdiction. It has, however, been held where the foreign sovereign was also a British subject (Duke of Brunswick v. King of Hanover, 1844), that he is amenable to the jurisdiction of the English Courts in respect of transactions done by him in his capacity as a subject. A "foreign sovereign" may be taken to include the president of a republic, and even a potentate whose independence is not complete. Thus in the case, cited above, of

Mistrell v. Sultan of Johore, the sultan was ascertained to have abandoned all right to contract with foreign states, and to have placed his territory under British protection. The Court held that he was, nevertheless, a foreign sovereign in so far as immunity from British jurisdiction was concerned. The immunity of a foreign diplomatic agent, as the direct representative of a foreign sovereign (or state), is based on the same grounds as that of the sovereign authority itself. The international practice in the case of Great Britain was confirmed by an act of parliament of the reign of Queen Anne, which is still in force. The preamble to this act states that "turbulent and disorderly persons in a most outrageous manner had insulted the person of the then ambassador of his Czarish Majesty, emperor of Great Russia," by arresting and detaining him in custody for several hours, "in contempt to the protection granted by Her Majesty, contrary to the law of nations, and in prejudice of the rights and privileges which ambassadors and other public ministers, authorized and received as such, have at all times been thereby possessed of, and ought to be kept sacred and inviolable." This preamble has been repeatedly held by our courts to be declaratory of the English common law. The act provides that all suits, writs, processes, against any accredited ambassador or public minister, or his suite, and all proceedings and judgments had thereupon, are "utterly void," and that any person violating these provisions shall be punished for a breach of the public peace. Thus a foreign diplomatic agent cannot, like the sovereign he represents, waive his immunity by submitting to the British jurisdiction. The diplomatic immunity necessarily covers the residence of the diplomatic agent, which some writers describe as assimilated to territory of the state represented by the agent; but there is no consideration which can justify any extension of the immunity beyond the needs of the diplomatic mission resident within it. It is different with public ships in foreign waters. In their case the exterritoriality attaches to the vessel. Beyond its bulwarks captain and crew are subject to the ordinary jurisdiction of the state upon whose territory they happen to be. By a foreign public ship is now understood any ship in the service of a foreign state. It was even held in the case of the Parlement Belge (1850), a packet belonging to the Belgian government, that the character of the vessel as a public ship was not affected by its carrying passengers and merchandise for hire. In a more recent case an English owner and several owners of a Greek vessel against a vessel belonging to the state of Rumania was decided that though the agents of the Rumanian government had entered an appearance unconditionally and had obtained the release of the vessel on bail, on the ground that the Rumanian government had not authorized acceptance of the British jurisdiction (The "Jassy," 1906, 75 L.J.P. 93).

Writers frequently describe the exterritoriality of both embassies and ships as absolute. There is, however, this difference, that the exterritoriality of the latter not being, like that of embassies, a derived one, there seems to be no ground for limitation of it. It was, nevertheless, laid down by the arbitrators in the Alabama case (Cockburn dissenting), that the privilege of exterritoriality accorded to vessels had not been admitted into the law of nations as an absolute right, but solely as a proceeding founded on the principle of courtesy and mutual deference between different nations, and that it could therefore "never be appealed to for the protection of acts done in violation of neutrality."

In the exterritorial settlements in the Far East, the privileges of Christian, under the arrangement made with the Ottoman Porte, and other exceptions from local jurisdictions, are subject to the conditions laid down in the treaties by which they have been created. There are also cases in which British communities have grown up in barbarous countries without the consent of any local authority. All these are regulated by orders in council, issued now in virtue of the Foreign Jurisdiction Act 1890, an act enabling the crown to exercise any jurisdiction it may have "within a foreign country," in as ample a manner.
EXTORTION—EXTRADITION

as if it had been acquired “by cession or conquest of territory.”
A very exceptional case of extritoriality is that granted to the pope under a special Italian enactment.

EXTORTION (Lat. extorrio, from extorquere, to twist out, to take away by force), in English law the term applied to the exaction by public officers of money or money’s worth not due at all, or in excess of what is due, or before it is due. Such exaction, unless made in good faith (i.e. in honest mistake as to the sum properly payable), is a misdemeanour by the common law and is punishable by fine and (or) imprisonment.

There are numerous provisions for the punishment of particular officers who make illegal exactions or take illegal fees: e.g. sheriffs and their officers (Sheriffs Act 1887), county court bailiffs (County Courts Act 1888), clerks of courts of justice, and gaolers who exact fees from prisoners. A gaoler is also punishable for detaining the corpse of a prisoner as security for debt. The term “public officer” is not limited to officers under the crown; and there are old precedents of criminal proceedings for extortion against churchwards, and against millers and ferrymen who demand tolls in excess of what is customary under their franchise.

The term extortion is also applied to the exaction of money or money’s worth by menaces of personal violence or by threats to accuse of crime or to publish defamatory matter about another person. These offences fall partly under the head of robbery and partly under blackmail, or what in French is termed chantage.


EXTRACT (from Lat. extrahere, to draw out), in pharmacy, the name given to preparations formed by evaporating or concentrating solutions of active principles; tinctures are solutions which have not been subjected to any evaporation.

“Liquid extracts” are those of a syrupy consistency, and are generally prepared by treating the drug with the solvent (water, alcohol, &c.) and concentrating the solution until it attains the desired consistency.

“Tinctures” are thick, tenacious and sometimes even dry preparations; they are obtained by evaporating solutions as obtained above, or the juices expressed from the plants.

Extraction, in chemical technology, is a process for separating one substance from another by taking advantage of the varying solubility of the components in some chosen solvent. The term “lixiviation” is used when water is the solvent. In laboratory practice all the common solvents are employed. With small quantities it may suffice to shake the substance with the solvent, the mixture being heated if necessary, filter and distil or otherwise remove the solvent from the distillate. For larger quantities continuous extraction is advisable. This may be carried out in many forms of apparatus; one of the most convenient is the Soxhlet extractor, in which the extract siphons into the flask containing the solvent, and so maintains the quantity of available solvent practically constant.

Continuous extraction is generally the practice in technology. One of the most important applications is in the fat and gelatine industries.

EXTRADITION (Lat. ex, out, and tradire, handing over), the surrender of an alleged criminal for trial by a foreign state where he has taken refuge, to the state against which the alleged offence has been committed. When a person who has committed an offence in one country escapes to another, what is the duty of the latter with regard to him? Should the country of refuge try him in its own courts according to its own laws, or deliver him up to the country whose laws he has broken? To the general question international law gives no certain answer. Some jurists, Grotius among them, incline to hold that a state is bound to give up fugitive criminals, but the majority appear to deny the obligation as a matter of right, and prefer to put it on the ground of comity. And the universal practice of nations is to surrender criminals only in consequence of some special treaty with the country which demands them.

There are two practical difficulties about extradition which have probably prevented the growth of any uniform rule on the subject. One is the variation in the definitions of crime adopted by different countries. The second is the possibility of the process of extradition being employed to get hold of a person who is wanted by his country, not really for a criminal, but for a political offence. In modern states, and more particularly in England, offences of a political character have always been carefully excluded from the operation of the law of extradition.

1. UNITED KINGDOM.—The Extratction Acts 1870–1873 (33 & 34 Vict. c. 62, and 36 & 37 Vict. c. 60) and the Fugitive Offenders Act 1881 (44 & 45 Vict. c. 69) deal with different branches of the same subject, the recovery and surrender of fugitive criminals.

The Extratction Acts apply in the case of countries with which Great Britain has extradition treaties. The Fugitive Offenders Act applies—(1) as between the United Kingdom and any British possession, (2) as between any two British possessions, and (3) as between the United Kingdom or a British possession and certain foreign countries, such as Turkey and China, in which the crown exercises foreign jurisdiction.

Surrenders of Subject.—In spite of some earlier authorities it has long been settled that in English law there is no power to surrender fugitive criminals to a foreign country without express statutory authority. Such authority is now given by the Extratction Acts 1870–1873, but only in the case of the offences therein specified, and with regard to countries with which an arrangement has been entered into, and to which the acts have been applied by order in council. The acts are further to be applied, subject to such “conditions, exceptions and qualifications as may be deemed expedient” (s. 2); and these conditions, &c., are invariably to be found in the extradition treaty which is set out in the order in council applying the Extratction Acts to a particular country.

Surrender of Subject.—A further question arises where a state is called on to surrender one of its own subjects. Some of the treaties, such as those with France and Germany, stipulate that neither contracting party shall surrender its own subjects, and in such cases a British subject cannot be surrendered by his own country. The treaties with Spain, Switzerland and Luxemburg provide for the surrender by Great Britain of her own subjects, but there is no reciprocity. Other treaties, such as those with Austria, Belgium, Russia and the Netherlands, give each party the option of surrendering or refusing to surrender its own subjects in each particular case. Under such treaties British subjects are surrendered unless the secretary of state intervenes to forbid it. Lastly, some treaties, such as that with the United States, contain no restriction of this kind, and the subjects of each power are freely surrendered to the other.

Surrender by Great Britain is also subject to the following restrictions contained in s. 3 of the Extratction Act 1870—

(1) that the offence is not of a political character, and the requisition has not been made with a view to try and punish for an offence of a political character; (2) that the prisoner shall not be liable to be tried for an offence the subject of extradition; (3) that he shall not be surrendered until he has been tried and served his sentence for offences committed in Great Britain; and (4) that he shall not be actually given up until fifteen days after his committal for extradition, so as to allow of an application to the courts.

Political Offences.—The question as to what constitutes a political offence is one of some nicety. It was discussed in In re Cassioti (1890, 1 Q.B. 149), where it was held, following the opinion of Mr Justice Stephen in his History of the Criminal Law, that to give an offence a political character it must be “incidental to and form part of political disturbances.” Extratdition was accordingly refused for homicide committed in the course of an armed rising against the constituted authorities. In the more
recent case of *In re Mounier* (1894, 2 Q.B. 415), an Anarchist was charged with causing two explosions in Paris—once at the Café Very resulting in the death of two persons, and the other at certain barracks. It was not contended that the outrage at the café was a political crime, but it was argued that the explosion at the barracks came within the description. The court, however, held that to constitute a political offence there must be two or more parties in the state, each seeking to impose a government of its own choice on the other, which was not the case with regard to Anarchist crimes. The party of anarchy was the enemy of all governments, and its effects were directed primarily against the general body of citizens. The test applied in the earlier case is perhaps the more satisfactory of the two.

With regard to the provision that surrender shall not be granted if the requisition has in fact been made with a view to try and punish for an offence of a political character, it was decided in the case of *Arton* (1896, 1 Q.B. 108) that a mere suggestion that after his surrender for a non-political crime, the prisoner would be interrogated on political matters (his alleged complicity in the Panama scandal), and punished for his refusal to answer, was not enough to bring him within the provision. The court also held that it had no jurisdiction to entertain a suggestion that the request of the French government for his extradition was not made in good faith and in the interests of justice.

**Extradition Offences.**—The following is a list of crimes in respect of which extradition may be provided for under the Extradition Acts 1870-1873, and the Slave Trade Act 1873. **Extradition Act 1870.**—(1) Murder; (2) Attempt to murder; (3) Conspiracy to murder; (4) Manslaughter; (5) Counterfeit and altering money, uttering counterfeit or altered money; (6) Forgery, counterfeiting, and altering and uttering what is forged or counterfeited or altered; (7) Embezlement and larceny; (8) Obtaining money or goods by false pretences; (9) Crimes by bankrupts against bankruptcy law; (10) Fraud by a bailee, banker, agent, factor, trustee or director, or member or public officer of any company made criminal by any law for the time being in force; (11) Rape; (12) Abduction; (13) Child-stealing; (14) Burglary and housebreaking; (15) Arson; (16) Robbery with violence; (17) Threats by letter or otherwise with intent to extort; (18) Crimes committed at sea: (a) Piracy by the law of nations; (b) Sinking or destroying a vessel at sea, or attempting or conspiring to do so; (c) Assault on a ship on the high seas, with intent to destroy life or to do grievous bodily harm; (d) Revolt, or conspiring to revolt, by two or more persons on board a ship on the high seas against the authority of the ship; (19) Any offence under the *Slave Trade Act 1873*; (20) Kidnapping and false imprisonment; (21) Perjury and subornation of perjury. This act also extends to indictable offences under 24 & 25 Vict. cc. 96, 97, 98, 99, 100, and amending and substituted acts. Among such offences included in various extradition treaties are the following:—(22) Obtaining valuable securities by false pretences; (23) Receiving any money, valuable security or other property, knowing the same to have been stolen or unlawfully obtained; (24) Falsification of accounts (see *In re Arton*, 1896, 1 Q.B. 509); (25) Malicious injury to property, if such offence be indictable; (26) Knowingly making, without lawful authority, any instrument, tool or engine adapted and intended for the counterfeiting of coin of the realm; (27) Abandoning children, expelling or unlawfully detaining them; (28) Any malicious act done with intent to endanger the safety of any person in a railway train; (29) Wounding or inflicting grievous bodily harm; (30) Assault occasioning actual bodily harm; (31) Assaulting a magistrate or peace officer; (32) Indecent assault; (33) Unlawful carnal knowledge, or any attempt to have unlawful carnal knowledge, of a girl under age; (34) Bigamy; (35) Administering drugs with intent to procure the miscarriage of women; (36) Any indictable offence under the laws for the time being in force in relation to bankruptcy. *Slave Trade Act 1873* (36 & 37 Vict. c. 88, s. 27)—(37) Dealing in slaves in such manner as to constitute a criminal offence against the laws of both states. The United Kingdom has extradition treaties with practically all civilized foreign countries; and though it is not practicable to state which of the statutory extradition offences are included in each, it may be said generally that crimes 1 to 17 inclusive are covered in all, though Rumania has reserved the right to refuse, and Portugal does refuse, to surrender for a crime punishable with death.

The act of 1873 provides for the surrender of accessories before and after the fact to extradition crimes, and most of the treaties contain a clause by which extradition is to be granted for participation in any of the crimes specified in the treaty, provided that such participation is punishable by the laws of both countries. Several of the treaties also contain clauses providing for optional surrender in respect of any crime not expressly mentioned for which extradition can be granted by the laws of both countries.

It is further to be noted that the restrictions on surrender in the Extradition Acts apply only to surrenderers by Great Britain. Foreign countries may surrender fugitives to Great Britain without any treaty, if they are willing to do so and their law allows of it, and such surrenderers have not infrequently been made. But when surrendered for an extradition crime, the prisoner cannot be tried in England for any other crime committed before such surrender, until he has been restored, or has had the opportunity of returning, to the foreign state from which he was extradited.

**Procedure.**—To obtain from a foreign country the extradition of a fugitive from the United Kingdom, it is necessary to procure a warrant for his arrest, and to send it, or a certified copy, to the home secretary together with such further evidence as is required by the treaty with the country in question. In most cases an information or deposition containing evidence which would justify a committal for trial in Great Britain will be required. The home secretary will then communicate through the foreign secretary and the proper diplomatic channels with the foreign authorities, and in case of urgency will ask them by telegraph for a provisional arrest. For the arrest in the United Kingdom of fugitive criminals whose extradition is requested by a foreign state, two procedures are provided in ss. 7 and 8 of the act of 1870. (1) On a diplomatic requisition supported by the warrant of arrest and documentary evidence, the home secretary, if he thinks the crime is not of a political character, will order the chief magistrate at Bow Street to proceed; and such magistrate will then issue a warrant of arrest on such evidence as would be required if the offence had been committed in the United Kingdom. More summarily, any magistrate or justice of the peace may issue a provisional warrant of arrest on evidence which would support such a warrant if the crime had been committed within his jurisdiction. In practice a sworn information is required, but this may be based on a telegram from the foreign authorities. The magistrate or justice must then report the issue of the warrant to the home secretary, who may cancel it and discharge the prisoner. When arrested on the provisional warrant, the prisoner will be brought up before a magistrate and remanded to Bow Street, and will then be further remanded until the magistrate at Bow Street is notified that a formal requisition for surrender has been made; and unless such requisition is made in reasonable time the prisoner is entitled to be discharged. The examination of the prisoner prior to his committal for extradition ordinarily takes place at Bow Street. The magistrate is required to hear evidence that the alleged offence is of a political character or is not an extradition crime. If satisfied in these respects, and if the foreign warrant of arrest is duly authenticated, and evidence is given which according to English law would justify a committal for trial, if the prisoner has not yet been tried, or would prove a conviction if he has already been convicted, the magistrate will commit him for extradition. Under the Extradition Act, 1865, the home secretary, if of opinion that removal to Bow Street would be dangerous to the prisoner's life, or prejudicial to his health, may order the case to be taken by a magistrate at the place where the prisoner was apprehended, or then is, and the magistrate may order the
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Upon proceedings, the accused is turned over to the officers of the foreign government. The Extradition Acts apply to the British colonies, the governor being substituted for the secretary of state. Their operation may, however, be suspended by order in council, as in the case of Canada, where the colony has passed an Extradition Act of its own (see Statutory Rules and Orders).

**Fugitive Offenders Act.**—There are no extradition treaties with certain countries in which the crown exercises foreign jurisdiction, such as Cyprus, Turkey, Egypt, China, Japan, Corea, Zanzibar, Morocco, Siam, Persia, Somaliland, &c. In these countries the Fugitive Offenders Act 1881 (44 & 45 Vict. c. 69) has been applied, pursuant to s. 36 of that statute, and the measures for obtaining surrender of a fugitive criminal are the same as in a British colony. The act, however, only applies to persons over whom the crown has jurisdiction in these territories, and generally is expressly restricted to British subjects.

Under this act a fugitive from one part of the king’s dominions to another, or to a country where the crown exercises foreign jurisdiction, may be brought back by a procedure analogous to extradition, but applies only in circumstances punishable with twelve months’ imprisonment with hard labour or more. The original warrant of arrest must be endorsed by one of several authorities where the offenders happen to be—in practice by the home secretary in the United Kingdom and by the governor in a colony. Pending the arrival of the original warrant a provisional arrest may be made, as under the Extradition Acts. The fugitive must then be brought up for examination before a local magistrate, who, if the endorsed warrant is duly authenticated, and evidence is produced “which, according to the law administered by the magistrate, raises a strong or probable presumption that the offender committed the offence, and that the act applies to it,” may commit him for return.

An interval of fifteen days is allowed for habeas corpus proceedings, and (s. 10) the court has a large discretion to discharge the prisoner, or impose terms, if it thinks the case frivolous, or that the return would be unjust or oppressive, or too severe a punishment. The next step is for the home secretary in the United Kingdom, and the governor in a colony, to issue a warrant for the return of the prisoner. He must be removed without delay. The absence of reasons to the contrary. If not prosecuted within six months after arrival, or if acquitted, he is entitled to be sent back free of cost.

In the case of fugitive offenders from one part of the United Kingdom to another, it is enough to get the warrant of arrest backed by a magistrate having jurisdiction in that part of the United Kingdom where the offender happens to be. A warrant issued by a metropolitan police magistrate may be executed, without backing, by a metropolitan police officer anywhere, and there are certain other exceptions, but as a rule a warrant cannot be executed without being backed by a local magistrate.

2. **United States.**—Foreign extradition is purely an affair of the United States, and not for the individual states themselves. Upon a demand upon the United States for extradition, there is a preliminary examination before a commissioner or judge before there can be a surrender to the foreign government (Revised Statutes, Title LXVI.; 22 Statutes at Large, 215). It is enough to show probable guilt (Order v. Re, 161 United States Reports, 443). An extradition treaty covers crimes previously committed. If a Power, with which the United States have such a treaty, surrenders a fugitive charged with a crime not included in the treaty, he may be tried in the United States for such crime. Inter-state extradition is regulated by act of Congress under the Constitution of the United States (Article IV. s. 2; United States Revised Statutes, s. 5278). A surrender may be demanded of one properly charged with an act constituting a crime under the laws of the demanding state, although it be no crime in the other state. A party improperly surrendered may be released by writ of habeas corpus, either from a state or United States court (Robb v. Connolly, 111 U.S. Reports, 624). On his return to the state from which he fled, he is subject to prosecution for the same crime, and under a foreign extradition the law is otherwise (Laselles v. Georgia, 148 U.S. Reports, 537). See Sir J. Clarke, Treatise upon the Law of Extradition (4th ed., 1904); Biron and Chalmers, Law and Practice of Extradition (1905).

**EXTRADOS** (extra, outside, Fr. dos, back), the architectural term for the outer boundary of the voûsoirs of an arch (q. v.).

**EXTREME UNCTION,** a sacrament of the Roman Catholic Church. In James v. 14 it is ordained that, if any believer is sick, he shall call for the elders of the church; and they shall pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he has committed sins, it shall be forgiven him.

Origen repudiated medical art on the ground that the prescription here cited is enough; modern faith-healers and Peculiar People have followed in his wake. The Catholic Church has more wisely left physicians in possession, and elevated the anointing of the sick into a sacrament to be used only in cases of mortal sickness, and even then not to the exclusion of the healing art. It has been general since the 9th century. The council of Florence (1439) though it formally condemned “the act, the ceremony, and the celebration of extreme unction” as a papal innovation, declared that the act could not be annulled by papal decrees. The decree was inserted in the Roman Ritual in 1570; and on the death of Sixtus V a bull was issued (1585) that extreme unction was to be observed only in the last hour of life. The papal office makes it abundantly clear that the Sacrament of Extreme unction is an essential part of the last illness of the sick, and that the mode of administration of it is unknown; the Latinizing Armenians adopted it from Rome in the crusading epoch. At an earlier date, however, it was usual to anoint the dead.

In the Roman Church the bishop blesses the oil of the sick used in extreme unctions on Holy Thursday at the Chrismal Mass,¹ using the following prayer of the sacramentaries of Gelasius and Hadrian:

"Send forth, we pray Thee, O Lord, Thy holy spirit, the Paraclete from Heaven, into this fatness of oil, which Thou hast deigned to produce from the green wood for refreshment of mind and body; and through Thy holy hands, anoint all that anoint, taste, touch, a protection of mind and body, of soul and spirit, unto the easing away of all pain, all weakness, all sickness of mind and body; wherefore Thou hast anointed priest, kings and prophets and martyrs with thy chrism, perfected by Thee, O Lord, blessed and abiding in our bowels in the name of our Lord Jesus Christ."


(F. C. C.)

¹ The oil left over from the year before is burnt.
EYBESCHÜTZ, JONATHAN (1660–1764), German rabbi, was from 1750 rabbi in Altona. He was a man of erudition, but he owed his fame chiefly to his personality. Few men of the period so profoundly impressed their mark on Jewish life. He became specially remarkable because of the current belief that rose concerning the amulets which Eybeschütz was suspected of issuing. These amulets recognized the Messianic claims of Sabbatai Sebi (p.e.), and a famous rabbinic contemporary of Eybeschütz, Jacob Emden, boldly accused him of heresy. The controversy was a momentous incident in the Jewish life of the period, and though there is insufficient evidence against Eybeschütz, Emden may be credited with having crushed the lingering belief in Sabbatian current even in some orthodox circles.

(E. A.)

EYCK, VAN, the name of a family of Flemish painters in whose works the rise and mature development of art in western Flanders are represented. Though bred in the valley of the Meuse, they finally established their professional domicile in Ghent and in Bruges; and there, by skill and inventive genius, they changed the traditional habits of the earlier schools, remodelled the primitive forms of Flemish design, and introduced a complete revolution into the technical methods of execution familiar to their countrymen.

1. HUBERT (Huybrecht) van Eyck (? 1366–1426) was the oldest and most remarkable of this race of artists. The date of his birth and the records of his progress are lost amidst the ruins of the earlier civilization of the valley of the Meuse. He was a very young man in 1386, at the age of 20, when he was presented to the abbey of Eybeschütz, a monastery of the premonstratensian order, and became a Benedictine monk, in which art and letters had been cultivated from the beginning of the 8th century. But after a long series of wars—when the country became insecure, and the schools which had flourished in the towns decayed—he wandered to Flanders, and there for the first time gained a name. As court painter to the hereditary prince of Burgundy, and as client to one of the richest of the Ghent patricians, Hubert is celebrated. Here, in middle age, between 1410 and 1420, he signified himself as the inventor of a new method of painting. Here he lived in the pay of Philip of Charolais till 1421. Here he painted pictures for the corporation, whose chief magistrates honoured him with a state visit in 1424. His principal masterpiece, the "Worship of the Lamb," commissioned by Jodocus Vijdts, lord of Pamele, is the noblest creation of the Flemish school, a piece of which we possess all the parts dispersed from St Bavon in Ghent to the galleries of Brussels and Berlin,—one upon which Hubert laboured till he died, leaving it to be completed by his brother. Almost unique as an illustration of contemporary feeling for Christian art, this great composition can only be matched by the "Fount of Salvation" in the museum of Madrid. It represents, on numerous panels, Christ on the shore at sea, with the Virgin and St John the Baptist at His sides, hearing the songs of the angels, and contemplated by Adam and Eve, and, beneath him, the Lamb shedding His blood in the presence of angels, apostles, prophets, martyrs, knights and hermits. On the outer sides of the panels are the Virgin and the angel annunciate, the sibyls and prophets who foretold the coming of the Lord, and the donors in prayer at the feet of the Baptist and Evangelist. After this great work was finished it was placed, in 1432, on an altar in St Bavon of Ghent, with an inscription on the framework describing Hubert as "maior quo nemo repentus," and setting forth, in colours as imperishable as the picture itself, that Hubert began and John afterwards brought it to perfection. John van Eyck certainly wished to guard against an error which ill-informed posterity showed itself but too prone to foster, the error that he alone had composed and carried out an altarpiece executed jointly by Hubert and himself. His contemporaries may be credited with full knowledge of the truth in this respect, and the facts were equally well known to the duke of Burgundy or the chiefs of the corporation of Bruges, who visited the painter's home in Flanders in 1432, and the members of the chapter of St Bavon reproduced the Agnus Dei as a tableau vivant in 1456. Yet a later generation of Flemings forgot the claims of Hubert and gave the honours that were due to his brother John exclusively.

The solemn grandeur of church art in the 15th century never found, out of Italy, a nobler exponent than Hubert van Eyck. His reputation, as Christ the judge, between the Virgin and St John, affords a fine display of realistic truth, combined with pure drawing and gorgeous colour, and a happy union of earnestness and simplicity with the deepest religious feeling. In contrast with earlier productions of the Flemish school, it shows a singular depth of tone and great richness of detail. Finished with surprising skill, it is executed with the new oil medium, of which Hubert shared the invention with his brother, but of which no rival artists at the time possessed the secret,—a medium which consists of subtle mixtures of oil and varnish applied to the moistening of pigments after a fashion, only kept secret for a time from gildsmen of neighbouring cities, but unrevealed to the Italians till near the close of the 15th century. When Hubert died on the 18th of September 1426 he was buried in the chapel on the altar of which his masterpiece was placed. According to a tradition as old as the 16th century, his arm was preserved as a relic in a casket above the portal of St Bavon of Ghent. During a life of much apparent activity and surprising successes he taught the elements of his art to his brother John, who survived him.

2. JOHN (Jan) van Eyck (? 1385–1440). The date of his birth is not more accurately known than that of his elder brother, but he was born much later than Hubert, who took charge of him and made him his "disciple." Under his tuition John van Eyck learnt to draw and paint, and mastered the properties of colours from Pliny. Later on, Hubert admitted him into partnership, and both were made court painters to Philip of Charolais. After the breaking up of the prince's household in 1421, John became his own master, left the workshop of Hubert, and took an engagement as painter to John of Bavaria, at that time resident at the Hague as count of Holland. From the Hague he returned in 1424 to take service with Philip, now duke of Burgundy, at a salary of 100 livres per annum, and from that time till his death John van Eyck remained the faithful servant of his prince, who never treated him otherwise than graciously. He was frequently employed in missions of trust; and following the fortunes of a chief who was always in the saddle, he appears for a time to have been in ceaseless motion, receiving extra pay for secret services at Leiden, drawing his salary at Bruges, yet settled in a fixed abode at Lille. In 1428 he joined the embassy sent by Philip the Good to Lisbon to beg the hand of Isabella of Portugal. His portrait of the bride fixed the duke's choice. After his return he settled finally at Bruges, where he married, and his wife bore him a daughter, known in after years as a nun in the convent of Maesseker. His other experience had been the duke's sponsor, and this was but one of many distinctions by which Philip the Good rewarded his painter's merits. Numerous altarpieces and portraits now give proof of van Eyck's extensive practice. As finished works of art and models of conscientious labour they are all worthy of the name they bear, though not of equal excellence, none being better than those which were completed about 1432. Of an earlier period, a "Consecration of Thomas à Becket" has been preserved, and may now be seen at Chatsworth, bearing the date of 1421; no doubt this picture would give a fair representation of van Eyck's talents at the moment when he started as an independent master, but that time and accidents of omission and commission have altered its state to such an extent that no conclusive opinion can be formed respecting it. The panels of the "Worship of the Lamb" were completed nine years later. They show that John van Eyck was quite able to work in the spirit of his brother. He had not only the lines of Hubert's compositions to guide him, he had also those parts to look at and to study which Hubert had finished. He continued the work with almost as much vigour as his master. His other experience had been increased by travel, and he had seen the finest varieties of landscape in Portugal and the Spanish provinces. This enabled him to transfer to his pictures the charming scenery of lands
more sunny than those of Flanders, and this he did with accuracy and not without poetic feeling. We may ascribe much of the success which attended his efforts to complete the altarpiece of Ghent to the cleverness with which he reproduced the varied aspect of changing scenery, reminiscent here of the orange groves of Cincta, there of the bluffs and crags of his native valley. In all these backgrounds, though we miss the scientific rules of perspective with which the van Eycks were not familiar, we find such delicate perceptions of gradations in tone, such atmosphere, yet such minuteness and perfection of finish, that our admiration never flags. Nor is the colour less brilliant or the touch less firm than in Hubert's panels. John only differs from his brother in being less masculine and less sternly religious. He excels in two splendid likenesses of Jodocus Vijdts and his wife Catherine Birls. The same vigorous style and coloured key of harmony characterizes the small "Virgin and Child" of 1432 at Ince, and the "Madonna," probably of the same date, at the Louvre, executed for Rollin, chancellor of Burgundy. Contemporary with these, the male portraits in the National Gallery, and the "Man with the Pinks," in the Berlin Museum (1432-1434), show no relaxation of power; but later creations displays a certain reserve, unless we accept as progressive a more searching delicacy of finish, counterbalanced by an excessive softness of rounding in flesh contours. An unfailing minute-ness of hand and great tenderness of treatment may be found, combined with angularity of drapery and some awkwardness of attitude in the full length portrait couple (John Arnolfini and his wife) at the National Gallery (1434), in which a rare insight into the detail of animal nature is revealed in a study of a terrier dog. A "Madonna with Saints," at Dresden, equally soft and minute, charms us by the mastery with which an architectural background is put in. The bold and energetic striving of earlier days, the strong bright tone, are not equalled by the soft blending and tender tints of the later ones. Sometimes a crude rudeness in flesh strikes us as a growing defect, an instance of which is the picture in the museum of Bruges, in which Canon van der Paelen is represented kneeling before the Virgin under the protection of St George (1434). From first to last van Eyck retains his ability in portraiture. Fine specimens are the two male likenesses in the gallery of Vienna (1436), and a female, the master's wife, in the gallery of Bruges (1439). His death in 1440/41 at Bruges is authenticated. He was buried in St Donat. Like many great artists he formed but few pupils. Hubert's disciple, Jodocus of Ghent, hardly does honour to his master's teaching, and only acquires importance after he has thrown off some of the peculiarities of Flemish teaching. Petrus Cristus, who was taught by John, remains immeasurably behind him in everything that relates to art. But if the personal influence of the van Eycks was small, that of their works was immense, and it is not too much to say that their example, taken in conjunction with that of van der Weyden, determined the current and practice of painting throughout the whole of Europe north of the Alps for nearly a century.

See also Waagen, Hubert and Johann van Eyck (1822); Voll-Werke des Jan van Eyck (1900); L. Kümmerer on the two families in Knaukussen's Künstler-Monographien (1898).

**EYE,** a market-town and municipal borough in the Eye parliamentary division of Suffolk; England; 944 m. N.E. from London by the Great Eastern railway, the terminus of a branch from the Ipswich-Norwich line. Pop. (1901) 2004. The church of St Peter and St Paul is mainly of Perpendicular date, with Early English portions and a fine Perpendicular roof screen. It was formerly attached to a Benedictine priory. Slight fragments of a Norman castle crown a mound of probably earlier construction. There are a town hall, corn exchange, and grammar school founded in 1566. Brewing is the chief industry. The town is governed by a mayor, 4 aldermen and 12 councillors. Area, 4410 acres.

Eye (Heya, Aye) was once surrounded by a stream, from which it is said to have derived its name. Leland says it was situated in a marsh and had formerly been accessible by river vessels from Cromer, though the river was then only navigable to Burston, 12 m. from Eye. From the discovery of numerous bones and Roman urns and coins it has been thought that the place was once the cemetery of a Roman camp. William I. gave the lordship of Eye to Robert Male, a Norman, who built a castle and a Benedictine monastery which was at first subordinate to the abbey of Bernay in Normandy. Eye is a borough by prescription. In 1205 King John granted to the townsman a charter freeing them from various tolls and customs and from the jurisdiction of the shire and hundred courts. Later charters were granted by Elizabeth in 1558 and 1574, by James I. in 1604, and by William III. in 1697. In 1574 the borough was newly incorporated under two bailiffs, ten chief and twenty-four inferior burgesses, and an annual fair on Whit-Monday and a market on Saturday were granted. Two members were returned to each parliament from 1571 to 1832, when the Reform Act reduced the membership to one. By the Redistribution Act of 1885 the representation was merged in the Eye division of the county. The making of pillow-lace was formerly carried on extensively, but practically ceased with the introduction of machinery.

**EYE** (O. Eng. eage, Ger. Auge; derived from an Indo-European root also seen in Lat. oc-ulus, the organ of vision (q.v.).

**Anatomy.**—The eye consists of the eyeball, which is the true organ of sight, as well as of certain muscles which move it, and the lachrymal apparatus which keeps the front of it in a moist condition. The eyeball is contained in the front of the orbit and is a sphere of about an inch (24 mm.) in diameter. From the front of this a segment of a lesser sphere projects slightly and forms the cornea (fig. 1, c0). There are three coats to the eyeball, an external (protective), a middle (vascular), and an internal (sensory). There are also three refracting media, the aqueous humour, the lens and the vitreous humour or body.

The protective coat consists of the sclerotic in the posterior five-sixths and the cornea in the anterior sixth. The sclerotic (fig. 1, Sc) is a firm fibrous coat, forming the "white of the eye," which posteriorly is pierced by the optic nerve and blends with the sheath of that nerve, while anteriorly it is continued into the cornea at the corneo-scleral junction. At this point a small canal, known as the canal of Schlemm, runs round the margin of the cornea in the substance of the sclerotic (see fig. 1). Between the sclerotic and the subjacent choroid coat is a lymph space traversed by some loose pigmented connective tissue,—the
The cornea is quite continuous with the sclerotic but has a greater convexity. Under the microscope it is seen to consist of five layers. Most anteriorly there is a layer of stratified epithelium, then an anterior elastic layer, then the substantia propria of the cornea which is fibrous with spaces in which the stellate corneal capsules lie, while behind this is the posterior elastic layer and then a delicate layer of endothelium. The transparency of the cornea is due to the fact that all these structures have the same refractive index.

The middle or vascular coat of the eye consists of the choroid, the ciliary processes and the iris. The choroid (fig. 1, ch) does not come quite as far forward as the corneo-scleral junction; it is composed of numerous blood-vessels and pigment cells bound together by connective tissue and, superficially, is lined by a delicate layer of pigmented connective tissue called the lamina suprachoroidea in contact with the already-mentioned perichoroidal lymph space. On the deep surface of the choroid is a structureless basal lamina.

The ciliary processes are some seventy triangular ridges, radially arranged, with their apices pointing backward (fig. 1, pc), while their bases are level with the corneo-scleral junction. They are as vascular as the rest of the choroid, and contain in their interior the ciliary muscle, which consists of radiating and circular fibres. The radiating fibres (fig. 1, mo) rise, close to the choroid, from the ciliary plexus of Schlemm, from the margin of the posterior elastic lamina of the cornea, and pass backward and outward into the ciliary processes and form the inner part of the choroid, which they pull forward when they contract. The circular fibres lie just internal to these and are few or wanting in short-sighted people.

The iris (fig. 1, I) is the coloured diaphragm of the eye, the centre of which is pierced to form the pupil; it is composed of a connective tissue stroma containing blood-vessels, pigment cells and muscle fibres. In front of it is a reflection of the same layer of endothelium which lines the back of the cornea, while behind both it and the ciliary processes is a double layer of epithelium, deeply pigmented, which really belongs to the retina. The pigment in the substance of the iris is variously coloured in different individuals, and is often deposited after birth, so that, in newly-born European children, the colour of the eyes is often slate-blue owing to the black pigment at the back of the iris showing through. White, yellow or reddish-brown pigment is deposited later in the substance of the iris, causing the appearance, with the black pigment behind, of grey, hazel or brown eyes.

Blue-eyed people very little interstitial pigment is formed, while in Albino the posterior pigment is also absent and the blood-vessels are exposed. The muscle fibres of the iris are described as circular and radiating, though it is still uncertain whether the latter are really muscular rather than elastic. On the front of the iris, at its margin, the posterior layer of the posterior elastic lamina is continued as a series of ridges called the ligamentum pectinatum iridis, while between these ridges are depressions known as the spaces of Fontana.

The inner or sensory layer of the wall of the eyeball is the retina; it is a delicate transparent membrane which becomes thinner as the front of the eye is approached. A short distance behind the ciliary processes the nervous part of it stops and forms a scalloped border called the ora serrata, but the pigmented layer is continued on behind the ciliary processes and iris, as has been mentioned, and is known as the pars ciliaris retinae and pars iridica retinae. Under the microscope the posterior part of the retina is seen to consist of eight layers. In its passage from the lens and vitreous the light reaches these layers in the following order:—(1) Layer of nerve fibres; (2) Layer of ganglion cells; (3) Inner molecular layer; (4) Inner nuclear layer; (5) Outer molecular layer; (6) Outer nuclear layer; (7) Layer of rods and cones; (8) Pigmented layer.

The layer of nerve fibres (fig. 2, 2) is composed of the axi-cylinders only of the fibres of the optic nerve which pierce the sclerotic, choroid and all the succeeding layers of the retina to radiate over its surface.

The ganglion layer (fig. 2, 3) consists of a single stratum of large ganglion cells, each of which is continuous with a fibre of the preceding layer which forms its axon. Each also gives off a number of inner processes (dendrites) which arborize in the next layer.

The inner molecular layer (fig. 2, 4) is formed by the interlacement of the dendrites of the last layer with those of the cells of the inner nuclear layer which comes next.

The inner nuclear layer (fig. 2, 5) contains three different kinds of cells, but the most prominent and numerous are large bipolar cells, which send one process into the inner molecular layer, as has just been mentioned, and the other into the outer molecular layer, where they arborize with the ends of the rod and cone fibres.

The outer molecular layer (fig. 2, 6) is very narrow and is formed by the arborizations just described. The outer nuclear layer (fig. 2, 7), like the inner, consists of oval cells, which are of two kinds. The rod granules are transversely striated, and are connected externally with the rods, while internally processes pass into the outer molecular layer to end in a knot around which the arborizations of the inner nuclear cells lie. The cone granules are situated more externally, and are in close contact with the cones; internally their processes form a foot-plate in the outer molecular layer from which arborizations extend.

The layer of rods and cones (fig. 2, 9) contains these structures, the rods being more numerous than the cones. The rods are spindleshaped bodies, of which the inner segment is thicker than the outer. The cones are thicker and shorter than the rods, and resemble Indian clubs, the handles of which are directed outward and are transversely striped. In the outer part of the rods the visual purple or rhodopsin is found.

The pigmented layer consists of a single layer of hexagonal cells containing pigment, which is capable of moving towards the rods and cones when the eye is exposed to light and away from them in the dark.

Supporting the delicate nervous structures of the retina are a series of connective tissue rods known as the fibres of Müller (fig. 2, Cl); these run through the thickness of the retina at right angles to its surface, and are joined together on the inner side of the layer of nerve fibres to form the inner limiting membrane. More externally, at the bases of the rods and cones, they unite again to form the outer limiting membrane.

When the retina is looked at with the naked eye from in front two small marks are seen on it. One of these is an oval depression about 3 mm. across, which, owing to the presence of pigment, is of a yellow colour and is known as the yellow spot (macula lutea); it is situated directly in the antero-posterior axis of the eyeball, and at its margin the nerve fibre layer is thinned and the ganglionic layer thickened. At its centre, however, both these layers are wanting, and in the layer of rods and cones only the cones are present. This central part is called the fovea centralis and is the point of acuteest vision. The second mark is situated a little below and to the inner side of the yellow spot; it is a circular disc with raised margins and a depressed centre and is called the optic disk; in structure it is a complete contrast to the yellow spot, for all the layers except that of the nerve fibres are wanting, and consequently, as light cannot be appreciated here, it is known as the "blind spot." It marks the point of entry of the optic nerve, and at its centre the retinal artery appears and divides into branches. An appreciation of the condition of the optic disk is one of the chief objects of the ophthalmoscope.

The crystalline lens (fig. 1, L) with its ligament separates the aqueous from the vitreous chamber of the eye; it is a biconvex lens the posterior surface of which is more curved than the anterior. Radiating from the anterior and posterior poles are three faint lines forming a Y, the posterior Y being erect and the anterior inverted. Running from these figures are a series of lamellese, like the layers of an onion, each of which is made up of a number of fibrils called the lens fibres. On the anterior surface of the lens is a layer of epithelial cells, which, towards the margin or equator, gradually elongate into lens fibres. The whole lens is enclosed in an elastic structureless membrane, and, like the
cornea, its transparency is due to the fact that all its constituents have the same refractive index.

The ligament of the lens is the thickened anterior part of the hyaloid membrane which surrounds the vitreous body; it is closely connected to the iris at the ora serrata, and then splits into two layers, of which the anterior is the thicker and blends with the anterior part of the elastic capsule of the lens, so that, when its attachment to the ora serrata is drawn forward by the ciliary muscle, the lens, by its own elasticity, increases its convexity. Between the anterior and posterior splitting of the hyaloid membrane is a circular lymph space surrounding the margin of the lens known as the canal of Petit (fig. 1, p).

The aqueous humour (fig. 1, aq) is contained between the lens and its ligament posteriorly and the cornea anteriorly. It is practically a very weak solution of common salt (chloride of sodium 14%). The space containing it is imperfectly divided into a large anterior and a small posterior chamber by a perforated diaphragm—the iris.

The vitreous body or humour is a jelly which fills all the contents of the eyeball behind the lens. It is surrounded by the hyaloid membrane, already noticed, and anteriorly is concave for the reception of the lens.

From the centre of the optic disk to the posterior pole of the lens a lymph canal formed by a tube of the hyaloid membrane stretches through the centre of the vitreous body; this is the canal of Stilling, which in the embryo transmitted the hyaloid artery to the lens. The composition of the vitreous is practically the same as that of the aqueous humour.

The arteries of the eyeball are all derived from the ophthalmic branch of the internal carotid, and consist of the retinal which enters the optic nerve far back in the orbit, the two long ciliaries, which run forward in the choroid and join the anterior ciliaries, from muscular branches of the ophthalmic, in the circular iridis major round the margin of the iris, and the six to twelve short ciliaries which pierce the sclerotic round the optic nerve and supply the choroid and ciliary processes.

The veins of the eyeball emerge as four or five trunks rather behind the equator; these are called from their appearance venae vorticosae, and open into the superior ophthalmic vein. In addition to these there is a retinal vein which accompanies its artery.

**Accessory Structures of the Eye.**—The eyelids are composed of the following structures from in front backward: (1) Skin; (2) Superficial fascia; (3) Orbicularis palpebrarum muscle; (4) Tarsal plates of fibrous tissue attached to the orbital margin by the superior and inferior palpebral ligaments, and, at the junction of the eyelids, by the external and internal tarsal ligaments of which the latter is also known as the teno oculi; (5) Meibomian glands, which are large modified sebaceous glands lubricating the edges of the lids and preventing them adhering, and Glands of Moll, large sweat glands which, when inflamed, cause a "stye"; (6) the conjunctiva, a layer of mucous membrane which lines the back of the eyelids and is reflected on to the front of the globe, the reflection forming the fornix: on the front of the cornea the conjunctiva is continuous with the layer of epithelial cells already mentioned.

The lachrymal gland is found in the upper and outer part of the front of the orbit. It is about the size of an almond and has an upper (orbital) and a lower (palpebral) part. Its six to twelve ducts open on to the superior fornix of the conjunctiva.

The lachrymal canals (canaliculi) (see fig. 3, a and b) are superior and inferior, and open by minute orifices (puncta) on to the free margins of the two eyelids near their inner point of junction. They collect the tears, secreted by the lachrymal gland, which thus pass right across the front of the eyeball, continuously moistening the conjunctiva. The two ducts are bent round a small pink tubercle called the caruncula lachrymalis (fig. 3, 4) at the inner angle of the eyelids, and open into the lachrymal sac (fig. 3, 5), which lies in a groove in the lachrymal bone. The sac is continued down into the nasal duct (fig. 3, 6), which is about ½ inch long and opens into the inferior meatus of the nose, its opening being guarded by a valve.

The orbit contains seven muscles, six of which rise close to the optic foramen. The levator palpebrae superioris is the highest, and passes forward to the superior tarsal plate and fornx of the conjunctiva. The superior and inferior recti are inserted into the upper and lower surfaces of the eyeball respectively; they make the eye look inward as well as up or down. The external and internal recti are inserted into the sides of the eyeball and make it look outward or inward. The superior oblique runs forward to a pulley in the inner and front part of the roof of the orbit, round which it turns to be inserted into the outer and back part of the 1. Orbicular muscle. 5. Lachrymal sac. eyeball. It turns the 2. Lachrymal canal. 6. Lachrymal duct. glance downward and 3. Punctum. 7. Angular artery. outward. The inferior 4. Caruncula. oblique rises from the inner and front part of the floor of the orbit, and is also inserted into the outer and back part of the eyeball. It directs the glance upward and outward. Of all these muscles the superior oblique is supplied by the fourth cranial nerve, the external rectus by the sixth and the rest by the third.

The posterior part of the eyeball and the anterior parts of the muscles are enveloped in a lymph space, known as the capsule of Tenon, which assists their movements.

**EMBRYOLOGY.**—As is pointed out in the article BRAIN, the optic vesicles grow out from the fore-brain, and the part nearest the brain becomes constricted and elongated to form the optic stalk (see figs. 4 and 5, β). At the same time the ectoderm covering the side of the head thickens and becomes invaginated to form the lens vesicle (see figs. 4 and 5, δ), which later loses its connexion with the surface and approaches the optic vesicle, causing that structure to become cupped for its reception, so that what was the optic vesicle becomes the optic cup and consists of an external and an internal layer of cells (fig. 6 β and δ). Of these the outer cells become the retinal pigment, while the inner form the other layers of the retina. The invagination of the optic cup extends, as the choroideal fissure (not shown in the diagrams), along the lower and back part of the optic stalk, and into this slit sinks some of the surrounding mesoderm to form the vitreous body and the hyaloid arteries, one of which persists.1 When this has happened the fissure closes up. The anterior epithelium of the lens vesicle remains, but from the posterior the lens fibres are developed and these gradually fill up the cavity. The superficial layer of head ectoderm, from which the lens has been invaginated and separated, becomes the anterior1 Some embryologists regard the vitreous body as formed from the ectoderm (see Quain’s Anatomy, vol. i., 1908).
there is a silvery layer, called the *tapetum lucidum*, on the retinal surface of the choroid.

In the Amphibia the cornea is more convex than in the fish, but the lens is circular and the sclerotic often chondrified. There is no processus falciformis or *tapetum lucidum*, but the class is interesting in that it shows the first rudiments of the ciliary muscle, although accommodation is brought about by shifting the lens. In the retina the rods outnumber the cones and these latter are smaller than in any other animals. In some Amphibians coloured oil globules are found in connexion with the cones, and sometimes two cones are joined, forming double or twin cones.

In Reptilia the eye is spherical and its anterior part is often protected by bony plates in the sclerotic (Lacertilia and Chelonia). The ciliary muscle is striated, and in most reptiles accommodation is effected by relaxing the ciliary ligament as in higher vertebrates, though in the snakes (Ophidia) the lens is shifted as it is in the lower forms. Many lizards have a vascular projection of the choroid into the vitreous, foreshadowing the pecten of birds and homologous with the processus falciformis of fishes. In the retina the rods are scarce or absent.

In birds the eye is tubular, especially in nocturnal and raptorial forms: this is due to a lengthening of the ciliary region, which is always protected by bony plates. The pecten, already mentioned in lizards, is a pleated vascular projection from the optic disk towards the lens which in some cases it reaches. In Apteryx this structure does not appear. In the retina the cones outnumber the rods, but are not as numerous as in the reptiles. The ciliary muscle is of the striped variety.

In the Mammalia the eye is largely enclosed in the orbit, and bony plates in the sclerotic are often found in the monotremes. The cornea is convex except in aquatic mammals, in which it is flattened. The lens is biconvex in diurnal mammals, but in nocturnal and aquatic it is spherical. There is no pecten, but the numerous hyaloid arteries which are found in the embryo represent it. The iris usually has a circular pupil, but in some ungulates and kangaroos it is a transverse slit. In the Cetacea this transverse opening is kidney-shaped, the hilum of the kidney being above. In many carnivores, especially nocturnal ones, the slit is vertical, and this form of opening seems adapted to a feeble light, for it is found in the owl, among birds. The *tapetum lucidum* is found in Ungulata, Cetacea and Carnivora. The ciliary muscle is unstripped. In the reptiles the rods are more numerous than the cones, while in the macula lutea, only appears, in the Primates in connexion with binocular vision.

Among the accessory structures of the eye the retractable bulbi muscle is found in amphibians, reptiles, birds and many mammals; its nerve supply shows that it is probably a derivative of the external or posterior rectus. The nictitating membrane or third eyelid is well-developed in amphibians, reptiles, birds and some few sharks; it is less marked in mammals, and in Man is only represented by the little *plica semilunaris*. When functional it is drawn across the eye by special muscles derived from the retractor bulbi, called the *bursalis* and *pyramidalis*. In connexion with the nictitating membrane the Harderian gland is developed, while the lachrymal gland secretes fluid for the other eyelids to spread over the conjunctiva. These two glands are specialized parts of a row of glands which in the Urodela (tailed amphibians) are situated along the lower eyelid; the outer or posterior part of this row becomes the lachrymal gland, which in higher vertebrates shifts from the lower to the upper eyelid, while the inner or anterior part becomes the Harderian gland. Below the amphibian glands are not necessary, as the water keeps the eye moist.

The lachrymal duct first appears in the tailed amphibians; in snakes and gecko lizards, however, it opens into the mouth.

For literature up to 1900 see R. Wiedenhein’s *Vergleichende Anatomie der Wirbeltiere* (Jena, 1902). Later literature is noticed in the catalogue of the Physiological Series of the R. College of Surgeons of England Museum, vol. iii. (London, 1906).

**Eye Diseases.**—The specially important diseases of the eye are those which temporarily or permanently interfere with
sight. In considering the pathology of the eye it may be remembered that (1) it is a double organ, while (2) either eye may have its own trouble.

1. The two eyes act together, under normal conditions, for all practical purposes exactly as if there were but one eye placed in the middle of the face. All impressions made upon either retina, to the one side of a vertical line through the centre, the *fovea centralis*, before giving rise to conscious perception cause a stimulation of the same area in the brain. Impressions formed simultaneously, for instance, on the right side of the right retina and on corresponding areas of the right side of the left retina, are conveyed to the same spots in the right occipital lobe of the brain. Pathological processes, therefore, which are localized in the right or left occipital lobes, or along any part of the course of the fibres which pass from the right or left optic tracts to these "visual centres," cause defects in function of the right or left halves of the two retinas. *Hemianopia,* or half-blindness, arising from these pathological changes, is of very varying degrees of severity, according to the nature and extent of the particular lesion. The blind areas in the two fields of vision, corresponding to the outward projection of the parasited retinal areas, are always symmetrical both in shape and degree. The central corresponding field of one eye may be cut off before the same-time destructive to the nervous tissue. This will be revealed as a sector-shaped or insular symmetrical complete blindness in the fields of vision to the opposite side. Or a large central area, or an area comprising many or all of the nerve fibres which pass to the visual centre on one side, may be involved in a lesion which causes impairment of function, but no actual destruction of the nerve tissue. There is thus caused a symmetrical weakening of vision (*amblyopia*) in the opposite fields. In such cases the colour vision is so much more evidently affected than the sense of form that the condition has been called *hemiacromatopsia* or half-colour blindness. Hemianopia may be caused by haemorrhage, by embolism, by tumour growth which either directly involves the visual nerve elements or affects them by compression and by inflammation. Transitory hemianopia is rare and is no doubt most frequently of toxic origin.

The two eyes also act as if they were one in accommodating. It is impossible for the two eyes to accommodate simultaneously to different extents, so that where there is, as occasionally happens, a difference in focus between them, this difference remains the same, and only the one which is always equally distributed to the accommodated eye. In such cases, therefore, both eyes cannot ever be accurately adapted at the same time, though either may be alone. It often happens as a consequence that the one eye is used to receive the sharpest images of distant, and the other of near objects. Any pathological change which leads to an interference in the accommodating power of one eye alone must have its origin in a lesion which lies peripherally to the nucleus of the third cranial nerve. Such a lesion is usually one of the third nerve itself. Consequently, a unilateral accommodation paresis is almost invariably associated with pareses of some of the oculo-motor muscles. A bilateral accommodation paresis is not uncommon. It is due to a nuclear or more central cerebral disturbance. Unlike a hemianopia, which is mostly permanent, a double accommodation paresis is frequently transitory. It is often a post-diphtheritic condition, appearing alone or associated with other pareses.

Both eyes are also normally intimately associated in their movements. They move in response to a stimulus or a combination of stimuli, emanating from different centres of the brain, or from the visual centres themselves. The movements are thus associated in the same direction, to the right or left, upwards or downwards, &c. In addition, owing to the space which separates the two eyes, convergent movements, caused by stimuli equally distributed between the two internal recti, are required for the fixation of nearer and nearer-lying objects. These movements would not be necessary in the case of a single eye. It would merely have to accommodate.

The converging movements of the double eye occur in association with accommodation, and thus a close connexion becomes established between the stimuli to accommodation and convergence. All combinations of convergent and associated movements are constantly taking place normally, just as if a single centrally-placed eye were moved in all directions and altered its accommodation according to the distance, in any direction, of the object which is fixed.

Associated and convergent movements may be interfered with pathologically in different ways. Cerebral lesions may lead to their impairment or complete abolition, or they may give rise to involuntary spasmodic action, as the result of paralysis or irritating the centres from which the various co-ordinated impulses are controlled or emanate. Lesions which do not involve the centres may prevent the response to associated impulses in one eye alone by interfering with the functional activity of one or more of the nerves along which the stimuli are conveyed. Paralysis of oculo-motor nerves is thus a common cause of defects of association in the movements of the double eye. The great advantage of simultaneous binocular vision—viz. the appreciation of depth, or stereoscopic vision—is thus lost, or it may be all directions of fixation. Instead of seeing two different images, there is then double-vision (diplopia). This persists so long as the defect of association continues, or so long as the habit of mentally suppressing the image of the faultily-directed eye is not acquired.

In the absence of any nerve lesions, central or other, interfering with their associated movements, the eyes continue throughout life to respond equally to the stimuli which cause these movements, even when, owing to a visual defect of the one eye, binocular vision has become impossible. It is otherwise, however, with the proper co-ordination of convergent movements. These are primarily regulated by the unconscious desire for binocular vision, and more or less firmly associated with accommodation. When one eye becomes blind, or when binocular vision for other reasons is lost, the impulse is gradually, as it were, unlearnt. This is the cause of *divergent concomitant squint.* Under somewhat similar conditions a degree of convergence, which is in excess of the requirements of fixation, may be acquired from different causes. This gives rise to *convergent concomitant squint.*

For Astigmatism, &c., see the article Vision.

2. Taking each eye as a single organ, we find it to be subject to many diseases. In some cases both eyes may be affected in the same way, e.g. where the local disease is a manifestation of some general disturbance. Apart from the fibrous coat of the eye, the sclera, which is little prone to disease, and the external muscles and other adnexa, the eye may be looked upon as composed of two elements, (a) the dioptric media, and (b) the parts more or less directly connected with perception. Pathological conditions affecting either of these elements may interfere with sight.

The dioptric media, or the transparent portions which are concerned in the transmission of light to, and the formation of images upon, the retina, are the following: the cornea, the *aqueous humour,* the *crystalline lens* and the *vitreous humour.* Loss of transparency in any of these media leads to blurring of the retinal images of external objects. In addition to loss of transparency the cornea may have its curvature altered by pathological processes. This necessarily causes imperfection of sight. The crystalline lens, on the other hand, may be dislocated, and thus cause image distortion.

The Cornea.—The transparency of the cornea is mainly lost by inflammation (*keratitis*), which causes either an infiltration of its tissues with leucocytes, or a more focal, more destructive ulcerative process.

Inflammation of the cornea may be primary or secondary, *i.e.* the inflammatory changes met with in the corneal tissue may be directly connected with one or more foci of inflammation in the cornea itself or the focus or foci may be in some other part of the eye. Only the very superficial forms of primary keratitis, those confined to the epithelial layer, leave no permanent change;
there is otherwise always a loss of tissue resulting from the inflammation and this loss is made up for by more or less densely intradescnent connective tissue (neotela, leucoma). These according to their site and extent cause greater or less visual disturbance. Primary keratitis may be ulcerative or non-ulcerative, superficial or deep, diffuse or circumscribed, vascularized or non-vascularized. It may be complicated by deeper inflammations of the eye such as iritis and cyclitis. In some cases the anterior chamber is invaded by pus (kypoys). The healing of a corneal ulcer is characterized by the disappearance of pain where this has been a symptom and by the rounding off of its sharp margins as epithelium spreads over them from the surrounding healthy parts. Ulcers tend to extend either in depth or superficially, rarely in both manners at the same time. A deep ulcer leads to perforation with more or less serious consequences according to the extent of the perforation. Often an eye bears permanent traces of a perforation in adhesion of the iris to the back of a corneal scar or in changes in the lens capsule (capsular cataract). In other cases the ulcerated cornea may yield to pressure from within, which causes it to bulge forwards (staphyloma).

The principal causes of primary keratitis are traumata and infection from the conjunctiva. Traumata are most serious when the body causing the wound is not aseptic or when microorganisms from some other source, often the conjunctiva and tear-sac, effect a lodgment before healing of the wound has sufficiently advanced. In infected cases a complication with iritis is not uncommon owing to the penetration of toxins into the anterior chamber.

Inflammations of the cornea are the most important diseases of the eye, because they are among the most frequent, because of the value of the cornea to vision and because much good can often be done by judicious treatment and much harm result from wrong interference and neglect. The treatment of primary keratitis must vary according to the cause. Generally speaking the aim should be to render the ulcerated portions as aseptic as possible without using applications which are apt to cause a great deal of irritation and thus interfere with healing. On this account it is important to be able to recognize when healing is taking place, for as soon as this is the case, rest, along with frequent irrigation of the conjunctiva with sterilized water at the body temperature, and occasionally mild antiseptic irrigation of the nasal mucous membrane is all that is required. It is a common and dangerous mistake to over treat.

Of local antiseptics which are of use may be mentioned the actual cautery, chlorine water, freshly prepared silver nitrate or protargol, and the yellow oxide of mercury. These different agents are of course not all equally applicable in any given case; it depends upon the severity as well as upon the nature of the inflammation which is the most suitable. For instance, the actual cautery is employed only in the case of the deeper septic or malignant ulcers, in which the destruction of tissue is already considerable and tending to spread further. Again the yellow oxide of mercury should only be used in the more superficial, strumous forms of inflammation. Many other substances are also in use, but need not here be referred to.

Secondary keratitis takes the form of an interstitial deposit of leucocytes between the layers of the cornea as well as often of vascularization, sometimes intense, from the deeper network of vessels (anterior ciliary) surrounding the cornea. The duration of a secondary keratitis is usually prolonged, often lasting many months. More or less complete restoration of transparency is the rule, however, eventually.

No local treatment is called for except the shading of the eyes and in most cases the use of a mydriatic to prevent synchiae when the iris is involved. Often it is advisable to do something for the general health. In young people there is probably nothing better than cod-liver oil and syrup of the iodide of iron. Inherited syphilis, tuberculous and other inflammations are the causes of secondary keratitis.

Neuro-paralytic Keratitis.—When the fifth nerve is paralysed there is a tendency for the cornea to become inflamed. Different forms of inflammation may then occur which all, besides anaesthesia, show a marked slowness in healing. The main cause of neuro-paralytic keratitis lies in the greater vulnerability of the cornea. The prognosis is necessarily bad. The treatment consists in as far as possible protecting the eye from external influences, by keeping it tied up, and by frequently irrigating with antiseptic lotions.

Certain non-inflammatory and degenerative changes are met with in the cornea. Of these may be mentioned keratoconus or conical cornes, in which, owing to some disturbance of vitality, the nature of which has not been discovered, the normal curvature of the cornea becomes altered to something more of a hyperboloid of revolution, with consequent impairment of vision: arcus senilis, a whitish opacity due to fatty degeneration, extending round the corneal margin, varying in thickness in different subjects and usually only met with in old people: transverse calcareous film, consisting of a finely punctiform opacity extending, in a tolerably uniformly wide band, occupying the zone of the cornea which is left uncovered when the lids are half closed.

Tumours of the cornea are not common. Those chiefly met with are dermoids, fibromata, sarcoma and epithelialoma.

Scleritis.—Inflammation of the sclera is confined to its anterior part which is covered by conjunctiva. Scleritis may occur in circumscribed patches or may be diffused in the shape of a belt round the cornea. The former is usually more superficial and uncomplicated, the latter deeper and complicated with corneal infiltration, irido-cyclitis and anterior choroiditis. Superficial scleritis or, as it is often called, episcleritis, is a long-continued disease which is associated with very varying degrees of discomfort. The chronic nature of the affection depends mainly upon the tendency that the inflammation has to recur in successive patches at different parts of the sclera. Often only one eye at a time is affected. Each patch lasts for a month or two and is succeeded by another after an interval of varying duration. Months or years may elapse between the attacks. The cicatrical site of a previous patch is rarely again attacked. The scleral infiltration causes a serous swelling, often sensitive to touch, over which the conjunctiva is freely movable. The incurring conjunctiva is always injected. The infiltration itself at the height of the process is densely vascularized. Seen through the conjunctiva its vessels have a darker, more purplish hue than the superficial ones. The swelling caused by the infiltration gradually subsides, leaving a cicatrix to which the overlying conjunctiva becomes adherent. The cicatrix has a slaty porcellaneous-looking colour. Superficial scleritis occurs in both sexes with about equal frequency. No definite cause for the inflammation is known. The treatment on the whole is unsatisfactory. Burning down the nodules with the actual cautery, and subsequently a visit to such baths as Harrogate, Buxton, Homburg and Wiesbaden, may be recommended.

Deep scleritis with its attendant complications is altogether a more serious disease. Etiologically it is equally obscure. Both eyes are almost always involved. It more generally occurs in young people, mostly in young women. The affection is more persistent and less subject to periods of intermission than episcleritis. The deeper and more wide-spread inflammatory infiltrations of the sclera lead eventually to weakening of that coat, and cause it to yield to the intra-ocular pressure. Vision suffers from extension of the infiltration to the cornea, or from iritis with its attendant synchiae, or from anterior choroiditis, and sometimes also from secondary glaucoma. The treatment is on the whole unsatisfactory. Irideotomy, especially if done early in the process, may be of use.

The Aqueous Humour.—Intransparency of the aqueous humour is always due to some exudation. This comes either from the iris or the ciliary processes, and may be blood, pus or fibrin. An exudation in this situation tends naturally to gravitate to the most dependent part, and, in the case of blood or pus, is known as hypHEMA or hypopyon.

The Crystalline Lens Cataract.—Intransparency of the crystalline lens is technically known as cataract. Cataract may be idiopathic and uncomplicated, or traumatic, or secondary to
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chronic from the first, and in one clinical type of iritis, in which the ciliary body is also at the same time affected, via. *iritis serosa,* there is usually comparatively little injection of the eye or pain, so that the patient's attention may only be directed to the eye owing to the gradual impairment of sight which results. In some cases, and more particularly in men, there is a tendency to the recurrence at longer or shorter intervals of attacks of *iritis (recurrent iritis).* In these cases, as well as in all cases of plastic iritis which have not been properly treated, serious consequences to sight are apt to follow from the binding down of the iris to the lens capsule and the occlusion of the pupil by exudation.

Inflammation of the ciliary body, *cyclitis,* is frequently associated with iritis. This association is probable in all cases where there are deposits on the posterior surface of the cornea. It is certain where there are changes in the intra-ocular tension. Often in cyclitis there is a very marked diminution in tension. Cyclitis is also present when the degree of visual disturbance is greater than can be accounted for by the visible changes in the pupil and anterior chamber. The exudation may, as in iritis, be serous, plastic or purulent. It passes from the two free surfaces of the ciliary body into the posterior aqueous, and into the vitreous, chambers. This produces, what is a constant sign of cyclitis, more or less intransparency of the vitreous humour. Where there has been excessive exudation into the vitreous, subsequent shrinking and liquefaction take place, leading to detachment of the retina and consequent blindness.

The treatment of iritis necessarily differs to some extent according to the cause. The general treatment applicable to all cases need only be here considered. What should be aimed at, at the time of the inflammation, is to put the eye as far as possible at rest, to prevent the formation of synchiae and alleviate the pain. An attempt should be made to get the pupil thoroughly dilated with atropine. The dilatation should be kept up as long as any circumcorneal injection lasts. If a case of iritis be left to itself or treated without the use of a mydriatic, posterior synchiae almost invariably form. Some fibrinous exudation may even organize into a membrane stretching across, and more or less completely occulting, the pupil. Synchiae, though not of themselves causing impairment of vision, increase the risk that the eye runs from subsequent attacks of iritis. It should however be remembered that as the main call for a mydriatic is to prevent synchiae, the *raison d'être* for its use no longer exists when, having been begun too late, the pupil cannot properly be dilated by it. Under these conditions it may even do harm. The eyes should also be kept shaded from the light by the use of a shade or neutral-tinted glasses. During an attack any use of the eyes for reading or sewing or work of any kind calling for accommodation must be prohibited. This applies equally to the case of inflammation in one eye alone and in both.

Pain is best relieved by hot fomentations, cocaine, and in many cases the internal use of salicylic or phenacetin. The treatment sometimes required for cases of old iritis is iridectomy. The operation is called for in two different classes of cases. In the first place, to improve vision where the pupil is small, and to a great extent occluded, though the condition has not so far led to serious nutritive changes; and in the second place, with the object as well of preventing the complete destruction of vision which either the existing condition or the danger of recurrence of the inflammation has threatened. Iridectomy for iritis should be performed when the inflammation has entirely subsided. The portion of iris excised should be large. The operation is urgently called for where the condition of *iritis bombi* exists.

Iritis tumours, either simple or malignant, are of rare occurrence. A frequent result of a severe blow on the eye is a separation of a portion of the iris from its peripheral attachment (iridodi-alysis). Of congenital anomalies the most commonly met with are coloboma and more or less persistence of the focal pupillary membrane. The most serious form of irido-cyclitis is that which may follow penetrating wounds of the eye. Under certain
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conditions this leads to a similar inflammation in the other eye. This so-called sympathetic ophthalmitis is of a malignant type, causing destruction of the sympathizing eye.

The Retina.—Chorioidal inflammmations are generally patchy, various foci of inflammation being scattered over the choroid. These patches may in course of time become more or less confluent. The effect upon vision depends upon the extent to which the external or pericentral elements of the retina become involved. It is especially serious when the more central portions of the retina are thus affected (choriodo-retinitis centralis).

A peculiar and grave pathological condition of the eye is what is known as glaucoma. A characteristic of this condition is increase of the intra-ocular tension, which has a deleterious effect on the optic nerve and its ramifications in the retina. The cause of the rise of tension is partly congestive, partly mechanical. The effect of glaucoma, when untreated, is to cause ever-increasing loss of sight, although the time occupied by the process before it leads to complete blindness varies within such extraordinary wide limits as from a few hours to many years. The uveal tract may be the site of sarcoma.

Retinal inflammation may primarily affect either the choroidal elements or the connective tissue framework. The former is usually associated with some general disease such as albuminuria or diabetes and is bilateral. The tissue changes are oedema, the formation of exudative patches, and haemorrhage. Where the connective tissue elements are primarily affected, the condition is a slow one, similar to sclerosis of the central nervous system. The gradual blindness which this causes is due to compression of the retinal nerve elements by the connective tissue hyperplasia, which is always associated with characteristic changes in the disposition of the retinal pigment. This retinal sclerosis is consequently generally known as retinitis pigmentosa, a disease to which there is a hereditary predisposition. Besides occurring during inflammation, haemorrhages into the retina are met with in phlebitis of the central retinal vein, which is almost invariably unilateral, and in certain conditions of the blood, as pernicious anaemia, when they are always bilateral.

The optic nerve is subject to inflammation (optic neuritis) and atrophy. Double optic neuritis, affecting, however, only the intra-ocular ends of the nerves, is an almost constant accompaniment of brain tumour. Unilateral neuritis has a different causation, depending upon an inflammation, mainly perineuritic, of the nerve in the orbit. It is analogous to peripheral inflammation of other nerves, such as the third, fourth, sixth and seventh cranial nerves.

Diseases of the Conjunctiva.—These are the most frequent diseases of the eye with which the surgeon has to deal. They generally lead to more or less interference with the functional activity of the eye and often indeed to great impairment of vision owing to the tendency which there is for the cornea to become implicated.

Many different micro-organisms are of pathogenetic importance in connexion with the conjunctiva. Microbes exist in the normal conjunctival sac. These are mostly harmless, though it is usual to find at any rate a small proportion of others which are known to be pyogenic. This fact is of great importance in connexion both with problems of etiology and the practical question of operations on the eye.

Hyperaemia.—When the conjunctiva becomes hyperaemic its colour is heightened and its transparency lessened. Sometimes too it becomes thickened and its surface altered in appearance. The often marked heightening of colour is due to the very superficial position of the dilated vessels. This is specially the case with that part of the membrane which forms the transition fold between the palpebral and the ocular conjunctiva. Consequently it is there that the redness is most marked, while it is seen to diminish towards the cornea. An important diagnostic mark is thus furnished by purely conjunctival hyperaemia and what is called circumcorneal congestion, which is always an indication of more deep-seated vascular dilatation. It also differs materially from a scleral injection, in which there is a visible dilatation of the superficial scleral vessels.

When a conjunctival hyperaemia has existed for some time the papillae become swollen, and small blebs form on the surface of the membrane: sometimes too, lymph follicles begin to show. The enlargement and compression of adjacent papillae give rise to a velvety appearance of the surface.

Hyperaemia of the conjunctiva where not followed by inflammation causes more or less lacrymation but no alteration in the character of its secretion. The hyperaemia may be acute and transitory or chronic. Much depends upon the cause as well as upon the persistence of the irritation which sets it up.

Trauma, the presence of foreign bodies in the conjunctival sac, or the irritations of superficial chalky infarcts in the Meibomian ducts, cause more or less severe transitory congestion. Continued subjection to irritating particles such as flour, stones, dust, &c., causes a more continued hyperaemia which is often circumscripted and less pronounced. Bad air in schools, barracks, workhouses, &c., also causes a chronic hyperaemia in which it is common to find a follicular hyperplasia. Long exposure to too intense light, astigmatism and other ocular defects which cause asthenopia lead also to chronic hyperaemia. Anoscopic results are often subject to discomfort from hyperaemia of this nature.

The treatment of conjunctival hyperaemia consists first in the removal of the cause when it can be discovered. Often this is difficult. In addition the application of hot sterilized water is useful and soothing.

Conjunctivitis.—When the conjunctiva is actually inflamed the congested membrane is brought into a condition of heightened secreting action. The secretions become more copious and more or less altered in character. A sufficiently practical though by no means sharply defined clinical division of cases of conjunctivitis is arrived at by taking into consideration the character of the secretion from the inflamed membrane and the visible tissue alterations which the membrane undergoes. The common varieties of conjunctivitis which may thus be distinguished are the following: (a) Catarhhal conjunctivitis, (b) Purulent conjunctivitis, (c) Phlyctenular conjunctivitis, (d) Granular conjunctivitis and (e) Diphtheritic conjunctivitis.

However desirable a truly etiological classification might appear to be, it is doubtful whether such could satisfactorily be made. So much is certain at all events, that not only can it actually be shown that the same clinical appearance result from the actions of quite different pathogenetic organisms, but that various concomitant circumstances may lead to very different clinical signs being set up by one and the same microbe. As regards contagion there is no doubt that the secretion in the case of a true conjunctivitis (i.e. not merely a hyperaemia) is always more or less contagious. The degree of virulence varies not only in different cases, but the effect of contagion from the same source may be different in different individuals. Healthy conjunctivae may thus react differently, not only as regards the degree of severity, but even according to different clinical types, when infected by secretion from the same source. There are no doubt different reasons for this, such as the stage at which the inflammation has arrived in the eye from which the secretion is derived, differences in the surroundings and in the susceptibility of the infected individuals, the presence of dormant microbes of a virulent type in the healthy conjunctiva which has been infected, &c. Many points in this connexion are very difficult to investigate and much remains to be elucidated. Contagion usually takes place directly and not through the air. Often in this way one eye is first affected and may in some cases, when sufficient care is afterwards taken, be the only one to suffer.

The treatment in all severer forms of conjunctivitis should be undertaken with the primary object in view of preventing any implication of the cornea.

Catarhhal conjunctivitis, which is characterized by an increased mucoid secretion accompanying the hyperaemia, is usually bilateral and may be either acute or chronic. Acute conjunctivitis lasts as a rule only for a week or two: the chronic type may persist, with or without occasional exacerbations, for
years. The subjective symptoms vary in intensity with the severity of the inflammation. There is always more or less troublesome "burning" in the eyes with a tired heavy feeling in the lids. This is aggravated by reading, which is most distressing in a close or smoky atmosphere and by artificial light. In acute cases, indeed, reading is altogether impossible. In all cases of catarhal conjunctivitis the symptoms are also more marked if the eyes have been tied up, even though this may produce a temporary relief.

A curious variety of acute catarhal conjunctivitis, in which the hyperaemia and lacrimation are the predominant features, is the so-called hay-fever. In this condition the mucous membrane of the nose and throat are similarly affected, and there is at the same time more or less constitutional disturbance. Hay-fever is due to irritation from the pollen of many plants, but principally from that of the different grasses. Some people are so susceptible to it that they invariably suffer every year during the early summer months. Here it is difficult to remove the cause, but many cases can be cured and almost all are alleviated by means of a special antitoxin applied locally.

Other ectogenic causes of catarhal conjunctivitis which have been studied are mostly microbic. Of these the most common are the Morax-Axenfeld and the Koch-Weeks conjunctivitis. The Morax-Axenfeld bacillus sets up a conjunctivitis which affects individuals of all ages and conditions and which is contagious. The inflammation is usually chronic, at most subacute. It is often sufficiently characteristic to be recognised without a microscopic examination of the secretions. In typical cases the lid margin, palpebral conjunctiva, and it may be a patch of ocular conjunctiva at the outer or inner angle are alone hyperemic: the secretion is not copious and is mostly found as a greyish coagulum lying at the inner lid-margin. The subjective symptoms are usually slight. Complications with other types of catarhal conjunctivitis are not uncommon. This mild form of conjunctivitis generally lasts for many months, subject to more or less complete disappearance followed by recurrences. It can be rapidly cured by the use of an oxide of zinc ointment, which should be continued for some time after the appearances have altogether passed off.

The conjunctivitis caused by the Koch-Weeks microbe is still more common. It is a more acute type, affects mostly children, and is very contagious and often epidemic. Here the hyperaemia involves both the ocular and the palpebral conjunctiva, and usually there is considerable swelling of the lids and a copious secretion. Both eyes are usually affected. Occasionally the engorged conjunctival vessels give way, causing numerous small extravasations (ecchymoses). Complications with phlyctenulæ (side infra) are common in children. The acute symptoms last for a week or ten days, after which the course is more chronic. Here it is difficult to remove the cause, and the treatment with nitrate of silver solution is generally satisfactory. Other less frequent microscopic causes of catarhal conjunctivitis yield to the same treatment.

A form of epidemic mucous-purulent conjunctivitis is not uncommon, in which the swelling of the conjunctival folds and lids is much more marked and the secretions copious. It is less amenable to treatment and also apt to be complicated by corneal ulceration. The microbe which gives rise to this condition has not been definitely established. This inflammation is also known as school ophthalmia. This is extremely contagious, so that isolation of cases becomes necessary. The treatment with weak solutions of sub-acetate of lead during the acute stage, provided there be no corneal complication, and subsequently with a weak solution of tannic acid, may be recommended.

Purulent Conjunctivitis.—Some of the severer forms of catarhal conjunctivitis are accompanied not only by a good deal of swelling of both conjunctiva and lids but also by a decidedly mucous-purulent secretion. Nevertheless there is a sufficiently sharply-defined clinical difference between the catarhal and purulent types of inflammation. In purulent conjunctivitis the oedema of the lids is always marked, often excessive, the hyperaemia of the whole conjunctiva is intense: the membrane is also infiltrated and swollen (chemosis), the papillae enlarged and the secretion almost wholly purulent. Although this variety of conjunctivitis is principally due to infection by gonococci, other microbes, which more frequently set up a catarrhal type, may lead to the purulent form.

All forms are contagious, and transference of the secretion to other eyes usually sets up the same type of severe inflammation. The way in which infection mostly takes place is by direct transference by means of the hands, towels, &c., of secretions containing gonococci either from the eye or from some other mucous membrane. The poison may also sometimes be carried by flies. The dried secretion loses its virulence.

In new-born children (ophthalmitis neonatorum) infection takes place from the maternal passages during birth. Notwithstanding the great changes which occur during the progress of a purulent conjunctivitis, there is on recovery a complete restitution ad integrum so far as the conjunctiva is concerned. Owing to the tendency to severe ulceration of the cornea, more or less serious destructions of that membrane, and consequently more or less interference with sight, may result before the inflammation has passed off. This is a special danger in the case of adults. For this reason when only one eye is affected the first point to be attended to in the treatment is to secure the second eye from contangion by efficient occlusion. The appliance known as Buller's shield, a watch-glass strapped down by plaster, is the best for this purpose. It not only admits of the patient seeing with the sound eye, but allows the other to remain under direct observation. The treatment otherwise consists in frequent removal of the secretions from the affected eye, and the use of nitrate of silver solution as a bactericide applied directly to the conjunctival surface; sometimes it is necessary to cut away the chemotic conjunctiva immediately surrounding the cornea. When the cornea has become affected efforts may be made to save it by the use of an antiseptic solution, and the removal of the chemosis as a local destruction and thus admit of something being done to improve the vision after all inflammation has subsided. The greatest cleanliness as well as proper antiseptic precautions should of course be observed by every one in any way connected with the treatment of such cases.

Phlyctenular conjunctivitis is an acute inflammation of the ocular conjunctiva, in which little blebs or phlyctenules form, more particularly in the vicinity of the corneal margin, as well as on the epithelial continuation of the conjunctiva which covers the cornea. The inflammation is characterized by being distributed in little circumscribed foci and not diffused as in all other forms of conjunctivitis. In it the conjunctival secretion is not altered, unless there should exist at the same time a complication with some other form of conjunctivitis. This condition is most frequent in children, particularly such as are ill-nourished or are recotting from some illness, e.g., measles. The susceptibility occurs in fact mainly where there exists what used to be called a "strumous" diathesis. In many cases, therefore, there is some kind of tubercular basis for the manifestations. This basis has to do with the susceptibility only, at all events to begin with. The local changes are not tuberculose; their exact origin has not been clearly established. They are in all probability produced by staphylococci.

Many children suffering from phlyctenular conjunctivitis get after a short time an eczematous excoriation of the skin of the nostrils. This excoriated, scabby area contains crowds of staphylococci which find a nidus here, where the copious tear-flow down the nostrils has excoriated and irritated the skin. Lacrymation is indeed a very common concomitant of phlyctenular conjunctivitis. Another frequently distressing symptom is a pronounced dread of light (photophobia), which often leads to convulsive and very persistent closing of the lids (mephalia). Indeed the relief of the photophobia is often the most important point to be considered in the treatment of phlyctenular conjunctivitis. The photophobia may be very severe when the local changes are slight. The eyes should be shielded but not bandaged. Cocain may be freely used. The best
local application is the yellow oxide of mercury used as an ointment.

Phlyctenular conjunctivitis, and the corneal complications with which it is so often associated, constitute a large proportion (from 1/3 to 4/5) of all eye affections with which the surgeon has to deal.

Granular Conjunctivitis.—This disease, which also goes by the name of trachoma, is characterized by an inflammatory infiltration of the adenoid tissue of the conjunctiva. The inflammation is accompanied by the formation of so-called granules, and at the same time by a hyperplasia of the papillae. The changes further lead in the course of time to cicatricial transformations, so that a gradual and progressive atrophy of the conjunctiva results. The disease takes its origin most frequently in the conjunctival fold of the upper lid, but eventually as a rule involves the cornea and the deeper tissues of the lid, particularly the tarsus.

The etiology of trachoma is unknown. Though a perfectly distinctive affection when fully established, the differential diagnosis from other forms of conjunctivitis, particularly those associated with much follicular enlargement or which have begun as purulent inflammation, may be difficult. Trachoma is mostly chronic. When occurring in an acute form it is more amenable to treatment and less likely to end in cicatricial changes. Fully half the cases of trachoma which occur are complicated by pannus, which is the name given to the affection when it has spread to the cornea. Pannus is a superficial vascularized infiltration of the cornea. The veiling which it produces causes more or less defect of sight.

Various methods of treatment are in use for trachoma. Expression by means of roller-forceps or repeated grattage are amongst the more effective means of surgical treatment, while local applications of copper sulphate or of alum are certainly useful in suitable cases.

Diphtheritic conjunctivitis is characterized by an infiltration into the conjunctival tissues which, owing to great coagulability, rapidly interferes with the nutrition of the invaded area and thus leads to necrosis of the diphtheritic membrane. Conjunctival diphtheria may or may not be associated with diphtheria of the throat. It is essentially a disease of early childhood, not more than 10% of all cases occurring after the age of four. The cornea is exposed to great risk, more particularly during the first few days, and may be lost by necrosis. Subsequent ulceration is not uncommon, but may often be arrested before complete destruction has taken place. The disease is generally confined to one eye, and complicated by swelling of the preauricular glands of that side. It may prove fatal.

In true conjunctival diphtheria the exciting cause is the Klebs-Loeffler bacillus. The inflammation occurs in various degrees of severity. The secretion is at first thin and scant, afterwards purulent and more copious. In severe cases there is great chemosis with much tense swelling of the lids, which are often of an ash-grey colour. A streptococcus infection produces somewhat similar and often quite as disastrous results.

The treatment must be both general with antitoxin and local with antiseptics. Of rarer forms of conjunctivitis may be mentioned Parinaud's conjunctivitis and the so-called spring cataarrh.

Non-inflamatory Conjunctival Affections.—These are of less importance than conjunctivitis, either on account of their comparative inappreciation or because of their harmlessness. The following conditions may be shortly referred to.

Amyloid degeneration, in which waxy-looking masses grow from the palpebral conjunctiva of both lids, often attaining very considerable dimensions. This condition is not uncommon in China and elsewhere in the East.

Essential Shrinking of the Conjunctiva.—This is the result of pemphigus, in which the disease has attacked the conjunctiva and led to its atrophy.

Pterygium is a hypertrophic thickening of the conjunctiva of triangular shape firmly attached by its apex to the superficial layers of the cornea. It is a common condition in warm climates owing to exposure to sun and dust, and often calls for operative interference.

Tumours of the Conjunctiva.—These may be malignant or benign, also syphilitic and tubercular.

(From A. B.).

EYEMOUTH, a burgh of Berwickshire, Scotland. Pop. (1901) 2436. It is situated at the mouth of the Eyre, 7½ m. N.N.W. of Berwick-on-Tweed by the North British railway via Burnmouth. Its public buildings are the town hall, library and masonic hall. The main industry is the fishing and allied trades. The harbour was enlarged in 1887, and the bay is easily accessible and affords good anchorage. Owing to the rugged character of the coast and its numerous ravines and caves the whole district was once infested with smugglers. The promontory of St Abb's Head is 3 m. to the N.W.

EYLAU (Preussisch-Eylau), a town of Germany, in East Prussia, on the Pasmar, 23 m. S. by E. of Königsberg by rail on the line Pillau-Prösten. It has an Evangelical church, a teachers' seminary, a hospital, foundries and saw mills. Pop. 3200. Eylau was founded in 1336 by Arnold von Eilenstein, a knight of the Teutonic Order. It is famous as the scene of a battle between the army of Napoleon and the Russians and Prussians commanded by General Bennigsen, fought on the 8th of February 1807.

The battle was preceded by a severe general engagement on the 7th. The head of Napoleon's column (cavalry and infantry), advancing from the west, found itself opposed at the outlet of the Grünhöfen defile by a strong Russian rearguard which held the (frozen) lakes on either side of the Eylau road, and attacked at once, dislodging the enemy after a sharp conflict. The French turned both wings of the enemy, and Bagration, who commanded the Russian rearguard, retired through Eylau to the main army, which was now arrayed for battle east of Eylau. Barclay de Tolly made a strenuous resistance in Eylau itself, and in the churchyard, and these localities changed hands several times before remaining finally in possession of the French. It is very doubtful whether Napoleon actually ordered this attack upon Eylau, and it is suggested that the French soldiers were encouraged to a premature assault by the hope of obtaining quarters in the village. There is, however, no reason to suppose that this attack was prejudicial to Napoleon's chance of success, for his own army was intended to pin the enemy in front, while the outlying "masses of manoeuvre" closed upon his flanks and rear (see NAPOLEONIC CAMPAIGNS). In this case the vigour of the "general advanced guard" was superfluous, for Bennigsen's "tow truck" of his own free will.

The foremost line of the French bivouacs extended from Rothenen to Freihüt, but a large proportion of the army spent the night in quarters farther back. The Russian army on the other hand spent the night bivouacked in order of battle, the right at Schloditten and the left at Serpallen. The cold was extreme, 2° F. being registered in the early morning, and food was scarce in both armies. The ground was covered at the time of battle with deep snow, and all the lakes and marshes were frozen, so that troops of all arms could pass everywhere, so far as the snow permitted. Two of Napoleon's corps (Davout and Ney) were still absent, and Ney did not receive his orders until the morning of the 8th. His task was to descend upon the Russian right, and also to prevent a Russian corps under Loscof from coming on to the battlefield. Davout's corps advancing from the south-east on Mollwitten was destined for the attack of Bennigsen's left wing about Serpallen and Klein Saugarten. In the meantime Napoleon with his forces at and about Eylau made the preparations for the frontal attack. His infantry extended from the windmill, through Eylau, to Rothene, and the artillery was deployed along the whole front; behind each infantry corps and on the wings stood the cavalry. The Guard was in second line south of Eylau, and on army reserve stood near the Waschkeiten lake. Bennigsen's army was drawn up in line from Schloditten to Klein Saugarten, the front likewise covered by guns, in which arm he was numerically much superior. A detachment occupied Serpallen.

The battle opened in a dense snowstorm. About 8 a.m.
Bennigsen’s guns opened fire on Eylau, and after a fierce but undecided artillery fight the French delivered an infantry attack from Eylau. This was repulsed with heavy losses, and the Russians advanced towards the windmill in force. Thereupon Napoleon ordered his centre, the VII. corps of Augéreaux, to move forward from the church against the Russian front, the division of St Hilaire on Augéreaux’s right participating in the attack. If we conceive of this first stage of the battle as the action of the “general advanced guard,” Augéreaux must be held to have overdone his part. The VII. corps advanced in dense masses, but in the fierce snowstorm lost its direction. St Hilaire attacked directly and unsupported; Augéreaux’s corps was still less fortunate. Crossing obliquely the front of the Russian line, as if making for Schloditten, it came under a feu d’enfer and was practically annihilated. In the confusion the Russian cavalry charged with the utmost fury downhill and with the wind behind them. Three thousand men only out of about fourteen thousand appeared at the evening parade of the corps. The rest were killed, wounded, prisoners or dispersed. The marshal and every senior officer was amongst the killed and wounded, and one regiment, the 14th of the Line, cut off in the midst of the Russians and refusing to surrender, fell almost to a man. The Russian counterstroke penetrated into Eylau itself and Napoleon himself was in serious danger. With the utmost coolness, however, he judged the pace of the Russian advance and ordered up a battalion of the Guard at the exact moment required. In the streets of Eylau the Guard had the Russians at their mercy, and few escaped. Still the situation for the French was desperate and the battle had to be maintained at all costs. Napoleon now sent forward the cavalry along the whole line. In the centre the charge was led by Murat and Bessières, and the Russian horsemen were swept off the field. The Cuirassiers under D’Hautpoul charged through the Russian guns, broke through the first line of infantry and then the second, penetrating to the woods of Ankappen.

The shock of a second wave of cavalry broke the lines again, and though in the final retirement the exhausted troopers lost terribly, they had achieved their object. The wreck of Augéreaux’s and other divisions had been reformed, the Guard brought up into line, and, above all, Davout’s leading troops had occupied Serpallen. Thence, with his left in touch with Napoleon’s right (St Hilaire), and his right extending gradually towards Klein Sausgarten, the marshal pressed steadily upon the Russian left, rolling it up before him, until his right had reached Kutschitten and his centre Ankappen. By that time the troops under Napoleon’s immediate command, pivoting their left on Eylau church, had wheeled gradually inward until the general line extended from the church to Kutschitten. The Russian army was being driven westward when the advance of Lestocq gave them fresh steadiness. The Russian corps had been fighting a continuous flank-guard action against Marshal Ney to the north-west of Althof, and Lestocq had finally succeeded in disengaging his main body, Ney being held up at Althof by a small rearguard, while the Prussians, gathering as they went the fugitives of the Russian army, hastened to oppose Davout. The impetus of these fresh troops led by Lestocq and his staff-officer Scharnhorst was such as to check even the famous divisions of Davout’s corps which had won the battle of Auerstädt single-handed. The French were now gradually forced back until their right was again at Sausgarten and their centre on the Kreege Berg.

Both sides were now utterly exhausted, for the Prussians also had been marching and fighting all day against Ney. The battle died away at nightfall, Ney’s corps being unable effectively to intervene owing to the steadiness of the Prussian detachment left to oppose him, and the extreme difficulty of the roads. A severe conflict between the Russian extreme right and Ney’s corps which at last appeared on the field at Schloditten ended the battle. Bennigsen retreated during the night through Schmoditten, Lestocq through Kutschitten. The numbers engaged in the first stage of the battle may be taken as—Napoleon, 50,000, Bennigsen, 27,000. The battle later took place on the other side Ney and Davout, 29,000, on the other Lestocq, 7000. The losses were roughly, 15,000 men to the French, 18,000 to the Allies, or 21 and 27% respectively of the troops actually engaged. The French lost 5 eagles and 7 other colours, the Russians 16 colours and 24 guns.

**EYRA (Felis eyra)**, a South American wild cat, of weasel-like build, and uniform coloration, varying in different individuals from reddish-yellow to chestnut. It is found in Brazil, Guiana and Paraguay, and extends its range to the Rio del Norte, but is rare north of the isthmus of Panama. Little is known of its habits in a wild state, beyond the fact that it is a forest-dweller, active in movement and fierce in disposition. Several have been exhibited in the London Zoological Gardens, and some have grown gentle in captivity. Don Felix de Azara wrote of one which he kept on a chain that it was “as gentle and playful as any kitten could be.” The name is sometimes applied to the jaguaro.

**EYRE, EDWARD JOHN** (1815–1901), British colonial governor, the son of a Yorkshire clergyman, was born on the 5th of August 1815. He was intended for the army, but difficulties arising in producing a commission, he went out to New South Wales, where he engaged in the difficult but very necessary undertaking of transporting stock westward to the new colony of South Australia, then in great distress, and where he became magistrate and protector of the aborigines, whose interests he warmly advocated. Already experienced as an Australian traveller, he undertook the most extensive and difficult journeys in the desert country north and west of Adelaide, and after encountering the greatest hardships, proved the possibility of land communication between South and West Australia. In 1845 he returned to England and published the narrative of his travels. In 1846 he was appointed lieutenant-governor of New Zealand, where he served under Sir George Grey. After successively governing St Vincent and Antigua, he was in 1862 appointed acting-governor of Jamaica and in 1864 governor. In October 1865 a negro insurrection broke out and was repressed with laudable vigour, but the unquestionable severity and alleged illegality of Eyre’s subsequent proceedings raised a storm at home which induced the government to suspend him and to despatch a special commission of investigation, the effect of whose inquiries, declared by his successor, Sir John Peter Grant, to have been “admirably conducted,” was that he should not be reinstated in his office. The government, nevertheless, saw nothing in Eyre’s conduct to justify legal proceedings; indictments preferred by amateur prosecutors at home against him and military officers who had acted under his direction, resulted in failure, and he retired upon the pension of a colonial governor. As an
EYRE, SIR J.—EZEKIEL

explorer Eyre must be classed in the highest rank, but opinions are always likely to differ as to his action in the Jamaica rebellion. He died on the 30th of November 1901.

EYRE, SIR JAMES (1714–1790). English judge, was the son of the Rev. Thomas Eyre, of Wells, Somerset. He was educated at Winchester College and at St John's College, Oxford, which, however, he left without taking a degree. He was called to the bar at Gray's Inn in 1755, and commenced practice in the lord mayor's and sheriffs' courts, having become by purchase one of the four counsel to the corporation of London. He was appointed recorder of London in 1763. He was counsel for the plaintiff in the case of Wilkes v. Wood, and made a brilliant speech in condemnation of the execution of general search warrants. His refusal to voice the remonstrances of the corporation against the exclusion of Wilkes from parliament earned him the recognition of the ministry, and he was appointed a judge of the exchequer in 1772. From June 1792 to January 1793 he was chief commissioner of the great seal. In 1793 he was made chief justice of the common pleas, and presided over the trials of Horne Tooke, Thomas Crosfield and others, with great ability and impartiality. He died in the 1st of July 1799 and was buried at Ruscombe, Berkshire.

See Howell, State Trials, xix. (1154–1155); Foss, Lives of the Judges.

EYRE, the alternative English form of the words Arie or Aery, the lofty nest of a bird of prey, especially of an eagle, hence any lofty place of abode; the term is also used of the brood of the bird. The word derives from the Fr. aire, of the same meaning, which comes from the Lat. aere, an open space, but was early connected with aerius, high in the air, airy, a confusion that has affected the spelling of the word. The forms "eiry" or "eery" date from a 17th century attempt to derive the word from the Teutonic ey, an egg.

EZEKIEL (ez′, "God strengthens" or "God is strong"); Sept. ʿeḵeḵi; Vulg. Ezechiel, son of Buzi, one of the most vigorous and impressive of the older Israelite thinkers. He was a priest of the Jerusalem temple, probably a member of the dominant house of Zadok, and doubtless had the literary training of the cultivated priesthood of the time, including acquaintance with the national historical, legal and ritual traditions and with the contemporary history and customs of neighbouring peoples. In the year 597 (being then, probably, not far from thirty years of age) he was carried off to Babylon by Nebuchadnezzar with King Jehoiachin and a large body of nobles, military men and artisans, and there, it would seem, he spent the rest of his life. His prophecies are dated from this year ("our captivity," ch. i.), except in i. 1, where the meaning of the date "third year" is obscure; it cannot refer to his age (which would be otherwise expressed in Hebrew), or to the reform of Josiah, 621 (which is not elsewhere employed as an epoch); possibly the reference is to the era of Nabopolassar (626 according to the Canon of Ptolemy), if chronological inexactness be supposed (34 or 33 years instead of 30), a supposition not at all improbable. That the word "third" is old, appears from the fact that a scribe has added a gloss (se. 2, 3) to bring this statement into accord with the usual way of reckoning in the book: the "third" year, he explains, is the fifth year of the captivity of Jehoiachin. The exiles dwelt at Te'el-abih ("Hill of the flood"), one of the mounds or ruins made by the great floods that devastated the country; near the river Chebar (Kebar), probably a large canal not far south of the city of Babylon. Here they had their own lands, and some form of local government by elders, and appear to have been prosperous and contented; probably the only demand made on them by the Babylonian government was the payment of taxes.

Ezekiel was married (xxiv. 18), had his own house, and comport himself quietly as a Babylonian subject. But he was a profoundly interested observer of affairs at home and among the exiles: as patriot and ethical teacher he deplored alike the political blindness of the Jerusalem government (King Zedekiah revolted in §88) and the immorality and religious superficiality and apostasy of the people. He, like Jeremiah, was friendly to Nebuchadnezzar, regarding him as Yahweh's instrument for the chastisement of the nation. Convinced that opposition to Babylonian rule was suicidal, and interpreting historical events, in the manner of the times, as indications of the temper of the deity, he held that the imminent political destruction of the nation was proof of Yahweh's anger with the people on account of their moral and religious degradation; Jerusalem was hopelessly corrupt and must be destroyed (xxiv.). On the other hand, he was equally convinced that, as his predecessors had taught (Hos. xi. 8, 9; Isa. vii. 3 al.), Yahweh's love for his people would not suffer them to perish utterly—a remnant would be saved, and this remnant he naturally found in the exiles in Babylon, a little band plucked from the burning and kept safe in a foreign land till the wrath should have passed (xi. 14 ff.). This conception of the exiles as the kernel of the restored nation he further set forth in the great vision of ch. i., in which Yahweh is represented as leaving Jerusalem and coming to take up his abode among them in Babylonia for a time, intending, however, to return to his own city (xiii. 7).

This, then, was Ezekiel's political creed—destruction of Jerusalem and its inhabitants, restoration of the exiles, and meantime submission to Babylon. His arraignment of the Judeans is violent, almost malignant (vi. xvi.al.). The well-meaning but weak king Zedekiah he denounces with bitter scorn as a perjured traitor (xvii.). He does not discuss the possibility of successful resistance to the Chaldeans; he simply assumes that the attempt is foolish and wicked, and, like other prophets, he identifies his political programme with the will of God. Probably his judgment of the situation was correct; yet, in view of Sennacherib's failure at Jerusalem in 702 and of the admitted strength of the city, the hope of the Jewish nobles could not be considered wholly unfounded, and in any case their patriotism (like that of the national party in the Roman siege) was not unworthy of admiration. The prophet's predictions of disaster continued, according to the record, up to the investment of the city by the Chaldean army in 588 (i.-xxiv.); after the fall of the city (586) his tone changed to one of consolation (xxxiii.-xxxviii.),—the destruction of the wicked mass accomplished, he turned to the task of reconstruction. He describes the safe and happy establishment of the people in their own land, and gives a sketch of a new constitution, of which the main point is the absolute control of public religion by the priesthood (xl.-xlviii.).

The discourses of the first period (i.-xxiv.) do not confine themselves to political affairs, but contain much interesting ethical and religious material. The picture given of Jerusalemite morals is an appalling one. Society is described as honeycombed with crimes and vices; prophets, priests, princes and the people generally are said to practise unblushingly extortion, oppression, murder, falsehood, adultery (xxii.). This description is doubtless exaggerated. It may be assumed that the social corruption in Jerusalem was such as is usually found in wealthy communities, made bolder in this case, perhaps, by the political unrest and the weakness of the royal government under Zedekiah. No such charges are brought by the prophet against the exiles, in whose simple life, indeed, there was little or no opportunity for flagrant violation of law. Ezekiel's own moral code is that of the prophets, which consists on the practice of the fundamental civic virtues. He puts ritual offences, however, in the same category with offences against the moral law, and he does not distinguish between immorality and practices that are survivals of old recognized customs: in ch. xxii. he mentions "eating with the blood" along with murder, and failure to observe ritual regulations along with oppression of the fatherless and the widow; the old customary law permitted marriage with a half-sister (father's daughter), with a daughter-in-law, and with a father's wife (Gen. xx. 12, xxxviii. 26; 2 Sam. xvi. 21, 22), but the more refined

1 The Assyrian term abibu is used of the great primeval deluge (in the Gilgamesh epic), and also of the local floods common in the country.

2 So we must read (as Robertson Smith has pointed out) in xxii. 9 and xviii. 6, instead of "eating on the mountains."
feeling of the later time frowned on the custom, and Ezekiel treats it as adultery. 1 However, notwithstanding the insistence on ritual, natural in a priest, his moral standard is high; following the prescription of Ex. xxii. 21-26 he regards oppression of resident aliens (a class that had not then received full civil rights) as a crime (xxii. 7), and in his new constitution (xlvi. 22, 23) gives them equal rights with the homeborn. His strongest denunciation is directed against the religious practices of the time in Judea—the worship of the Canaanite local deities (the Baals), the Phoenician Tammuz, and the sun and other Babylonian and Assyrian gods (vi. viii., xvi., xiii.); he maintained vigorously the prophetic struggle for the sole worship of Yahweh. Probably he believed in the existence of other gods, though he does not express himself clearly on this point; in any case he held that the worship of other deities was destructive to Israel. His conception of Yahweh shows a mingling of the high and the low. On the one hand, he regards him as supreme in power, controlling the destinies of Babylonia and Egypt as well as those of Israel, and as inflexibly just in dealing with ordinary offences against morality. But he conceives of him, on the other hand, as limited locally and morally—as having his special abode in the Jerusalem temple, dealing chiefly with Israelites, and dealing with other nations solely in the interests of Israel. The bitter invectives against Ammon, Moab, Edom, Philistia, Tyre, Sidon and Egypt, put into Yahweh's mouth, are based wholly on the fact that these peoples are regarded as hostile and hurtful to Israel; Babylonia, though nowise superior to Egypt morally, is favoured and applauded because it is believed to be the instrument for securing ultimately the prosperity of Yahweh's people. The administration of the affairs of the world by the God of Israel is represented, in a word, as determined not by ethical considerations, but by personal preferences. There is no hint in Ezekiel's writings of the grandiose conception of Isa. xi.-lv., that Israel's mission is to give the knowledge of religious truth to the other nations of the world; he goes so far as to say that Yahweh's object in restoring the fortunes of Israel is to establish his reputation among the nations as a powerful deity (xxxvi. 20-23, xxxvii. 28, xxxiii. 23). The prophet regards Yahweh's administrative control as immediate: he introduces no angels or other subordinate supernatural agents—the heavenly realm being absorbed in the transcendent person of God. The symbols or representations of divine activity. His high conception of God's transcendence, it may be supposed, led him to ignore intermediary agencies, which are common in the popular literature, and later, under the influence of this same conception of transcendence, are freely employed.

The relations between the writings of Ezekiel and those of Jeremiah is not clear. They have so much in common that they must have drawn from the same current bodies of thought, or there must have been borrowing in one direction or the other. In one point, however,—the attitude toward the ritual—the two men differ radically. The finer mind of the nation, represented mainly by the prophets from Amos onward, had denounced unsparingly the superficial non-moral popular cult. The struggle between ethical religion and the current worship became acute toward the end of the 7th century. There were two possible solutions of the difficulty. The ritual books of our Pentateuch were not then in existence, and the sacrificial cult might be treated with contempt as not authoritative. This is the course taken by Jeremiah, who says boldly that Yahweh requires only obedience (Jer. vii. 21 ff.). On the other hand the better party among the priests, believing the ritual to be necessary, might undertake to moralize it; of such a movement, begun by Deuteronomy, Ezekiel is the most eminent representative. Priest and prophet, he sought to unify the national religious consciousness by preserving the sacrificial cult, discarding its abuses and vitalizing it ethically. The event showed that he judged the situation rightly—the religious scheme announced by him, though not accepted in all its details, became the dominant policy of the later time, and he has been justly called “the father of Judaism.” He speaks as a legislator, citing no authority; but he formulates, doubtless, the ideas and perhaps the practices of the Jerusalem priesthood. His ritual code (xliii.-xlvi.), which in elaborateness stands midway between that of Deuteronomy and that of the middle books of the Pentateuch (resembling most nearly the code of Lev. xvii.-xxvi.) shows good judgment. Its most noteworthy features are two. Certain priests of idolatrous Judean shrines (distinguished by him as “Levites”) he deprives of priestly functions, degrading them to the rank of temple menials; and he takes from the civil ruler all authority over public religion, permitting him merely to furnish material for sacrifices. He is, however, much more than a ritual reformer. He is the first to express clearly the conception of a sacred nation, isolated by its religion from all others, the guardian of divine law and the abode of divine majesty. This kingdom of God he conceives of as moral: Yahweh is to put his own spirit into the people, 2 creating in them a disposition to obey his commandments, which are moral as well as ritual (xxxvi. 26, 27). The conception of a sacred nation controlled the whole succeeding Jewish development; if it was narrow in its exclusive regard for Israel, its intensity saved that people from the fate of the other nations.

Text and Authorship.—The Hebrew text of the book of Ezekiel is not in good condition—it is full of scribal inaccuracies and additions. Many of the errors may be corrected with the aid of the Septuagint (e.g. the 430-390-40 of iv. 5, 6 is to be changed to 190), and none of them affect the general thought. The substantial genuineness of the discourses is now accepted by the great body of critics. The Talmudic tradition (Baba Bathria 14b) that the men of the Great Synagogue “wrote” Ezekiel, may refer to editorial work by later scholars. 3 There is no validity in the objections of Zunz (Gotth. Dissert. Vortr.) that the specific prediction concerning Zedekiah (xii. 1 f.) is non-Prophetic, and that the drawing-up of a new constitution soon after the destruction of the city and the mention of Noah, Daniel, Job and Persia are improbable. The prediction in question was doubtless added by Ezekiel after the event; the code belongs precisely in his time, and the constitution was natural for a priest; Noah, Daniel and Job are old legendary Hebrew figures; and it is not probable that the prophet's "Paras" is found in it. "La Mystérie des prophetés" (Gog represents the Parthian Euphrates, etc.) has a little or nothing in its support. There are additions made post eventum, as in the case mentioned above and in xxix. 17-20, and the description of the commerce of Tyre (xxvii. 50-25), which interrupts the comparison of the city to a ship, looks like an insertion whether by the prophet or by some other; but there is no good reason to doubt that the book is substantially the work of Ezekiel. Ezekiel's style is generally impetuous and vigorous, somewhat smoother in the consolatory discourses (xxixvii., xxviii., xxviii.); he produces a great effect by the cumulation of details, and is a master of invective; he is fond of symbolic pictures, proverbs and allegories; his "visions" are elaborate literary productions, his prophecies show less spontaneity than those of any preceding prophet (he receives his revelations in the form of a book, ii. 9), and in their present shape were hardly pronounced in public—a fact that seems to have been hinted at in the statement that he was "dumb" till the fall of Jerusalem (iii. 26, xxxiii. 22); in private interviews the people did not take him seriously (xxxii. 30-33). His book was accepted early as part of the sacred literature: Ben-Sira (c. 180 B.C.) quotes him along with Isaiah and Jeremiah (Ecclus. xlix. 8); he is not quoted directly in the New Testament, but his imagery is employed largely in the Apocalypse and elsewhere. His divergencies from the Pentateuchal code gave rise to serious doubts, but, after prolonged study, the discrepancies were explained, and the book was finally canonized (Shah. 136). According to

1 The stricter marriage law is formulated in Lev. xvii. 8-15, xx. 11 ff.

2 Yahweh's spirit, thought of as Yahweh's vital principle, as man's spirit is man's vital principle, is to be breathed into them, as, in Gen. i. 7, Yahweh breathes his own breath into the lifeless body. The spirit in the Old Testament is a refined material thing that may come or be poured out on men.

3 The "Great Synagogue" is semi-mythical.
The book divides itself naturally into three parts: the arrangement of Jerusalem (i.-xvii.); denunciation of foreign elements (xxvii.-xxxii.); consolatory construction of the future (xxiii.-xxxii.).

Out of the north (the Babylonian sacred mountain) comes a bright cloud, wherein appear four Creatures (formed on the most exalted lines), with cherubim (the winged lion, bull, eagle) and attended by a wheel: the wheels are full of eyes, and move straight forward, impelled by the spirit dwelling in the Creatures (the spirit of Yahweh). Supported on their heads is something like a throne: (cf. Ex. xxv. 10, and on the throne a man-like form (Yahweh) surrounded by a rainbow brightness.

The symbols symbolize divine omniscience and control, and the whole vision represents the coming forth of the throne which abolishes the exilic chaos and when it receives its call (ii., iii.) in the shape of a roll of a book, which he is required to eat (an indication of the literary form now taken by prophecy). He is instructed that the people to whom he is sent are rebellious and stiff-necked (this indicates a historical recalling of events); and he is given the keynotes of the following discourses; he is appointed watchman to warn men when they sin, and is to be held responsible for the consequences if he fails in this duty. To this high conception of a prophet's function the prophetic Ministry was called (x. 10).

Next follow minatory discourses (iv.-vii.) predicting the siege and capture of Jerusalem: perhaps revised after the event. There are several symbolic acts descriptive of the siege. One of these (iv. 4 f.) gives the duration of the siege (a period of 39 years) in historical years (a round number) for Judah, and 150 more (according to the correct text) for Israel, the starting-point, probably, being the year 722, the date of the capture of Samaria; the procedure described in the several discourses (vii. 1-4) is symbolic of the method of destruction; the nations are depicted as a horde of men, and the destruction itself as a whirlwind; the last Assyrian king which has brought all to judgment in connection with that of i. by a harmonizing editor. There follow a symbolic prediction of the exile (xii.) and a denunciation of non-moral prophets and prophetesses (xiii.)—though Yahweh deceive a prophet, yet he and his house shall be consumed, this indicating a perpetual threat that the presence of a few eminently good men will not save (xiv.).

After a comparison of Israel to a worthless wild vine (xv.) come two allegories, one portraying idolatrous Jerusalem as the same vine, and the other the land of Zebekiah (xvi.). The fine insistence on individual moral responsibility in xvii. (cf. Deut. xxv. 16, Jer. xxxi. 29 f.), while it is a protest against a superficial current view, is not to be understood as a denial of all moral relations, but as an indication of the social and political situation. This latter question had not presented itself to the prophet's mind; his object was simply to correct the opinion of the people that their present misfortunes were not due to their own faults but to those of their predecessors. A prophetic symbolic attitude appears in two elogs, (xvi., one on the kings Jehoahaz and Jehoachin, the other on the nation. These are followed by a scathing sketch of Israel's religious career (xx. 1-26, in which, contrary to the view of earlier prophets, it is declared that the exiles had not been morally deserving, a point from which the end of xxii. there is a mingling of threat and promise. The allegory of xxiii. is similar to that of xvi., except that in the latter Samaria is relatively treated with favour, while in the former it (Ahiah) is implicitly charged with the crime of disruption of the unity of Jerusalem. The second prophecy against Babylon is introduced (xxiv.-xxxiii.) with the declaration that Jerusalem is the capital of Lebanon (in xxx. 3 read: "there was a cedal in Lebanon") and to the dragon of the Nile, and the picture of his descent into Sheol is intensely tragic. While these discourses were all uttered between the investment of Jerusalem and its fall, or were here inserted by Ezekiel or by a scribe, it is not possible to say. In xxxiii. the function of the prophet as watchman is described at length (expansion of the description in iii. and iv.), and the picture becomes for the first time intelligible. The following chapters (xxxiv.-xxxv.) are devoted to reconstruction: Edom, the defeated enemy of Israel, is to be crushed; the nation, politically raised from the dead, with North and South united (xxxvii.), is to be established and provided with a new capital (xxxviii.), and Yahweh is regarded as the ideal of all nations. The temple is divided into parallel strips and assigned to the tribes. The prophet's thought is summed up in the name of the city: Yahweh Shammah, "Yahweh is there," God dwelling for ever in the midst of his people.

LITERATURE.—For the older works see the Introductions of J. G. Carpzov (1847) and C. H. H. Wright (1890). For legends: Pseudepigraphi, De vir. prophel.; Benjam. iudae.; Hamburger, Reaneyced.; Jer. Encycl. On the Hebrew text: C. H. Cornell, Ezekiel (1886) (very valuable for text and ancient versions); H. Graetz, Emendations (1893); C. H. Toy, "Text of Ezek." (1899) in Haupt's Sacred Books of the Old Testament. Commentaries: F. Hitzig (1847); H. Ewolke (1858); C. H. Cornill (1892); C. H. Royle (1878); B. F. Sauer (1893). The reader is referred to the critical apparatus of the works of J. Delitzsch and A. Marti's Introductions (1893). For Synagogal and Christian interpretation, the reader is referred to Zechariah, of which, however, the restoration of Ezekiel's temple (by Chipiez) is probably untrustworthy.

Ezra (from a Hebrew word meaning "help"), in the Bible, the famous scribe and priest at the time of the return of the Jews in the reign of the Persian king Artaxerxes I. (458 B.C.). His book and that of Nehemiah form one work (see Ezra and Nehemiah, Books of), apart from which we have little trustworthy evidence as to his life. Even in the beginning of the 2nd century B.C., when Ben Sira praises notable figures of the exilic and post-exilic age (Zerubbabel, Jeshua and Nehemiah), Ezra is passed over in silence. He is the subject of a still later and somewhat fanciful description of Nehemiah's work (2 Macc. i. 18-36). Already well known as a scribe, Ezra's labours were magnified by subsequent tradition. He was regarded as the father of the scribes and the founder of the Great Synagogue. According to the apocryphal fourth book of Ezra (or 2 Esdras xiv.) he restored the law which had been lost, and rewrote all the sacred records (which had been destroyed) in addition to no fewer than seventy apocryphal works. The former theory recurs elsewhere in Jewish tradition, and may be associated with the representation in Ezra-Nehemiah which connects him with the law. But the story of his literary efforts, like the more modern conjecture that he closed the canon of the Old Testament, rests upon no ancient basis.

See Bible, sect. Old Testament (Canon and Criticism); Jews, history, § 21 seq.). The apocryphal books, called 1 and 2 Esdras (Ezra and Nehemiah, the Greek form) and 3 and 4 Esdras (the Syriac), are dealt with beneath Ezra, Third Book of, and Ezra, Fourth Book of, while the canonical book of Ezra is dealt with under Ezra and Nehemiah.

Ezra, Third Book of [1 Esdras]. The titles of the various books of the Ezra literature are very confusing. The Greek, the Old Latin, the Syriac, and the English Bible from 1560 onwards, as well as the other Greek manuscripts, and the manuscripts of the Samaritan Pentateuch and the Targum of Jonathan, regard the book of Ezra as the third book of the Pentateuch. The Hebrew Bible, on the other hand, forms the book of Ezra out of 2 and 3 Esdras, and the Samaritan Pentateuch has two Esdras books, the later of which is 2 Esdras. The text of the book is based on the Septuagint, with the exception of the latter chapters, which are taken from 3 Esdras. The book is divided into two parts: 1. A historical account of the restoration and rebuilding of Jerusalem and the temple (xli.-xxiv.), and 2. A collection of laws and regulations (xxviii.). The book is divided into two parts: 1. A historical account of the restoration and rebuilding of Jerusalem and the temple (xli.-xxiv.), and 2. A collection of laws and regulations (xxviii.). The book is divided into two parts: 1. A historical account of the restoration and rebuilding of Jerusalem and the temple (xli.-xxiv.), and 2. A collection of laws and regulations (xxviii.).
onwards designate this book as 1 Esdras, the canonical books Ezra and Nehemiah being 2 Esdras in the Greek. In the Vulgate, however, our author was, through the action of Jerome, degraded into a third place and called 3 Esdras, whereas the canonical books Ezra and Nehemiah (see Ezra and Nehemiah, Books of, below) were called 1 and 2 Esdras, and the Apocalypse of Ezra 4 Esdras. Thus the nomenclature of our book follows, and possibly wrongly, the usage of the Vulgate. In the Ethiopic version a different usage prevails. The Apocalypse is called 1 Esdras, our author 2 Esdras, and Ezra and Nehemiah 3 Esdras, or 3 and 4 Esdras. Throughout this article we shall use the best attested designation of this book, i.e. 1 Esdras.

Contents.—With the exception of one original section, namely, that of Darius and the three young men, our author contains essentially the same materials as the canonical Ezra and some sections of 2 Chronicles and Nehemiah. To the various explanations of this phenomenon we shall recur later. The book may be divided as follows (the verse division is that of the Cambridge LXX):

1. Chap. i. = 2 Chron. xxxv. 1-xxxvi. 14. Great passover of Josiah; his death at Megiddo. His successors down to the destruction of Jerusalem and the Captivity. (Verses i. 21-22 are not found elsewhere, though the LXX of 2 Chron. xxxv. 20 exhibits a very distant parallel.)


4. Chap. iii. 1-6. — This section is peculiar to our author. The contest between the three pages waiting at the court of Darius and the victory of the Jewish youth "Zerubbabel," to whom as a reward Darius decreed the return of the Jewish and the restoration of the Temple and worship. Partial list of those who returned with "Joachim, son of Zerubbabel."

5. Chap. v. 7-70. = Ezra ii. 4-iv. 5. — List of exiles who returned with Zerubbabel. Work on the Temple begun. Offer of the Samaritans co-operation rejected. Suspension of the work through their intervention till the reign of Darius.


Thus, apart from iii. i-v. 3, which gives an account of the pages' contest, the contents of the book are doublets of the canonical Ezra and portions of 2 Chronicles and Nehemiah. The beginning of the book seems imperfect, with its abrupt opening "And Josiah held the passover": its conclusion is mutilated, as it breaks off in the middle of a sentence. As Thackery suggests, it probably continued the history of the feast of Tabernacles described in Neh. vii.—a view that is supported by Joseph. Ant. xi. 5. 5, "who describes that feast using an Esdras word evanpOv and... having hitherto followed Esdras as his authority passes on to the Book of Nehemiah."

Claims to Canonicity.—It would seem that even greater value was attached to 1 Esdras than to the Hebrew Ezra. (1) For in the best MSS. (BA) it stands before 2 Esdras—the verbal translation of the Hebrew Ezra and Nehemiah. (2) It is used by Josephus, who in fact does not seem aware of the existence of 2 Esdras. (3) 1 Esdras is frequently quoted by the Greek fathers—Clem. Alex., Origen, Eusebius, and by the Latin—Tertullian, Cyprian, Augustine. The adverse judgment of the church is due to Jerome, who, from his firm attachment to the Hebrew Old Testament, declined to translate the "dreams" of 3 and 4 Esdras. This judgment influenced alike the Council of Trent and the Lutheran church in Germany; for Luther also refused to translate Esdras and the Apocalypse of Ezra. Various theories have been given as to the relation of the book and the canonical Ezra.

1. Some scholars, as Keil, Bissell and formerly Schürer, regarded 1 Esdras as a free compilation from the Greek of 2 Esdras (2 Chron. and Ezra-Nehemiah). This theory has now given place to others more accordant with the facts of the case.

2. Others, as Ewald, Hist. of Isr. v. 126-128, and Thackery in Hastings' Bible Dictionary, assume a lost Greek version of Chronicles, Ezra and Nehemiah, from which were derived 1 Esdras—a free redaction of the former and 2 Esdras. Thackery claims that we have "a satisfactory explanation of the coincidences in translation and deviation from the Hebrew in 1 Esdras and 2 Esdras, if we suppose both to be somewhat dependent on a lost Greek original." But later in the same article Thackery is compelled to modify this view and admit that 1 Esdras is not a mere redaction of a no longer extant version of the canonical books, but shows not only an independent knowledge of the Hebrew text but also of a Hebrew text superior in not a few passages to the Massoretic text, where 2 Esdras gives a version in a lost, later, or shorter extant version or a version reproducing the secondary Massoretic text.

3. Others like Michaelis, Trendelenburg, Pohlmann, Herzfeld, Fritzsche hold it to be a direct and independent translation of the Hebrew. There is much to be said in favour of this view. It presupposes in reality two independent recensions of the Hebrew text, such as we cannot reasonably doubt existed at one time of the Book of Daniel. Against this it has been urged that the story of the three pages was written originally in Greek (Ewald, Schürer, Thackery). The only grounds for this theory are the easiness of the Greek style and the paraphrasing in iv. 63 "δεν τωι και μετεωρων." But the former is no real objection, and the latter may be purely accidental. On the other hand there are several undoubted Semiticisms. Thus we have two instances of the split relative οθ...αθροί iii. 5; οθ...ετ' αθροί iv. 63 and the phrase pointed out by Fritzsche τα δικαια τουν ...πρωτον οντου επεφερεν, translated "the primary desires it. It must, however, be admitted that there are fewer Hebraisms in this section of the book than in the rest.

4. Sir H. H. Howorth in the treatises referred to at the close of this article has shown cogent grounds for regarding 1 Esdras as the original and genuine Septuagint translation, and 2 Esdras as probably that of Theodotion. For this view he adduces among others the following grounds: (i) Its use by Josephus, who apparently was not acquainted with 2 Esdras. (ii) Its precedence of 2 Esdras in the great uncials. (iii) Its origin at a time when Chronicles, Ezra and Nehemiah formed a single work. (iv) Its preservation of a better Hebrew text in many instances than 2 Esdras. (v) The fact that 1 Esdras and the Septuagint of Daniel go back to one and the same translator, as Dr Gwynn (Dict. Christ. Biog. iv. 977) has pointed out (cf. 1 Esdr. vi. 31, and Dan. ii. 5).

This contention of Howorth has been accepted by Nestle, Cheyne, Bertheau, Ginsburg and other scholars, though they regard the question of an Aramaic original of chapters iii. 1-v. 6 as doubtful. Howorth's further claim that he has established the historical credibility of the book as a whole and its chronological accuracy as against the canonical Ezra has not as yet met with acceptance; but his arguments have not been fairly met and answered.

5. Volz (Encyc. Bibl. ii. 1400) thinks that the solution of the problem is to be found in a different direction. The text is of unequal value, and the inequalities are so great as to exclude the supposition that the Greek version was produced aus einem Guss. iii. i-v. 3 is an independent narrative written in Greek and itself a composite production, the praise of truth being an addition. vi. 1-7. 15. 15-250 is a fragment of an Aramaic narrative. Some in Josephus (Ant. xi. 4. 9) an account of Samaritan intrigues is introduced immediately after 1 Esdras vii. 15. It is natural to infer that something of the same kind...
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has fallen out between vi. and ii. 15-25. The Aramaic text behind 1 Esdras here is better than that behind the canonical Ezra. Next, vii.-ix. is from the Ezra document (= Ezra vii.-x.; Neh. vii. 73, viii. 1 sqq.), though implying a different Hebrew text. ili. xi. 15; v. 7-75; vii. 2-4, 6-15 are from the Chronicles: likewise ii. is from 2 Chron. xxxv.-vi., 2 Esdras being at the same time before the translator.

Date. — The book must be placed between 300 B.C. and A.D. 100, when it was used by Josephus. It is idle to attempt any nearer limits until definite conclusions have been reached on the chief problems of the book.

MSS. and Versions. — The book is found in B and A. The latter seems to have preserved the more ancient form of the text, as it is generally that followed by Josephus. The Old Latin in two recensions is published by Sabatier, Bibliorum sacrorum Latinae versiones antiquae, iii. Another Latin translation is given in Lagarde (Septuag. Studien, ii., 1892). In Syrian the text is found only in the Syro-Hexaplar of Paul of Tella (A.D. 616). See Walton's Polyglott. There is also an Ethiopic version edited by Dillmann (Bibl. Vet. Test. Aeth. v., 1894) and an Armenian.


(R. H. C.)

Arr, 4TH BOOK (OR APOCALYPSE) OF. This is the most profound and touching of the Jewish Apocalypses. It stands in the relation of a sister work to the Apocalypse of Baruch, though the relation is so close, they have many points of divergence. Thus, whereas the former represents the ordinary Judaism of the 1st century of the Christian era, the teaching of 4 Ezra on the Law, Works, Justification, Original Sin and Free Will approximates to the school of Shammay and serves to explain the Pauline doctrines on those subjects; but to this we shall return.

One Later Latin Version and Versions. — In the Latin version our book consists of sixteen chapters, of which, however, only iii.-xiv. are found in the other versions. To iii.-xiv., accordingly, the present notice is confined. After the example of most of the Latin MSS. we designate the book 4 Ezra (see Bensly-James, Fourth Book of Ezra, pp. xxiv-xxvii.). In the First Arabic and Ethiopic versions it is called 1 Ezra; in some Latin MSS. and in the English Authorized Version it is 2 Ezra, and in the Armenian 3 Ezra. Chapters i.-ii. are sometimes called 3 Ezra, and xv.-xvi. 5 Ezra. All the versions go back to a Greek text. This is shown by the late Greek apocrypha of Ezra (Tischendorf, Apcalypse Apocryphae, 1866, pp. 24-33), the author of which was acquainted with the Greek of 4 Ezra; and further by quotations from it in Barn. iv. 4; xii. 1-12 Ezra xii. 10 sqq.; v. 5; Clem. Alex. Strom. iii. 16 (here first expressly cited) — 4 Ezra v. 35, &c. (see Bensly-James, op. cit. pp. xxvii-xxviii.). The derivation of the Latin version from the Greek is obvious when we consider its very numerous Graecisms. Thus the genitive is found after the comparative (v. 13) horum majori; xi. 29 duorum capitis majoris, even the genitive absolute as in x. 9, the double negative, de et ex with the plural. All these genders can only be accounted for by the influence of the original text in Greek as 4 Ezra 25:3 schismatis (σχισματικος) ... tradita est; xi. 4 caput (κεφαλη) — sed et ipsa. In vi. 2 we have the Greek accentuation of the relative — omnibus istis quibus praedixi tibi. In his Messias Judaeorum (1869), pp. 361-110, Hilgenfeld has given a reconstruction of the Greek text. Till 1806 only Ewald saw that 4 Ezra was written originally in Hebrew. In that year Wellhausen (Gesch. Gel. Ant. pp. 12-13) and Charles (Apo. Bar. p. lxxiii) pointed out that a Hebrew original must be assumed on various grounds; and this view the former established in his Skizzen u. Vorubereitungen, vi. 234-240 (1899). Of the numerous grounds for this assumption it will be necessary only to adduce such constructions as "de quo me interroregas de eo," iv. 26, and xii. 26, "qui per semit ipsum" — "qui per quem discipulum," v. 22, through whom he will deliver, or to point to such a mistranslation as viii. 23: "longanimitas congregatibitur," where for "congregatibitur" (congregatibus) it requires "evanescescit," which is another and the actual meaning of the Hebrew word in this passage. The same mistranslation is found in the Vulgate in Hosea iv. 3. Gunkel has adopted this view in his German translation of the book in Kautzsch's Apok. und Pseud. des A. Testaments, ii. 332-333, and brought forward in confirmation the following remarkable instance in viii. 23, where though the Latin, Syriac, Ethiopic, Arabic and Armenian Versions read testificatur, the Second Arabic version and the Apostolic Constitutions have μετε τον τω αιωνα, which are to be explained as translations of (7) νοσημαι. Another interesting case is found in xiv. 3, where the Latin and all other versions but Arabic read super rubrum and the Arabic in mon te Sinai. There is here a corruption of εορασα "bush" into υπο εορασα "Sinai."

Latin Version. — All the other editions of this version, as those of Fabricius, Sabatier, Volkmar, Hilgenfeld, Fritzsche, as well as in the earlier editions of the Bible, are based ultimately on only one MS., the Codex Sangernianus (written a.d. 622), as Gilde-mann states. It was compiled between verses 36 and 37 in chapter vii., which is omitted in all the above editions, originated through the excision of a leaf in this MS. A splendid edition of this version based on MSS. containing the missing fragment, which have been subsequently discovered, has been published by Bensly-James, op. cit. This edition has taken up all the important MSS. known, save one at Leon in Spain.

Syriac Version. — This version, found in the Ambrosian Library in Milan, was made by Ceriani, Monumenra sacra et profana, ii. ii. pp. 99-124 (1866). Two years later this scholar edited the Syriac text, op. cit. v. i. pp. 4-111, and in 1883 reproduced the MS. by photo-lithography (Translatio Syra Petrihio V.T. ii. iv. pp. 553-572). Hilgenfeld incorporated Ceriani's Latin translation in his Missiis Judaeorum. This translation needs revision and correction.


Arabic Versions. — The First Arabic version was translated from a MS. in the British Library (now in the Whitson Library) by Whitson (Whitson's primitive Christianity, iv. 1711). This was done into Latin and corrected by Steiner for Hilgenfeld's Missi. Jud. The Second Arabic version, which is independent of the first, has been edited from a MS. in the same Library (1873).


Georgian Version. — According to F. C. Conybeare an accurate Georgian version made from the Greek exists in an 11th-century MS. at Tbilisi.

Relation of the above Versions. — These versions stand in the order of worth as follows: Latin, Syriac, Ethiopic. The remaining versions are paraphrastic and less accurate, and are guilty of additions and omissions. All the versions, save the Second Arabic one, go back to the same Greek version. The Second Arabic version presupposes a second Greek version.

Modern Versions. — All the English versions are now antiquated, except those in the Variorum Apocrypha and the Revised Version of 1901, a.d. 546. Similarly, though all the German versions are behindhand, the excellent version of Gunkel in Apok. u. Pseud. ii. 252-401, which, however, needs occasional correction.

Contents. — The book (iii.-xiv.) consists of seven visions or parts, like the apocalypse of Baruch. They are (1) iii. 1-19; (2) iii. 19-26; (3) iv. 1-22; (4) v. 1-26; (5) vi. 1-12; (6) vii. 51; (8) xii. 34-54. These deal with (1) religious problems and speculations and (2) eschatological questions. The first three are devoted to the discussion of religious problems affecting in the main the individual. The presuppositions underlying these are in many cases the same as those in the Pauline Epistles. The next three visions are principally concerned with eschatological problems which relate to the nation. The seventh vision
is a fragment of the Ezra Saga recounting the rewriting of the Scriptures, which had been destroyed. This has no organic connexion with what precedes.

First Vision. iii. v. 19, "In the thirtieth year after the ruin of the city 1 Salathiel (the same is Ezra) was in Babylon and lay troubled upon my bed." In a long prayer Ezra asks how the desolation of Sion and the prosperity of Babylon can be in keeping with the promises of God. Uriel answers that God's ways are unsearchable and past man's understanding. When Ezra asks when the end will be and what are the signs of it, the angel answers that the end is at hand and enumerates the signs of it.

Second Vision. vi. 14—xx.-Phaihuel, chief of the people, reproaches Ezra for forsaking his book. Ezra fasts, and in his prayer asks why God had given up his people into the hands of the heathen. Uriel replies: "Lovest thou that people better than He that made thee, Man cannot answer out God's judgment. The end is at hand; its signs are recounted.

Third Vision. vi. 35—ix. 25.—Ezra recounts the works of creation, and asks why Israel does not possess the world since the world was made for Israel. The answer is that the present state is a necessary stage to the coming one. There follows an account of the Messianic age and the resurrection: the punishment of the wicked and the blessings of the righteous. There can be no intercession for the departed. Few will be saved—only as it was a graffito written on the tablets of the original priests.

Fourth Vision. ix. 26—x. 60.—Ezra eats of herbs in the field of Arad, and sees in a vision a woman mourning for her only son. Ezra reminds her of the greater desolation of Sion. Suddenly she is transfigured, and in her place appears a city. The woman, Uriel explains, represents Sion.

Fifth Vision. xi. 1—xxii. 39.—Vision of an eagle with three heads, twelve wings and eight winglets, which is rebuked by a lion and dismissed. Thus is the fourth kingdom seen by Daniel, and the lion is the Messiah.

Sixth Vision. xiii.—Vision of a man (i.e. the Messiah) arising from the sea, who destroys his enemies who assemble against him, and gathers to him another multitude—i.e. the lost Ten Tribes.

Second Vision. vii. 34—xiv. 3.—Ezra is told of his approaching translation. He asks for the restoration of the Law, and is enabled by God to dictate in forty days ninety-four books (the twenty-four canonical books of the Old Testament that were lost, and seventy secret books for the wise among the people).

Ezra's translation is found in the Canon only in the Oriental Versions. In the Latin it was omitted when xv. 16—xvi. were added.

Integrity.—According to Gunkel (Apok. u. Pseud. ii. 335-352) the whole book is the work of one writer. Thus down to vii. 16 is a deal with the problem of the origin of suffering in the world, and from vii. 17 to ix. 25 with the question who is worthy to share in the blessedness of the next world. As regards the first problem the writer shows, in the first vision, that suffering and death come to the Messiah, but not to the whole of mankind. In the second he emphasizes the consolation to be found in the coming time, and in the third he speaks solely of the next world, and then addresses himself to the second problem. The fourth, fifth and sixth visions are eschatological. In these the writer turns aside from the religious problems of the first three visions and concerns himself only with the future national supremacy of Israel. Zion's glory will certainly be revealed (vision four). Israel will destroy Rome (five) and the hostile Gentiles (six). Then the book is brought to a close with the legend of Ezra's restoration of the lost Old Testament Scriptures.

In the course of the above work there are many inconsistencies and contradictions. These Gunkel explains by admitting that the writer has drawn largely on tradition, both oral and written, for his materials. Thus he conceives that eschatological materials in v. 1-13, vi. 18-28, vii. 26 sqq., also ix. 1 sqq., are from this source, and apparently from an originally independent work, as Kabisch urges, but that it is no longer possible to separate the borrowings from the text. Again, in the four last visions he is obliged to make the same concessions, a very likely. Vision four is based on a current novel, which the author has taken up and put into an allegorical form. Visions five and six are drawn from oral or written tradition, and relate only to the political expectations of Israel, and seven is a reproduction of a legend, for the independent existence of which evidence is furnished by the quotations in Bensly-James pp. xxxvii—xxxviii.

Thus the chief champion of the unity of the book makes so many concessions as to its dependence on previously existing sources that, to the student of eschatology, there is little to choose between his view and that of Kabisch. In fact, if the true meaning of the borrowed materials is to be discovered, the sources must be disentangled. Hence the need of some such analysis as that of Kabisch (Das ewerte Buch Ezra, 1889): S an Apocalyptic of Salathiel, c. A.D. 100, preserved in a fragmentary condition, iii. 1-31, iv. 1-51, v. 130-136, vi. 27-25, vii. 34-45, viii. 62, ix. 15-57, xiv. 40-48, xiv. 28-35. E long Ezra Apocalypse, c. 31 B.C., iv. 52-v. 134, vi. 13-28, vii. 24-44, viii. 63-ix. 12. A an Eagle Vision, c. A.D. 90, ix. 60-xii. 25. M = a Son-of-Man Vision, xiii. E2 = an Ezra fragment, c. A.D. 100, xiv. 176, 18-27, 36-47. All these, according to Kabisch, were edited by a Zealot, c. 120, who supplied the connecting links and made many small additions. In the main this analysis is excellent. If we assume that the editor was also the author of S, and that such a vigorous stylist, as he shows himself to be, recast to some extent the materials he borrowed, there remains but slight difference between the views of Kabisch and Gunkel. Neither view, however, is quite satisfactory, and the problem still awaits solution. Other attempts, such as Ewald's (Gesch. d. Volkes Israel, vii. 65-83) and De Faye's (Apocalypses juive, 155-165), make no contribution.

School of the Author.—The author or final redactor of the book was a pessimist, and herein his book stands in strong contrast with the Apocalypse of Baruch. Thus to the question proclaimed in the New Testament—"Are there few that are saved?" he has no hesitation in answering, "There be many created, but few that are saved." (viii. 3). "An evil heart hath grown up in which hath led us astray . . . and that not a few only but all that have been created!" (vii. 45). In the Apocalypse of Baruch on the other hand it is definitely maintained that not a few shall be saved (xxi. 12). Moreover, the sufferings of the wicked are so great in the next world it were better, according to 4 Ezra (as also to the school of Shammai), that man had not been born. "It is much better (for the beasts of the field) than for us; for they expect not a judgment and know not of torments." (vii. 60): yet it "would have been best not to have given a body to Adam, or that being done, to have restrained him from sin; for what profit is there that man should in the present life live in heaviness and after death look for punishment." (vii. 116, 117). In iv. 12 the nexus of life, sin and suffering just referred to, is put still more strongly: "It were better we had not been at all than that we should be born and sin and suffer." The different attitude of these two writers towards this question springs from their respective views on the question of free will. The author of Baruch declares (iv. 15, 19): "For though Adam sinned and brought untimely death upon all, yet of those who were born from him each one of them prepared for his own soul; torment to come, and again each one of them has chosen for himself glories to come . . . each one of us has been the Adam of his own soul." Though the writer of Ezra would admit the possibility of a few Israelites attaining to salvation through the most strenuous endeavour, yet he holds that it is impossible to be saved through one's own volition. He is further opposed to the conception of the fall of Adam (vii. 118). "O Adam, what hast thou done: for though it was thou that sinned, the evil is not fallen on thee alone, but upon all of us that come of thee.

Another contrast between the two books is that while Baruch shows some mercy to the Gentiles (Ixxi. 4-6) in the Messianic period, none according to 4 Ezra and the Shammaite (Joseph. Sanch. xii. 2) will be extended to them, iii. 30, ix. 22 sqq., xii. 34, xiii. 37 sqq.).

On the above grounds it is not unreasonable to conclude that whereas the Apocalypse of Baruch owes its leading characteristics to a pupil of Hillel's school, 4 Ezra shows just as clearly its derivation from that of Shammai. Kohler (Jewish Ency. 1. In the Apocalypse of Baruch, x. 6, we find a similar expression: "Blessed is he who was not born, or being born has died." But here death is said to be preferable to witnessing the present woes of Jerusalem.
in the sixth year of that king (vi.). The event was solemnized by the celebration of the Passover (cf. 2 Chron. xxx., Hezekiah; xxxi., Josiah).

(b) An interval of fifty-eight years is passed over in silence, and the rest of the book of Ezra comprises his account of his mission to Jerusalem (vii.-x.). Ezra, a scribe of repute, well versed in the laws of Moses, returns with a band of exiles in order to reorganize the religious community. A few months after his arrival (seventh year of Artaxerxes, 458 B.C.) he instituted a great religious reform, viz., the prohibition of intermarriage with the heathen of the land (cf. already vi. 21). In spite of some opposition (x. 15 obscurely worded) the reform was accepted, and the foundations of a new community were laid.

(c) Twelve years elapse before the return of Nehemiah, whose description of his work is one of the most interesting pieces of Old Testament narrative (Neh. i.-vi.). In the twentieth year of Artaxerxes (445 B.C.), Nehemiah the royal cup-bearer at Shushan (Susa, the royal winter palace) was visited by friends from Judah and was overcome with grief at the tidings of the miserable condition of Jerusalem and the pitiful state of the Judean remnant which had escaped the captivity. He obtained permission to return, and on reaching the city made a secret survey of the ruins and called upon the nuncios and rulers to assist him in repairing them. Much opposition was caused by Sanballat the Horonite (i.e. of the Moabite Horonaim or Beth-horon, about 15 m. W. of Jerusalem), Tobiah the Ammonite, Geshem (or Gashmu) the Arabian, and the Ashdodites, whose virulence increased as the rebuilding of the walls continued. But notwithstanding attempts upon the city and upon the life of Nehemiah, and in spite of intrigues among certain members of the Judean section, in fifty-two days the city walls were complete (Neh. vi. 15). The hostility, however, did not cease, and measures were taken to ensure the safety of the city (vi. 16-vii. 4). A valuable account is given of Nehemiah's economical reforms, illustrating the internal social conditions of the period and the general character of the former governors who had been placed in charge (v., cf. the laws codified in Lev. xxxv. 35 sqq.).

(d) The remaining chapters carry on the story of the labours of both Ezra and Nehemiah. The list of those who returned and the decree of Cyrus is repeated (Neh. vii.), and leads up to the reading of the law by Ezra. This event is a great national confession of guilt, and a solemn undertaking to observe the new covenant, the provisions of which are detailed (x. 28-30). Finally, the lists of the families dwelling in Jerusalem and its neighbourhood (xi. 1 sqq., apparently a sequel to vii. 1-4)² and of various priests and Levites, an account is given of the dedication of the walls (xii. 27-43), the arrangements for the Levitical organization (xiv. 44-47), and a fresh separation from the heathen (Moabites and Ammonites, xiii. 1-3; cf. Deut. xxiii. 3 seq.). The book concludes with another extract from Nehemiah's memoirs dealing with the events of a second visit, twelve years later (xiii. 4-31). On this occasion he vindicated the sanctity of the temple by expelling Tobiah, reorganized the supplies for the Levites, took measures to uphold the observance of the Sabbath, and protested energetically against the foreign marriages. In the course of his reforms he thrust out a son of Joiada (son of Eliashib, the high-priest), who had married the daughter of Sanballat, an incident which had an important result (see SAMARIANS).

That these books are the result of compilation (like the book of Chronicles itself) is evident from the many abrupt changes; the inclusion of certain documents written in an Aramaic dialect (Ezr. iv. 8- vi. 18, vii. 12-26)²; the character of the name-lists; the lengthy gaps in the history; the use made of two or more distinct sources, attributed to Ezra and Nehemiah respectively, and from the varying form in which the narratives are cast. The

² With Neh. xi. 4-19 cf. 1 Chron. ix. 3-17; with the list xii. 1-7 cf. vv. 12-21 and x 3-9; and with xii. 10 sq. cf. 1 Chron. vi. 3-15 (to which it forms the sequel). See further Smead, Liddon D. Ezra u. Neh. (1881).

³ Sometimes wrongly styled Chaldee (q.v.); see SEMITIC LANGUAGES.
chronicler's hand can usually be readily recognized. There are relatively few traces of it in Nehemiah's memoirs and in the Aramaic documents, but elsewhere the sources are largely coloured, if not written from the same hand. Examples of official arrangement appear notably in Ezr. ii.-iii. 1 compared with Neh. vii.-viii. 1 (first clause); in the present position of Ezr. iv. 6-23; and in the dislocation of certain portions of the two memoirs in Neh. viii.-xiii. (see below). It should be noticed that the present order of the narratives involves the theory that some catastrophe ensued after Ezr. x. and before Neh. i.; that the walls had been destroyed and the gates burnt down; that some external opposition (with which, however, Ezra did not have to contend) had been successful; that the main object of Ezra's mission was delayed for twelve years, and, finally, that only through Nehemiah's energy was the work of social and religious reorganization successful. These topics raise serious historical problems (see Jews: History, § 21).

3. Criticism of Ezr. i.-vi.—The chronicler's account of the destruction of Jerusalem, the seventy years' interval (2 Chron. xxxvi. 20 sq.; cf. Jer. xxxi. 10, also Is. xxxiii. 17), and the return of 42,360 of the exiles (Ezr. ii. 64 sq.) represent a special view of the history of the period. The totals, as also the detailed figures, in Ezr., Neh. and 1 Esdr. v. vary considerably; the number is extremely large (compare Is. liii. 60) for the whole of the exiles. Kings xxiv. 14, xxv. 2, and ignores the fact that Judah was not depopulated, that the Jews were carried off to other places besides Babylon and that many remained behind in Babylon. According to this view, Judah and Jerusalem were practically deserted until the return. The list in Ezr. ii. is that of families which returned "every man unto his city" under twelve leaders (including Nehemiah, Azariah [cf. Ezra, Zerubbabel and Jeshua]; it recurs with many variations in a different and apparently more original context in Neh. vii., and in 1 Esdr. v. is ascribed to the time of Darius. The families (to judge from the northwards extension of Judaean territory) are probably those of the population in the later Persian period, hardly those who returned to the precise homes of their ancestors (see C. F. Kent, Israel's History and Biogr. Narratives, p. 379). The offerings which are for the temple-service in Neh. vii. 70-72 (cf. 1 Chron. xxix. 6-8) are for the building of the temple in Ezr. ii. 68-79; and since the walls are not yet built, the topographical details in Neh. vii. 1 (see 1 Esdr. v. 47) are adjusted, and the list of the names of the people (Neh. viii., see vi. 9-11) but the erection of the altar by Jeshua and Zerubbabel under inauspicious circumstances (cf. Ezr. iii. 3 with 1 Esdr. v. 50).

The chronologically misplaced account of the successful opposition in the time of Ahasuerus (i.e. Xerxes) and Artaxerxes (the son and grandson of Darius respectively) breaks the account of the temple under Cyrus and Darius, and is concerned with the city walls (iv. 6-23); there is some obscurity in vi. 7-9: Rehum and Shimshai evidently take the lead, Tabeel may be an Aramaic equivalent of Tobiah. A recent return is implied (iv. 12) and the record hints that a new decree may be made (v. 21). The account of the unsuccessful opposition to the temple in the time of Darius (v. sq.; for another account see Jos. Ant. xi. 4, 9) is independent of iv. 7-23, and throws another light upon the decree of Cyrus (vi. 3-5, contrast iv. 2-4). It implies that Sheshbazzar, who had been sent with the temple vessels in the time of Cyrus, had laid the foundations and that the work had continued without cessing (v. 16, contrast v. 5, 24). The beginning of the reply of Darius (v. 2 sq.), and the decree which had been sought in Babylon is found at Ez. xatana. Chap. vi. 1 sq.

1 Its real position in the history of this period is not certain. Against the suggestion that the names refer to Cambyses and Pseudo-Smerdis who reigned after Cyrus and before Darius, see H. E. Ryle, Camb. Bible, " Ezra and Neh.", p. 65 sq. Against the view that Darius is D. ii. Nothus of 423-404 B.C., see G. A. Smith, Minor Prophets, ii. 191 sq. The ignorance of the compiler regarding the sequence of the kings finds a parallel in that of the author of the book of Daniel (q.v.) see C. C. Torrey, Amer. Journ. of Sem. Lang. (1907), p. 178, n. 1.
the latter after Ezr. x., but more probably this event (dated in the seventh month) should precede the great undertaking in Ezr. ix. 1. That the adjustment was attended with considerable revision of the passages appears from a careful comparison of Neh. vii. sqq. with Ezr. ix. sqq. With Ezra’s confession (ix. 5 sqq.) compare the prayer in Neh. ix. 5 sqq., which the Septuagint ascribes to him. In Ezr. x. (written in the third person) the number of those that had intermarried with the heathen is relatively small considering the general trend of the preliminaries, and the list bears a marked resemblance to that in ch. ii. It ends abruptly and obscurely (x. 44; cf. 1 Esd. ix. 45), and whilst as a whole the memoirs of Ezra point to ideas later than those of Nehemiah, the present close literary connexion between them is seen in the isolated reference to the son of Eliashib in Ezra x. 6, which seems to be connected with Neh. xii. 7, and (after W. R. Smith) in the suitability of ib. xiii. 1, 2 between Ezr. x. 9 and 10. The list of signatories in Neh. x. 1-27 should be compared with the names in xii. and 1 Chron. xxiv.; the true connexion of ix. 38 is very obscure, and the relation to Ezr. ix. seq. is complicated by the reference from the separation of the heathen in Neh. x. 2. The description of the covenant (Neh. x. sqq., marked by the use of “we”) is closely connected with xii. 43-xiii. 3 (from the same or an allied source), and anticipates the parallel though somewhat preliminary measures detailed in the more genuine memoirs (Neh. xii. 4 sqq.). Finally, the specific allusion in xiii. 1-3 to Ammon and Moab is possibly intended as an introduction to the references to Tobiah and Sanballat in the next section (x. 4 seq., 28).

5. Summary.—The literary and historical criticism of Ezra—Nehemiah is closely bound up with that of Chronicles, whose characteristic features it shares. Although the three formed a unit at one stage it may seem doubtful whether two so closely related chapters as 1 Chron. ix. and Neh. xi. would have appeared in one single work, while the repetition of Neh. vii. 6-viii. 1 in Ezr. ii. iii is less unnatural if they had originally appeared in distinct sources. Thus other hands apart from the compiler of Chronicles may have helped to shape the narratives, either before their union with that book or after their separation. The present intracit is also due partly to specific historical criticisms regarding the post-exilic period. Here the recension in 1 Esdras especially merits attention for its text, literary structure and for its variant traditions. Its account of a return in the time of Darius scarcely arose after Ezr. i.—ii. (Cyprus); the reverse seems more probable, and the possibility of some confusion or of an intentional adjustment to the earlier date is emphasized by the relation between the popular feeling in Ezr. iii. 12 (Cyprus) and Hag. ii. 3 (Darius), and between the grant by Darius to Artaxerxes (it is not certain that he held Phoenicia) and the permit of Darius especially Sir Henry Howorth, Proc. of Society of Bibl. Arch. (1901-1904), passim; C. C. Torrey, Ezra Studies (Chicago, 1910). For linguistic evidence reference should be made to J. Geissler, Die litterarischen Beziehungen d. Esramoreen (Chemnitz, 1899). For Ezr. i. 1 sqq. and 4-26, cf. A. Klostermann, Real-Ency. f. prot. Theol. v. 501 sqq.; H. Gute in Haupt’s Sacred Books of Old Testament (1890); and S. A. Cook in R. H. Charles, Apocrypha and Pseudepigrapha. viii. 9-11; Ezr. iii. 7 with the special favour enlivened on behalf of the Jews in vi. 7 sqq., 13, vii. 21; Neh. ii. 7 sqq.). But the account of the events in the reign of Artaxerxes is not completely peremptory; Jerusalem may have begun early in the fifth month (Neh. vi. 15), an allowance of three days (ii. 11) makes the date of Nehemiah’s arrival practically the anniversary of Ezra’s return (Ezr. vii. 9, viii. 32). Considering the close connexion between the work of the two men this can hardly be accidental. The compiler, however, clearly intends Neh. vi. 15 (25th of sixth month) to be the prelude to the events in Neh. vii. 73, viii. (seventh month), but the true sequence of Neh. vii. sqq. is uncertain, and the possibility of artificiality is suggested by the unembellished statement of Josephus that the building of the walls occupied, not fifty-two years, but two years four months (Ant. xi. 5. 8). The present chronological order of Nehemiah’s work is confused (cf. § 4, n. 3), and the obscure interval of twelve years in his work corresponds very closely to that which now separates the records of Ezra’s labours. However, both the recovery of the compilers’ aims and attempted reconstructions are precluded from finality by the scantiness of independent historical evidence. (See further JEWs: History, § 21 seq.)

6. EZZO, or EHENFRED (c. 954-1024), count palatine in Lorraine, was the son of a certain Hermann (d. 1000), also a count palatine in Lorraine who had possessions in the neighbourhood of Bonn. Having married Matilda (d. 1025), a daughter of the emperor Otto II., Ezzo came to the front during the reign of his brother-in-law, the emperor Otto III. (1003-1012); his power was increased owing to the liberal grant of lands in Thuringia and Franconia which he received with his wife, and some time later his position as count palatine was recognized as an hereditary dignity. Otto’s successor, the emperor Henry II., was less friendly towards the powerful count palatine, though there was no serious trouble between them until 1011; but some disturbances in Lorraine quickly compelled the emperor to come to terms, and the assistance of Ezzo was purchased by a gift of lands. The strong and powerful relations between Henry and his vassal appear to have been satisfactory. Very little is known about Ezzo’s later life, but we are told that he died at a great age at Saalfeld on the 2nd of March 1024. He left three sons, among them being Hermann, who was archbishop of Cologne from 1036 to 1056, and Otto, who was for a short time duke of Swabia; and seven daughters, six of whom became abbesses. Ezzo founded a monastery at Brauweiler near Cologne, the place where his marriage had been celebrated. This was dedicated in 1028 by Pilgrim, archbishop of Cologne, and here both Ezzo and his wife were buried.

EZZOLED, or ANEGGENG, an old German poem, written by Ezzo, a scholar of Bamberg. It was written about 1060, but not, as one authority asserts, composed while the author was making a pilgrimage to Jerusalem. The subject of the poem is the life of Christ. Very popular during the later middle ages, the Ezzolated had a great influence on the poetry of south Germany, and is valuable as a monument of the poetical literature of the time.

The text is printed in the Denkmäler deutscher Poesie und Prosa aus dem 8. und 12. Jahrhundert (Berlin, 1892) of C. V. Millenhouff and W. Scherer.
This is the sixth letter of the English alphabet as it was of the Latin. In the ordinary Greek alphabet the symbol has disappeared, although it survived far into historical times in many Greek alphabets as $F$, the digamma, the use of which in early times was inductively proved by Bentley, when comparatively little was known of the local alphabets and dialects of Greece. The so-called sigma $\sigma$, which serves for the numeral 6, is all that remains to represent it. This symbol derives its name from its resemblance in medieval MSS. to the abbreviation for $\sigma$. The symbol occupying the same position in the Phoenician alphabet was Vau ( ember), which seems to be represented by the Greek $\Gamma$, the Latin $V$, at the end of the early alphabet. Many authorities therefore contend that $F$ is only a modification of the preceding symbol $E$ and has nothing to do with the symbol Vau. In some early Latin inscriptions $F$ is represented by $I$, as $E$ is by $I$. It must be admitted that the resemblance between the sixth symbol of the Phoenician alphabet and the corresponding symbol of the European alphabet is not striking. But the position of the limbs of symbols in early alphabets often varies surprisingly. In Greece, besides $F$ we find for $f$ in Pamphylia (the only Greek district in Asia which possesses the symbol $\eta$, and in Boeotia, Thessaly, Tarentum, Cumae and on Chalcidian vases of Italy the form $\mathcal{L}$, though except at Cumae and on the vases the form $F$ exists contemporaneously with $\mathcal{L}$ or even earlier. At the little town of Falerii (Civita Castellana), whose alphabet is undoubtedly of the same origin as the Latin, $F$ takes the form $\Upsilon$. Though uncertain, therefore, it seems not impossible that the original symbol of the Phoenician alphabet, which was a consonant like the English $w$, may have been differentiated in Greek into two symbols, one indicating the consonant value $w$ and retaining the position of the Phoenician consonant Vau, the other having the vowel value $u$, which ultimately most dialects changed to a modified sound like French $u$ or German $u$. Be this as it may, the value of the symbol $F$ in Greek was $w$, a bilabial voiced sound, not the labio-dental unvoiced sound which we call $f$. When the Romans adopted the Greek alphabet they took over the symbols with their Greek values. But Greek had no sound corresponding to the Latin $f$, for $\phi$ was pronounced $p-h$, like the final sound of $tip$ in ordinary English or the initial sound of $pig$ in Irish English. Consequently in the very old inscription on a gold fibula found at Praeneste and published in 1887 (see Alphabet) the Latin $f$ is represented by $FB$. Later, as Latin did not use $F$ for the consonant written as $v$ in $vis$, &c., $H$ was dropped and $F$ received a new special value in Latin as representative of the unvoiced labio-dental spirant. In the Oscon and Umbrian dialects, whose alphabet was borrowed from Etruscan, a special form appears for $f$, viz., $B$, the old form $\mathcal{L}$ being kept for the other consonant $v$ (i.e., English $v$). The $B$ has generally been asserted to be developed out of the second element in the combination $FB$, its upper and lower halves being first converted into lozenges, $\mathcal{S}$, which naturally changed to $B$ when inscribed without lifting the writing or incising implement. Recent discoveries, however, make this doubtful (see Alphabet).

FABBRONI, ANGELO (1732–1803), Italian biographer, was born at Marradi in Tuscany on the 25th of September 1732. After studying at Faenza he entered the Roman college founded for the education of young Tuscans. On the conclusion of his studies he continued his stay in Rome, and having been introduced to the celebrated Jansenist Bottari, received from him the canonry of Santa Teresa in Trastevere. Some time after this he was chosen to preach a discourse in the pontifical chapel before Benedict XIV, and made such a favourable impression that the pontiff settled on him an annuity, with the possession of which Fabbroni was able to devote his whole time to study. He was intimate with Leopold I., grand-duke of Tuscany, but the Jesuits disliked him on account of his Jansenist views. Besides his other literary labours he began at Pisa in 1727 a literary journal, which he continued till 1796. About 1772 he made a journey to Paris, where he formed the acquaintance of Condorcet, Diderot, d'Alembert, Rousseau and some of the other eminent Frenchmen of the day. He also spent four months in London. He died at Pisa on the 22nd of September 1803.

The following are his principal works:—Vita Italorum doctrinam excellentiam qui saeculis XVII. et XVIII. floruerunt (20 vols., Pisa, 1778–1799, 1804–1805), the last two vols., published posthumously, contain a life of the author; Laurentii Medici Magnifus Vita (2 vols., Pisa, 1784), a work which served as a basis for H. Roscoe's Life of Lorenzo dei Medici; Leonis X. pontificis maximus Vita (Pisa, 1797); and Elogi di Dante Alighieri, di Angelo Poliziano, di Lodovico Ariosto, e di Tor. Tasio (Parma, 1800).

FABER, the name of a family of German lead-pen manu-

facturers. Their business was founded in 1760 at Stein, near Nuremberg, by Kaspar Faber (d. 1784). It was then inherited by his son Anton Wilhelm (d. 1819). Georg Leonhard Faber succeeded in 1810 (d. 1839), and the business passed to Johann Lothar von Faber (1817–1896), the great-grandson of the founder. At the time of his assuming control about twenty hands were employed, under old-fashioned conditions, and owing to the invention of the French crayons Comtés de Nicolas Jacques Conté (p.s.) competition had reduced the entire Nuremberg industry to a low ebb (see Pencil). Johann introduced improvements in machinery and methods, brought his factory to the highest state of efficiency, and it became a model for all the other German and Austrian manufacturers. He established branches in New York, Paris, London and Berlin, and agencies in Vienna, St Petersburg and Hamburg, and made his greatest coup in 1836, when he contracted for the exclusive control of the graphite obtained from the East Siberian mines. Faber had also branched out into the manufacture of water-colour and oil paints, inks, slates and slate-pencils, and engineers' and architects' drawing instruments, and built additional factories to house his various industries at New York and at Noyse-le-Sec, near Paris, and had his own cedar mills in Florida. For his services to German industry he received a patent of nobility and an appointment as councillor of state. After the death of his widow (1903) the business was inherited by his grand-daughter Countess Ottilie von Faber-Castell and her husband, Count Alexander.

FABER, BASIL (1520–1576), Lutheran schoolmaster and theologian, was born at Sorau, in Lower Lusatia, in 1520. In 1538 he entered the University of Wittenberg, studying as pauper gratis under Melanchthon. Choosing the schoolmaster's profession, he became successively rector of the schools at Nordhausen, Tennstadt (1555), Magdeburg (1557) and Quedlin-

burg (1560). From this last post he was removed in December 1570 as a Crypto-Calvinist. In 1571 he was appointed to the Raths-gymnasium at Erfurt, not as rector, but as director (Vorsteher). In this situation he remained till his death in 1575 or 1576. His translation of the first twenty-five chapters of Luther's commentary on Genesis was published in 1557; in other ways he promoted the spread of Lutheran views. He was a contributor to the first four of the Magdeburg Centuries. He is best known by his Thesaurus eruditionis scholasticae (1571; last edition, improved by J. H. Leich, 1749, folio, 2 vols.); this was followed by his Libellus de disciplina scholastica (1572).

See Wagenmann and G. Müller in Herzog-Hauck's Realencyclopadie (1898).

FABER, FREDERICK WILLIAM (1814–1863), British hymn writer and theologian, was born on the 28th of June 1814 at Calverley, Yorkshire, of which place his grandfather, Thomas Faber, was vicar. He attended the grammar school of Bishop Auckland for a short time, but a large portion of his boyhood was spent in Westmorland. He afterwards went to Harrow.
and to Balliol College, Oxford. In 1835 he obtained a scholarship at University College; and in 1836 he gained the Newdigate prize for a poem on "The Knights of St John," which elicited special praise from Keble. Among his college friends were De Selincourt, Stanley and Roundell Palmer, later archbishops of Canterbury. In January 1837 he was elected fellow of University College. Meanwhile he had given up the Calvinistic views of his youth, and had become an enthusiastic follower of John Henry Newman. In 1841 a travelling tutorship took him to the continent; and on his return a book appeared called Sights and Thoughts in Foreign Churches and among Foreign Peoples (London, 1842), with a dedication to his friend the poet Wordsworth. He accepted the rectory of Elton in Huntingdonshire, but soon after went again to the continent, in order to study the methods of the Roman Catholic Church; and after a prolonged mental struggle he joined the Roman Catholic communion in November 1845. He founded a religious community at Birmingham, called Willfridians, which was ultimately merged in the oratory of St Philip Neri, with John Henry Newman as Superior.

In 1849 a branch of the oratory—subsequently independent—was established in London, first in King William Street, and afterwards at Brompton, over which Faber presided till his death on the 26th of September 1863. In spite of his weak health, an almost incredible amount of work was crowded into those years. He published a number of theological works, and edited the Oratorian Lives of the Saints. He was an eloquent preacher, and a man of great charm. His sermons are chiefly collected in Works, 6 vols. (London, 1864–67), and were widely read. His most noted works are:—

1. The Greatness of God.
2. The Will of God.
3. The Eternal Father.
4. The God of my Childhood.
5. Jesus is God.
6. The Pilgrims of the Night.
7. The Land beyond the Sea.
8. Sweet Saviour, bless us ere we go.
9. I was wandering and weary.

The hymns are largely used in Protestant collections. In addition to many pamphlets and translations, Faber published the following works: All for Jesus; The Precious Blood; Bethlehem; The Blessed Sacrament; The Creator and the Creature; Growth of Holiness; Spiritual Conferences; The Foot of the Cross (8 vols., London, 1853–1860).

See his Life and Letters, by Father J. E. Bowden (London, 1866), and A Brief Sketch of the Early Life of the late F. W. Faber, D.D., by his brother the Rev. F. A. Faber (London, 1866).

FABER, FABRINI OR FABRY (surnamed Stapulensis), JACOBUS (Jacques Lefèvre d'Étaples) (c. 1455–1536), a pioneer of the Protestant movement in France, was born of humble parents at Étaples, in Pas de Calais, Picardy, about 1455. He appears to have been possessed of considerable means. He had already been ordained priest when he entered the university of Paris for higher education. Hermynous of Sparta was his master in Greek. He visited Italy before 1486, for he heard the lectures of Argypolus, who died in that year; he formed a friendship with Paulus Aemilius of Verona. In 1492 he again travelled in Italy, studying in Florence, Rome and Venice, making himself familiar with the writings of Aristotle, though greatly influenced by the Platonist philosophy. Returning to Paris, he became professor in the college of Cardinal Lemoine. Among his famous pupils were F. W. Vatable and Farel; his connexion with the latter drew him to the Calvinistic side of the movement of reform. At this time he began the publication, with critical apparatus, of Boëthius (De Arithmetica), and Aristotle's Physics (1492), Ethics (1497), Metaphysics (1501) and Politics (1506). In 1507 he took up his residence in the Benedictine Abbey of St Germain des Prés, near Paris; this was due to his connexion with the family of Briçonnet (one of whom was the superior), especially with William Briçonnet, cardinal bishop of St Malo (Meaux). He now began to give himself to Biblical studies, the first-fruits of which was his Quintuplex Psalterium: Gallicum, Romanum, Hebraicum, Vetus, Conciliatum (1509); the Conciliatum was his own version. This was followed by S. Pauli Epistolae xiv. ex vulgata editione, adjecta intellectuina ex Graeco cum commentariis (1512), a work of great independence and judgment. His De Maria Magde Maria triduo Christi disceptatio (1517) provoked violent controversy, and was condemned by the Sorbonne (1521). He had left Paris during the whole of 1520, and, removing to Meaux, was appointed (May 1, 1523) Vicar-general to Bishop Briçonnet, and published his French version of the New Testament (1523). This (considering the Luthersche edition was the basis of all subsequent translations into French). From this, in the same year, he extracted the versions of the Gospels and Epistles "à l'usage du diocèse de Meaux." The prefaces and notes to both these expressed the view that Holy Scripture is the only rule of doctrine, and that justification is by faith alone. He incurred much hostility, but was protected by Francis I. and the princess Margaret. Francis being in captivity after the battle of Pavia (February 25, 1525), Faber was condemned and his works suppressed by commission of the parlement; these measures were quashed on the return of Francis some months later. He issued Le Psautier de David (1525), and was appointed royal librarian to Blois (1526); his version of the Pentateuch appeared two years later. His complete version of the Bible (1530), on the basis of Jerome, took the same place as his version of the New Testament. Margaret (now queen of Navarre) led him to take refuge (1531) at Nérac from persecution. He is said to have been visited (1533) by Calvin on his flight from France. He died in 1536 or 1537.

Among his works are:—

1. L'Exil des Écossais, a report on the state of Scotland, written in 1536, and published in 1542, under the title, Bonet-Maury, in A. Herzog-Haub's Reuchenlepsopie (1898). (A. Go.)*

FABER (or Leffèvre), JOHANN (1478–1541), German theologian, styled from the title of one of his works "Malleus Haereticorum," son of one Hegerlin, a smith (faber), was born at Leutkirch, in Swabia, in 1478. His early life is obscure; the tradition that he joined the Dominicans is untenable. He studied theology and canon law at Tubingen and at Freiburg im Breisgau, where he matriculated on the 26th of July 1509, and graduated M.A. and doctor of canon law. He was soon appointed vicar of Lindau and Leutkirch, and shortly afterwards canon of Basel. In 1518 Hugo von Landenberg, bishop of Constance, made him one of his vicars-general, and Pope Leo X. appointed him papal protonotary. He was an advocate of reforms, in sympathy with Erasmus, and corresponded (1510–1520) with Zwingli. While he defended Luther against Eck, he was as little inclined to adopt the position of Luther as of Carlstadt. His journey to Rome in the year 1515, and the result of estranging him from the views of the Protestant leaders. He published Opus adversus nova quaedam dogmata Lutheri (1520), and appeared as a disputant against Zwingli at Zürich (1523). Then followed his Malleus in haeresin Lutheranam (1524). Among his efforts to stem the tide of Protestant innovation was the establishment of a training-house for the maintenance and instruction of popular preachers, drawn from the lower ranks, to compete with the orators of reform. In 1526 he became court preacher to the emperor Ferdinand, and in 1527 and 1528 was sent by him as envoy to Spain and England. He approved the death by burning of Balthasar Hubmeier, the Baptist, at Vienna on the 10th of March 1528. In 1531 he was consecrated bishop of Vienna, and combined with this (ill 1538) the administration of the diocese of Neustadt. He died at Vienna on the 21st of May 1541. His works were collected in three volumes, 1537, 1539 and 1541.

See C. E. Kellner, Diss. de J. Fabri Vita Scripturae (1737); Wagemann and Egli in Herzog-Haub's Reuchenlepsopie (1898). (A. Go.)*

FABERT, ABRAHAM DE (1599–1660), marshal of France, was the son of Abraham Fabert, seigneur de Moulins (d. 1638), a famous printer who rendered great services, civil and military, to Henry IV. At the age of fourteen he entered the Gardes françaises, and in 1618 received a commission in the Piedmont regiment, becoming major in 1627. He distinguished himself repeatedly in the constant wars of the period, notably in La Rochelle and at the siege of Exilles in 1630. His bravery and engineering skill were again displayed in the sieges of Avesnes and Maubeuge in 1637, and in 1642 Louis XIII. made him governor of the recently-acquired fortress of Sedan. In 1637 he became lieutenant-general, and in 1654 at the siege of Sennoy he introduced new methods of siegework which anticipated in a measure the great improvements of Vauban. In 1658 Fabert was made a marshal of France, being the first commoner to attain that rank. He died at Sedan on the 17th of May 1660.
See Histoire du maréchal de Fabelt (Amsterdam, 1697); P. Barre, Vie de Fabelt (Paris, 1752); A. Ficelit, Le Premier Maréchal de France plébéien (Paris, 1869); Boursely, Le Maréchal Fabelt (Paris, 1850).

FABIAN [FABIAVS], SAINT (d. 250), pope and martyr, was chosen pope, or bishop of Rome, in January 256 in succession to Anterus. Eusebius (Hist. Eccl. vi. 20) relates how the Christians having assembled in Rome to elect a new bishop, saw a dove alight upon the head of Fabian, a stranger to the city, who was thus marked out for this dignity, and was at once proclaimed bishop, although there were several famous men among the candidates for the vacant position. Fabian was martyred during the persecution under the emperor Decius, his death taking place on the 20th of January 256, and was buried in the catacomb of Calixtus, where a memorial has been found. He is said to have baptized the emperor Philip and his son, to have done some building in the catacombs, to have improved the organization of the church in Rome, to have appointed officials to register the deeds of the martyrs, and to have founded several churches in France. His deeds are thus described in the Liber Pontificalis: "His regiones dividit diaconibus et fuit vix subdiaconos, qui vel notariorum imminenter, ut gestas martyrum integro fidelter colligere, vel quibusdam, per cymetria beri praecepit." Although there is very little authentic information about Fabian, there is evidence that his episcopate was one of great importance in the history of the early church. He was highly esteemed by Cyprian, bishop of Carthage; Novatian refers to him in his nobilissimae memoriae, and he corresponded with Origen. One authority refers to him as Flavian.

See the article on "Fabian," by A. Harnack in Herzog-Hauck's Realencyclopädie, Band v. (Leipzig, 1898).

FABIAVS, the name of a number of Roman statesmen and statesmen. The Fabian gens was one of the oldest and most distinguished patrician families of Rome. Its members claimed descent from Hercules and a daughter of the Arcadian Eaneus. From the earliest times it played a prominent part in Roman history, and was one of the two tribes exclusively charged with the management of the most ancient festival in Rome—the Lupercalia (Ovid, Fasti, ii. 375). The chief family names of the Fabian gens or clan, in republican times, were Vibilians, Ambustus, Maximus, Buteo, Pictor, Dorso, Labeo; with surnames Verrucosus, Rullius, Gurges, Aemilianus, Allobrogicus (all of the Maximus branch). The most important members of the family are the following:

1. Marcus Fabius Ambustus, pontifex maximus in the year of the capture of Rome by the Gauls (390). His three sons, Quintus, Numerius and Caeso, although they had been sent as ambassadors to the Gauls when they were besieging Clusium, subsequently took part in hostilities (Livy v. 35). The Gauls thereupon demanded their surrender, on the ground that they had violated the law of nations; the Romans, by way of reply, elected them consular tribunes in the following year. The result was the march of the Gauls upon Rome, the battle of the Allia, and the capture of the city (Livy vi. 1).

2. Q. Fabius Maximus, surnamed Rullius or Rullus, master of the horse in the second Samnite War to L. Papirius Cursor, by whom he was degraded for having fought the Samnites contrary to orders (Livy vili. 30), in spite of the fact that he gained a victory. In 315, when dictator, he was defeated by the Samnites at Lautuloe (Livy ix. 30). In 310 he defeated the Etruscans at the Vadimonian Lake. In 293, consul for the fifth time, he defeated, at the great battle of Sentinum, the combined forces of the Etrurians, Umbrians, Samnites and Gauls (see Rome: History, ii. "The Republic"). As censor (304) he altered the arrangement of Appius Claudius Caecus, whereby the freedmen were taken into all the tribes, and limited them to the four city tribes. For this he is said to have received the title of Maximus, as the decision of the comitia from the rule of the mob (Livy ix. 46), but there is reason to think that this title was first conferred on his grandson. It is probable that his achievements are greatly exaggerated by historians favourable to the Fabian house.

3. Quintus Fabius Maximus, surnamed Verrucosus (from a wart on his lip), Onicula ("the lamb," from his mild disposition), and Cunctator ("the delayer," from his cautious tactics in the war against Hannibal, grandee of the preceding. He served his first consulship in Liguria (233 B.C.), was censor (230) and consul for the second time (228). In 218 he was sent to Carthage to demand satisfaction for the attack on Saguntum (Livy xxii. 18). According to the well-known story, he held up a fold of his toga and offered the Carthaginians the choice between peace and war. When they declared themselves indifferent, he let fall his toga with the words, "Then take war." After the disastrous campaign on the Trebia, and the defeat on the banks of the Trasimenic Lake, Fabius was named dictator (Livy calls him pro-consul, since he was nominated, not by the consul, but by the people) in 217, and began his tactics of "masterly inactivity." Manoeuvring among the hills, where Hannibal's cavalry were useless, he cut off his supplies, harassed him incessantly, and did everything except fight. His steady adherence to his plan caused dissatisfaction at Rome and in his own camp, and aroused the suspicion that he was merely endeavouring to prolong his command. Minucius Rufus, his master of the horse, seized the opportunity, during the absence of Fabius at Rome, to make an attack upon the enemy which proved successful. The people, moreover, complained that a forward movement was necessary, divided the command between Minucius and Fabius (Livy xxii. 13. 24; Polybius iii. 88). Minucius was led into an ambuscade by Hannibal, and his army was only saved by the opportune arrival of Fabius. Minucius confessed his mistake and henceforth submitted to the orders of Fabius (Livy xxii. 32). At the end of the legal time of six months Fabius resigned the dictatorship and the war was carried on by the consuls. The result of the abandonment of Fabius tactics was the disaster of Cannae (216). In 215 and 214 (as consul for the third and fourth times) he was in charge of the operations against Hannibal together with Claudius Marcellus (Livy xxiii. 39). He led siege to Capua, which had gone over to Hannibal after Cannae, and captured the important position of Casilinum; in his fifth consulship (209) he retook Tarentum, which had been occupied by Hannibal for three years (Livy xxvii. 15; Polybius xili. 4; Plutarch, Fabius). He died in 203. Fabius was a strenuous opponent of the new aggressive policy, and even he who could to prevent the invasion of Africa by Scipio. He was distinguished for calmness and prudence, while by no means lacking in courage when it was required. In his later years, however, he became morose, and showed jealousy of rising young men, especially Scipio (Life by Plutarch; Livy xxx.-xxv.; Polybius iii. 87-106).

4. Q. Fabius Maximus Aemilius, eldest son of L. Aemilius Paullus, adopted by Fabius Cunctator. He served in the last Macedonian War (168), and, as consul, defeated Viriathus in Spain (Livy, Eit. 52). He was the pupil and patron of Polybius (Polybius xviii. xxix. xxii. 10-11; Livy xiv. 35).

5. Q. Fabius Maximus Allobrogicus, son of the above, consul 121 in Gaul. He obtained his surname from his victory over the Allobroges and Avermi in that year (Vell. Pat. ii. 10; Eutropius iv. 22). As censor (158) he erected the first triumphal arch.

6. Q. Fabius Vibulanus, with his brothers Caeso and Marcus, filled the consulship for seven years in succession (485-479 B.C.). In the last year there was a reaction against the family, in consequence of Caeso espousing the cause of the plebeians. Thereupon the Fabii—to the number, it is said, of 306 patricians, with some 5000 dependents—emigrated from Rome under the leadership of Caeso, and settled on the banks of the Cremera, a few miles above Rome. For two years the exiles continued to be the city's chief defence against the Veientes, until at last they were surprised and cut off. The only survivor of the gens was Quintus, the son of Marcus, who apparently took no part in the battle. The story that he had been left behind at Rome on account of his youth cannot be true, as he was consul ten years afterwards. This Quintus was consul in 467, 465 and 459, and a member of the second decevirate in 450, on the fall of which he went into voluntary exile (Livy ii. 42, 48, 50, iii. 1, 9, 41, 58, vi. 1; Dion. Halic. viii. 82-86, ix. 14-22; Ovid, Fasti, i1. 195).
The Fabian name is met with as late as the 2nd century A.D. A complete list of the Fabii will be found in de Vit's Onomasticon; see also W. N. du Rieu, Disputatio de Gentio Fabia (1856), containing an account of 57 members of the family.

**FABIUS PICTOR, QUINTUS**, the father of Roman history, was born about 254 B.C. He was the grandson of Galius Fabius, who received the surname Pictor for his painting of the temple of Jupiter at Ticinum. He took an active part in the subjugation of the Gauls in the north of Italy (225), and after the battle of Cannae (216) was employed by the Romans to proceed to Delphi in order to consult the oracle of Apollo. He was the earliest prose writer of Roman history. His materials consisted of the *Annales Maximi, Commentarii Consulares*, and similar records; the chronicles of the great Roman families; and his own experiences in the Second Punic War. He is also said to have made much use of the Greek historian Diocles of Papparethus. His work, which was written in Greek, began with the arrival of Aeneas in Italy, and ended with the Hannibal war. Although Polybius and Dionysius of Halicarnassus frequently find fault with him, the first uses him as his chief authority for the Second Punic War. A Latin version of the work was in existence in the time of Cicero, but it is doubtful whether it was by Fabius Pictor or by a later writer with whom he was confused—Q. Fabius Maximus Servilius (c. 142); or there may have been two annalists of the name of Fabius.

**Fragments** in H. Peter, Historiarum Romanorum Fragmenta (1885); see also ANNALS and LIVY, and Teuffel-Schwabe, *History of Roman Literature*, § 116.

**FABLE** (Fr. fable, Lat. fabula). With certain restrictions, the necessity of which will be shown in the course of the article, we may accept the definition of "fable" which Dr Johnson proposes in his *Life of Gay": "A fable or *apologue* seems to be, in its genuine state, a narrative in which beings irrational, and sometimes inanimate (as trees, mountains, etc.), are used for the purpose of moral instruction, feigned to act and speak with human interests and passions." The description of La Fontaine, the greatest of fabulists, is a poetical rendering of Johnson's definition:

"Fables in sooth are not what they appear; Our moralists are mice, and such small deer. We yarn at sermons, but we gladly turn To moral tales, and so amused turn there."

The fable is distinguished from the myth, which grows and is not made, the spontaneous and unconscious product of primitive fancy as it plays round some phenomenon of natural or historical fact. The literary myth, such as, for instance, the legend of Pandora in Hesiod or the tale of Er in the *Republic* of Plato, is really an allegory, and differs from the fable in so far as it is self-interpreting; the story and the moral are intermingled throughout. Between the parable and the fable there is no clear line of demarcation, and theologians like Trench have unwarrantably narrowed their definition of a parable to fit those of the New Testament. The soundest distinction is drawn by Neander. In the fable human passions and actions are attributed to beasts; in the parable the lower creation is employed only to illustrate the higher life and never transgresses the laws of its kind. But whether Jotham's apologue of the trees choosing a king, perhaps the first recorded in literature, should be classed as a fable or a parable is hardly worth disputing. Lastly, we may point out the close affinity between the fable and the proverb. A proverb is often a condensed or fossilized fable, and not a few fables are amplified or elaborated proverbs.

The history of the fable goes back to the remotest antiquity, and Aesop has even less claim to be reckoned the father of the fable than has Homer to be entitled the father of poetry. The fable has its origin in the universal impulse of men to express their thoughts in concrete images, and is strictly parallel to the use of metaphor in language. It is the most widely diffused if not the most primitive form of literature. Though it has fallen from its high place it still survives, as in J. Chandler Harris's *Uncle Remus* and Rudyard Kipling's *Jungle Book*. The Arab of to-day will invent a fable at every turn of the conversation as the readiest form of argument, and in the *Life of Coventry Patmore* it is told how an impromptu fable of his about the pious dormouse found its way into Catholic books of devotion.

With the fable, as we know it, the moral is indispensable. As La Fontaine puts it, an apologue is composed of two parts, body and soul. The body is the story, the soul the morality. But if we revert to the earliest type we shall find that this is no longer the case. In the primitive beast-fable, which is the direct progenitor of the Aesopian fable, the story is told simply for its own sake, and is as innocent of any moral as the fairy tales of Little Red Riding-Hood and Jack and the Beanstalk. Thus, in a legend of the Flathead Indians, the Little Wolf found in cloud-land his grandsires the Spiders with their glittered hair and long crooked nails, and they spun balls of thread to let him down to earth; when he came down and found his wife the Speckled Duck, whom the Old Wolf had taken from her, she fled in confusion, and this is why she lives and dives alone to this very day. Such animal myths are as common in the New World as in the Old, and abound from Finland and Kamchatka to the Hottentots and Australasians. From the story invented, as the one above quoted, to account for some peculiarity of the animal world, or told as a pure exercise of the imagination, just as a sailor spins a yarn about the sea-serpent, to the moral apologue the transition is easy; and that it has been effected by savages unaided by the example of his master, the fable as such is quite properly quoted by E. B. Tylor (Primitive Culture, vol. i. p. 411). From the beast-fables of savages we come next to the Oriental apologies, which we still possess in their original form. The East, the land of myth and legend, is the natural home of the fable, and Hindustan was the birthplace, if not of the original of these tales, at least of the oldest shape in which they still exist. The *Pancha Tantra* (2nd century B.C.), or fables of the Brahma Vishnu Sarman, have been translated from Sanskrit into almost every language and adapted by most modern fabulists. The *Kalilah* and *Dimna* (names of two jackals), or fables of Bidpai (or Pilpai), passed from India to western Europe through the successive stages of Pahlavi (ancient Persian), Arabic, Greek, Latin. By the end of the 16th century there were Italian, French and English versions. There is an excellent Arabic edition (Paris, 1816) with an introduction by Sylvestre de Sacy. The *Hitopadesa*, or "friendly instruction," is a modernized form of the same work, and of it there are translations into English by Dr Charles Wilkins, Sir William Jones and Professor F. Johnson. The *Hitopadesa* is a complete chaplet of fables loosely strung together, but connected so as to form something of a continuous story, with moral reflections freely interspersed, purporting to be written for the instruction of some dissolute young princes. Thus, in the first fable a flock of pigeons see the grains of rice which a fowler has scattered, and are about to descend on them, when the king of the pigeons warns them by telling the fable of a traveller who being greedy of a bracelet was devoured by a tiger. They neglect his warning and are caught in the net, but are afterwards delivered by the king of the mice, who tells the story of the Deer, the Jackal and the Crow, to show that no real friendship can exist between the strong and the weak, the beast of prey and his quarry, and so on to the end of the volume. Another book of Eastern fables is well worthy of notice, *Buddhaghotha's Parables*, a commentary on the *Dhammapada* or *Buddha's Paths of Virtue*. The original is in Pali, but an English translation of the Burmese version was made by Captain T. Rogers, R.E.

From Hindustan the Sanskrit fables passed to China, Tibet and Persia; and they must have reached Greece at an early age, for many of the fables which passed under the name of Aesop are identical with those of the East. Aesop to us is little more than a name, though, if we may trust a passing notice in Herodotus (ii. 134), he must have lived in the 6th century B.C. Probably his fables were never written down, though several are ascribed to him by Xenophon, Aristotle, Plutarch and other Greek writers, and Plato represents Socrates as beguiling his last days by versifying such as he remembered. Aristophanes alludes to them as merry tales, and Plato, while excluding the poets from his ideal republic, admits Aesop as a moral teacher. Of the various versions of *Aesop's Fables*, by far the most trustworthy is that of Babrius or Babrius, a Greek probably of the 3rd century A.D., who rendered them in choliambic verse. These,
which were long known in fragments only, were recovered in a MS. found by M. Minas in a monastery on Mount Athos in 1842, now in the British Museum. An inferior version of the same in Latin lambs was made by Planudes, a slave of Thracian origin, br0th, also, fables were compiled by Phaedrus, a slave of Thracian origin, brought in the time of Augustus and manumitted by him. Phaedrus professes to polish in senator verse the rough-hewn blocks from Aesop's quarry; but the numerous allusions to contemporary events, as, for example, his hit at Sejanus in the Frogs and the Sun, which brought upon the author disgrace and imprisonment, show that many of them are original or free adaptations. For some time scholars doubted as to the genuineness of Phaedrus's fables, but their doubts have been lately dispelled by a closer examination of the MSS. and by the discovery of two verses of a fable on a tomb at Apulum in Dacia. Phaedrus's style is simple, clear and brief, but dry and unpoetical; and, as Lessing has pointed out, he often falls into absurdities when he deserts his original. For instance, in Aesop the dog with the meat in his mouth sees his reflection in the water as he passes over a bridge; Phaedrus makes him see it as he swims across the river.

To sum up the characteristics of the Aesopian fable, it is artless, simple and transparent. It affects no graces of style, and we hardly need the text with which the moderns, & fabulas simple, & lata, & Val. have beautified it. What is beautified is that of Proverbial Philosophy and Pol. Richard's Almanacks. Aesop is no maker of phrases, but an orator who wishes to gain some point or induce some course of action. It is the Aesopian type that Aristotle has in view when he treats of the fable as a branch of rhetoric, not of poetry. The Latin race was given to moralizing, and the language lent itself to crisp and pointed narrative, but they lacked the free play of fancy, the childishlike "make-believe," to produce a national body of fables. With the doubtful exception of Phaedrus, we possess nothing but solitary examples, such as the famous apologue of Menenius Agrippa to the Plebs and the famous Town Mouse and Country Mouse of Horace's Satires. The fables of the rhetorician Aphantius about A.D. 400 in Greek prose, and those in Latin elegiac verse by Avianus, used for centuries as a text-book in schools, form in the history of the apologue a link between classical and medieval times. In a Latin dress, sometimes in prose, sometimes in regular verse, and sometimes in rhymed stanzas, the fable contributed, with other kinds of narratives, to make up the huge mass of stories which has been bequeathed to us by the Middle Ages. There were two nations less than one. They were at once easier and safer reading than the classics. To the lazy monk they stood in place of novels; to the more industrious and gifted they furnished an exercise on a par with Latin verse composition in our public schools; the more original transformed them into fabliaux, or embodied them in edifying stories, as in the Gesta Romanorum. It is not in the Speculum Doctrinale of Vincent de Beauvais, a Dominican of the 12th century, nor in the collection of his contemporary Odo de Ceriton, an English Cistercian, nor in Planudes of the 14th century, whose one distinction is to have added to the fables a life of Aesop, that the direct lineage of La Fontaine must be traced. It is the fabliaux that inspired some of his best fables—the Lion's Court, the Young Widow, the Coach and the Fly.

As the supremacy of Latin declined and modern languages began to be turned to literary uses, the fable took a new life. Not only were there numerous adaptations of Aesop, known as Ysopets, but Marie de France in the 13th century composed many original fables, some rivalling La Fontaine's in simplicity and gracefulness. Later, some were preserved and the weaknesses, though not numerous, in the English tongue. Chaucer has given us one, in his Nonne Preste's Tale, which is an expansion of the fable Don Coc de don Werpil of Marie de France; another is Lydgate's tale of The Churl and the Bird.

Several of Odo's tales, like Chaucer's story, can be ultimately traced to the History of Reynard the Fox. This great beast-epic has been referred by Grimm as far back as the 10th century, and is known to us in three forms, each with independent episodes, but all woven upon a common basis. The Latin form is probably the earliest, and the poems Reinardus and Ysenburgi date from the 10th or 11th century. Next come the German versions. The most ancient, that of a minnesinger Heinrich der Glihesære (probably a Swabian), was analysed and edited by Grimm in 1842. The French poem of more than 30,000 lines, the Roman du Rënard, belongs probably to the 13th century. In 1488 appeared Reunke de Voss, almost a literal version in Low Saxon of the Flemish poem of the 12th century, Reinaert de Vos. Hence the well-known version of Goethe into modern German hexameters was taken. The poem has been well named "an unholly world Bibe." In it the Aesopian fable received a development which was in several respects quite original. We have here no short and unconnected stories. Materials, partly borrowed from older apocryphes, but in a much greater proportion new, are worked up into one long and systematic tale. The moral, so prominent in the fable proper, shrinks so far into the background, that the epic might be considered a work of pure fiction, an animal romance. The attempts to discover in it personal satire have been largely fruitless. The reader, often and in spite of the imperfect human conduct at all; and we can scarcely get nearer to its signification than by regarding it as being, in a general way, what Carlyle has called "a parody of human life." It represents a contest maintained successfully, by selfish craft and audacity, against enemies of all sorts, in a half-barbarous and ill-organized society. With his weakest foes, like Chaunteclere the Cock, Reynard uses brute-force; over the weak who are protected, like Kiward the Hare and Belin the Ram, he is victorious by uniting violence with cunning; Bruin, the dull, strong, formidable Bear, is humbled by having greater power than his own enlisted against him; and the most dangerous of all the fox's enemies, Isengrim, the obtinate, greedy and implacable Wolf, after being baffled by repeated strokes of malicious ingenuity, forces Reynard to a single combat, but even thus is not a match for his dexterous adversary. The knavish fox has allies worthy of him in Grimbarth the watchful badger, and in his own aunt Dame Rukenawe, the learned She-ape; and he plays at his pleasure on the simple credulity of the Lion-King, the image of an impotent feudal sovereign. The characters of these and other brutes are kept up with a real kind of consistency, which gives the fable great liveliness; many of the incidents are devised with much force of humour; and the sly hits at the weak points of medieval polity and manners and religion are incessant and palpable.

It is needless to trace the fable, or illustrations borrowed from fables, that so frequently occur as incidental ornaments in the older literature of England and other countries. It has appeared in every modern nation of Europe, but has nowhere become very important, and has hardly ever exhibited much originality either of spirit or of manner. In English, Prior transplanted from France some of La Fontaine's ease of narration and artful artlessness, while Gay took as his model the Contes rather than the Fables. Gay's fables are often political satires, but some, like the Fox on his Deathbed, have the true ring, and in the Hare with many Friends there is genuine pathos. To Dryden's spirited remodelings of old poems, romances and fabliaux, the name of fables, which he was pleased to give them, is quite inapplicable. In German, Hagedorn and Gehlert, both famous in their day and the latter exulted by Goethe, are quite forgotten; and even among their countrymen, as they were in France, the great men of the eighteenth came to doubt the value of fables. In Spanish, Yriarte's fables on literary subjects are slyly, and graceful, but the critic is more than the fabulist. A spirited version of the best appeared in Blackwood's Magazine, 1839. Among the Italian Pignetti is famous for versatility and command of rhythm, as amongst the Russians is Krillof for his keen satire on Russian society. He has been translated into English by Ralston.

France alone in modern times has attained any pre-eminence in the fable, and this distinction is almost entirely owing to one author. Marie de France in the 13th century, Gilles Corrozet, Guillaume Haudent and Guillaume Gueroul in the 16th, are now
studied mainly as the precursors of La Fontaine, from whom he may have borrowed a stray hint or the outline of a story. The unique character of his work has given a new word to the French language: other writers of fables are called fabulistes. La Fontaine is named le fablier. He is a true poet; his verse is exquisitely modulated; his love of nature often reminds us of Virgil, as do his tenderness and pathos (see, for instance, The Two Pigeons and Death and the Woodcutter). He is full of sly fun and delicate humour; like Horace he satirizes without wounding, and "plays around the heart." Lastly, he is a keen observer of men. The whole society of the 17th century, its greatness and its foibles, its luxury and its squander, from Le grand monarque to the poor marquis, from his majesty the lion to the courtier of an ape, is painted to the life. To borrow his own phrase, La Fontaine's fables are "une amie comédie à cent actes divers." Rousseau did his best to discredit the Fables as immoral and corruptors of youth, but in spite of Émile they are studied in every French school and are more familiar to most Frenchmen than their brevity. Among the successors of La Fontaine the most distinguished is Florian. He justly estimates his own merits in the pretty apologue that he prefixed to his Fables. He asks a sage whether a fabulist writing after La Fontaine would not be wise to consign his work to the flames. The sage replies by a question: "What would you say did some sweet, ingenuous Maid of Athens refuse to let herself be seen because there was once a Helen of Troy?"

The fables of Lessing represent the reaction against the French school of fabulists. "With La Fontaine himself," says Lessing, "I have no quarrel, but against the imitators of La Fontaine I enter my protest." His attention was first called to the fable by Gellert's popular work published in 1746. Gellert's fables were closely modelled after La Fontaine, and were a vehicle for lively railings against the fair sex, and hits at contemporary follies. Lessing's early essays were in the same style, but his subsequent study of the history and theory of the fable led him to discard his former model as a perversion of later times, and the "Fables," published in 1748, are the outcome of his riper views. Lessing's fables, like all that he wrote, display his vigorous common sense. He has, it is true, little of La Fontaine's curiosa felicita, his sly humour and lightness of touch; and Frenchmen would say that his criticism of La Fontaine is an illustration of the fable of the sour grapes. On the other hand, he has the rare power of looking at both sides of a moral problem; he holds a brief for the stupid and the feeble, the ass and the lamb; and in spite of his formal protest against poetical ornament, there is in not a few of his fables a vein of true poetry, as in the Sheep (ii. 13) and Jupiter and the Sheep (ii. 18). But the monograph which introduced the Fabeln is of more importance than the fables themselves. According to Lessing the ideal fable is that of Aesop. All the elaborations and refinements of later authors, from Phaedrus to La Fontaine, are perversions of this original. The fable is essentially a moral precept illustrated by a single incident, and it is the lesson thus enforced which gives to the fable its unity and makes it a work of art. The illustration must be either an actual occurrence or represented as such, because a fictitious case invented ad hoc can appear but feeble to the reader's judgment. Lastly, the fable requires a story or connected chain of events. A single fact will not make a fable, but is only an emblem. We thus arrive at the following definition: "A fable is a relation of a series of changes which together form a whole. The unity of the fable consists herein, that all the parts lead up to an end, the end for which the fable was invented being the moral precept."

We may notice in passing a problem in connexion with the fable which had long been debated, but never satisfactorily resolved till Lessing took it in hand—Why should animals have been almost universally chosen as the chief dramatic personae? The chief reason, the author says, is that animals have distinct characters which are known and recognized by all. The fabulist who writes of Britannicus and Nero appeals to the few who know Roman history. The Wolf and the Lamb comes home to every one whether learned or simple. But, besides this, human sympathies obscure the moral judgment; hence it follows that the fable, unlike the drama and the epic, should abstain, from all that is likely to arouse our prejudices or our passions. In this respect the Wolf and the Lamb of Aesop is a more perfect fable than the Rich Man and the Poor Man's Ewe Lamb of Nathan.

Lessing's analysis and definition of the fable, though he seems himself unconscious of the scope of his argument, is in truth its death-warrant. The beast-fable arose in a primitive age when men firmly believed that beasts could talk and reason, that any wolf they met might be a were-wolf, that a peacock might be a Pythagoras in disguise, and an ox or even a cat a being worthy of their worship. To this succeeded the second age of the fable, which belongs to the same stage of culture as the Hebrew proverbs and the gnostic poets of Greece. That honesty is the best policy, that death is common to all, seemed to the men of that day profound truths worthy to be enshrined in verse or set off by the aid of story or anecdote. Last comes an age of high literary culture which tolerates the trite morals and hackneyed tales for the sake of the exquisite setting, and is amused at the wit which introduces topics and characteristics of the day under the conventional veil of animal life. Such an artificial product can be nothing more than the fashion of a day, and must, like pastoral poetry, die a natural death. A serious moralist would hardly choose that form to inculcate, as Mandeville in his Fable of the Bees, a new doctrine in morals, for the moral of the fable must be such that he who runs may read. A true poet will not care to masquerade as a moral teacher, or show his wit by refreshing some old-world maxim. Yet Taine in France, Lowell in America, and J. A. Froude in England have proved that the fable as one form of literature is not yet extinct, and is capable of new and unexpected developments.

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FABLIAU. The entertaining tales in eight-syllable rhymed verse which form a marked section of French medieval literature are called fabliaux, the word being derived by Littre from fabel, a diminutive of fable. It is a mistake to suppose, as is frequently done, that every legend of the middle ages is a fabliau. In the poem of the 12th century a clear distinction is drawn between songs of chivalry, war or love, and fabliaux, which are recitals of laughter. A fabliau always related an event; it was usually brief, containing not more than 400 lines; it was neither religious nor grave, and gay. MM. de Montaiglon and Raynaud, who have closely investigated this class of literature, consider that about 150 fabliaux have come down to us more or less intact; a vast number have doubtless disappeared. It appears from a phrase in the writings of the troubére, Henri d' Andel, that the fabliau was not thought worthy of being copied out on parchment. The wonder, then, is that so many of these ephemeral compositions have been preserved. Arguments brought forward by M. Joseph Bédier, however, tend to show that we need not regret the disappearance of the majority of the fabliaux, as those which were copied into MSS. were those which were left to be of the greatest intrinsic value. As early as the 8th century fabliaux must have existed, since the faithful are forbidden to take pleasure in these fabulas insones by the Poenitentia of Egbert. But it appears that all the early examples are lost. In the opinion of the best scholars, the earliest surviving fabliau is that of Richard, which dates from 1150. This is a rough and powerful study of the coarse life of the day, with little plot, but engaged with a realistic picture of manners.
Such poems, but of a more strictly narrative nature, continued to be produced, mainly in the north and north-east of France, until the middle of the 14th century. Much speculation has been expended on the probable sources of the tales which the trouvères told. The Aryan theory, which saw in them the direct influence of India upon Europe, has now been generally abandoned. It does not seem probable that any ancient or exotic influences were brought to bear upon the French jongleurs, who simply invented or adapted stories of that universal kind which springs unsown from every untilled field of human society. More remarkable than the narratives themselves is the spirit in which they are told. This is full of the national humour and the national irony, the true esprit gaulois. A very large section of these popular poems deals satirically with the pretensions of the clergy. Such are the famous Prêre aux miêres, the Prêre qui dit la Passion and Les Perdix. Some of these are innocently merry; others are singularly depraved and obscene. Another class of fabliaux is that which comprises jests against the professions; in this, the most prominent example is Le Vilain Mire, a satire on doctors, which curiously predicts the Médecin malgré lui of Molière. There are also tales whose purpose is rather voluptuous than moral, and whose aim is to excite laughter and marriage ridiculous. Among these are prominent Court Mantel and Le Dit de Berenger. Yet another class repeated, with a strain of irony or oddity, such familiar classical stories as those of Narcissus, and Pyramus and Thisbe. It is rarely that any elevation of tone raises these poems above a familiar and even playful level, but there are some that are almost idealistic. Among these the story of a sort of Sisyphus errant, Le Chevalier de Barisel, offers an ethical interest which lifts it in certain respects above all other surviving fabliaux. An instance of the pathetic fabliau is Housse Partie, a kind of primitive version of the story of King Lear.

In composing these pieces, of very varied character, the jongleurs have practised an art which was in many respects rudimentary, but sincere and simple. The student of language finds the rich vocabulary of the fabliaux much more attractive to him than the conventionality of the serious religious and amatory poems of the same age. The object of the writers was the immediate amusement of their audience; by reference to familiar things, they hoped to arouse a quick and genuine merriment. Hence their incorrectness and their negligence are balanced by a delightful ease and absence of pedantry, and in the fabliaux we get closer than elsewhere to the living diction of medieval France. It is true that if we extend too severe a judgment to these pieces, we may find ourselves obliged to condemn them altogether. An instructed French critic, vexed with their faults, has gone so far as to say that “the subjects of these tales are degrading, their inspiration nothing better than flat and cruel derision, their distinguishing features rascality, vulgarity and platitude of style.” From one point of view, this condemnation of the fabliau is hardly too severe. But such scholars as Gaston Paris and Paul Meyer have not failed to emphasize other sides to the question. They have praised, in the general laxity of style and garrulity of the middle ages, the terseness of the jongleurs; in the period of false ornament, their fidelity to nature; in a time of general vagueness, the sharp and picturesque outlines of their art. One feature of the fabliaux, however, cannot be praised and yet must not be overlooked. In no other section of the world’s literature is the scorn and hatred of women so prominent. It is difficult to account for the anti-feminine rage which pervades the fabliaux, and takes hideous shapes in such examples as Le Valet aux deux femmes, Le Pêcheur de Pont-sur-Seine and Chichiface et Bigorne. Probably this was a violent reaction against the extravagant cult of woman as expressed in the contemporary lais as well as in the legends of saints. The exaggeration was not greater in the one case than in the other, and it is probable that the exaltation was made endurable to those who listened to the trouvères by the corresponding degradation. We must remember, too, that those who listened were not nobles or clerks, they were the common people. The fabliaux were fabellae ignobilium, little stories told to amuse persons of low degree, who were irritated by the moral pretensions of their superiors.

The names of about twenty of the authors of fabliaux have been preserved, although in most cases nothing is known of their personal history. The most famous of this class of writing is the man whose name, or more probably pseudo-name, was Rutebeuf. He wrote Frère Denye and Le Sacristain, while to him is attributed the Dit d’Aristote, in the course of which Aristotle gives good advice to Alexander. Fabliaux, however, form but a small part of the work of Rutebeuf, who was a satirical poet of wide accomplishment and varied energy. Most of the jongleurs who wrote these merry and indecent tales in octosyllabic verse were persons of less distinction. Henri d’Andeli was an ecclesiastic, attached, it is supposed, to the cathedral of Rouen. Jean de Condé, who flourished in the court of Hainaut from 1310 to 1340, and who is the latest of the genuine writers of fabliaux, lived in comfort and security, but most of the professional jongleurs seem to have spent their years in a Bohemian existence, wandering among the clergy and the merchant class, alternately begging for money and food and reciting their mocking verses.

The principal authorities on the fabliaux are MM. Anatole de Montaiglon and Gaston Raynaud, who published their text in 6 vols., between 1872 and 1890. This edition corrected and supplemented the very valuable labours of Méon (1808-1823) and Jullian (1839-1853). The works of some of the authors were edited by M. A. Héron in 1880, and those of Rutebeuf were published in an exhaustive monograph by M. Léon Clédat in 1891. See also the editions of separate fabliaux by Gaston Paris, Paul Meyer, Ebeling, August Schéder and other modern scholars. M. Joseph Bédier’s Les Fabliaux (1895) is a useful summary of critical opinion on the entire subject.

FABRE, FERDINAND (1835-1898), French novelist, was born at Bédarieux, in Hérault, a very picturesque district of the south of France, which he made completely his own in literature. He was the son of a local architect, who failed in business, and Ferdinand was brought up by his uncle, the Abbé Fulcran Fabre, at Camplong among the mulberry woods. Of his childhood and early youth he has given a charming account in Ma Vocation (1859). He was destined to the priesthood, and was sent for that purpose to the seminary of St Fons de Thomières, where, in 1843, he had, as he believed, an ecstatic vision of Christ, who warned him “It is not the will of God that thou shouldst be a priest.” He had now to look about for a profession, and, after attempting medicine at Montpellier, was articled as a lawyer’s clerk in Paris. In 1853 he published a volume of verses, Feuilles de lierre, broke down in health, and crept back, humble and apparently without ambition, to his old home at Bédarieux. After some eight or nine years of country life he reappeared in Paris, with the MS. of his earliest novel, Les Courbeus (1862), in which he treated the subject which was to recur in almost all his books, the daily business of country priests in the Cevennes. This story enjoyed an immediate success with the literary class of readers; George Sand praised it, Sainte-Beuve hailed it in its author “the strongest of the disciples of Balzac,” and it was crowned by the French Academy. From this time forth Fabre settled down to the production of novels, of which at the time of his death he had published about twenty. Among these the most important were Le Chevrier (1868), unique among his works, as written in an experimental mixture of Cevenol patois and French of the 10th century. L’Homme de la papasse (1873), by common consent one of his best novels, a very powerful picture of unscrupulous priestly ambition; Mon Oncle Célestin (1881), a study of the entirely single and tender-hearted country Abbé; and Lucifer (1884), a marvellous gallery of serious clerical portraits. In 1883 Fabre was appointed curator of the Mazarin Library, with rooms in the Institute, where, on 11th February 1888, he died after a brief attack of pneumonia. Ferdinand Fabre occupies in French literature a position somewhat analogous to that of Mr Thomas Hardy amongst English writers of fiction. He deals almost exclusively with the population of the mountain villages of Hérault, and particularly with its priests. He loved most of all to treat of the celibate virtues, the strictly ecclesiastical passions, the enduring tension of the young soul drawn between the spiritual
vocation and the physical demands of nature. Although never a priest, he preserved a comprehension of and a sympathy with the clerical character, and he always indignantly denied that he was hostile to the Church, although he stood just outside her borders. Fabre possessed a limited and a monotonous talent, but within his own field he was as original as he was wholesome and charming.


FABRE D'ÉGLANTINE, PHILIPPE FRANÇOIS NAZAIRE (1739-1794), French dramatist and revolutionist, was born at Carcassonne on the 5th of July 1739. His real name was Simon Fabre, the “d’Églantine” being added in honour of his receiving the golden eglantine of Clémence Isouare from the academy of the floral games at Toulouse. After travelling through the provinces as an actor, he came to Paris, and produced an unsuccessful comedy entitled Les gens de lettres, ou le provincial à Paris (1787). A tragedy, Augusta, produced at the Théâtre Français, was also a failure. One only of his plays, Philinte, ou la suite du Misanthrope (1790), still preserves its reputation. It professes to be a continuation of Molière’s Misanthrope, but the hero of the piece is of a different character from the nominal prototype—an impersonator, indeed, of pure and simple egotism. On its publication the play was introduced by a preface, in which the author mercilessly satirizes the Optimistes of his rival J. F. Collin d’Harleville, whose Château en Espagne had gained the applause which Fabre’s Présomptueux (1789) had failed to win. The character of Philinte had much political significance. Acoste received the highest praise, and evidently represents the citizen patriot, while Philinte is a dangerous aristocrat in disguise. Fabre was president and secretary of the club of the Cordeliers, and belonged also to the Jacobin club. He was chosen by Danton as his private secretary, and sat in the National Convention. He voted for the king’s death, supporting the maximum and the law of the suspected, and he was a bitter enemy of the Girondins. After the death of Marat he published a Portrait de l’Ami du Peuple. On the abolition of the Gregorian calendar he sat on the committee entrusted with the formation of the republican substitute, and to him was due a large part of the new nomenclature, with its poetic Prarial and Floresal, its prosaic Primidi and Duodi. The report which he made on the subject, on the 24th of October, has some scientific value. On the 12th of January 1794 he was arrested by order of the committee of public safety on a charge of malversation and forgery in connexion with the affairs of the Compagnie des Indes. Documents, still existing prove that the charge was altogether groundless. During his trial Fabre showed the greatest calmness and sang his own well-known song of Il pleut, il pleut, bergere, rent les blancs moutons. He was guillotined on the 5th of April 1794. On his way to the scaffold he distributed his manuscript poems to the people.

A posthumous play, Les Précepteurs, steeped with the doctrines of Rousseau’s Émile, was performed on the 17th of September 1794, and met with an enthusiastic reception. Among Fabre’s other plays are the gay and successful Convalescent de qualité (1791), and L’Intrigue épistolaire (1791). In the latter play Fabre is supposed to have drawn a portrait of the painter Jean Baptiste Greuze.

The author’s Œuvres mêlées et posthumes were published at Paris 1802, 2 vols. See Albert Maurin, Galerie hist. de la Révolution française, tome 11; Jules Janin, Hist. de la litt. dram.; Chénier, Tableau de la litt. française; F. A. Aulard in the Nouvelle Revue (July 1885).

FABRETTI, RAPHAEL (1618-1700), Italian antiquary, was born in 1618 at Urbino in Umbria. He studied law at Cagli and Urbino, where he took the degree of doctor at the age of eighteen. While in Rome he attracted the notice of Cardinal Lorenzo Imperiali, who employed him successively as treasurer and auditor of the papal legation in Spain, where he remained thirteen years. Meanwhile, his favourite classical and antiquarian studies were not neglected; and on his return journey he made important observations of the reliefs and monuments of Spain, France and Italy. At Rome he was appointed judge of appellation of the Capitol, which post he left to be auditor of the legation at Urbino. After three years he returned to Rome, on the invitation of Cardinal Carpegna, vicar of Innocent XI., and devoted himself to antiquarian research, examining with minute care the monuments and inscriptions of the Campagna. He always rode a horse which his friends nicknamed “Marco Polo,” after the Venetian traveller. By Innocent XII. he was made keeper of the archives of the castle St Angelo, a charge which he retained till his death. He died at Rome on the 7th of January 1700. His collection of inscriptions and monuments was purchased by Cardinal Stoppani, and placed in the ducale palace at Urbino, where they may still be seen.

His work De Aquis et Aquae ductibus veteris Romae (1682), three dissertations on the topography of ancient Latium, is inserted in Graevius’s Thesaurus, iv. (1677). His interpretation of certain passages in Livy and other classical authors involved him in a dispute with Gronovius, which bore a strong resemblance to that between Milton and Salmasius, Gronovius addressing Fabretti as Faber Rusticus, and the latter, in reply, speaking of Gronovius as Faber Puerile Rusticus. In this controversy Fabretti used the pseudonym Astithes, which he afterwards took as his pastoral name in the Academy of the Arcadians. His other works, De Colonna Traiani Syntagma (Rome, 1683), and Inscriptionum Antiquarum Explicatio (Rome, 1690), throw light on Roman antiquity. In the former is to be found his exposition of a bas-relief, with inscriptions, now in the Capitol at Rome, representing the war and taking of Troy, known as the Iliac table. Letters and other shorter works of Fabretti are to be found in publications of the time, as the Journal des Savants.

See Crescimbeni, Le Vita degli Arcadi illustri; Fabroni, Vite Italorum, vi, 174; Niceron, iv, 572; J. Lamius, Memoriole Italorum antiquariorum (Florence, 1742-1748).

FABRIANI, SEVERINO (1799-1849), Italian author and teacher, was born at Spilamberto, Italy, on the 27th of January 1792. Entering the Church, he took up educational work, but in consequence of complete loss of voice he resolved to devote himself to teaching deaf mutes, and founded a small school specially for them. This school the duke of Modena made into an institute, and by a special authority from the pope a teaching staff of nuns was appointed. Fabriani’s method of instruction is summed up in his Logical Letters on Italian Grammar (1847). He died on the 27th of April 1849.

FABRIANO, a town of the Marches, Italy, in the province of Ancona, from which it is 44 m. S.W. by rail, 1066 ft. above sea-level. Pop. (1901) town 9586, commune 22,996. It has been noted since the 13th century for its paper mills, which still produce the best paper in Italy. A school of painting arose here, one of the early masters of which is Allegretto Nuzi (1308-1385); and several of the churches contain works by him and other local masters. His pupil, Gentile da Fabriano (1370-1428), was a painter of considerable treatise and wider knowledge; but there are no important works of his at Fabriano. The scarcity of S. Agostino also contains some good frescoes by Ottaviano Nelli of Gubbio. The municipal picture gallery contains a collection of pictures, and among them are some primitive frescoes, attributable to the 15th century, which still retain traces of Byzantine influence. The Archivio Comunale contains documents on watermarked paper of local manufacture going back to the 13th century. The Ponte dell’ Acra, a bridge of the 15th century, is noticeable for the ingenuity and strength of its construction. The hospital of S. Maria Buon Gesù is a fine work of 1456, attributed to Rossellino.

See A. Zonghi, Antiche Carte Fabrianesi. (T. As.)

FABRICIUS, GAUS LUSCINUS (i.e. “the one-eyed”), Roman general, was the first member of the Fabriician gens who settled in Rome. He migrated to Rome from Alatrium (Livy ix. 43), one of the Hernici towns which was allowed to retain its independence as a reward for not having revolted. In 285 he was one of the ambassadors sent to the Tarentines to dissuade them from making war on the Romans. In 282 (when consul) he defeated the Bruttians and Lucanians, who had besieged
Thurii (Liv. Epit. 12). After the defeat of the Romans by Pyrrhus at Heraclea (280), Fabricius was sent to treat for the ransom and exchange of the prisoners. All attempts to bribe him were unsuccessful, and Pyrrhus is said to have been so impressed by his chaste character that he released his prisoners without ransom (Plutarch, Pyrrhus, 18). The story that Pyrrhus attempted to frighten Fabricius by the sight of an elephant probably is a fiction. In 278 Fabricius was elected consul for the second time, and was successful in negotiating terms of peace with Pyrrhus, who sailed away to Sicily. Fabricius afterwards gained a series of victories over the Samnitians, the Lucanians and the Bruttians, and on his return to Rome received the honour of a triumph. Notwithstanding the offices he had filled he died poor, and provision had to be made for his daughter out of the funds of the state (Val. Max. iv. 4, 10). Fabricius was regarded by the Romans of later times as a model of ancient simplicity and incorruptible integrity.

FABRICIUS, GEORG (1516-1571), German poet, historian and archaeologist, was born at Chemnitz in upper Saxony on the 23rd of April 1516, and educated at Leipzig. Travelling in Italy with one of his pupils, he made an exhaustive study of the antiquities of Rome. He published the results in his Historia et antiquitates ab urbe condita (1552), a work which, in which the correspondence between the ancient and the modern is given, formed the prototype of modern historical writing. Later in his career he devoted relic of his time to study, and took the references to them in ancient literature was traced in detail. In 1546 he was appointed rector of the college of Meissen, where he died on the 17th of July 1571. In his sacred poems he attempted to avoid every word with the slightest savour of paganism; and he blamed the poets for their allusions to pagan diversions.

Principal works: editions of Terence (1548) and Virgil (1551); Polychromat sacrorum libri xxx. (1560); Pellaecaria veterum ecclesiasticorum opera Christiana (1626); De Re Pontifici libri quatuor. Rome, 1561; De Pompis, et theatris ostiolis (1569); Epistola ad M. Tertullianum. The first Roman writer, Fabricius was published in 1830, the second in 1836, the third in 1839. Among his later works are: Scholia in Herodotum and Thucydidem; and De Rerum antiquitatum commentariis. Fabricius also published a number of editions of the classics, including those of Horace, Virgil and Ovid, as well as his own works in Latin and German.

FABRIZIUS, HIERONYMUS [FABRIZIO, GERONIMO] (1537-1610), Italian anatomist and embryologist, was surnamed Accopandente from the episcopal city of that name, where he was born in 1537. At Padua, after a course of philosophy, he studied medicine under G. Fallopius, whose successor as teacher of anatomy and surgery he became in 1562. From the senators of Venice he received numerous honours, and an anatomical theatre was built by them for his accommodation. He died at Venice on the 21st of May 1610. His works include De visione, voce et auditu (1600), De formato foetu (1600), De venarum ostiolis (1603), De formatione oti et pulli (1612). His collected works were published at Leipzig in 1687 as Opera omnia Anatomica et Physiologica, but the Leiden edition, published by Albinus in 1738, is preferred as containing a life of the author and the prefaces of his treatises. (See Anatomy; Embryology.)

FABRICIUS, JOHANN ALBERT (1615-1706), German classical scholar and bibliographer, was born at Leipzig on the 11th of November 1615. Werner Fabricius, director of music in the church of St Paul at Leipzig, was the author of several works, the most important being Deliciae Harmonicae (1666). The son received his early education from his father, who on his deathbed recommended him to the care of the theologian Valentin Alberti. He studied under J. G. Herrichen, and afterwards at Quedlinburg under Samuel Schmid. It was in Schmid's library, as he afterwards said, that he found the two books, F. Barth's Adversaria and D. G. Morhof's Polyhistor Literarius, which suggested to him the idea of his Bibliotheca, the works on which his great reputation was founded. Having returned to Leipzig in 1686, he published anonymously (two years later) his first work, Scriptorum recensionim decem, an attack on ten writers of the day. His Decas Decadum, sive plagiorum et pseudonimorum centuria (1696) is the only one of his works to which he signs the name Faber. He then applied himself to the study of medicine, which, however, he relinquished for that of theology; and having gone to Hamburg in 1603, he proposed to travel abroad, when the unexpected tidings that the expense of his education had absorbed his whole patrimony, and even left him in debt to his trustee, forced him to abandon his project. He therefore remained at Hamburg in the capacity of librarian to J. F. Mayer. In 1666 he accompanied his patron to Sweden; and on his return to Hamburg, not long afterwards, he became a candidate for the chair of logic and philosophy. The suffrages being equally divided between Fabricius and Sebastian Eardwus, one of his opponents, the appointment was decided by lot in favour of Eardwus; but in 1699 Fabricius succeeded Vincent Placcius in the chair of rhetoric and ethics, a post which he held till his death, refusing invitations to Greifswald, Kiel, Giessen and Wittenberg. He died at Hamburg on the 30th of April 1736.

Fabricius is credited with 128 books, but very many of them were only books which he had edited. Some of the most laborious and of this is the Bibliotheca Latina (1697), republished in an improved and amended form by J. A. Ernesti, 1773. The divisions of the compilation are—the writers to the age of Tiberius; thence to the Antonines and, thirdly, to the decay of the last; a fourth gives fragments from old authors, and chapters on early Christian literature. A supplementary work was Bibliotheca Latina medieae et infimae Aetatis (1734-1756; supplementary volume by 1762), containing 1144 volumes, of which he did all the work. His chief-d'oeuvre, however, is the Bibliotheca Graeca (1705-1728, revised and continued by G. C. Harles, 1790-1812), a work which has justly been denominated maximus antiquae eruditionis thesaurus. Its divisions are marked in three parts: Allgemeine Literatur; Bibliotheca Bibliothecae, and Bibliothecae Historicae. Fabricius was also the compiler of the Allgemeine biblische Zeitungen, published in 1768.

FABRICIUS, JOHANN CHRISTIAN (1745-1808), Danish entomologist and economist, was born at Tonder in Schleswig on the 7th of January 1745. After studying at Altona and Copenhagen, he was sent to Upsala, where he attended the lectures of Linnaeus. He devoted his attention professionally to political economy, and, after lecturing on that subject in 1769, he was appointed in 1775 professor of natural history, economy and finance at Kiel, in which capacity he wrote various works, chiefly referring to Denmark, and of no special interest. He also published a few other works on general and natural history, botany and travel (including Reise nach Norwegen, 1777), and, although his professional stipend was small, he extended his personal researches into every town in northern and central Europe where a natural history museum was to be found.

It is as an entomologist that his memory survives, and for many years his great scientific reputation rested upon the system of classification which he founded upon the structure of the mouth-organs instead of the wings. He had a keen eye for specific differences, and possessed the art of terse and accurate description. He died on the 3rd of March 1808.

A complete list of his entomological publications (31) will be found in Hagen's Bibliotheca Entomologica; the following are the chief: Reise nach Norwegen (1777); Genera Insectorum (1776); Genera Insectorum (1778); Entomologia Systematica (1792-1794), with a supplement (1798); Systema Entomologia (1801); Rhynogordor (1802); and Entomologia Systematica (1804). Full particulars of his life will be found, with a portrait, in the Transactions of the Entomological Society of London (1845), 4, pp. i-xvi, where his autobiography is translated from the Danish.

FABRIZI, NICOLA (1804-1886), Italian patriot, was born at Modena on the 4th of April 1804. He took part in the Modena insurrection of 1831, and attempted to succour Ancona, but was arrested at sea and taken to Toulon, whence he proceeded to Marsilles. Afterwards he organized with Mazzini the ill-fated Savoy expedition. Taking refuge in Spain, he fought against the Carlists, and was decorated for valour on the battlefield (18th July 1857). At the end of the Carlist War he established a
centre of conspiracy at Malta, endeavoured to dissuade Mazzini from the Bandiera enterprise, but aided Crispi in organizing the Sicilian revolution of 1848. With a company of volunteers he distinguished himself in the defence of Venice, afterwards proceeding to Rome, where he took part in the defence of San Pancrazio. Upon the fall of Rome he returned to Malta, accumulating arms and stores, which he conveyed to Sicily, after having, in 1850, worked with Crispi to prepare the Sicilian revolution of 1860. While Garibaldi was sailing from Genoa towards Marsala, Fabrizi landed at Pizzo, and, after severe fighting, joined Garibaldi at Palermo. Under the Garibaldian Dictatorship he was appointed governor of Messina and minister of war. Returning to Malta after the Neapolitan plebiscite, which he had vainly endeavoured to postpone, he was recalled to aid Cialdini in suppressing brigandage. While on his way to Sicily in 1862, he induced Garibaldi to give up the Aspromonte enterprise, he was arrested at Naples by Lamarmora. During the war of 1866 he became Garibaldi's chief of staff, and in 1867 fought at Mentana. In parliament he endeavoured to promote agreement between the chiefs of the Left, and from 1878 onwards worked to secure the return of Crispi to power. In 1885, on the 31st of March, Garibaldi, two years before the realization of his object, himself was characterized by ardent patriotism and unimpeachable integrity.

FABROT, CHARLES ANNIBAL (1580–1659), French jurisconsult, was born at Aix in Provence on the 15th of September 1580. At an early age he made great progress in the ancient languages and in the civil and the canon law; and in 1602 he received the degree of doctor of law, and was made advocate to the parlement of Aix. In 1609 he obtained a professorship in the university of his native town. He is best known by his translation of the Basilica, which may be said to have formed the code of the Eastern empire till its destruction. This work was published at Paris in 1647 in 7 vols. fol., and obtained for its author a considerable pension from the chancellor, Pierre Segueri, to whom it was dedicated. Fabrot likewise rendered great service to the science of jurisprudence by his edition of Cujas, which comprised several treatises of that great jurist previously unpublished. He also edited the works of several British historians, and was besides the author of various antiquarian and legal treatises. He died at Paris on the 16th of January 1659.

FABYAN, ROBERT (d. 1313), English chronicler, belonged to an Essex family, members of which had conducted trade in London. He was a member of the Drapers company, alderman of Farringdon Without, and served as sheriff in 1403–1404. In 1406 he was one of those appointed to make representations to the king on the new impositions on English cloth in Flanders. Next year he was one of the aldermen employed in keeping watch at the time of the Cornish rebellion. He resigned his aldermanry in 1502, on the pretext of poverty, apparently in order to avoid the expense of mayoralty. He had, however, acquired considerable wealth with his wife Elizabeth Pake, by whom he had a numerous family. He spent his latter years on his estate of Halstedes at Theydon Garon in Essex. He died on the 28th of February 1513 (Inquisitiones post mortem for London, p. 29, edited by G. S. Fry, 1866); his will, dated the 12th of July 1511, was proved on the 14th of July 1513. Fabyan's Chronicle was first published in this form in 1516 as The new chronicles of England and of France. In this edition it ends with the reign of Richard III., and this probably represents the work as Fabyan left it, though with the omission of an autobiographical note and some religious verses, which form the Elegy of his history. The note and verses are first found in the second edition, published by John Rastell in 1533 with continuations down to 1500. A third edition appeared in 1542, and a fourth in 1559 with additions to that year. The only modern edition is that of Sir Henry Ellis, 1811.

In the note above mentioned Fabyan himself says: "and here I make an ende of the vii. parte and hole worke, the vii. day of November in the yere of our Lord Jesu Christes Incarnation M.v.c. and iiij." This seems conclusive that in 1504 he did not contemplate any extension of his chronicles beyond 1455. The continuations printed by Rastell are certainly not Fabyan's work. But Stow in his Collections (ap. Survey of London, ii. 352–306, ed. C. L. Kingsford) states that Fabyan wrote "a Chronicle of London, England and of France, beginning at the creation and ending in the third year of Henry VIII., which I have in written hand." In his Survey of London (i. 101, 200, ii. 55, 116) Stow several times quotes Fabyan as his authority for statements which are not to be found in the printed continuations of Rastell. Some further evidence may be found in other notes of Stow's (ap. Survey of London, ii. 280, 283, 365–366), and in the citation by Hakluyt of an unprinted work of Fabyan as the authority for his note of Cabot's voyages. That Fabyan had continued his Chronicle to 1511 may be accepted as certain, but no trace of the manuscript can now be found.

It is only the seventh part of Fabyan's Chronicle, from the Norman Conquest onwards, that possesses any historical value. For his French history he followed chiefly the Compilium super Francorum gestis of Robert Gaguin, printed at Paris in 1467. For English history his best source was the old Chronicles of London, from which he borrowed also the arrangement of his work in chapters. From 1440 to 1485 he follows, as a rule with great fidelity, the original of the London Chronicle in Cotton MS. Vitellius A. XVI. (printed in Chronicles of London, 1695, pp. 153–264).

Fabyan's own merits are little more than those of an industrious compiler, who strung together the accounts of his different authorities without any critical capacity. He says expressly that his work was "gaderyd without understandyng," and speaks of himself as "of cunynge full destitute." Nevertheless he deserves the praise which he has received as an early worker, and for having made public information which through Hall and Holinshed has become the common property of later historians, and has only recently been otherwise accessible. Bale alleges that the first edition was burnt by order of Cardinal Wolsey because it reflected on the wealth of the clergy; this probably refers to his version of the Lollards' Bill of 1410, which Fabyan extracted from one of the London Chronicles.


FAÇADE, a French architectural term signifying the external face of a building, but more generally applied to the principal front.

FACCIOLE, JACOPO (1682–1769), Italian philologist, was born at Torriglia, in the province of Padoa, in 1682. He owed his admission to the seminary of Padua to Cardinal Barberigo, who had formed a high opinion of the boy's talents. As professor of logic, and regent of the schools, Faccioli was the ornament of the Paduan university during a period of forty-five years. He published improved editions of several philological works, such as the Thesaurus Ciceroiius of Nizolius, and the polyglot vocabulary known under the name of Calepio. The latter work, in which he was assisted by his pupil Egidio Forcellini, he completed in four years—1715 to 1719. It was written in seven languages, and suggested to the editor the idea of his opus magnum, the Totius Latinitatis Lexicon, which was ultimately published under Cardinal Pietro's expense, 4 vols. fol., Padua, 1771 (revised ed. by de Vl, 1784–1785). In the compilation of this work the chief burden seems to have been borne by Faccioli's pupil Forcellini, to whom, however, the lexicographer allows a very scanty measure of justice. Perhaps the best testimony to the learning and industry of the compiler is the well-known observation that the whole body of Latinity, if it were to perish, might be restored from this lexicon. Faccioli's mastery of Latin style, as displayed in his epistles, has been very much admired for its purity and grace. In or about 1739 Faccioli undertook the continuation of Papadopoli's history of the university of Padua, carrying it on to his own day. Faccioli was known over all Europe as one of the most enlightened and zealous teachers of the time; and among the many flattering invitations which he received, but always declined, was one from the king of Portugal, to accept the directorship of a college at
FACE—FACTOR

Lisbon for the young nobility. He died in 1769. His history of the university was published in 1757, under the name Fasti Gymnastii Palatini. In 1685 a volume containing nine of his Epistles, never before published, appeared in Padua.

See also: Sanciani, Hist. Class. Schol. ii. (1908).

FACE (from Lat. facere, to make, or from a root fa-, meaning “appear”); cf. Gr. φακεν, a word whose various meanings of surface, front, expression of countenance, look or appearance, are adaptations of the application of the word to the external part of the front portion of the head, usually taken to extend from the top of the forehead to the point of the chin, and from ear to ear (see Anatomy: Superficial and Artistic; and Physiognomy).

FACTION (through the French, from Lat. factio, a company of persons combined for action, facere, to do; from the other French derivative fagon comes “fashion”), a term, used especially with an opprobrious meaning, for a body of partisans who put their party aims and interests above those of the state or public, and employ unscrupulous or questionable means; it is the common term of reciprocal abuse between parties. In the history of the Roman and Later Roman empires the factions (factiones) of the circus and hippodrome, at Rome and Constantinople, played a prominent part in politics. The factiones were properly the four companies into which the charioteers were divided, and distinguished by the colours they wore. Originally at Rome there were only two, white (albata) and red (rubista), and each race was open to two chariots only; on the increase to four, the green (prasonia) and blue (cenera) were added. At Constantinople the last two absorbed the red and white factions.

For a brilliant description of the factions at Constantinople under Justinian, and the part they played in the last celebrations of the grandeur of the Roman Empire, see Gibbon’s Decline and Fall, ch. xi.; and J. B. Bury’s Appendix 10 in vol. iv. of his edition (1898), for a discussion of the relationship between the factiones and the demes of Constantinople.

FACTOR (from Lat. facere, to make or do), strictly “one who makes”; thus in ordinary parlance, anything which goes to the composition of anything else is termed one of its “factors,” and in mathematics the term is used of those quantities which, when multiplied together, produce a given product. In a special sense, however—and that to which this article is devoted—"factor" is the name given to a mercantile agent (of the class known as "general agents") employed to buy or sell goods for a commission. When employed to sell, the possession of the goods is entrusted to him by his principal, and when employed to buy it is his duty to obtain possession of the goods and to consign them to his principal. In this he differs from a broker (q.v.), who has not such possession, and it is this distinguishing characteristic which gave rise in England to the series of statutes known as the Factors Acts. By these acts, consolidated and extended by the act of 1889, third parties buying or taking pledges from factors are protected as if the factor were in reality owner; but these enactments have in no way affected the equitable relations between the factor and his employer, and it will be convenient to define them before discussing the position of third parties as affected by the act.

I. Factor and Principal

A factor is appointed or dismissed in the same way as any other agent. He may be employed for a single transaction or to transact all his principal’s business of a certain class during a limited period or till such time as his authority may be determined. A factor’s duty is to sell or buy as directed; to carry out with care, skill and good faith any instructions he may receive; to receive or make payment; to keep accounts, and to hand over to his principal the balance standing to his principal’s credit, without any deduction save for commission and expenses. All express instructions he must carry out to the full, provided they do not involve fraud or illegality. On any point not covered by his express instructions he must follow the usual practice of his particular business, if not inconsistent with his instructions or his position as factor. Many usages of businesses in which factors are employed have been proved in court, and may now be regarded as legally established. For instance, he may, unless otherwise directed, sell in his own name, give warranties as to goods sold by him, sell by sample (in most businesses), give such credit as is usual in his business, receive payment in cash or as customary; and give receipts in full discharge, sell by indorsement of bills of lading, and insure the goods. It is his duty to clear the goods at the customs, take charge of them and keep them safely, give such notices to his principal and others as may be required, and if necessary take legal proceedings for the protection of the goods. On the other hand, he has not authority to delegate his employment, or to barter; and as between himself and his principal he has no right to pledge the goods, although as between the principal and the pledgee, an unauthorized pledge made by the factor may by virtue of the Factors Act 1889 be binding upon the principal. It is, moreover, inconsistent with his employment as agent that he should buy or sell on his own account from or to his principal. A factor has no right to follow any usage which is inconsistent with the ordinary duties and authority of a factor unless his principal has expressly or implicitly given his consent.

On the due performance of his duties the factor is entitled to his commission, which is usually a percentage on the value of the goods sold or bought by him on account of his principal, regulated in amount by the usages of each business. Sometimes the factor makes himself personally responsible for the solvency of the persons with whom he deals, in order that his principal may avoid the risk entailed by the usual trade credit. In such a case the factor is said to be employed on del credere terms, and is entitled to a higher rate of commission, usually 2½% extra. Such an arrangement is not a contract of guarantee within the Statute of Frauds, and therefore need not be in writing. Besides his remuneration, the factor is entitled to be reimbursed by his principal for any expenses, and to be indemnified against any liabilities which he may have properly incurred in the execution of his principal’s instructions. For the purpose of enforcing rights a factor has, without legal proceedings, two remedies. Firstly, by virtue of his general lien (q.v.) he may hold any of his principal’s goods which come to his hands as security for the payment to him of any commission, out-of-pocket expenses, or even general balance of account in his favour. Although he cannot sell the goods, he may refuse to give them up until he is paid. Secondly, where he has consigned goods to his principal but not been paid, he may “stop in transit” subject to the same rules of law as an ordinary vendor; that is to say, he must exercise his right before the transit ends; and his right may be defeated by his principal transferring the document of title to the goods to some third person, who takes it in good faith and for valuable consideration (Factors Act 1889, section 10). If the factor does not carry out his principal’s instructions, or carries them out so negligently or unskilfully that his principal gets no benefit thereby, the factor loses his commission and his right to reimbursement and indemnity. If by such failure or negligence the principal suffers any loss, the latter may recover it as damages. So too if the factor fails to render proper accounts his principal may, by proper legal proceedings obtain an account and payment of what is found due; and threatened or actual losses of duty may be summarily stopped by an injunction. Criminal acts by the factor in relation to his principal’s goods are dealt with by section 78 of the Larceny Act 1861.

II. Principal and Third Party

(a) At Common Law.—The actual authority of a factor is defined by the same limits as his duty, the nature of which has been just described; i.e. firstly, by his principal’s express instructions; secondly, by the rules of law and usages of trade, in view of which those instructions were expressed. But his power to bind his principal as regards third parties is often wider than his actual authority; for it would not be reasonable that third parties should be prejudiced by secret instructions, given in derogation of the authority ordinarily conferred by the custom of trade; and, as regards them, the factor is said to have “apparent” or “ostensible” authority, or to be held out as having
authority to do what is customary, even though he may in fact have been expressly forbidden to do so by his principal. But this rule is subject to the proviso that if the third party have notice of the factor's actual instructions, the apparent authority will not be greater than the actual. "The general principle of law," said Lord Blackburn in the case of Cole v. North-Western Bank, 1875, L.R. 16, C.P. 353, "is that when the true owner has clothed any one with apparent authority to act as his agent, he is bound to those who deal with the agent on the assumption that he really is an agent with that authority, to the same extent as if the apparent authority were real." Under such circumstances the principal is for reasons of common fairness precluded, or, in legal phraseology, estopped, from denying his agent's authority. On the same principle of estoppel, but not by reason of any trade usages, a course of dealing which has been followed between a factor and a third party with the assent of the principal will give the factor apparent authority to continue dealing on the same terms even after the principal's assent has been withdrawn; provided that the third party has no notice of the withdrawal.

Such apparent authority binds the principal both as to acts done in excess of the actual authority and also when the actual authority has entirely ceased. For instance, A.B. receives goods from C. D. with instructions not to sell below 1s. A.B. sells at 10s.; the market price; the buyer is entitled to the goods at 10s., because A. B. had apparent authority, although he exceeded it by selling at 10s. In this case the buyer would be entitled to a good title by buying from A. B. goods entrusted to him by C. D., even though at the time of the sale C. D. had revoked A. B.'s authority and instructed him not to sell at all.

In either case the factor is held out as having authority to sell, and the principal cannot afterwards turn round and say that his factor had no such authority. As in the course of his business the factor must necessarily make representations preliminary to the contracts into which he enters, so the principal will be bound by any such representations as may be within the factor's actual or apparent authority to the same degree as by the factor's contracts.

(b) Under the Factors Act 1889.—The main object of the Factors Acts, in so far as they relate to transactions carried out by factors, has been to add to the number of cases in which third parties honestly buying or lending money on the goods of others may get a good title from the factor. In either case possession of the goods is with the factor, and either actual or apparent, of the real owner; thus calling in aid the principle of French law that "possession vast titule" as against the doctrine of the English common law that "nemo dat quod non habet." The chief change in the law relating specially to factors has been to put pledges by factors on the same footing as sales, so as to bind a principal to third parties by his factor's pledge as by his factor's sale. The Factors Act 1889 in part re-enacts and in part extends the provisions of the earlier acts of 1823, 1825, 1842 and 1877; and is, so far as it relates to sales by factors, in large measure merely declaratory of the law as it previously existed. Its most important provisions concerning factors are as follows:

Section I. s.s. 1. The expression mercantile agent shall mean a mercantile agent as defined in the ordinary course of business as such agent authority either to sell goods, or to consign goods for the purpose of sale, or to buy goods, or to raise money on the security of goods;

2. A person shall be deemed to be in possession of goods or of the documents or title to goods when the goods or documents are in his actual custody or are held by any other person subject to his control or for him on his behalf.

The expression "document of title," shall include any bill of lading, dock warrant, warehouse keeper's certificate, and warrant or order for the delivery of goods, and any other document used in the ordinary course of business as proof of the possession or control of goods, or purporting or purporting to authorize, either by indorsement or by delivery, the possessor of the document to transfer or receive goods thereby represented.

Section II. s.s. 1. Where a mercantile agent is, with the consent of the owner, in possession of goods or of the documents or title to goods, any sale, pledge or other disposition of the goods made by him when acting in the ordinary course of business of a mercantile agent shall, subject to the provisions of this act, be as valid as if he were expressly authorized by the owner of the goods to make the same; provided that the person taking under the disposition acts in good faith, and has not at the time of the disposition notice that the person making the disposition has not authority to make the same.

2. Where a mercantile agent has, with the consent of the owner, been in possession of goods or of the documents of title to goods, of any sale, pledge or other disposition which would have been valid if the consent had continued shall be valid notwithstanding the determination of the consent; provided that the person taking under the disposition has not at the time thereof notice that the consent has been determined.

When a mercantile agent has obtained possession of any documents of title to goods by reason of his being or having been, with the consent of the owner, in possession of the goods represented thereby, or of any other documents of title to the goods, his possession of the first-mentioned documents shall, for the purposes of the act, be deemed to be with the consent of the owner.

III. Enforcement of Contracts

1. Where a factor makes a contract in the name of his principal and himself signs as agent only, he drops out as soon as the contract is made, and the principal and third party alone can sue or be sued upon it. As factors usually contract in their own name this is not a common case. It is characteristic of brokers rather than of factors.

2. Where a factor makes a contract for the principal without disclosing his principal's name, the third party may, on discovering the principal, elect whether he will treat the factor or his principal as the party to the contract; provided that if the factor contract expressly as factor, so as to exclude the idea that he is personally responsible, he will not be liable. The principal may sue upon the contract, so also may the factor, unless the principal first intervene.

3. Where a factor makes a contract in his own name without disclosing the existence of his principal, the third party may, on discovering the existence of the principal, elect whether he will sue the factor or the principal. Either principal or factor may sue the third party upon the contract. But if the factor has been permitted by the principal to hold himself out as the principal, and the person dealing with the factor has believed that the factor was the principal and has acted on that belief, then in an action by the principal the third party may set up any defences he would have had against the factor if the factor had brought the action on his own account as principal.

4. Where a factor has a lien upon the goods and their proceeds for advances made to the principal it will be no defence to an action by him for the goods to the party to plead that he has paid the principal. Unless the factor or his conduct led the third party to believe that he agreed to a settlement being made with his principal.

5. The factor who acts for a foreign principal will always be personally liable unless it is clear that the third party has agreed to look only to the principal.

6. If a factor contract by deed under seal he alone can sue or be sued upon the contract; but mercantile practice makes contracts by deed uncommon.


(1. F. S.)

FACTORY ACTS. the name given generally to a long series of acts constituting one of the most important chapters in the history of English labour legislation (see LABOUR LEGISLATION); the term "factory" itself being short for manufactury, a building or collection of buildings in which men or women are employed in industry.

FACULA (diminutive of fac, Lat. for "torch"), in astronomy, a minute shining spot on the sun's disk, markedly brighter than the photosphere in general, usually appearing in groups. Faculae are most frequent in the neighbourhood of spots. (See SUN.)

FACULTY (through the French, from the Lat. facultas, ability to do anything, from facilius, easy, facile, to do; another form of the word in Lat. facultias, facility, ease, keeps the original meaning), power or capacity of mind or body for particular kinds.
of activity, feeling, &c. In the early history of psychology the term was applied to various mental processes considered as causes or conditions of the mind—a treatment of "class concepts of mental phenomena as if they were real forces producing these phenomena" (G. F. Stout, Analytic Psychology, vol. i. p. 17.).

In medieval Latin facultas was used to translate διάνοια in the Aristotelian application of the word to a branch of learning or knowledge, and thus it is particularly applied to the various departments of knowledge as taught in a university and to the body of teachers of the particular art or science taught. The principal "facades" in the medieval universities were theology, canon and civil law, medicine and arts (see UNIVERSITIES). A further extension of this use is to the body of members of any particular profession.

In law, "faculty" is a dispensation or licence to do that which is not permitted by the common law. The word in this sense is used only in ecclesiastical law. A faculty may be granted to be ordained deacon under twenty-three years of age; to hold two livings at once (usually called a licence or dispensation, but granted under the seal of the office of faculties; see BENEDICT); to be married at any place or time (usually called a special licence); see BENEDICT. It is to be noted that the word "facades" is of an official character, and that it is a clerical licence for a notary public (q.v.). Any alteration in a church, such as an addition or diminution in the fabric or the utensils or ornaments of the church, cannot strictly be made without the legal sanction of the ordinary, which can only be expressed by the issue of a faculty. So a faculty would be required for a vault, for the removal of a body, for the purpose of erecting monuments, for alterations in a parsonage house, for brick graves, for the appointment of a seat, &c. Cathedrals, however, are exempt from the necessity for a faculty before making alterations in the fabric, utensils or ornaments.

The court of faculties is the court of the archbishop for granting faculties. It is a court in which there is no litigation or holding of pleas. Its chief officer is called the master of faculties, and he is one and the same with the judge of the court of arches. Attached to the court of faculties are a registrar and deputy registrars, a chief clerk and record-keeper, and a seal keeper. In Scotland the society of advocates of the court of session, and local bodies of legal practitioners, are described as faculties.

FAED, THOMAS (1826-1900), British painter, born in Kirkcudbrightshire, was the brother of John Faed, R.A., and received his art education in the school of design, Edinburgh. He was elected an associate of the Royal Scottish Academy in 1840, came to London three years later, was elected an associate of the Royal Academy in 1861, and academician in 1864, and retired in 1893. He had much success as a painter of domestic genre, and had considerable executive capacity. Three of his pictures, "The Silken Gown," "Faults on Both Sides," and "The Highland Mother," are in the National Gallery of British Art.

See William D. McKay, The Scottish School of Painting (1906).

FAENZA (anc. Faniuma), a city and episcopal see of Emilia, Italy, in the province of Ravenna, from which it is 31 m. S.W. by rail, on the line from Bologna to Rimini, and it is the junction of a line to Florence through the Apennines. Pop. (1901) 27,254. There is a harbour, which was once one of the most important in Italy, and the town is surrounded by walls which date from 1456. The cathedral of S. Costanzo stands in the spacious Piazza Vittorio Emanuele in the centre of the town. It was begun in 1474 by Giuliano da Maiano; the façade is, however, incomplete. In the interior is the beautiful early Renaissance tomb of S. Savinus with reliefs showing scenes from his life, of fine and fresh execution, by Benedetto da Maiano; and later tombs by P. Barilotto, a local sculptor. Opposite the cathedral is a fountain with bronze ornamentation of 1585-1621. The clock tower alongside the cathedral belongs to the 17th century. Beyond it is the Palazzo Comunale, formerly the residence of the Manfredi, but entirely reconstructed. The other churches of the town have been mostly restored, but S. Michele (and the Palazzo Manfredi opposite it) are fine early Renaissance buildings in brickwork. The municipal art gallery contains an altar-piece by Girolamo da Trevizo (who also painted a fresco in the Chiesa della Comunenda), a wooden St Jerome by Donatello, and a bust of the young St John by Antonio Rossellino (?), and some fine specimens of majolica, a variety of which, faience, takes its name from the town. It was largely manufactured in the 15th and 16th centuries, and the industry has been revived in modern times with success.

The ancient Faentia, on the Via Aemilia, was obviously from its name founded by the Romans and had the citizenship before the Social War. It was the scene of the defeat of C. Papirius Carbo and C. Norbanus by Q. Caecilius Metellus Pius in 82 B.C. In the census of Vespasian a woman of Faentia is said to have given her age as 135. Pliny speaks of the whiteness of its linen, and the productiveness of its vines is mentioned. It is noticeable that some of the fields in the territory of the ancient Faentia still preserve the exact size of the ancient Roman centuria of 200 iugera (E. Bormann in Corp. Insr. Lat. xxi., Berlin, 1888, p. 121). When the exarchate was established, the town became part of it, and in 748 it was taken by Liutprand. Desiderius gave it to the church with the duchy of Ferrara. In the 12th century it began to increase in importance. In the 13th century it was a free commune. In 1240 it was plundered by Frederick II., and its independence was only taken after eight months. After further struggles between Guelphs and Ghibellines, the Manfredi made themselves masters of the place early in the 14th century, and remained in power until 1501, when the town was taken by Caesar Borgia and the last legitimate members of the house of the Manfredi were drowned in the Tiber; and, after falling for a few years into the hands of the Venetians, it became part of the state of the church in 1509.

FAEROE (also written Færø or The Faeroes, Danish Færøerne or Færøerne, "the sheep islands"), a group of islands in the North Sea belonging to Denmark. They are situated between Iceland and the Shetland Islands, about 200 m. N.W. of the latter, about the intersection of 7° E. with 64° N. The total land area of the group is 511 sq. m., and there are twenty-one islands (excluding small rocks and reefs), of which seventeen are inhabited. The population in 1880 amounted to 11,220, in 1900 to 15,250. The principal islands are Strömm, on which is the chief town, Thorshavn, with a population of 1666; Osteró, Súðeró, Vágaró, Sandó and Bórdó. They consist through-out of rocks and hills, separated from each other by narrow valleys or ravines; but, though the hills rise abruptly, there are often on their summits, or at different stages of their ascent, plains of considerable magnitude. Almost everywhere they present to the sea perpendicular cliffs, broken into fantastic forms, affording at every turn, to those who sail along the coast, the most picturesque and varied scenery. The highest hills are Slêtre-tindur in Osteró, and Kopende and Skollingfjord in Strömm, which rise respectively to 2894, 1592 and 2520 ft. The sea pierces the islands in deep fjords, or separates them by narrow inlets through which tidal currents set with great violence, at speeds up to seven or eight knots an hour; and, as communications are maintained almost wholly by boat, the natives have need of expert watermanship. There are several lakes in which the ice is abundant, and char also occur; the largest is Sørvág Lake in Súðeró, where the water is often frozen, and by a sheer fall of about 160 ft. Trees are scarce, and there is evidence that they formerly flourished where they cannot do so now.

The fundamental formation is a series of great sheets of columnar basalt, 70 to 100 ft. thick, in which are intercalated thin beds of tuff. Underneath this rests the so-called Gneiss, 350 to 500 ft. thick; the lower part of this is mainly fire-clay and sandstone, the upper part is weathered clay with thin layers of brown coal and shale. The coal is found in Súðeró and in some of the other islands in situ. The coastline is so sinuous that a method of plotting the coast from these beds there are layers of dolomite, 15 to 20 ft. thick, with nodular segregations and abundant cavities which are often lined with zeolites. As the rocks lie in a horizontal position, on most of the islands of the group only the basalt or dolerite are visible. The craters from which the volcanic rocks were outpoured probably lie off the Faeroe Bank some distance to the south-west of Súðeró. The basaltic submarine flows which formed the basis of the land
up on which grew the vegetation which gave rise to the coals; the effusion of dolerite which covered up the Coal formation was sub-aerial. The existing land features, with the fjords, are due to ice erosion in the glacial period.\(^1\)

The climate is oceanic; fogs are common, violent storms are frequent at all seasons. July and August are the only true summer months, but the winters are not very severe. It seldom freezes for more than one month, and the harbours are rarely ice-bound. The methods of agriculture are extremely primitive and less than 3\% of the total area is under cultivation. As the plough is ill-suited to the rugged surface of the land, the ground is usually turned up with the spade, care being taken not to destroy the roots of the grass, as hay is the principal crop. Horses and cows are few, and the cows give little milk, in consequence of the coarse hay upon which they are fed. The number of sheep, however, justifies the name of the islands, some individuals having flocks of from three to five hundred, and the total number in the islands considerably exceeds ten thousand.

The northern hare (Lepus alpinus) is pretty abundant in Strømø and Østerø, having been introduced into the islands about 1840–1850. The catching of the numerous sea-birds which build their nests upon the face of the cliffs forms an important source of subsistence to the inhabitants. Sometimes the fowler is let down from the top of the cliff; at other times he climbs the rocks, or, where possible, is pushed upwards by poles made for the purpose. The birds and the contents of the nests are taken in nets mounted on poles; shooting is not practised, lest it should permanently scare the birds away. Fowling has somewhat decreased in modern times, as the fisheries have risen in importance. The puffin is most commonly taken for its feathers. The cod fishery is especially important, dried fish being exported in large quantity, and the swim-bladders made into gelatine, and also used and exported for food. The whaling industry came into play about 1800. Cottages, fish factories, and stations for the extraction of the oil and whalebone have been established at several points, under careful regulations designed to mitigate the pollution of water, the danger to live-stock from eating the blubber, &c. The finer whale is the species most commonly taken.

The trade of the Faeroe Islands was for some time a monopoly in the hands of a mercantile house at Copenhagen, and this monopoly was afterwards assumed by the Danish government, but by the law of the 21st of March 1855 all restrictions were removed. The produce of the whaling and fishing industries, woolen goods, lamb skins and feathers, are the chief exports, while in Thorshavn the preserving of fish and the manufacture of carpets are carried on to some extent. Thorshavn is situated on the S.E. side of Strømø, upon a narrow tongue of land, having creeks on each side, where ships may be safely moored. It is the seat of the chief government and ecclesiastical officials, and has a government house and a hospital. The houses are generally built of wood and roofed with birch bark or turf. The character of the people is marked by simplicity of manners, kindness and hospitality. They are healthy, and the population increases steadily. The Faeroes form an amt (county) of Denmark. They have also a local parliament (lagtning), consisting of the aminmann and nineteen other members. Among other duties, this body elects a representative to the upper house of parliament (landsting) in Denmark; the people choose by vote a representative in the lower house (folkteting). The islands are included in the Danish bishopric of Zealand.

**History.**—The early history of the Faeroes is not clear. It appears that about the beginning of the 9th century Grim Kambar, a Norwegian emigrant who had left his country to escape the tyranny of Harold Haarfager, settled in the islands. It is said that a small colony of Irish and Scottish monks were found in Súðerø and dispersed by him. The Faeroes then already bore their name of Sheep Islands, as these animals had been found to flourish here exceedingly. Early in the 11th century Sigmund or Sigismund Brestser, whose family had flourished in the southern islands but had been almost exterminated by


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invaders from the north, was sent from Norway, whither he had escaped, to take possession of the islands for Olaf Trygvason, king of Norway. He introduced Christianity, and, though he was subsequently murdered, Norwegian supremacy was upheld, and continued till 1386, when the islands were transferred to Denmark. English adventurers gave great trouble to the inhabitants in the 16th century, and the name of Magnus Heinsoen, a native of Strømø, who was sent by Frederick II. to clear the seas, is still celebrated in many songs and stories. There was formerly a bishopric at Kirkjubø, S. of Thorshavn, where remains of the cathedral may be seen; but it was abolished at the introduction of Protestantism by Christian III. Denmark retained possession of the Faeroes at the peace of Kiel in 1815. The native literature of the islands consists of the Faeroyinga Saga, dealing with the period of Sigmund Bresterson, and a number of popular songs and legends of early origin.

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FAESULAE (mod. Fiesole, q.v.), an ancient city of Etruria, on the height 3 m. to the N.E. of Florentia, 970 ft. above sea-level. Remains of its walls are preserved on all sides, especially on the N.E., in one place to a height of 12 to 14 courses. The blocks are often not quite rectangular, and the courses sometimes change; but the general tendency is horizontal and the walls are not of remote antiquity, the irregularities in them being rather due to the hardness of the material employed, the rock of the hill itself. The courses vary in height from 1 to 3 ft., and some blocks are as long as 123 ft. In this portion of the wall are two drains, below one of which is a phallicus. The site of an ancient gate, and the road below it, can be traced; a little farther E. was an archway, conjectured by Dennis to be a gate of the Roman period, destroyed in 1848. The whole circuit of the walls extended for about 1½ m. The Franciscan monastery (1130 ft.) occupies the site of the acropolis, once encircled by a triple wall, of which no traces are now visible. Here was also the Capitolum of Roman times, as an inscription found here in 1879 records (Corpus Inscr. Lat. xi., Berlin, 1888, No. 1545). The Roman theatre, below the cathedral to the N.E., has 10 tiers of stone seats and is 37 yds. in diameter. Above it is an embanking wall of irregular masonry, and below it some remains of Roman baths, including five parallel vaults of concrete. Just outside the town on the E. a reservoir, roofed by the convergence of its sides, which were of large regular blocks, was discovered in 1832, but filled in again. Over 1000 silver denarii, all, coined before 63 B.C., were found at Faesulae in 1829. A small museum contains the objects found in the excavations of the theatre.

Though Faesulae was an Etruscan city, we have no record of it in history until 215 B.C., when the Gauls passed near it in their march on Rome. Twelve years later Hannibal seems to have taken this route in his way to Italy. The Via Faesulae passed through the Val Trebia. It appears to have suffered at the hands of Rome in the Social War, and Sulla expelled some of the inhabitants from their lands to make room for his veterans, but some of the latter were soon driven out in their turn by the former occupants. Both the veterans, who soon wasted what they had acquired, and the dispossessed cultivators joined the partisans of Catiline, and Manus, one of his supporters, made his headquarters at Faesulae. Under the empire we hear practically nothing of it; in A.D. 405 Radagaisus was crushed in the neighbouring hills, and Belisarius besieged and took it in A.D. 539.

See L. A. Milani, Rendiconti dei Lincei, ser. v. vol. ix. (1900), 289 seq., on the discovery of an archaic altar of the Locus sacer of Florence, belonging to Anchiana (Angheria), the goddess of Fiesole. (T. As.)
FAPNIR, in Scandinavian mythology, the son of the giant Hreidmar. He was the guardian of the hoard of the Niblungas and was killed by Sigurd.

FAGGING (from "fag," meaning "weary"; of uncertain etymology), in English public schools, a system under which, generally with the full approval of the authorities, a junior boy performs certain duties for a senior. In detail this custom varies slightly in the different schools, but its purpose—the maintenance of discipline among the boys themselves—is the same. Dr Arnold of Rugby defined fagging as "the power given by the supreme authorities of the school to the Sixth Form, to be exercised by them over the lower boys, for the sake of securing a regular government among the boys themselves, and avoiding the evils of anarchy; in other words, of the lawless tyranny of brute force." Fagging was a fully established system at Eton and Winchester in the 16th century, and is probably a good deal older. That the advantages of thus granting the boys a kind of autonomy have stood the test of time is obvious from the fact that in almost all the great public schools founded during the 19th century, fagging has been deliberately adopted by the authorities. The right to fag carries with it certain well-defined duties. The fag-master is the protector of his fags, and responsible for their happiness and good conduct. In cases of bullying or injustice their appeal is to him, not to the form or house master, and, except in the gravest cases, all such cases are dealt with by the fag-master on his own responsibility and without report to the master. Until recent years a fag's duties included such humble tasks as blacking boots, brushing clothes, and cooking breakfasts, and there was no limit as to hours; almost all the fag's spare time being so monopolized. This is now changed. Fagging is now restricted to such light tasks as running errands, bringing tea to the "master's" study, and fagging at cricket or football. At Eton there is no cricket fagging, and at most schools it is made lighter by all the fags taking their turn in regular order for one hour, so that each boy has to "fag" but once in so many weeks. At Rugby there is "study-fagging"—two fags being assigned to each Sixth Form boy and made responsible for the sweeping out and tidying up of his study alternately each week,—and "night-fagging"—running errands for the Sixth between 8.30 and 9.30 every evening,—and each boy can choose whether he will be a study-fag or night-fag. The right to fag is usually restricted to the Sixth Form, but at Eton the privilege is also granted the Fifth, and at Mariborough and elsewhere the Eleven have a right to fag at cricket, whether in the Sixth or not.

FAGGOT, a bundle of sticks used for firewood. The word is derived from the Fr. fagot, an equivalent in Italian as faggio, the same given to the bush they are gathered from. "Faggot" is frequently used with reference to the burning of heretics, and recanted heretics wore an embroidered faggot on the arm as a symbol of the punishment they had escaped. In the 18th century the word is used of a "dummy" soldier, appearing on the rolls of a regiment. It is this use, coupled with the idea of a bundle of sticks being capable of subdivision, that appears in the expression "faggot-vote," a vote artificially created by the minute splitting up of property so as to give a bare qualification for the franchise.

FAGNIEZ, GUSTAVE CHARLES (1842— ), French historian and economist, was born in Paris on the 6th of October 1842. Trained at the École des Chartes and the École des Hautes Études, he made his first appearance in the world of scholarship as the author of an excellent book called Études sur l'industrie et la classe industrielle à Paris au XIIIe et au XVe siècle (1877). This work, composed almost entirely from documents, many unpublished, opened a new field for historical study. Twenty years later he supplemented this book by an interesting collection of Documents relatifs à l'histoire de l'industrie et du commerce en France (2 vols., 1898—1900), and in 1897 he published L'Economie sociale de la France sous Henri IV, a volume containing the results of very minute research. He did not, however, confine himself to economic history. His Le Père Joseph et Richelieu (1894), though somewhat frigid and severe, is based on a mass of unpublished information, and shows remarkable graphic power. In 1878 his Journal parisien de Jean de Moupoint, prêtre de St. Catherine-des-Cits, was published in vol. iv. of the Mémoires de la société de l'histoire de Paris et de l'Île de France. He wrote numerous articles in the Revue historique (of which he was co-director with Gabriel Monod for some years) and in other learned journals, such as the Revue des questions historiques and the Journal des savants. In 1901 he was elected member of the Académie des Sciences Morales et Politiques.

FAGUET, ÉMILE (1847— ), French critic and man of letters, was born at La Roche sur Yon on the 17th of December 1847. He was educated at the normal school in Paris, and after teaching for some time in La Rochelle and Bordeaux he came to Paris. After acting as assistant professor of poetry in the university he became professor in 1897. He was elected to the academy in 1900, and received the ribbon of the Legion of Honour in the next year. He acted as dramatic critic to the Soir, from 1892 he was literary critic to the Revue bleue; and in 1896 took the place of M. Jules Lemaître on the Journal des débats. Among his works are monographs on Flaubert (1899), André Chénier (1902), Zola (1903); an admirably concise Histoire de la littérature française depuis le XVIe siècle jusqu'à nos jours; series of literary studies on the 17th, 18th and 19th centuries; Questions politiques (1899); Propos littéraires (3 series, 1902-1905); Le Liberalisme (1903) and L'Anticlericalisme (1906). He succeeded A. Sédéch, Émile Faguet (1904).

FA-HIEN (fl. a.D. 399-414), Chinese Buddhist monk, pilgrim-traveller, and writer, author of one of the earliest and most valuable Chinese accounts of India. He started from Chang-an or Si-kan-fu, then the capital of the Tsin empire, and passing the Great Wall, crossed the "River of Sand" or Gobi Desert beyond, that home of "evil demons and hot winds," which he vividly describes,—where the only way-marks were the bones of the dead, where no bird appeared in the air above, no animal on the ground below. Arriving at Khotan, the traveller witnessed a great Buddhist festival; here, as in Yarkand, Afghanistan and other parts thoroughly Islamized before the close of the middle ages, Fa-Hien shows us Buddhism still prevailing. India was reached by a perilous ascent of "ten thousand cubits" from the "wall-like hills" of the Hindu Kush into the Indus valley (about a.D. 402); and the pilgrim passed the next ten years in the "central" Buddhist realm,—making journeys to Peshawur and Afghanistan (especially the Kabul region) on one side, and to the Ganges valley on another. His special concern was the exploration of the scenes of Buddha's life, the copying of Buddhist texts, and converse with the Buddhist monks and sages whom he found there. His work is a history of Buddhist civilisation. Thus we find him at Buddha's birthplace on the Kohana, north-west of Benares; in Patna and on the Vultur Peak near Patna; at the Maitreya monastery in Oudh; as well as at Muttra on the Jumna, at Kanauj, and at Tamluk near the mouth of the Hugli. But now the narrative, which in its earlier portions was primarily historical and geographical, becomes mystical and theological; miracle-stories and meditations upon Buddhist moralities and sacred memories almost entirely replace matters of fact. From the Ganges delta Fa-Hien sailed with a merchant ship, in fourteen days, to Ceylon, where he transcribed all the sacred books, as yet unknown in China, which he could find; witnessed the festival of the exhibition of Buddha's tooth; and remarked the trade of Arab merchants to the island, two centuries before Mahomet. He returned by sea to the mouth of the Yangtse-Kiang, changing vessels at Java, and narrowly escaping shipwreck or the fate of Jonah.

Fa-Hien's work is valuable evidence to the strength, and in many places to the dominance, of Buddhism in central Asia and in India at the time of the collapse of the Roman empire in western Europe. His tone throughout is that of the devout, learned, sensible, rarely hysterical pilgrim-traveller. His record is careful and accurate, and most of his positions can be identified; his devotion is so strong that it leads him to deprecate China as a "border-land," India the home of Buddha being the true "middle kingdom" of his creed.

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See James Legge, Record of Buddhist Kingdoms, being an account by the Chinese Monk Fa-hien of his travels in India and Ceylon; translated and edited, with map, &c. (Oxford, 1886); S. Beal, Travels of Fa-hien and Sung-Yan, Buddhist pilgrims from China to India, 300 and 518 A.D., translated, with map, &c. (1890); C. R. Beadling, Dawn of Modern Geography, vol. i. (1897), pp. 478-485.

FAHLCRANTZ, CHRISTIAN ERIK (1790–1866), Swedish author, was born at Stora Tuna in Sweden on the 30th of August 1790. His brothers, Carl Johan (1774–1801), the landscape-painter, and Axel Magnus (1780–1854), the sculptor, became hardly less distinguished than himself. In 1804 he entered the university of Upsala; in 1811 he became tutor in Arabic, and in 1825 professor of Oriental languages. In 1828 he entered the church, but earlier than this, in 1823, he published his Noachs Ark, a successful satire on the literary and social life of his time, followed in 1826 by a second part. In 1835 Fahlcrantz brought out the first part of his epic of Ansargarius, which was completed in 1846, in 14 cantos. In 1842 he was made a member of the Swedish Academy, and in 1849 he was made bishop of Vesterås, his next literary work being an archaeological study on the beautiful ancient cathedral of his diocese. In the course of the years 1858–1861 appeared the five volumes of his Rom för och ny (Rome as it was and is), a theological polemic, mainly directed against the Jesuits. He died on the 6th of August 1866. His complete works (7 vols., Örebro, 1865–1866) were issued mainly under his own supervision.

FAHRENHEIT, GABRIEL DANIEL (1686–1736), German physicist, was born at Danzig on the 14th of May 1686. For the most part he lived in England and Holland, devoting himself to the study of physics and making a living, apparently, by the manufacture of meteorological instruments. He was the author of important improvements in the construction of thermometers, and he introduced the thermometric scale known by his name and still extensively used in Great Britain and the United States (see THERMOMETRY). He also invented an improved form of hygrometer, a description of which, together with accounts of various observations and experiments made by him, was published in the Phil. Trans. for 1724. He died in Holland on the 16th of September 1736.

FAIDHERBE, LOUIS LÉON CÉSAR (1818–1889), French general and colonial administrator, was born on the 3rd of June 1818, at Lille, received his military education at the École Polytechnique and at Metz, and entered the engineers in 1840. From 1844 to 1847 he served in Algeria, then two years in the West Indies, and again in Algeria, taking part in many operations against the Arabs. In 1852 he was transferred to Senegal as superintendent of engineers, and in 1854 he was promoted chef de bataillon and appointed governor of the colony. He held this post with one brief interval until July 1865. The work he accomplished in West Africa constitutes his most enduring monument. At that time France possessed in Senegal little else than the town of St Louis and a strip of coast. Explorers had, however, made known the riches and possibilities of the Niger region, and Faidherbe formed the design of adding those countries to the French dominions. He even dreamed of creating a French African empire stretching from Senegal to the Red Sea. To accomplish even the first part of his design he had very inadequate resources, especially in view of the aggressive action of Omar Al-Hadjli, the Moslem ruler of the countries of the middle Niger. By boldly advancing the French outposts on the upper Senegal Faidherbe stemmed the Moslem advance, and by an advantageous treaty with Omar in 1860 brought the French possessions into touch with the Niger. He also brought into subjection the country lying between the Senegal and Gambia. When he resigned his post French rule had been firmly established over a very considerable and fertile area and the foundations laid upon which his successors built up the predominant position occupied now by France in West Africa. In 1863 he became general of brigade. From 1867 to the early part of 1870 he commanded the subdivision of Bona in Algeria, and was commanding the Constantine division at the commencement of the Franco-German War. Promoted general of division in November 1870, he was on the 3rd of December appointed by the Government of National Defence to be commander-in-chief of the army of the North. In this post he showed himself to be possessed of the highest military talents, and the struggle between the Imperial army and that commanded by Faidherbe, in which were included the hard-fought battles of Pont Noyelles, Baapaume and St Quentin, was perhaps the most honourable to the French army in the whole of the People's War. Even with the inadequate force of which he disposed he was able to maintain a steady resistance up to the end of the war. Elected to the National Assembly for the department of the Nord, he resigned his seat in consequence of its reactionary proceedings. For his services he was decorated with the grand cross, and made chamberlain of the order of the Legion of Honour. In 1872 he went on a scientific mission to Upper Egypt, where he studied the monuments and inscriptions. An enthusiastic geographer, philologist and archaeologist, he wrote numerous works, among which may be mentioned Collection des inscriptions numidiques (1870), Épigraphie phénicienne (1873), Essai sur la langue pouil (1875), and Le Zénaga des tribus sénégalaises (1877), the last a study of the Berber language. He also wrote on the geography and history of Senegal and the Sahara, and La Campagne de l'armée du Nord (1872). He was elected a senator in 1879, and, in spite of failing health continued as a close student of his favourite subject. He died on the 29th of September 1889, received a public funeral. Statues and monuments to his memory were erected at Lille, Baapaume, St Quentin and St Louis, Senegal.

FAIENCE, properly the French term for the porcellana di Faenza, a fine kind of glazed and painted earthenware made at Faenza in Italy, hence a term applied generally to all kinds of pottery other than unglazed pottery or porcelain. It is often particularly applied to the translucent earthenware made in Persia (see CERAMICS).

FAILLY, PIERRE LOUIS CHARLES DE (1810–1892), French general, was born at Rozoy-sur-Serre (Aisne) on the 21st of January 1810, and entered the army from St Cyr in 1828. In 1851 he had risen to the rank of colonel, and Napoleon III., with whom he was a favourite, made him general of brigade in 1854 and general of division in 1855, after which for a time De Failly was his aide-de-camp. In the war of 1850 De Failly commanded a division, and in 1867 he defeated Garibaldi at Mentana, this action being the first in which the chassepot was used. In 1870 De Failly commanded the V. corps. His inactivity at Bitichon on the 6th of August while the I. corps on his right and the II. corps on his left were crushed at Wörth and Spicheren respectively, gave rise to the greatest indignation in France, and his military career ended, after the V. corps had been severely handled at Beaumont on the 30th of August, with the catastrophe of Sedan. The rest of his life was spent in retirement. De Failly wrote Campagne de 1870, Opérations et marche du 5th corps jusqu’au 30 août (Brussels, 1871).

FAING, AGATHON JEAN FRANCIS (1778–1837), French historian, was born in Paris on the 11th of January 1778. Having gained admittance to the offices of the Directory, he became head of a department. Under the Consulate he entered the office of the secretary of state, in the department of the archives. In 1806 he was appointed secretary and archivist to the cabinet particulier of the emperor, whom he attended on his campaigns and journeys. He was created a baron of the empire in 1809, and, on the fall of Napoleon, was first secretary of the cabinet and confidential secretary. Compelled by the second Restoration to retire into private life, he devoted his leisure to writing the history of his times, an occupation for which his previous employments well fitted him. He published successively Manuel de l’archéologie des six derniers mois du régime de Napoléon (1824; 1825; 1826; 1827; new edition with illustrations, 1866); Manuel de l’amateur (1795, contenant les détails des événements de cette année pour servir à l’histoire de l’empereur Napoléon (1824); Manuel de 1821 (1827); and Manuel de l’an III. (1794–1795), contenant les dernières transactions de l’Europe avec la république française et le tableau des derniers événements du régime conventionnel (1828), all of which are remarkable for accuracy and wide range of knowledge, and are a very valuable source for the history of
Napoleon I. Of still greater importance for the history of Napoleon are Fain's *Mémoires*, which were published posthumously in 1808; and it is more particularly to the last five years of the empire, and to a detailed picture of the emperor at work on his correspondence among his confidential secretaries.

Immediately after the overthrow of Charles X., King Louis Philippe appointed Fain first secretary of his cabinet (August 1830). Fain was a member of the council of state and deputy from Montargis from 1834 until his death, which occurred in Paris on the 16th of September 1837.

A commercial institution, defined as a "greater species of market recurring at more distant intervals"; both "fair" and "market" (q.v.) have been distinguished by Lord Coke from "marts," which he considers as a greater species of fair; and all three may be defined as periodic gatherings of buyers and sellers in an appointed place, subject to special regulation by law or custom. Thus in England from a strictly legal point of view there can be no fair or market without a franchise; and a franchise of fair or market can only be exercised by right of a grant from the crown, or by the authority of parliament or by prescription presupposing a grant. In the earliest times periodical trading in special localities was necessitated by the difficulties of communication and the dangers of travel. Public gatherings, whether religious, military or judicial, which brought together widely scattered populations, were utilized as opportunities for commerce. At the festivals of Delos and at the Olympic games trade, it is said, found important outlets, while in Etruria the annual general assembly at the temple of Volumna served at the same time as a fair and was regularly attended by Roman traders; instances of a similar nature might be multiplied; but it was above all with religious festivals which recur with regularity and convoked large numbers of persons that fairs, as distinguished from markets, are most intimately associated.

The most commonly accepted derivation of the word "fair" is from the Latin *fērīa*, a name which the church borrowed from Roman custom and applied to her own festivals. A fair was generally held during the period of a saint's feast or in the precincts of his church or abbey, but in England this desecration of church or churchyard was first forbidden by the Statute of Winton (c. Edward I.). Most of the famous fairs of medieval England and Europe, with their tolls or other revenues, and, within certain limits of time and place, their monopoly of trade, were grants from the sovereign to abbots, bishops and other ecclesiastical dignitaries. Their "holy day" associations are preserved in the German word for fairs, *Messen*; as also in the *Kirniss*, "church mass," of the people of Brittany. So very intimate was the connexion between the fair and the least of the saints that the former has very commonly been regarded as an off-shoot or development of the latter. But there is every reason to suppose that fairs were already existing national institutions, long before the church turned or was privileged to turn them to her own profit.

The first charter of the great fair of Stourbridge, near Cambridge, was granted by King John for the maintenance of a leper hospital; but the origin of the fair itself is ascribed to Carausius, the rebel emperor of Britain, a.d. 207. At all events, it may be seen from the data given in Herbert Spencer's *Descriptive Sociology* that the country had then arrived at the stage of development where fairs might have been recognized as a necessity. The Romans also appear to have elaborated a market-law similar to that in force throughout medieval Europe —though it must be observed that the Roman *mundus vicus*, which some have regarded as fairs, were weekly markets. It has also been supposed that the ancient fairs of Lyons were a special privilege granted by the Roman conquerors; and Sidonius Apollinaris, a.d. 427, alludes to the fairs of the district afterwards known as the county of Champagne, as if they were then familiarly known institutions. Fairs, in a word, would not only have arisen naturally from the wants of man, which were the means of communication between individual centres of production and consumption, but, from their very nature, they might be expected to show some essential resemblances, even in points of legislation, and where no international transmission of custom could have been possible. Thus, the fair courts of pre-Spanish Mexico corresponded very closely to those of the Beaucarne fair. They resembled the English courts of PIEpowder. The Spaniards, when first they saw the Mexican fairs, were reminded of the like institutions in Salamanca and Granada. The great fair or market at the city of Mexico is said to have been attended by about 40,000 or 50,000 persons, and is thus described by Prescott:

" Officers patrolled the square, whose business it was to keep the peace, to collect the dues imposed on the various kinds of merchandise, to see that no false measures or fraud of any kind were used, and to bring offenders at once to justice. A court of twelve justices sat in one part of the jangues clothed with those ample and summary powers which, in despotic countries, are often delegated even to petty tribunals. The extreme severity with which they exercised those powers, in more than one instance, proves that they were not a dead letter."

But notwithstanding the great antiquity of fairs, their charters are comparatively modern—the oldest known being that of St Denys, Paris, which Dagobert, king of the Franks, granted A.D. 642 to the monks of St Denys to build a church for the glory of God, and the redemption of his soul and his festival.”

In England it was only after the Norman conquest that fairs became of capital importance. Records exist of 2800 grants of franchise markets and fairs between the years 1199 and 1583. More than half of these were made during the reigns of John and Henry III., when the power of the church was in ascendency. The first recorded grant, however, appears to be that of William the Conqueror to the bishop of Winchester, for leave to hold an annual “free fair” at St Giles’s hill. The monk who had been the king’s jester received his charter of Bartholomew fair, Smithfield, in the year 1133. And in 1248 Henry III. granted a like privilege to the abbot of Westminster, in honour of the “translation” of Edward the Confessor. Sometimes fairs were granted to towns as a means for enabling them to recover from the effects of war and other disasters. Thus, Edward III. granted a “free fair” to the town of Burnley in Rutland, just before the English wars, and Louis XIV. gave fair charters to the towns of Dieppe and Toulon. The importance attached to these old fairs may be understood from the inducements which, in the 14th century, Charles IV. held out to traders visiting the great fair of Frankfort-on-Main. The charter declared that both during the continuance of the fair, and for eighteen days before and after it, merchants would be exempt from imperial taxation, from arrest for debt, or civil process of any sort, except such as might arise from the transactions of the market itself and within its precincts. Philip of Valois’s regulations for the fairs of Troyes in Champagne might not only be accepted as typical of all subsequent fair-legislation of the kingdom, but even of the English and German laws on the subject. The fair had its staff of notaries for the attestation of bargains, its court of justice, its police officers, its sergeants for the execution of the market judges’ decrees, and its visites—of whom we may mention the *prud’hommes*, whose duty it was to examine the quality of goods exposed for sale, and to confiscate those found unfit for consumption. The confiscation required the consent of five or six representatives of the merchant community at the fair. The effect of these great “free fairs” of England and the continent on the development of society was indeed great. They helped to familiarize the western and northern countries with the banking and financial systems of the Lombards and Florentines, who resorted to them under the protection of the sovereign’s “firm peace,” and the ghastly terrors of the pope. They usually became the seat of foreign agencies. In the names of her streets Provins preserved the memory of her 12th-century intercourse with the agents and merchants of Germany and the Low Countries, and long before that time the Syrian traders at St Denys had established their powerful association in Paris. Like the church on the religious side, the free fair on the commercial side en evoked and cherished the international spirit.
as indispensible to a nation's wealth, and the merchant was compelled to "fight his way through a wilderness of taxes," they were the sole and, so far as they went, the complete substitute for the free trade for a long time, and the chief of late years.

Their privileges, however, were, from their very nature, destined to grow more oppressive and intolerable as the more the towns were multiplied and the means of communication increased. The people of London were compelled to close their shops during the days when the abbot of Westminster's fair was open. But a more curious and complete instance of such an ecclesiastical monopoly was that of the St. Giles's fair, at first granted for the customary three days, which were increased by Henry III. to sixteen. The bishop of Winchester was, as we have seen, the lord of this fair. On the eve of St. Giles's feast the magistrates of Winchester surrendered the keys of the city gates to the bishop, who then appointed his own mayor, bailiff and coroner, to hold office until the close of the fair. During the same period, Winchester and Southampton also—though it was then a thriving trading town—were forbidden to transact their ordinary commercial business, except within the bishop's fair, or with his special permission. The bishop's officers were posted along the highways, with power to forfeit to his lordship all goods bought and sold within 7 m. of the fair, the whose stood the "three gates" of the bishop's court. It is clear, from the curious record of the Establishment and Expenses of the Household of Percy, 5th earl of Northumberland, that fairs were the chief centres of country traffic even as late as the 16th century. They began to decline rapidly after 1750, when good roads had been constructed and canal communication established between Liverpool and the towns of Yorkshire, Cheshire and Lancashire. In the great towns their extinction was hastened in consequence of their evil effects on public morals. All the London fairs were abolished as public nuisances before 1855—the last year of the ever famous fair of St. Bartholomew; and the fairs of Paris were swept away in the storm of the Revolution.

English Fairs and Markets.—For the general reasons apparent from the preceding sketch, fairs in England, as in France and Germany, have very largely given way to markets for specialities. Even the live-stock market of the metropolis is being superseded by the dead-meat market, a change which has been encouraged by modern legislation on cattle disease, the movements of home stock and the importation of foreign animals. Agricultural markets are also disappearing before the "agencies" and the corn exchanges in the principal towns. Still there are some considerable fairs yet remaining. Of the English fairs for live stock, those of Weyhill in Hampshire (October 10), St. Faith's, near Norwich (October 17), as also several held at Devizes, Wiltshire, are among the largest in the kingdom. The first named stands next to none for its display of sheep. Hornastle, Lincolnshire, is the largest horse fair in the kingdom, and is regularly visited by American and continental dealers. The other leading horse fairs in England are Howden in Yorkshire (well known for its hunters), Woodbridge (on Lady Day) for Suffolk horses, Barnet, in Hertfordshire, and Lincoln. Exeter December fair has a large display of cattle, horses and most kinds of commodities. Large numbers of Scotch cattle are also brought to the fairs of Carlisle and Omrskin. Nottingham has a fair for geese. Ipswich has a fair for lambs on the 1st of August, and for butter and cheese on the 1st of September. Gloucester fair is also famous for the last-named commodity. Falkirk fair, or cryst, for cattle and sheep, is one of the largest in Scotland; and Ballinaclough, Galway, holds a like position among Irish fairs. The Ballinaclough market is the free market for a year in the "agencies" before which are considered fit for the Dublin or Liverpool markets.

French Fairs.—In France fairs and markets are held under the authority of the prefects, new fairs and markets being established by order of the prefects at the instance of the commune interested. Before the Revolution fairs and markets could only be established by seigneurs justiciers, but only two small markets have survived the law of 1799 abolishing private ownership of market rights, namely, the Marché Ste Catherine and the Marché des enfants rouges, both in Paris. Under the present system markets and fairs are held in most of the towns and villages in France; and at all such gatherings entertainments form an important feature. The great fair of Beaune (established in 1168) has steadily declined since the opening of railway communication, and now ranks with the fairs of ordinary provincial towns. Situated at the junction of the Rhône and the Canal du Midi, and less than 40 m. from the sea, it at one time attracted merchants from Spain, from Switzerland and Germany, and from the Levant and Mediterranean ports, and formed one of the greatest temporary centres of commerce on the continent. One trade firm alone, it is said, rarely did less than 1,000,000 francs worth of business during the fortnight that the fair lasted.

German Fairs.—In Germany the police authorities are considered the market authorities, and to them in most cases is assigned the duty of establishing new fairs and markets, subject to magisterial decision. The three great fairs of Germany are those of Frankfurt-on-Main, Frankfort-on-Oder and Leipzig, but, like all the large fairs of Europe, they have declined rapidly in importance. Those of Frankfort-on-Main begin on Easter Tuesday and on the nearest Monday to September 8 respectively, and their legal duration is three weeks, though the limit is regularly extended. The chief fairs of Saxony are Remisefort, February or March; St. Margarethen in July; and St. Martin, November. Ordinarily they last fifteen days, which is double the legal term. The greatest of the German fairs are those of Leipzig, whose display of books is famous all over the world. Its three fairs are dated January 1, Easter, Michaelmas. The Easter one is the book fair, which is attended by all the principal booksellers of Germany, and by many more from the adjoining countries. Most German publishers have agents at Leipzig. As many as 5,000 new publications have been entered in a single Leipzig catalogue. As in the other instances given, the Leipzig fairs last for three weeks, or nearly thrice their allotted duration. Here no days of grace are allowed, and the holder of a bill must demand payment when due, and protest, if necessary, on the same day, otherwise he cannot proceed against either drawer or endorser.

Russian Fairs.—In Russia fairs are held by local authorities. Landed proprietors may also hold fairs on their estates subject to the sanction of the local authorities; but no private tolls may be levied on commodities brought to such fairs. In Siberia and the east of Russia, where more primitive conditions foster such centres of trade, fairs are of considerable importance. Throughout Russia generally they are confined to fair weeks. The most important, that of Niippi Novgorod, held annually in July and August at the confluence of the rivers Volga and Kama, was instituted in the 17th century by the tsar Michael Fedorovitch. In 1881 it was calculated that trade to the value of 4,000,000 roubles was carried on within the limits of the fair. It still continues to be of great commercial importance, and is usually attended by upwards of 100,000 persons from all parts of Asia and eastern Europe. Other fairs of consequence are those of Irbit in Perm, Kharkoff (January and August), Poltava (August and February), Koreunais in Koursk, Ourloupinskia in the Don Cossack country, Krolewitz in Tchernigoff, and a third fair held at Poltava on the feast of the Ascension.

Indian Fairs.—The largest of these, and perhaps the largest in Asia, is that of Hurdwar, on the upper course of the Ganges. The visitors to this holy fair number from 200,000 to 300,000; but every twelfth year there occurs a special pilgrimage to the sacred river, when the numbers may amount to a million or upwards. Those who go solely for the purposes of trade are Nepalese, Mongolians, Tibetans, central Asiatics and Mohomnedan peddlars from the Punjab, Sind and the border states. Persian shawls and carpets, Indian silks, Kashmir shawls, cottons (Indian and English), preserved fruits, spices, drugs, &c., together with immense numbers of cattle, horses, sheep and camels, are brought to this famous fair.

American Fairs.—The word "fair," as now used in the United States, appears to have completely lost its Old World meaning. It seems to be exclusively applied to industrial exhibitions and to what in England are called fancy bazaars. Thus, during the Civil War, large sums were collected at the "sanitary fairs,"
for the benefit of the sick and wounded. To the first-named class belong the state and county fairs, as they are called. Among the first and best-known of these was the "New York World's Fair," opened in 1853 by a company formed in 1851. (See EXHIBITION.)

**FAIRBAIRN, A. M.—FAIRBAIRN, W.**

*FAIRBAIRN, A. M.*

The Law of Fairs.—As no market or fair can be held in England without a royal charter, or right of prescription, so every person entering upon such a market or fair must show, or prove, a written warrant, by any one to whose property the said market may be injurious. Nor can a fair or market be legally held beyond the time specified in the grant; and by 5 Edward III. c. 5 (1356) every good of the fair, or held under "Messen": article "Foire" in Larousse's *Dictionnaire universelle du XIXe siècle* (Paris, 1866-1874), and its references to past authorities; and especially, the second volume, commercial section, of *Dictionary of Commerce* (1860-1871); Wharton's *History of English Poetry*, pp. 150, 186 of edition of 1790 (London, Murray & Son), for a description of the Winchester Fair, &c.; a note by Professor Henry M. Bayley in p. 490 of *English Dramatic Literature*; the second volume of *Dictionary of Commerce* (1860-1871); Wharton's *History of the Fair of St Bartholomew* (London, 1892); Wharton's *Lexicon* (Will's edition, London, 1876); P. Huvelin's *Essai historique sur le droit des marchés et des foires* (Paris, 1897); Report of the Royal Commission on Market Rights and Tolls, vol. 1 (1887); E. D. Adams, *Report on the History of Fair Institutions* (1871); Waldo's *Fairs, Past and Present* (1883); *The Law relating to Markets and Fairs*, by Pease and Chitty (London, 1890).

(J. M.: EV. C.)

*FAIRBAIRN, ANDREW MARTIN (1838— ), British Non-

conformist divine, was born near Edinburgh on the 4th of November 1838. He was educated at the universities of Edinburgh and Berlin, and at the Evangelical Union Theological Academy in Glasgow. He entered the Congregational ministry and held pastorate at Bathgate, West Lothian and at Aberdeen. From 1877 to 1886 he was principal of Airedale College, Bradford, a post which he gave up to become the first principal of Mansfield College, Oxford. In the transferring to Oxford under that name of Spring Hill College, Birmingham, he took a considerable part, and he has exercised influence not only over generations of his own students, but also over a large number of undergraduates in the university generally. He was granted the degree of M.A. by a decree of Convocation, and in 1903 received the honorary degree of doctor of literature. He was also given the degrees of doctor of divinity of Edinburgh and Yale, and doctor of laws of Aberdeen. His activities were not limited to his college work. He delivered the Muir lectures at Edinburgh University (1878–82), the Gifford lectures at Aberdeen (1892–94), the Lyman Beecher lectures at Yale (1891–92), and the Haskell lectures in India (1898–1899). He was a member of the Royal Commission of Secondary Education in 1894–1895, and of the Royal Commission on the Endowments of the Welsh Church in 1905. In 1883 he was chairman of the Congregational Union of England and Wales. He is a prolific writer on theological subjects. He resigned his position at Mansfield College in the spring of 1909.

*FAIRBAIRN, SIR WILLIAM,* Bart. (1785–1874), Scottish engineer, was born on the 19th of February 1780 at Kelso, Roxburghshire, where his father was a farm-bailiff. In 1803 he obtained work at three shillings a week as a mason's labourer on the bridge then being built by John Rennie at Kelso; but within a few days he was incapacitated by an accident. Later in the same year, his father having been appointed steward on a farm connected with Percy Main Colliery near North Shields, he obtained employment as a carter in connexion with the colliery. In March 1804 he was bound an apprentice to a millwright at Percy Main, and then found time to supplement the deficiencies of his early education by systematic private study. It was at Percy Main that he made the acquaintance of George Stephenson, who then had charge of an engine at a neighbouring colliery. For some years subsequent to the expiry of his apprenticeship in 1811, he lived a somewhat roving life, seldom remaining long in one place and often reduced to very hard straits before he got employment. But in 1817 he entered into partnership with a shoemaker, James Liddle, with whose aid he hired an old shed in High Street, Manchester, where he set up a lathe and began business. The firm quickly secured a good reputation,

1 In Med. Lat. *pedo-pulverosus* meant an itinerant merchant or pedlar. In Scots burrow law "marchand travelland" and "dusty fate" are identical.
and the improvements in mill-work and water-wheels introduced by Fairbairn caused its fame to extend beyond Manchester to Scotland and even the continent of Europe. The partnership was dissolved in 1832.

In 1830 Fairbairn had been employed by the Forth and Clyde Canal Company to make experiments with the view of determining whether it was possible to construct steamers capable of traversing the canal at a speed which would compete successfully with that of the railway; and the results of his investigation were published by him in 1831, under the title Remarks on Canal Navigation. His plan of using iron boats proved inadequate to overcome the difficulties of this problem, but in the development of the use of this material both in the case of merchant vessels and men-of-war he took a leading part. In this way also he was led to pursue extensive experiments in regard to the strength of iron. In 1835 he established, in connexion with his Manchester business, a shipbuilding yard at Millwall, London, where he constructed several hundred vessels, including many for the royal navy; but he ultimately found that other engagements prevented him from paying adequate attention to the management, and at the end of fourteen years he disposed of the concern at a great loss. In 1837 he was consulted by the sultan of Turkey in regard to machinery for the government workshops at Constantinople. In 1845 he was employed, in conjunction with Robert Stephenson, in constructing the tubular railway bridges across the Conway and Menai Straits. The share he had in the undertaking has been the subject of some dispute; his own version is contained in a volume he published in 1849, An Account of the Construction of the Britannia and Conway Tubular Bridges. In 1849 he was invited by the king of Prussia to submit designs for the construction of a bridge across the Rhine, but after various negotiations, another design, by a Prussian engineer, which was a modification of Fairbairn's, was adopted. Another matter which engaged much of Fairbairn's attention was steam boilers, in the construction of which he effected many improvements. Amid all the cares of business he found time for varied scientific investigation. In 1831 his fertility and readiness of invention greatly aided an inquiry carried out at his Manchester works by Sir William Thomson (Lord Kelvin) and J. F. Joule, at the instigation of William Hopkins, to determine the melting points of substances under great pressure; and from 1861 to 1865 he was employed to guide the experiments of the government committee appointed to inquire into the "application of iron to defensive purposes." He died at Moor Park, Surrey, on the 18th of August 1874. Fairbairn was a member of many learned societies, both British and foreign, and in 1865 served as president of the British Association. He declined a knighthood in 1861, but accepted a baronetcy in 1869.

His youngest brother, Sir Peter Fairbairn (1799–1867), founded a large machine manufacturing business in Leeds. Starting on a small scale with flax-spinning machinery, he subsequently extended his operations to the manufacture of textile machinery in general, and finally to that of engineering tools. He was knighted in 1858. See The Life of Sir William Fairbairn, partly written by himself and edited and completed by Dr William Pole (1877).

Fairbanks, Erastus (1792–1864), American manufacturer, was born in Brimfield, Massachusetts, on the 28th of October 1792. He studied law but abandoned it for mercantile pursuits, finally settling in St Johnsbury, Vermont, where in 1824 he formed a partnership with his brother Thaddeus for the manufacture of stoves and ploughs. Subsequently the scales invented by Thaddeus were manufactured extensively. Erastus was a member of the state legislature in 1836–1838, and governor of Vermont in 1852–1853 and 1866–1861, during his second term rendering valuable aid in the equipment and despatch of troops in the early days of the Civil War. His son Horace (1820–1888) became president of E. & T. Fairbanks & Co. in 1874, and was governor of Vermont from 1876 to 1878. His brother, Thaddeus Fairbanks (1796–1836), inventor, was born at Brimfield, Massachusetts, on the 17th of January 1796. He early manifested a genius for mechanics and designed the models from which he and his brother manufactured stoves and ploughs at St Johnsbury. In 1826 he patented a cast-iron plough which was extensively used. The growing of hemp was an important industry in the vicinity of St Johnsbury, and in 1828 Fairbanks invented a hemp-dressing machine. By the old contrivances then in use, the weighing loads of hemp-strand was tedious and difficult, and in 1831 Fairbanks invented his famous compound-lever platform scale, which marked a great advance in the construction of machines for weighing bulky and heavy objects. He subsequently obtained more than fifty patents for improvements or innovations in scales and in machinery used in their manufacture, the last being granted on his ninety-ninth birthday. His firm, eventually known as E. & T. Fairbanks & Co., went into the manufacture of scales of all sizes, in which these inventions were utilized. He, with his brothers, Erastus and Joseph P., founded the St Johnsbury Academy. He died at St Johnsbury on the 12th of April 1886.

The latter's son Henry, born in 1830 at St Johnsbury, Vermont, graduated at Dartmouth College in 1853 and at Andover Theological Seminary in 1857, and was professor of natural philosophy at Dartmouth from 1859 to 1865 and of natural history from 1865 to 1868. In the following year he patented a grain-scale and thenceforth devoted himself to the scale manufacturing business of his family. Altogether he obtained more than thirty patents for mechanical devices.

Fairfax, Edward (c. 1586–1635), English poet, translator of Tasso, was born at Leeds, the second son of Sir Thomas Fairfax of Denton (father of the 1st Baron Fairfax of Cameron). His legitimacy has been called in question, and the date of his birth has not been ascertained. He is said to have been only about twenty years of age when he published his translation of the Gersammleme Liberaia, which would place his birth about the year 1580. He preferred a life of study and retirement to the military service in which his brothers were distinguished. He married a sister of Walter Laycock, chief alman of the northern counties, and lived on a small estate at Fevwston, Yorkshire. There his time was spent in his literary pursuits, and in the education of his children and those of his elder brother, Sir Thomas Fairfax, afterwards baron of Cameron. His translation appeared in 1600,—Godfrey of Bulloigne, or the Recoverie of Jerusalem, done into English heroical Verse by Edw. Fairfass, Gent., and was dedicated to the queen. It was enthusiastically received. In the same year in which it was published extracts from it were printed in England's Parnassus. Edward Phillips, the nephew of Milton, in his Theatrum Poetarum, warmly eulogized the translation. Edmund Waller said he was indebted to it for the harmony of his numbers. It is said that it was King James's favourite English poem, and that Charles I. entertained himself in prison with its pages. Fairfax employed the same number of lines and stanzas as his original, but within the limits of each stanza he allowed himself the greatest liberty. Other translators may give a more literal version, but Fairfax alone preserves the poetical and chivalrous character of the poem. He presented the work "as an idea of the chivalrous past of Europe, as seen through the medium of Catholic orthodoxy and classical humanism." The sweetness and melody of many passages are scarcely excelled even by Spenser. Fairfax made no other appeal to the public. He wrote, however, a series of eclogues, twelve in number, the fourth of which was published, by permission of the family, in Mrs Cooper's Muses' Library (1737). Another of the eclogues and a Discourse on Witchcraft, as it was acted in the Family of Mr Edward Fairfax of Paisstone in the county of York in 1621, edited from the original copy by Lord Houghton, appeared in the Miscellanies of the Philobiblon Society (1858–1859). Fairfax was a firm believer in witchcraft. He fancied that two of his children had been bewitched, and he had the poor wretches whom he accused brought to trial, but without obtaining a conviction. Fairfax died at Fevwston and was buried there on the 27th of January 1635.

Fairfax of Cameron, Ferdinando Fairfax, 2nd Baron (1584–1648), English parliamentary general, was a son of Thomas Fairfax of Denton (1596–1640), who in 1627 was
created Baron Fairfax of Cameron in the peerage of Scotland. Born on the 29th of March 1654, he obtained his military education in the Netherlands, and was member of parliament for Boroughbridge during the six parliaments which met between 1644 and 1660 and also during the Short Parliament of 1640. In May 1640 he succeeded his father as Baron Fairfax, being a Scottish peer sat in the English House of Commons as one of the representatives of Yorkshire during the Long Parliament from 1640 until his death; he took the side of the parliament, but held moderate views and desired to maintain the peace.

In the first Scottish war Fairfax had commanded a regiment in the king's army; then on the outbreak of the Civil War in 1642 he was made commander of the parliamentary forces in Yorkshire, with Newcastle as his opponent. Hostilities began after the expugnation of a treaty of neutrality entered into by Fairfax with the Royalists. At first he met with no success. He was driven from York, where he was besieging the Royalists, to Selby; then in 1643 to Leeds; and after beating off an attack at that place he was totally defeated on the 30th of June at Adwalton Moor. He escaped to Hull, which he successfully defended against Newcastle from the 2nd of September till the 11th of October, and by means of a brilliant sally caused the siege to be raised. Fairfax was victorious at Selby on the 11th of April 1644, and joining the Scots besieged York, after which he was present at Marston Moor, where he commanded the infantry and was routed. He was subsequently, in July, made governor of York and charged with the further reduction of the county. In December he took the town of Pontefract, but failed to secure the castle. He resigned his command on the passing of the Self-denying Ordinance, but remained a member of the committee for the government of Yorkshire, and was appointed, on the 24th of July 1645, steward of the manor of Pontefract. He died from an accident on the 14th of March 1648 and was buried at Bolton Percy. He was twice married, and by his first wife, Mary, daughter of Edmund Sheffield, 3rd Lord Sheffield (afterwards 1st Duke of Buckingham), he had six daughters and two sons, Thomas, who succeeded him as 3rd baron, and Charles, a colonel of horse, who was killed at Marston Moor. During his command in Yorkshire, Fairfax engaged in a paper war with Newcastle, and wrote The Answer of Ferdinando, Lord Fairfax, to a Declaration of William, earl of Newcastle (1642; printed in Rushworth, pt. iii. vol. ii. p. 139); he also published A Letter from Lord Fairfax to Robert, Earl of Essex (1643), describing the victorious sally at Hull.

FAIRFAX OF CAMERON, THOMAS FAIRFAX, 3rd Baron (1612-1671), parliamentary general and commander-in-chief during the English Civil War, the eldest son of the 2nd lord, was born at Denton, near Otley, Yorkshire, on the 17th of January 1612. He studied at St John's College, Cambridge (1626-1629), and then proceeded to Holland to serve as a volunteer with the English army in the Low Countries under Sir Thomas (1st Baron) Vere. This connexion led to one still closer; in the summer of 1637 Fairfax married Anne Vere, the daughter of the general.

The Fairfaxes, father and son, though serving at first under Charles I. (Thomas commanded a troop of horse, and was knighted by the king in 1640), were opposed to the arbitrary prerogative of the crown, and Sir Thomas declared that "his judgment was for the parliament as the king and kingdom's greatest and safest council." When Charles endeavoured to raise a guard for his own person at York, intending it, as the event afterwards proved, to form the nucleus of an army, Fairfax was employed to present a petition to his sovereign, treating him to hearken to the voice of his parliament, and to discontinue the raising of troops. This was at a great meeting of the freeholders and farmers of Yorkshire convened by the king on Heworth Moor near York. Charles evaded receiving the petition, pressing his horse forward, but Fairfax followed him and placed the petition on the pommel of the king's saddle. The incident is typical of the times and of the actors in the scene. War broke out, Lord Fairfax was appointed general of the Parliamentary forces in the north, and his son, Sir Thomas, was made lieutenant-general of the horse under him. Both father and son distinguished themselves in the campaigns in Yorkshire (see Great Rebellion). Sometimes severely defeated, more often successful, and always energetic, prudent and resourceful, they contrived to keep up the struggle until the crisis of 1644, when York was held by the marquess of Newcastle against the combined forces of the English Parliamentarians and the Scots, and Prince Rupert hastened with all available forces to its relief. A gathering of eager national forces within a few square miles of ground naturally led to a battle, and Marston Moor (q.v.) was decisive of the struggle in the north. The younger Fairfax bore himself with the greatest gallantry in the battle, and though severely wounded managed to join Cromwell and the victorious cavalry on the other wing. One of his brothers, Colonel Charles Fairfax, was killed in the action. But the marquess of Newcastle fled the kingdom, and the Royalists abandoned all hope of retrieving their affairs. The city of York was taken, and nearly the whole north submitted to the parliament.

In the south and west of England, however, the Royalist cause was still active. The war had lasted two years, and the nation began to complain of the contributions that were exacted, and the excesses that were committed by the military. Dissatisfaction was expressed with the military commanders, and, as a preliminary step to reform, the Self-denying Ordinance was passed. This involved the removal of the earl of Essex from the supreme command, and the reconstruction of the armed forces of the parliament. Sir Thomas Fairfax was selected as the new lord general with Cromwell as his lieutenant-general and cavalry commander, and after a short preliminary campaign the "New Model" justified its existence, and "the rebels' new brutish general," as the king called him, his capacity as commander-in-chief in the decisive victory of Naseby (q.v.). The king fled to Wales. Fairfax besieged Leicester, and was successful at Taunton, Bridgewater and Bristol. The whole west was soon reduced.

Fairfax arrived in London on the 12th of November 1645. In his progress towards the capital he was accompanied by applauding crowds. Complimentary speeches and thanks were presented to him by both houses of parliament, along with a jewel of great value set with diamonds, and a sum of money. The king had returned from Wales and established himself at Oxford, where there was a strong garrison, but, ever vacillating, he withdrew secretly, and proceeded to Newark to throw himself into the arms of the Scots. Oxford capitulated, and by the end of September 1646 Charles had neither army nor garrison in England. In January 1647 he was delivered up by the Scots to the commissioners of parliament. Fairfax met the king beyond Nottingham, and accompanied him during the journey to Holmby, treating him with the utmost consideration in every way. The general," said Charles, "is a man of honour, and keeps his word which he had pledged to me." With the collapse of the Royalist cause came a confused period of negotiations between the parliament and the king, between the king and the Scots, and between the Presbyterians and the Independents in and out of parliament. In these negotiations the New Model Army soon began to take a most active part. The lord general was placed in the unpleasant position of intermediary between his own officers and parliament. To the grievances, usual in armies of that time, concerning arrears of pay and indemnity for acts committed on duty, there was quickly added the political propaganda of the Independents, and in July the person of the king was seized by Joyce, a subaltern of cavalry—an act which sufficiently demonstrated the hopelessness of controlling the army by its articles of war. It had, in fact, become the most formidable political party in the realm, and pressed straight on to the overthrow of parliament and the punishment of Charles. Fairfax was more at home in the field than at the head of a political committee, and, finding events too strong for him, he sought to resign his commission as commander-in-chief. He was, however, persuaded to retain it. He thus remained the titular chief of the army party, and with the greater part of its objects
he was in complete, sometimes most active, sympathy. Shortly before the outbreak of the second Civil War, Fairfax succeeded his father in the barony and in the office of governor of Hull. In the 1649 against the English Royalists in 1648 he displayed his former energy and skill, and his operations culminated in the successful siege of Colchester, after the surrender of which place he approved the execution of the Royalist leaders Sir Charles Lucas and Sir George Lisle, holding that these officers had broken their parole. At the same time Cromwell's great victory of Preston crushed the Scots, and the Independents became practically all-powerful.

Milton, in a sonnet written during the siege of Colchester, called upon the lord general to settle the kingdom, but the crisis was now at hand. Fairfax was in agreement with Cromwell and the army leaders in demanding the punishment of Charles, and he was still the effective head of the army. He approved, if he did not take an active part in, Pride's Purge (December 6th, 1648), but on the last and gravest of the questions at issue he set himself in deliberate and open opposition to the policy of the officers. He was placed at the head of the judges who were to try the king, and attended the preliminary sitting of the court. Then, convinced at last that the king's death was intended, he refused to act. In calling over the court, when the priory pronounced the name of Fairfax, a lady in the gallery called out "that the Lord Fairfax was not there in person, that he would never sit among them, and that they did him wrong to name him as a judge in this high business." Lord Fairfax could not forbear, as Whitelocke says, to exclaim aloud against the proceedings of the High Court of Justice. His last service as commander-in-chief was the suppression of the Leveller mutiny at Burford in May 1649. He had given his adhesion to the new order of things, and had been reappointed lord general. But he merely administered the affairs of the army, and when in 1650 the Scots had declared for Charles II., and the council of state resolved to send an army to Scotland in order to prevent an invasion of England, Fairfax resigned his commission. Cromwell appointed his successor, "captain-general and commander-in-chief of all the forces raised or to be raised by authority of parliament within the commonwealth of England." Fairfax received a pension of £5,000 a year, and lived in retirement at his Yorkshire home of Nunappleton till after the death of the Protector. The troubles of the later Commonwealth recalled Lord Fairfax to political activity, and for the last time his appearance in arms helped to shape the future of the country, when Monk invited him to assist in the operations about to be undertaken against Lambert's army. In December 1669 he appeared at the head of a body of Yorkshire gentlemen, and such was the influence of Fairfax's name and reputation that 1200 horse rallied Lamberti's colours and joined him. This was speedily followed by the breaking up of all Lambert's forces, and that day secured the restoration of the monarchy. A "free" parliament was called; Fairfax was elected member for Yorkshire, and was put at the head of the commission appointed by the House of Commons to wait upon Charles II. at the Hague and urge his speedy return. Of course the "merry monarch, scandalous and poor," was glad to obey the summons, and Fairfax provided the horse on which Charles rode at his coronation. The remaining eleven years of the life of Lord Fairfax were spent in retirement at his seat in Yorkshire. He must, like Milton, have been sorely grieved and shocked by the scenes that followed—the brutal indignities offered to the remains of his companions in arms, Cromwell and Ireton, the sacrifice of Sir Harry Vane, the neglect or desecration of all that was great, noble or graceful in England, and the flood of immorality which, flowing from Whitehall, sapped the foundations of the national strength and honour. Lord Fairfax died at Nunappleton on the 12th of November 1671, and was buried at Bilborough, near York. As a soldier he was exact and methodical in planning, in the heat of battle "so highly transported that scarce any one durst speak a word to him" (Whitelocke), chivalrous and punctilious in his dealings with his own men and the enemy. Honour and conscientiousness were equally the characteristics of his private and public character. But his modesty and distrust of his powers made him less effectual as a statesman than as a soldier, and above all he is placed at a disadvantage by being both in war and peace overshadowed by his great contemporary, Cromwell.

Lord Fairfax had a taste for literature. He translated some of the Psalms, and wrote poems on solitude, the Christian warfare, the shortness of life, &c. During the last year or two of his life he wrote two memorials which have been published—one on the northern actions in which he was engaged in 1642-1644, and the other on some events in his tenure of the chief command. At York and at Oxford he endeavoured to save the libraries from pillage, and he enriched the Bodleian with some valuable MSS. His only daughter, Mary Fairfax, was married to George Villiers, the profligate duke of Buckingham of Charles II.'s court.

His correspondence, edited by G. W. Johnson, was published in 1818-1839 in four volumes (see note thereon in Diet. Nat. Biogr., also a life of him by Clemunts R. Markham in 1870. See also S. R. Gardiner, History of the Great Civil War (1893)."

His descendant Thomas, 6th baron (1632-1782), inherited from his mother, the heires of Thomas, 2nd Baron Culpepper, large estates in Virginia, U.S.A., and having sold Denton Hall and his Yorkshire estates he retired there about 1746, dying a bachelor. He was a friend of George Washington. Thomas found his cousin William Fairfax settled in Virginia, and made him his agent, and Bryan (1737-1802), the son of William Fairfax, eventually inherited the title, becoming 8th baron in 1753. His claim was admitted by the House of Lords in 1800. But it was practically dropped by the American family, until, shortly before the coronation of Edward VII., the successor in title was discovered in Albert Kirby Fairfax (b. 1870), a descendant of the 8th baron, who was an American citizen. In November 1908 Albert's claim to the title as 12th baron was allowed by the House of Lords.

FAIRFIELD, a township in Fairfield county, Connecticut, U.S.A., near Long Island Sound, adjoining Bridgeport on the E. and westport on the W. Pop. (1890) 3688; (1900) 4489, (1041 being foreign-born); (1910) 6114. It is served by the New York, New Haven & Hartford railway. The principal villages of the township are Fairfield, Southport, Greenfield Hill and Stratfield. The beautiful scenery and fine sea air attract to the township a considerable number of summer visitors. The township has the well-equipped Pequot and Fairfield memorial libraries (the former in the village of Southport, the latter in the village of Fairfield), the Fairfield fresh air home (which cares for between one and two hundred poor children of New York during each summer season), and the Guild home for self-supporting women. The Fairfield Historical Society has a museum of antiquities and a collection of genealogical and historical works. Among Fairfield's manufactures are chemicals, wire and rubber goods. Truck-gardening is an important industry of the township. In the Pequot Swamp within the present Fairfield a force of Pequot Indians was badly defeated in 1637 by some whites, among whom was Roger Ludlow, who, attracted by the country, founded the settlement in 1639 and gave it its present name in 1645. Within its original limits were included what are now the townships of Redding (separate, 1787), Weston (1878) and Easton (formed from part of Westport, 1879), and part of the town of Westport and Bridgeport. During the colonial period Fairfield was a place of considerable importance, but subsequently it was greatly outstripped by Bridgeport, to which, in 1870, a portion of it was annexed. On the 8th of July 1779 Fairfield was burned by the British and Hessians under Governor William Tryon. Among the prominent men who have lived in Fairfield are Roger Sherman, the first President Dwight of Yale (who described Fairfield in his travels and in his poem Greenfield Hill), Chancellor James Kent, and Joseph Earle Sheffield.


FAIRFIELD, a city and the county-seat of Jefferson county, Iowa, U.S.A., about 51 m. W. by N. of Burlington. Pop. (1890) 3391; (1900) 4689, of whom 206 were foreign-born, and 208 were
nagroes; (1905) 5090; (1910) 4970. Area, about 2-25 sq. m. Fairfield is served by the Chicago, Burlington & Quiney, and the Chicago, Rock Island & Pacific railways. The city is in a blue grass country, in which much live stock is bred; and it is an important market for draft horses. It is the seat of Parsons College (Presbyterian, co-educational, 1875), endowed by Lewis Baldwin Parsons, Sr. (1798–1860), a merchant of Buffalo, N.Y. The college offers classical, philosophical and scientific courses, and has a school of music and an academic department; in 1907–1908 it had 9 instructors and 257 students, of whom 93 were in the college and 97 were in the school of music. Fairfield has a Carnegie library (1892), and a museum with a collection of laces. Immediately E. of the city is an attractive Chautauqua Park, of 30 acres, with an auditorium capable of seating about 4000 persons; and there is an annual Chautauqua assembly. The principal manufactures of Fairfield are farm wagons, farming implements, drain-tile, malleable iron, cotton gloves and mittens and cotton garments. The municipality owns its waterworks and an electric-lighting plant. Fairfield was settled in 1839; was incorporated as a town in 1847; and was first chartered as a city in the same year.

See Charles H. Felter, Jefferson County, Iowa: Centennial History (Fairfield, 1876).

FAIRHAVEN, a township in Bristol county, Massachusetts, U.S.A., on New Bedford Harbor, opposite New Bedford. Pop. (1890) 2919; (1900) 3557; (1900) being foreign-born; (1900) 5212. Area, about 13 sq. m. Fairhaven is served by the New York, New Haven & Hartford railway and by electric railway to Mattapoisett and Marion, and is connected with New Bedford by two bridges, by electric railway, and by the New York, New Haven & Hartford ferry line. The principal village is Fairhaven; others are Oxford, Nasketucket and Scanticott Neck. As a summer resort Fairhaven is widely known. Among the principal buildings are the following, presented to the township by Henry H. Bishop, a merchant of New Haven and a large stockholder and long vice-president of the Standard Oil Co.; the town hall, a memorial of Mrs Rogers, the Rogers public schools; the Millicent public library (17,500 vols. in 1908), a memorial to his daughter; and a fine granite memorial church (Unitarian) with parish house, a memorial to his mother, and there is also a public park, of 13 acres, the gift of Mr Rogers. From 1830 to 1857 the inhabitants of Fairhaven were chiefly engaged in whaling, and the fishing interests are still important. Among manufactures are tacks, nails, iron goods, loom-cranks, glass, yachts and boats, and shoes.

Fairhaven, originally a part of New Bedford, was incorporated as a separate township in 1812. On the 5th of September 1778 a fleet and armed force under Earl Grey, sent to punish New Bedford and what is now Fairhaven for their activity in privateering, burned the shipping and destroyed much of New Bedford. The troops then marched to the head of the Acushnet river, and down the east bank to Scanticott Neck, where they camped till the 7th of September, when they re-embarked, having meanwhile dismantled a small fort, built during the early days of the war, on the east side of the river at the entrance to the harbour. On the evening of the 8th of September a landing force from the fleet, which had begun to set fire to Fairhaven, was driven off by a body of about 150 minute-men commanded by Major Israel Fearing; and on the following day the fleet departed. The fort was at once rebuilt and was named Fort Fearing, but as early as 1784 it had become known as Fort Phoenix; it was one of the strongest defences on the New England coast during the war of 1812. The township of Acushnet was formed from the northern part of Fairhaven in 1860.

See James L. Gillingham and others, A Brief History of the Town of Fairhaven, (Fairhaven, 1903).

FAIRHOLT, FREDERICK WILLIAM (1814–1866), English antiquary and wood engraver, was born in London in 1814. His father, who was of a German family (the name was originally Fährholz), was a tobacco manufacturer, and for some years Fairholt himself was employed in the business. For a time he was a drawing master, afterwards a scene-painter, and in 1835 he became assistant to S. Sly, the wood engraver. Some pen and ink copies made by him of figures from Hogarth's plates led to his being employed by Charles Knight on several of his illustrated publications. His first published literary work was a contribution to Home's Year-Book in 1831. His life was one of almost uninterrupted quiet labor, carried on until within a few days of death. Several works on civic pageantry and some collections of ancient unpublished songs and dialogues were edited by him for the Percy Society in 1842. In 1844 he was elected fellow of the Society of Antiquaries. He published an edition of the dramatic works of Lyly in 1836. His principal independent works are Tobacco, its History and Association (1859); Goy and Magog (1860): Up the Nile and Home Again (1862); many articles and serials contributed to the Art Journal, some of which were afterwards separately published, as Costume in England (1845); Dictionary of Terms in Art (1854). These works are illustrated by numerous cuts, drawn on the wood by his own hand. His pencil was also employed in illustrating Evans's Coins of the Ancient Britons, Madden's Jewish Coinage, Halliwell's folio Shakespeare and his Sir John Maunderve, Roach Smith's Richmond, the Miscellaneous Graphic of Lord Lonsdaleborough, and many other works. He died on the 3rd of April 1866. His books relating to Shakespeare were bequeathed to the library at Stratford-on-Avon; those on civic pageantry (between 200 and 300 volumes) to the Society of Antiquaries; his old prints and works on costume to the British Museum; his small library he left to be sold and the proceeds devoted to the Literary Fund.

FAIRMONT, a city and the county-seat of Marion county, West Virginia, U.S.A., on both sides of the Monogahela river, about 75 m. S.E. of Wheeling. Pop. (1890) 1023; (1900) 5655, of whom 283 were negroes and 182 foreign-born; (1910) 9711. It is served by the Baltimore & Ohio railway. Among its manufactures are glass, machinery, flour and furniture, and it is an important shipping point for coal mined in the vicinity. The city is the seat of one of the West Virginia state normal schools. Fairmont was laid out as Middletown in 1819, became the county-seat of the newly established Marion county in 1842, received its present name about 1844, and was chartered as a city in 1859.

FAIR OAKS, a station on a branch of the Southern railway, 6 m. E. of Richmond, Virginia, U.S.A. It is noted as the site of one of the battles of the Civil War, fought on the 31st of May and the 1st of June 1862, between the Union (Army of the Potomac) under General G. B. McClellan and the Confederate forces (Army of Northern Virginia) commanded by General J. E. Johnston. The attack of the Confederates was made at a moment when the river Chickahominy divided the Federal army into two unequal parts, and was, moreover, swollen to such a degree as to endanger the bridges. General Johnston stationed part of his troops along the river to prevent the Federals sending aid to the smaller force south of it, upon which the Confederate attack, commanded by General Longstreet, was directed. Many accidents, due to the inexperience of the staff officers and to the difficulty of the ground, hindered the development of Longstreet's attack, but the Federals were gradually driven back with a loss of ten guns, though at the last moment reinforcements managed to cross the river and re-establish the line of defence. At the close of the day Johnston was severely wounded, and General G. W. Smith succeeded to the command. The battle was renewed on the 1st of June but not fought out. At the close of the action General R. E. Lee took over the command of the Confederates, which he had till the final surrender in April 1865. Farther to the west was the battle of the Seven Pines.

FAIRÚZÁBÁDÍ [Abū-Ṭāhir ibn Ibrahim Majd ud-Dīn ul-Fairüzábādī (1329–1414), Arabian lexicographer, was born at Kāzar in near Shiraz. His student days were spent in Shiraz, Wāsit, Bagdad and Damascus. He taught for ten years in
FAIRY

Jerusalem, and afterwards travelled in western Asia and Egypt. In 1568 he settled in Mecca, where he remained for fifteen years. He then visited India and spent some time in Delhi, then remained in Mecca another ten years. The following three years were spent in Bagdad, in Shiraz (where he was received by Timur), and in Ta'iz. In 1395 he was appointed chief cadi (qadi) of Yemen, married a daughter of the sultan, and died at Zabid in 1414. During this last period of his life he converted his house at Mecca into a school of Malkîkîte and established three teachers in it. He wrote a huge lexicographical work of 60 or 100 volumes uniting the dictionaries of Ibn Sida, a Spanish philologist (d. 1066), and of Sajâni (d. 1222). A digest of or an extract from this last work is his famous dictionary al-Qâmîs ("the Ocean"), which has been published in Egypt, Constantinople and India, has been translated into Turkish and Persian, and has itself been the basis of several later dictionaries.

(William Thomas)

FAIRY

(Gr. fêa, faerie; Prov. fada; Sp. hada; Ital. fata; med. Lat. fatare, to enchant; from Lat. jîthum, fate, destiny), the common term for a supposed race of supernatural beings who magically intermeddle in human affairs. Of all the minor creatures of mythology the fairies are the most beautiful, the most numerous, the most memorable in literature. Like all organic growths, whether of nature or of the fancy, they are not the immediate product of one country or of one time; they have a pedigree, and the question of their ancestry and affiliation is one of wide bearing. But mixture and connexion of races have in this as in many other cases so changed the original folk-product that it is difficult to disengage and separate the different strains that have gone to the making or moulding of the result as we have it.

It is not in literature, however ancient, that we must look for the early forms of the fairy belief. Many of Homer's heroes have fairy lenmans, called nymphs, fairies taken up into a higher region of poetry and religion; and the fairy leman is notable in the story of Athamas and his cloud bride Nephele, but this character is as familiar to the unpoetical Eskimo, and to the Red Indians, with their bird-bride and beaver-bride (see A. Lang's Custom and Myth, "The Story of Cupid and Psyche"). The Gandharvas of Sanskrit poetry are also fairies.

One of the most interesting facts about fairies is the wide distribution and long persistence of the belief in them. They are the chief factor in surviving Irish superstition. Here they dwell in the "raths," old earth-forts, or earthen bases of later palisaded dwellings of the Norman period, and in the subterranean houses, common also in Scotland. They are an organized people, often called "the army," and their life corresponds to human life in all particulars. They carry off children, leaving changeling substitutes, transport men and women into fairland, and are generally causes of all mysterious phenomena. Whirls of dust are caused by the fairy marching army, as by the being called Kutchi in the Dieri tribe of Australia. In 1907, in northern Ireland, a farmer's house was troubled with falling stones (Sp. "gota""); and this folk belief is famous for the fairies' relation to the phenomenon, as the man had swept his chimney with a brush of holly, and the holly is "a gentle tree," dear to the fairies. The fairy changeling belief also exists in some districts of Argyll, and a fairy boy dwelt long in a small farm-house in Glencoe, now unoccupied.

In Ireland and the west Highlands neolithic arrow-heads and flint chips are still fairy weapons. They are dipped in water, which is given to ailing cattle and human beings as a sovereign remedy for diseases. The writer knows of a "little lassie in green" who is a fairy and, according to the percipients, haunts the banks of the Mokoma pool on the Lochy. In Glencoe is a fairy hill where the music of the water, vocal and instrumental, is heard in still weather. In the Highlands, however, there is more interest in second sight than in fairies, and in Ireland the reverse is the case. The best book on Celtic fairy lore is still that of the minister of Aberfoyle, the Rev. Mr Kirk (ob. 1692). His work on The Secret Commonwealth of Elves, Fauns and Fairies, left in MS. and incomplete (the remainder is in the Laing MSS. Edinburgh University library), was published (a hundred copies) in 1615 by Sir Walter Scott, and in the Bibliothèque de Carabas (Lang) there is a French translation. Mr Kirk is said (though his tomb exists) to have been carried away by fairies. He appeared to a friend and said that he would come again, when the friend must throw a dirk over his shoulder and he would return to this world. The friend, however, lost his nerve and did not throw the dirk. In the same way a woman re-appeared to her husband in Glencoe in the last generation, but he was wooing another lass and did not make any effort to recover his wife. His character was therefore lost in the glen.

It is clear that in many respects fairyland corresponds to the pre-Christian abode of the dead. Like Perspache when carried to Hades, or Wainamoinen in the Hades of the Finns (Manala), a living human being must not eat in fairyland; if he does, he dwells there for ever. Tamlane in the ballad, however, was "fat and fair of flesh," yet was rescued by Janet; probably he had not abstained from fairy food. He was to be given as the hone to Hell, which shows a distinction between the beliefs in hell and in the place of fairies.

It is a not uncommon theory that the fairies survive in legend from prehistoric memories of a pigmy people dwelling in the subterranean earth-houses, but the contents of these do not indicate an age prior to the close of the Roman occupation of Britain; nor are pigmy bones common in neolithic sepulchres. The "people of peace" (Daoine Shie) of Ireland and Scotland are usually of ordinary nature, indeed not to be recognized as varying from mankind except by their proceedings (see J. Curtein, Irish Folk-tales).

The belief in a species of lady fairies, deadly to their human lovers, was found by R. L. Stevenson to be common in the Samoans (see Island Nights' Entertainments) as in Strathfinlas on the banks of Loch Awe. In New Caledonia a native friend of J. J. Atkinson (author of Primal Law) told him that he had met and caressed the girl of his heart in the forest, that she had vanished and must have been a fairy. He therefore would die in three days, which (Mr Atkinson informs the writer) he punctually did. The Greek sires of Homer are clearly a form of these deadly fairies, as the Nereids and Oreads and Naiads are fairies of wells, mountains and the sea. The fairy women who come to the births of children and foretell their fortunes (Fata, Moeræ, ancient Egyptian Hathors, Fées, Dominae Fatales), with their spindles, are fratections of the human "spawomen" (in the Scots term) who attend at birth and derive omens of the child's future from various signs. The custom is common among several savage races, and these women, represented in the spiritual world by Fata, bequeath to us the French fée, in the sense of fairy. Perrault also uses fée for anything that has magical quality; "the key was fée," had mane, or wakan, savage words for the supposed "power," or other, which works magic or is the vehicle of magical influences.

Though the fairy belief is universally human, the nearest analogy to the shape which it takes in Scotland and Ireland—Pennant's " Parliamentary Night, etc."

of England—is to be found in Jân or Jinnis of the Arabs, Moors and people of Palestine. To stories which have passed through a literary medium, like The Arabian Nights, the geni or Jân do not so much resemble our fairies as they do in the popular superstitions of the East, orally collected. The Jân are now a subterranean commonwealth, now they reside in ruinous places, like the fairies in the Irish raths. Like the fairies they go about in whirls of dust, or the dust-whirls themselves are Jân. They carry off men and women "to their own herd," in the phrase of Mr Kirk, and are kind to mortals who are kind to them. They chiefly differ from our fairies in their greater tendency to wear animal forms; though, like the fairies, when they choose to appear in human shape they are not to be distinguished from men and women of mortal mould. Like the fairies everywhere they have amours with mortals, such as that of the Queen of Faery with Thomas of Ercildoune. The herb rue is potent against them, as in British folk-lore, and a man long captive among the Jân escaped from them by observing their avoidance of rue, and by plucking two handfuls.
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thereof. They, like the British brownies (a kind of domesticated fairy), are the causes of strange disappearances of things. To possess him of this kind, it was the custom to invoke the Jâns, that “herb of grace,” is kept in the apartments, and the name of Allah is constantly invoked. If this is omitted, things are stolen by the Jâns.

They often bear animal names, and it is dangerous to call a cat or dog without noting at the animal, for a Jinni of the same name may be present and may take advantage of the invocation. A man, in fact, called to a goat to escort his wife on a walk: he did not point at the goat, and the wife disappeared. A Jinni had carried her off, and her husband had to seek her at the court of the Jâns. Euphemistically they are addressed as mubârakin, “ blessed ones,” as we say “ the good folk ” or “ the people of peace.” As our fairies give gold which changes into withered leaves, the Jâns give onion peels which turn into gold. Like our fairies the Jâns can apply an ointment, kohl, to human eyes, after which the person so favoured can see Jâns, or fairies, which are invisible to other mortals, and can see treasure elsewhere it may be concealed (see Folk-lore of the Holy Land, by J. E. Hanauer, 1907).

It is plain that fairies and Jâns are practically identical, a curious proof of the uniformity of the working of imagination in peoples widely separated in race and religion. Fairies naturally won their way into the poetry of the middle ages. They take lovers from among men, and are often described as of delicate, unearthly beauty, ravishing beauty. The enjoyment of their charms is, however, generally qualified by some restriction or compact, the breaking of which is the cause of calamity to the lover and all his race, as in the notable tale of Melusine. This fairy by enchantment built the castle of Lusignan for her husband. It was her nature to take every week the form of a serpent from the waist below. The hebdomadal transformation being once, contrary to compact, witnessed by her husband, she left him with much wailing, and was said to return and give warning by her appearance and great shrieks wherever one of the race of Lusignan was about to die. At the birth of Ogier le Danois six fairies attend, five of whom give good gifts, which the sixth overides with a restriction. Gervase of Tilbury, writing early in the 13th century, has in his Otia Imperialia a chapter, De laniis et nocturnis lares, where he gives it out, as proved by individuals beyond all exception, that many men have loved the Jâns and the kind of love called Fadas, and that the Jâns did in case of infidelity or infringement of secrecy inflict terrible punishment—the loss of goods and even of life. There seems little in the characteristics of these fairies of romance to distinguish them from human beings, except their supernatural knowledge and power. They are not often represented as diminutive in stature, and seem to be subject to such human passions as love, jealousy, envy and revenge. To this class belong the fairies of Boiardo, Ariosto and Spenser.

There is no good modern book on the fairy belief in general. Keightley’s Fairy Mythology is full of interesting matter; Rhys’s Celtic Mythology is especially copious about Welsh fairies, which are practically identical with those of Ireland and Scotland. The works of Mr Jeremiah Curtin and Dr Douglas Hyde are useful for Ireland; for Scotland, Kirk’s Secret Commonwealth has already been quoted. Scott’s dissertation on fairies in The Border Minstrelsy is rich in lore, though necessarily Scott had not the wide field of comparative study opened by more recent researches. There is a full description of French fairies of the 15th century in the evidence of Jeanne d’Arc at Caen (1431) in Quicherat’s Proces de Jeanne d’Arc, vol. i. pp. 67, 68, 187, 209, 212, vol. ii. pp. 390, 404, 450. (A.L.)

FAIRY RING, the popular name for the circular patches of a dark green colour that are to be seen occasionally on permanent grass-land, either lawn or meadow, on which the fairies were supposed to hold their midnight revels. They are generally the seats of some fungus, starting as a circle of one or more plants. The mycelium produced from the spores dropped by the fungus or from the “spawn” in the soil, radiates outwards, and each year’s successive crop of fungi rises from the new growth round the circle. The rich colour of the grass is due to the fertilizing quality of the decaying fungi, which are peculiarly rich in nitrogenous substances. The most complete and symmetrical grass rings are formed by Marasmius orcadia, the fairy ring champignon, but the mushroom and many other species occasionally form rings, both on grass-lands and in woods. Observations were made on a ring in a pine-wood for a period of nine years, and it was calculated that it increased from centre to circumference about 8 ft. each year. The fungus was never found growing within the circle during the time the ring was under observation, the decaying vegetation necessary for its growth having become exhausted.

FAITHFULL, EMILY (1815-1893), English philanthropist, was the youngest daughter of the Rev. Ferdinand Faithfull, and was born at Headley Rectory, Surrey, in 1835. She took a great interest in the conditions of working-women, and with the object of extending their sphere of labour, which was then painfully limited, in 1860 she set up in London a printing establishment for women. The “Victoria Press,” as it was called, soon obtained quite a reputation for its excellent work, and Miss Faithfull was shortly afterwards appointed printer and publisher in ordinary to Queen Victoria. In 1863 she began the publication of a monthly organ, The Victoria Magazine, in which for eighteen years she continuously and earnestly advocated the claims of women to remunerative employment. In 1868 she published a novel, Change upon Change. She also appeared as a lecturer, and with the object of furthering the interests of her sex, lectured widely in England and the United States, which latter she visited in 1872 and 1874. In 1888 she was awarded a civil list pension of £50. She died in Manchester on the 31st of May 1895.

FAITH HEALING, a form of “mind cure,” characterized by the doctrine that while pain and disease really exist, they may be neutralized and dispelled by faith in Divine power; the doctrine known as Christian Science (q.v.) holds, however, that pain is only an illusion and seeks to cure the patient by instilling into him belief. In the Christian Church the tradition of faith healing dates from the earliest days of Christianity; upon the miracles of the New Testament follow cases of healing, first by the Apostles, then by their successors; but faith healing proper is gradually, from the 3rd century onwards, transformed into trust in relics, though faith cures still occur sporadically in later times. Catherine of Siena is said to have saved Father Matthew from dying of the plague, but in this case it is rather the healer than the healed who was strong in faith. With the Reformation faith healing proper reappears among the Moravians and Waldenses, who, like the Peculiar People of our own day, put their faith in growing and walking with God. In the 16th century we find faith cures recorded by Lassenus and other writers, in the next century the Baptists, Quakers and other Puritan sects, and in the 18th century the faith healing of the Methodists in this country was paralleled by Pietism in Germany, which drew into its ranks so distinguished a man of science as Stahl (1650-1734). In the 19th century Prince Hohenlohe-Waldburg-Schillingsfürst, canon of Grosswardein, was a famous healer on the continent; the Mormons and Irvingites were prominent among English-speaking peoples; in the last quarter of the 19th century faith healing became popular in London, and Bethshian homes were opened in 1881, and since then it has found many adherents in England.

Under faith healing in a wider sense may be included (1) the cures in the temples of Aesculapius and other deities in ancient world; (2) the practice of touching for the king’s evil, in vogue from the 11th to the 18th century; (3) the cures of Valentine Greatrakes, the “Stroker” (1630-1683); and (4) the miracles of Lourdes, and other resorts of pilgrims, among which may be mentioned St. Winifred’s Well in Flintshire, who, being touched by the holy water, was cured. In the 18th century, the little town of Kevelaer from 1641 onwards, the tombs of St Louis, Francis of Assisi, Catherine of Siena and others.

An animistic theory of disease was held by Pastor J. Ch. Blumhardt, Dorothea Trudel, Boltzius and other European faith healers. Used in this sense faith healing is indistinguishable from much of savage leech-craft, which seeks to cure disease by expelling the evil spirit in some portion of the body. Although
it is usually present, faith in the medicine man is not essential for the efficacy of the method. The same may be said of the lineal descendant of savage medicine—the magical leech-craft of European folk-lory; cures for toothache, warts, &c., act in spite of the disbelief of the sufferer; how far incredulity on the part of the healer would result in failure is an open question.

From the psychological point of view all these different kinds of faith healing, as indeed all kinds of mind cure, including those of Christian Science and hypnotism, depend on suggestion (q.v.). In faith healing proper not only are powerful direct suggestions used, but the religious atmosphere and the auto-
suggestions of the patient co-operate, especially where the cures take place during a period of religious revival or at other times when large assemblies and strong emotions are found. The suggestibility of large crowds is markedly greater than that of individuals, and to this and the greater faith must be attributed the greater success of the fashionable places of pilgrimage.


FAITHORNE, WILLIAM (1626 or 1627-1691), English painter and engraver, was born in London and was apprenticed to Robert Peake, a painter and printseller, who received the honour of knighthood from Charles I. On the outbreak of the Civil War he accompanied his master into the king's service, and being made prisoner at Basinghouse, he was confined for some time to Aldersgate, where, however, he was permitted to follow his profession of engraver, and among other portraits did a small

Here is the text of the image, converted to a plain text representation.
6215. The principal object of interest is the castle, now partly in ruins, but formerly the seat of the dukes of Normandy and the birthplace of William the Conqueror. It is situated on a lofty crag overlooking the town, and consists of a square mass defended by towers and flanked by a small donjon and a lofty tower added by the English in the 15th century; the rest of the castle dates chiefly from the 13th century. Near the castle, in the Place de la Trinité, is an equestrian statue in bronze of William the Conqueror, to whom the town owed its prosperity. The churches of La Trinité and St Gervais combine the Gothic and Renaissance styles of architecture, and St Gervais also includes Romanesque workmanship. A street passes by way of a tunnel beneath the choir of La Trinité. Falaise has populous suburbs, one of which, Gibrare, is celebrated for its annual fair for horses, cattle and wool, which has been held in August since the 11th century. The town is the seat of a subprefecture and has tribunals of first instance and commerce, a chamber of arts and manufacture, a board of trade-arbitrators and a communal college. Tanning and important manufactures of hosiery are carried on.

From 1417, when after a siege of forty-seven days it succumbed to Henry V., king of England, till 1450, when it was retaken by the French, Falaise was in the hands of the English.

FALASHAS (i.e. exiles; Ethiopic ḫalas, a stranger), or "Jews of Abyssinia," a tribe of Hamic stock, akin to Galla, Somali and Beja, though they profess the Jewish religion. They claim to be descended from the ten tribes banished from the Holy Land. Another tradition assigns them as ancestor Menelek, Solomon's alleged son by the queen of Sheba. There is little or no physical difference between them and the typical Abyssinians, except perhaps that their eyes are a little more oblique; and they may certainly be regarded as Hamic. It is uncertain when they became Jews; one account suggests in Solomon's time; another, at the Babylonian captivity; a third, during the 1st century of the Christian era. That one of the earlier dates is correct seems probable from the fact that the Falashas know nothing of either the Babylonian or Jerusalem Talmud, make no use of phylacteries (lefilin), and observe neither the feast of Purim nor the dedication of the temple. They possess—not in Hebrew, of which they are altogether ignorant, but in Ethiopic (or Geez), the canonical and apocryphal books of the Old Testament; a copy of the Books of Genesis is also known. The Book of Genesis is given to Moses by God on Mount Sinai; the Te-e-sa-sa Sanbat, or laws of the Sabbath; the Arik, a book of secrets revealed to twelve saints, which is used as a charm against disease; lives of Abraham, Moses, &c.; and a translation of Josephus called Sana Aihud. A copy of the Orit or Mosaic law is kept in the holy of holies in every synagogue. Various pagan observances are mingled in their ritual: every newly-built house is considered uninhabitable till the blood of a sheep or fowl has been spilt in it; a woman guilty of a breach of chastity has to undergo purification by leaping into a flaming fire; the Sabbath has been defied, and, as the goddess Sanbat, receives adoration and sacrifice and is said to have ten thousand times ten thousand angels to wait on her commands. There is a monastic system, introduced it is said in the 4th century A.D. by Aba Zebra, a pious man who retired from the world and lived in the cave of Hoharewa, in the province of Armutsobo. The monks must prepare all their food with their own hands, and no lay person, male or female, may enter their houses. Celibacy is not practised by the priests, but they are not allowed to marry a second time, and no one is admitted into the order who has eaten bread with a Christian, or is the son or grandson of a man thus contaminated. Belief in the evil eye or shadow is universal, and spirit-raisers, soothsayers and rain-doctors are in repute. Education is in the hands of the monks and priests, and is confined to boys. Fasts, obligatory on all above seven years of age, are held on every Monday and Thursday, on every new moon, and at the passover (the 21st or 22nd of April). The annual festivals are the passover, the harvest feast, the Baala Mazalat or feast of tabernacles (during which, however, no booths are built), the day of covenant or assembly and Abraham's day. It is believed that after death the soul remains in a place of darkness till the third day, when the first sacrifice for the dead is offered; prayers are read in the synagogue for the repose of the departed, and for seven days a formal lament takes place every morning in his house. No coffins are used, and a stone vault is built over the corpse so that it may not come into direct contact with the earth.

The Falashas are an industrious people, living for the most part in villages of their own, or, if they settle in a Christian or Mahomedan town, occupying a separate quarter. They had their own kings, who, they pretend, were descended from David, from the 10th century until 1500, when the royal race became extinct, and they then became subject to the Abyssinian kingdom of Tigré. They do not mix with the Abyssinians, and never marry women of alien religions. They are even forbidden to enter the houses of Christians, and from such a pollution have to be purified before entering their own houses. Polygamy is not practised; early marriages are rare, and their morals are generally better than those of their Christian masters. Unlike most Jews, they have no liking for trade, but are skilled in agriculture, in the manufacture of pottery, ironware and cloth, and are good masons. Their numbers are variously estimated at from one hundred to one hundred and fifty thousand.

FALÇÃO, CHRISTOVÃO DE SOUSA (?1572?1557). Portuguese poet, came of a noble family settled at Portalegre in the Alemtejo, which had originated with John Falcon or Falconet, one of the Englishmen who went to Portugal in 1586 in the suite of Philippa of Lancaster. His father, João Vaz de Almada Falcao, was an upright public servant who had held the captaincy of Elmina on the West African coast, but died, as he had lived, a poor man. There is a tradition that in boyhood Christovão fell in love with a beautiful child and rich heiress, D. Maria Brandão, and in 1526 married her clandestinely, but parental opposition prevented the ratification of the marriage. Family pride, it is said, drove the father of Christovão to keep his son under strict surveillance in his own house for five years, while the lady's parents, objecting to the youth's small means, put her into the Cistercian convent of Lôvão, and there endeavoured to wound her heart from him by the accusation that he coveted her fortune more than her person. Their arguments and the promise of a good match ultimately prevailed, and in 1534 D. Maria left the convent to marry D. Luís de Silva, captain of Tangier, while the broken-hearted Christovão told his sad story in some beautiful lyrics and particularly in the eclogue Chrisfol. He had been the disciple and friend of the poets Bernardim Ribeiro and Sá de Miranda, and when his great disappointment came, Falção laid aside poetry and entered on a diplomatic career. There is documentary evidence that he was employed at the Portuguese embassy in Rome in 1542, but he soon returned to Portugal, and we find him at court again in 1548 and 1551. The date of his death, as of his birth, is uncertain. Such is the story accepted by Dr Theophilo Braga, the historian of Portuguese literature, whose recent works regarding the subject of Falção are of great value. The first part is doubtful, and, putting aside the testimony of a contemporary and grave writer, Diogo do Couto, he even denies the title of poet to Christovão Falção, arguing from internal and other evidence that Chrisfol is the work of Bernardim Ribeiro; his destructive criticism is, however, stronger than his constructive work. The eclogue, with its 104 verses, is the very poem of saudade, and its simple, direct language and chaste and tender feeling, enshrined in exquisitely sounding verses, has won for its author lasting fame and a unique position in Portuguese literature. Its influence on later poets has been very considerable, and Camões used several of the verses as proverbs.

The poetical works of Christovão Falção were published anonymously, owing, it is supposed, to their personal allusions, and...
and, in part or in whole, they have been often reprinted. There is a modern critical edition of Chrysifal and a Corda (letter) by A. Epiphanius da Silva Dias under the title Obras de Chrsitoforo Falco (Oporto, 1893), and one of the Cantigas e Espartias by the same scholar, appeared in the Revista Lucasiana, vol. 4, pp. 142-170 (Lisbon, 1896), under the name Fragmento de un Cancionero do Seculo XVI. See Bernardim Ribeiro e o Bucolismo, by Dr T. Braga (Oporto, 1897), and Bernardim Ribeiro (O Poeta Cristal), by Delfim Guimarães (Lisbon, 1908).

FALCK, ANTON REINHARD (1777-1843), Dutch statesman, was born at Utrecht on the 19th of March 1777. He studied at the university of Leiden, and entered the Dutch diplomatic service, being appointed to the legation at Madrid. Under King Louis Napoleon he was secretary-general for foreign affairs, but resigned office on the annexation of the Batavian republic to France. He took a leading part in the revolt of 1813 against French domination, and had a considerable share in the organization of the new kingdom of the Netherlands. As minister of education under William I. he reorganized the universities of Ghent, Louvain and Liége and the Royal Academy of Brussels. Side by side with his activities in education he directed the departments of trade and the colonies. Falck was called in Holland the king's good genius, but William I. presently tired of his counsels, and he was superseded by Van Maanen. He was a man of great head in London where the disturbances of 1830 had made him of the necessity of the separation of Belgium from Holland. He consequently resigned his post and lived in close retirement until 1839, when he became the first Dutch minister at the Belgian court.

Falck died at Brussels on the 16th of March 1843. Besides some historical works he left a correspondence of considerable political interest, printed in Brieven van A. R. Falck, 1795-1843 (2nd ed. The Hague, 1861), and Ambtbriefen van A. R. Falck (ibid. 1878).

FALCÓN, the northern most state of Venezuela, with an extensive coast line on the Gulf of the Sea and Gulf of Venezuela. Pop. (1905 est.) 175,968. It lies between the Caribbean on the north, and the state of Lara on the south, with Zulia and the Gulf of Venezuela on the west. Its surface is much broken by irregular ranges of low mountains, and extensive areas on the coast are sandy plains and tropical swamps. The climate is hot, but, being tempered by the trade winds, is not considered unhealthy except in the swampy districts. The state is sparsely settled and has no large towns, its capital, Coro, being important chiefly by reason of its history, and as the entrepôt for an extensive inland district. The only port in the state is La Vela de Coro, on a small bay of the same name, 7 m. E. of the capital, with which it is connected by railway.

FALCON (Lat. Falco; Fr. Faun; Teutonic, Folk or Valken), a word now restricted to the high-couraged and long-winged birds of prey which take their quarry as it moves; but formerly it had a very different meaning, being by the naturalists of the 18th and even of the 19th century extended to a great number of birds comprised in the genus Falco of Linnaeus and writers of his day, while, on the other hand, by falconers, it was, and still is, technically limited to the female of the birds employed by them in their vocation (see Falconry), whether "long-winged" and therefore "noble," or "short-winged" and "ignoble."

According to modern usage, the majority of the falcons, in the sense first given, may be separated into five very distinct groups: (1) the falcons pure and simple (Falco proper); (2) the large northern falcons (Hierofalco, Cuvier); (3) the "desert falcons" (Gennoea, Kaup); (4) the merlins (Acluson, Kaup); and (5) the hobbies (Hypotriorchis, Boie). A sixth group, the kestrels

1 Unknown to classical writers, the earliest use of this word is said to be by Servius Honomatus (circa A.D. 390-480) in his notes on Aen. x. 145. It seems possible to be the Latinized form of the Teutonic Fal. Though jafe is commonly accounted its root.

The nomenclature of nearly all the older writers on this point is extremely confused. What many of them, even so lately as Penning's time, termed the "gentle falcon" is certainly the bird we now call the goshawk (i.e. goose-hawk), which name itself may have been transferred to the Astur palumbarius of modern ornithologists, from one of the long-winged birds of prey.

(Falcanus, Vieillot), is often added. This, however, appears to have been justly reckoned a distinct genus.

The typical falcon is by common consent allowed to be that almost cosmopolitan species to which unfortunately the English epithet "peregrine" (i.e. strange or wandering) has been attached. It is the Falco peregrinus of Tunstall (1771) and of most recent ornithologists, though some prefer the specific name communis applied by J. F. Gmelin a few years later (1788) to a bird which, if its diagnosis be correct, could not have been a true falcon at all, since it had yellow irides—a colour never met with in the eyes of any bird now called by naturalists a "falcon."

This species inhabits suitable localities throughout the greater part of the globe, though examples from North America have by some received specific recognition as F. anatum (the "duck-hawk"), and those from Australia have been described as distinct under the name of F. melanogenys. Here, as in so many other cases, it is almost impossible to decide as to which forms should, and which should not, be accounted merely local races. In size not surpassing a raven, this falcon (fig. 1) is perhaps the most powerful bird of prey for its bulk that flies, and its courage is not less than its power. It is the species, in Europe, most commonly trained for the sport of hawking (see Falconry). Volumes have been written upon it, and to attempt a complete account of it is, within the limits now available, impossible. The plumage of the adult is generally blackish-blue above, and white, with a more or less deep cream-coloured tinge, beneath—the lower parts, except the chin and throat, being barred transversely with black, while a black patch extends from the bill to the ear-coverts, and descends on either side beneath the mandible. The young have the upper parts deep blackish-brown, and the lower white, more or less strongly tinged with ochraceous-brown, and striped longitudinally with blackish-brown. From Port Kennedy, the most northern part of the American continent, to Tasmania, and from the shores of the Sea of Okhotsk to Mendoza in the Argentine territory, there is scarcely a country in which this falcon has not been found. Specimens have been received from the Cape of Good Hope, and it is only a question of the technical differentiation of species whether it does not extend to Cape Horn. Fearless as it is, and adapting itself to almost every circumstance, it will form its eyry equally on the sea-washed cliffs, the craggy mountains, or (though more rarely) the drier spots of a marsh in the northern hemisphere, as on trees (says H. Schlegel) in the forests of Java or the waterless ravines of Australia. In the United Kingdom it was formerly very common, and hardly a high rock from the Shetlands to the Isle of Wight.
but had a pair as its tenants. But the British gamekeeper has
long held the mistaken faith that it is his worst foe, and
the number of pairs now allowed to rear their brood unmolested
in the British Islands is very small. Yet its utility to the game-
preserver, by destroying every one of its most precious wards
that shows any sign of infirmity, can hardly be questioned by
reason, and G. E. Freeman (Falcooy) has earnestly urged its
claims to protection.1 Nearly allied to this falcon are several
species, such as F. barbarus of Mauretan ia, F. minor of South
Africa, the Asiatic F. babylonicus, F. peregrinator of India
(the shaheen), and perhaps F. cassini of South America, with
some others.

Next to the typical falcons comes a group known as the
“great northern” falcons (Hierofalco). Of these the most re-
markable is the gyrfalcon (F. gyrfalco), whose home is in the
Scandinavian mountains, though the young are yearly visitants
to the plains of Holland and Germany. In plumage it very
much resembles F. peregrinus, but its flanks have generally a
bluer tinge, and its superiority in size is at once manifest. Nearly
allied to it is the Iceland falcon (F. islandus), which externally
differs in its paler colouring and in almost entirely wanting the black
mandibular patch. Its proportions, however, differ a good deal,
its body being elongated. Its country is shown by its name,
but it also inhabits south Greenland, and not unfrequently
makes its way to the British Islands. Very close to this comes the
Greenland falcon (F. candidans), a native of north Greenland,
and perhaps of other countries within the Arctic Circle. Like
the last, the Greenland falcon from time to time occurs in the
United Kingdom, but it is always to be distinguished by wearing
a plumage in which at every age the prevailing colour is pure
white. In north-eastern America these birds are replaced by a
kindred form (F. labradorus), first detected by Audubon
and subsequently recognized by Dresser (Orn. Miscell. i. 135). It
is at once distinguished by its very dark colouring, the lower parts
being occasionally almost as deeply tinted at all ages as the
upper.

All the birds hitherto named possess one character in common.
The darker markings of their plumage are longitudinal before the
first real moult takes place, and for ever afterwards are transverse.
In other words, when young the markings are in the form of
stripes, when old in the form of bars. The variation of tint is very
great, especially in F. peregrinus; but the experience of falconers,
whose business it is to keep their birds in the highest condition,
shows that a falcon of either of these groups if light-coloured
in youth is light-coloured when adult, and if dark when young
is also dark when old—age, after the first moult, making no
difference in the complexion of the bird. The next group is that
of the so-called “desert falcons” (Genneae), wherein the differ-
ence just indicated does not obtain, for long as the bird may live
and often as it may moult, the original style of markings never
gives way to any other. Foremost among these are to be con-
sidered the lanner and the saker (commonly termed F. lanarius
and F. saker), both well known in the palmy days of falconry,
but only since about 1845 re-admitted to full recognition. Both
of these birds belong properly to south-eastern Europe, North
Africa and south-western Asia. They are, for their bulk, less
powerful than the members of the preceding group, and
though they may be trained to high flights are naturally
captors of humbler game. The precise number of species is
very doubtful, but among the many candidates for recognition
are especially to be named the lugger (F. jugger) of India, and
the prairie falcon (F. mexicanus) of the western plains of North
America.

The systematist finds it hard to decide in what group he
should place two somewhat large Australian species (F. hypoleucus
and F. subniger), both of which are rare in collections—the latter
especially.

A small but very beautiful group comes next—the merlins
(Aeolmon of some writers, Lithofalco of others). The European
merlin (F. a. a. palmera, not hesitating to attack birds of twice its own size, and even on
occasion threatening human beings. Yet it readily becomes tame,
if not affectionate, when reclaimed, and its ordinary prey consists
of the smaller Passeres. Its “pinion of glossy blue” has become
almost proverbial, and a deep ruddy blush suffuses its lower
parts; but these are characteristic only of the male—the female
maintaining very nearly the sober brown plumage she wore
when as a nestling she left her lowly cradle in the heather. Very
close to this bird comes the pigeon-hawk (F. columbarius) of
North America—so close, indeed, that none but an expert
ornithologist can detect the difference. The tuartunis of Anglo-
Indians (F. chiequera), and its representative from southern
Africa (F. ruficolis), also belong to this group, but they are
considerably larger than either of the former.

Lastly, the Hobbies (Hypatriorchis) comprise a greater
number of forms—though how many seems to be doubtful.

1 It is not to be inferred, as many writers have done, that falcons
habitually prey upon birds in which disease has made any serious
progress. Such birds meet their fate from the less noble Accipites
or predatory animals of many kinds. But when a bird is first
affected by any disorder, its power of taking care of itself is at once
impaired, and hence in the majority of cases it may become an easy
victim under circumstances which would enable a perfectly sound
bird to escape from the attack even of a falcon.
ordinary food. It is a summer visitor to most parts of Europe, including the British Islands, and is most wantonly and needlessly preyed on by gamekeepers. A second European species of the group is the beautiful F. eleonorae, which hardly comes farther north than the countries bordering the Mediterranean, and, though in some places abundant, is an extremely local bird.

The largest species of this section seems to be the Neotropical F. femoralis, for F. diroleucus though often ranked here, is now supposed to belong to the group of typical falcons. (A. N.)

FALCONE, ANIELLO (1600–1665), Italian battle-painter, was the son of a tradesman, and was born in Naples. He showed his artistic tendency at an early age, received some instruction from a relative, and then studied under Ribera (Lo Spagnoletto), of whom he ranks as the most eminent pupil. Besides battle-pictures, large and small, taken from biblical as well as secular history, he painted various religious subjects, which, however, count for little in his general reputation. He became, as a battle-painter, almost as celebrated as Borgognone (Courtis), and was named "L’Oracolo delle Battaglie." His works have an animation, variety, truth to nature, and careful colour. Falcone was bold, generous, used to arms, and an excellent fencer. In the insurgents of 1784 he resolved to be bloodily avenged for the death, at the hands of two Spaniards, of a nephew and of a pupil in the school of art which he had established in Naples. He and many of his scholars, including Salvador Rosa and Carlo Coppola, formed an armed band named the Compagnia della Morte ("Company of Death"); see ROSA, SALVATORE. They scourred the streets by day, exulting in slaughter; at night they were painters again, and handled the brush with impetuous zeal. Peace being restored, they had to decamp. Falcone and Rosa made off to Rome; here Borgognone noticed the works of Falcone, and became his friend, and a French gentleman induced him to go to France, where Louis XIV. became one of his patrons. Ultimately Colbert obtained permission for the painter to return to Naples, and there he died in 1665. Two of his battle-pieces are to be seen in the Louvre and in the Naples museum; he painted a portrait of Masaniello, and engraved a few plates. Among his principal scholars, besides Rosa and Coppola (whose works are sometimes ascribed to Falcone himself), were Domenico Gargiulo (named Micco Spadaro), Paolo Porpora and Andrea di Lione.

FALCONE, HUGH (1808–1869), British palaeontologist and botanist, descended from an old Scottish family, was born at Forres on the 20th of February 1808. In 1826 he graduated at Aberdeen, where he manifested a taste for the study of natural history. He afterwards studied medicine in the university of Edinburgh, taking the degree of M.D. in 1829; during this period he zealously attended the botanical classes of Prof. R. Graham (1786–1845), and those on geology by Prof. R. Jameson. Proceeding to India in 1830 as assistant-surgeon on the Bengal establishment of the East India Company, he made on his arrival an examination of the fossil bones from Ava in the possession of the Asiatic Society of Bengal, and of his description, collected soon afterwards, gave him a recognized position among the scientists of India. Early in 1831 he was appointed to the army station at Mecer; in the same year he was elected to officiate as superintendent of the botanic garden of Saharanpur, during the ill-health and absence of Dr J. F. Royle; and in 1832 he succeeded to this post. He was thus placed in a district that proved to be rich in palaeontological remains; and he set to work to investigate its natural history and geology. In 1834 he published a geological description of the Siwalik hills, in the Tertiary strata of which he had in 1831 discovered bones of crocodiles, tortoises and other animals; and subsequently, with conjoint labourers, he brought to light a sub-tropical fossil fauna of unexampled extent and richness, including remains of Mastodon, the colossal ruminant Sivatherium, and the enormous tortoise Coeloschoelys Atlas. For these valuable discoveries he and Captain (afterwards Sir Proby T.) Cautley (1802–1871) received in 1837 the Wollaston medal in duplicate from the Geological Society of London. In 1834 Falconer was appointed to inquire into the fitness of India for the growth of the tea-plant, and it was on his recommendation that it was introduced to that fertile country.

He was compelled by illness to leave India in 1842, and during his stay in England he occupied himself with the classification and arrangement of the Indian fossils presented to the British Museum and East India House, chiefly by himself and Sir Proby T. Cautley. He then set to work to edit the great memoir by Cautley and himself, entitled Fauna Antiqua Sive Sive, of which Part I. text was issued in 1846, and a series of 107 plates during the years 1846–1849. Unfortunately the work, owing partly to Dr Falconer’s absence from England and partly to ill-health, was never completed. He was elected F.R.S. in 1845. In 1847 he was appointed superintendent of the Calcutta botanical garden, and professor of botany in the medical college; and on entering on his duties in the following year he was at once employed by the Indian government and the Agricultural and Horticultural Society as their adviser on all matters connected with the vegetable products of India. He prepared an important report on the teak forests of Tenasserim, and this was the means of saving them from destruction by reckless felling; and an account of the use of the cinchona bark was introduced into the Indian empire. Being compelled by the state of his health to leave India in 1855, he spent the remainder of his life chiefly in examining fossil species in England and the Continent corresponding to those which he had discovered in India, notably the species of mastodon, elephant and rhinoceros; he also described some new mammalia from the Purbeck strata, and he reported on the bone-caves of Sicily, Gibraltor, Gower and Brixham. In the course of his researches he became interested in the question of the antiquity of the human race, and actually commenced a work on "Primeval Man," which, however, he did not live to finish. He died on the 31st of January 1865. Shortly after his death a committee was formed for the promotion of a "Falconer Memorial." This took the shape of a marble bust, which was placed in the rooms of the Royal Society of London, and of a Falconer scholarship of the annual value of £100, open for competition to graduates in science or medicine of the university of Edinburgh.

Dr Falconer’s botanical notes, with 450 coloured drawings of Kashmir and Indian plants, have been deposited in the library at Kew Gardens, and his Palaeontological Memoirs and Notes, comprising all his papers read before learned societies, have been edited, and his geological papers, philosophical and medical, published in 1868. Many reminiscences of Dr Falconer, and a portrait of him, were published by his niece, Grace, Lady Prestwich, in her Essays descriptive and biographical (1901).

FALCONE, WILLIAM (1732–1769), British poet, was born in Edinburgh on the 11th of February 1732. His father was a wig-maker, and carried on business in one of the small shops with wooden fronts at the Netherbow Port, an antique castellated structure which remained till 1764, dividing High Street from the Canongate. The old man became bankrupt, then tried business as a grocer, and finally died in extreme poverty. William, the son, having received a scanty education, was put to work and served as a journeyman to Charles Murchison, M.D. (1715–1786). Many reminiscences of Dr Falconer, and a portrait of him, were published by his niece, Grace, Lady Prestwich, in her Essays descriptive and biographical (1901).

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to enter the royal navy, and before the end of 1762 the poet- 
sailor was rated as a midshipman on board the “ Royal George.”
Both poems were included in the volume of 1763, in which
he received an appointment as purser of the “ Glory” frigate, a
situation which he held until that vessel was laid up on ordinary
at Chatham. In 1764 he published a new and enlarged edition of
The Shipwreck, and in the same year a rhymed political tirade
against John Wilkes and Charles Churchill, entitled The Demo-
geugie. In 1769 he appeared his Universal Marine Dictionary,
in which retiral is defined as a French manœuvre, “ not properly
a term of the British marine.” While engaged on this dictionary,
J. Murray, a bookseller in Fleet Street, father of Byron’s munific-
ent publisher and correspondent, wished him to join him as a
partner in business. The poet declined the offer, and became
purser of the “ Aurora” frigate, which had been commissioned to
carry out to India certain supervisors or superintendents of the
East India Company. Besides his nomination as purser, Falconer
was promised the post of private secretary to the commissioners.
Before sailing he published a third edition of his Shipwreck,
which had again undergone “ correction,” but not improvement.
The poet sailed in the “ Aurora” from Spithead on the 20th of
September 1769. The vessel arrived safely at the Cape of Good
Hope, and left on the 27th of December. She was never more
heard of, having, as is supposed, foundered at sea. The Ship-
wick, the poem with which Falconer’s name is connected, had
a great reputation at one time, but the fine prose pieces which
pleased the earlier critics have not saved it from general oblivion.
See his Poetical Works in the “ Aldine Edition” (1836), with a life
by J. Mitford.

FALCONET, ÉTIENNE MAURICE (1716-1791), French
sculptor, was born in Paris. His parents were poor, and he was
at first apprenticed to a carpenter, but some of his clay-figures,
with the making of which he occupied his leisure hours, attracted
the notice of the sculptor Lemoine, who made him his pupil.
He found time to study Greek and Latin, and also wrote several
brochures on art. His artistic productions are characterized by
the same defects as his writings, for though manifesting considerable
dexterity and some power of imagination, they display in
many cases a false and fantastic taste, the result, most probably,
of an excessive striving after originality. One of his most
successful statues was one of Milo of Crotona, which secured his
admission to the membership of the Academy of Fine Arts in
1754. At the invitation of the empress Catherine he went in
1766 to St Petersburg, where he executed a colossal statue of
Peter the Great in bronze. In 1788 he became director of the
French Academy of Painting. Many of Falconet’s works, being
placed in churches, were destroyed at the time of the French
Revolution. His “ Nymphé descendent au bain ” is in the Louvre.
Among his writings are: Réflexions sur la sculpture (Paris, 1768),
and Observations sur la statue de Mantegna (Paris, 1771). The
whole were collected under the title of Œuvres littéraires (6 vols.,
Lausanne, 1781-1782; 3 vols., Paris, 1787).

FALCONRY (Fr. fauconnerie, from Late Lat. falco, falcon),
the art of employing falcons and hawks in the chase, often termed
Hawking. Falconry was for many ages one of the principal
sports of the richer classes, and, since many more efficacious
methods and appliances for the capture of game undoubtedly
existed, it is probable that it has always been carried on as a
pure sport. The antiquity of falconry is very great. There
appears to be little doubt that it was practised in Asia at a very
remote period, for which we have the concurrent testimony of
various Chinese and Japanese works, some of the latter being
most quaintly and yet spiritedly illustrated. It appears to
have been known in China some 2000 years B.C., and the records
of a king Wen Wang, who reigned over a province of that country
680 B.C., prove that the art was at that time in very high favour.
In Japan it appears to have been known at least 600 years B.C.,
and probably at an equally early date in India, Arabia, Persia
and Syria. Sir A. H. Layard, in his Nineveh and Babylon,
considers that in the ruins of Khorshabad “ there appeared to be a falconer bearing a hawk
on his wrist,” from which it would appear to have been known
there some 1700 years B.C. In all the above-mentioned countries
of Asia it is practised at the present day.

Little is known of the early history of falconry in Africa, but from very ancient Egyptian carvings and drawings it seems to have been known there many ages ago. It was probably also
in use in the countries of Morocco, Oran, Algiers, Tunis and
Egypt, at the same time as in Europe. The older writers on
falconry, English and continental, often mention Barbaric and
Tunisian falcons. It is still practised in Egypt.

Perhaps the oldest records of falconry in Europe are supplied by
the writings of Pliny, Aristotle and Martial. Although their
notices of the sport are slight and somewhat vague, yet they are
quite sufficient to show clearly that it was practised in their
days—between the years 384 B.C. and A.D. 40. It was probably
introduced into England from the continent about A.D. 860,
and from that time down to the middle of the 17th century
falconry was followed with an ardour that perhaps no English
sport has ever called forth, not even fox-hunting. Stringent
laws and enactments, notably in the reigns of William the
Conqueror, Edward III., Henry VIII. and Elizabeth, were
passed from time to time in its interest. Falcons and hawks
were allotted to degrees and orders of men according to rank and
station—for instance, to the emperor the eagle and vulture,
to royalty the jeronies, to an earl the peregrine, to a yeoman the
goshawk, to a priest the sparrow-hawk, and to a knave or servant
the imageless kestrel. The writings of Shakespeare furnish ample
testimony to the high and universal estimation in which it was
held in his days. About the middle of the 17th century falconry
took a decline in England, to revive somewhat at the Restora-
tion. It never, however, completely recovered its former favour,
a variety of causes operating against it, such as enclosure of
waste lands, agricultural improvements, and the introduction of
fire-arms into the sporting field, till it fell, as a national sport,
almost into oblivion. Yet it has never been even temporarily
extinct, and it is successfully practised even at the present day.

In Europe the game or “ quarry” at which hawks are flown
consists of grouse (confined to the British Isles), black-game,
peahens, partridges, quails, landrails, ducks, teal, woodcocks,
snipes, herons, rooks, crows, gulls; magpies, jays, blackbirds,
thrushes, larks, hares and rabbits. In former days geese, cranes,
kites, ravens and bustards were also flown at. Old German
works make much mention of the use of the Iceland falcon for
taking the great bustard, a flight scarcely alluded to by English
writers. In Asia the list of quarry is longer, and, in addition
to all the foregoing, or their Asiatic representatives, various
kinds of bustards, sand grouse, storks, ibises, spoonbills, peafowl,
and eagle-rays, kites, vultures and gazelles are captured by trained
hawks. In Mongolia and Chinese Tartary, and among the nomad
tribes of central Asia, the sport still flourishes; and though some
late accounts are not satisfactory either to the falconer or the
naturalist, yet they leave no doubt that a species of eagle is still
trained in those regions to take large game, as antelopes and
wolves. Mr Atkinson, in his account of his travels in the
country of the Amur, makes particular mention of the sport, as does also
Mr Shaw in his work on Yarkand; and in a letter from the
Yarkand embassy, under Mr Forsyth, C.B., dated Camp near
Yarkand, Nov. 27, 1873, the following passage occurs:—
“Hawking appears also to be a favourite amusement, the golden
eagle taking the place of the falcon or hawk. This novel sport
seemed very successful.” It is questionable whether the bird
here spoken of is the golden eagle. In Africa gazelles are taken,
and also partridges and wildfowl.

The hawks used in England are the three great northern
falcons, viz. the Greenland, Iceland and Norwegian falcons, the
peregrine falcon, the hobby, the merlin, the goshawk and the
sparrow-hawk. In former days the saker, the lanner and the
Barbary or Tunisian falcon were also employed. (See FALCON.)

Of the foregoing the easiest to keep, most efficient in the field,
and most suitable for general use are the peregrine falcon and
the goshawk.

In all hawks, the female is larger and more powerful than the
male.
Hawks are divided by falconers all over the world into two great classes. The first class comprises "falcons," i.e. "long-winged hawks," or "hawks of the lure," distinguished by Eastern falconers as "dark-eyed hawks." In these the wings are pointed, the second feather in the wing is the longest, and the iris is of a deep, brown-black hue. Merlins must, however, be excepted; and here it would seem that the Eastern distinction is the better, for though merlins are much more falcons than they are hawks, they differ from falcons in having the third feather in the wing the longest, while they are certainly "dark-eyed hawks."

The second class is that of "hawks," i.e. "short-winged hawks," or "hawks of the fist," called by Eastern falconers "yellow (or rose) eyed hawks." In these the wings are rounded, the fourth feather is the longest in the wing, and the iris is yellow, orange or deep-orange.

The following glossary of the principal terms used in falconry may assist the reader in perusing this notice of the practice of the art. Useless or obsolete terms are omitted:

Austriang. — A falconer.
Bate. — A hawk is said to "bate" when she flutters off from the list, perch or block, whether from wildness, or for exercise, or in attempting to chase.

Bewits. — Straps of leather by which the bells are fastened to a hawk's legs.

Bind. — A hawk is said to "bind" when she seizes a bird in the air and keeps it.

Block. — The conical piece of wood, of the form of an inverted flower-pot, used for hawks to sit upon; for a peregrine it should be about 10 to 12 in. high, 5 to 6 in diameter at top, and 8 to 9 in diameter at base.

Brain. — A thumb of soft leather used to secure, when desirable, the wing of a hawk. It has a slit to admit the pinion joint, and the ends are tied together.

Cage. — The wooden frame on which hawks, when numerous, are carried to the field.

Cager. — The person who carries the cage.

Calling off. — Luring a hawk (see Lure) from the hand of an assistant.

Carry. — A hawk is said to "carry" when she flies away with the quarry on the approach of the falconer.

Cast. — Two hawks which may be used for flying together are called "a cast," not necessarily a pair.

Casting. — The oblong or egg-shaped ball, consisting of feathers, bones, &c., which all hawks (and insectivorous birds) throw up after the nutritious part of their food has been digested. Also the fur or feathers given them to assist the process.

Cerc. — The naked wax-like skin above the beak.

Check. — A hawk is said to fly at "check" when she flies at a bird other than the intended object of pursuit.

Clutching. — Taking the quarry in the feet as the short-winged hawks do. Falcons occasionally "clutch." 

Come to. — A hawk is said to "come to" when she begins to get tame.

Coping. — Cutting the beak or talons of a hawk.

Crab. — To fight.

Creation. — A long line or string.

Crop, to put away. — A hawk is said to "put away her crop" when the food passes out of the crop into the stomach.

Deck feathers. — The two centre tail-feathers.

Eyes. — A hawk which has been brought up from the nest (nyas, from Fr. niais).

Eyry. — The nest of a hawk.

Foot. — A hawk is said to "foot" well or to be a "good footer" when she is successful in killing. Many hawks are very fine footers without being "good footers.

Frownce. — A disease in the mouth and throat of hawks.

Get in. — To go up to a hawk when she has killed her quarry.

Hack. — The state of partial liberty in which young hawks must always at first be kept.

Haggard. — A wild-caught hawk in the adult plumage.

Hood. — (See fig.)

Hoodshy. — A hawk is said to be "hoodshy" when she is afraid of, or having her hood put on.

Hunger trace. — A mark, and a defect, in the tail feathers, denoting a weak point; generally due to temporary starvation as a nestling.

Imp. — The process of mending broken feathers is called "imping." (See fig.)

Imping needle. — A piece of tough soft iron wire from about 1½ to 2½ in. long, rough filed so as to be three-sided and tapering from the middle to the ends. (See fig.)

Intermeched. — A hawk moulting in confinement is said to be "intermeched."
Plumage.—A hawk is said to “plume” a bird when she pulls off the feathers.

Point.—A hawk “makes her point” when she rises in the air over the spot where quarry has saved itself from capture by dashing or pinning it down, or has otherwise secreted itself.

Poncets.—A hawk’s claws.

Pull through the hood.—A hawk is said to pull through the hood when she gets it on with.

Put in.—A bird is said to be “put in” when it saves itself from the hawk by dashing into covert or other place of security.

Quarry.—The bird or beast flown at.

Rake out.—A hawk is said to “rake out” when she flies, while “waiting on” (see Wait on), too far and wide from her master.

Ramage.—Wild.

Red hawk.—Hawks of the first, in the young plumage, are called “red hawks.”

Ring.—A hawk is said to “ring” when it rises spirally in the air.

Rafter hood.—An easy fitting hood, not, however, convenient for hoarding and unhooding—used only for hawks when first captured. See fig.

Sails.—The wings of a hawk.

Seeing.—Closing the eyes by a fine thread drawn through the lid of each eye, the threads being then twisted together above the head—a practice long disused in England.

Serving a bird.—Driving out quarry which has taken refuge, or has “put in.”

Stop.—The hawk’s rapid plunge upon the quarry.

Take the air.—A bird is said to “take the air” when it seeks to gain the height of the sky, or is seen to fly higher than the falcon.

Tiecel.—The male of various falcons, particularly of the peregrine, also tarsel, tarsell or tassel; the term is also applied to the male of the goshawk.

Truss.—A hawk is said to “truss” a bird when she catches it in the air, and comes to the ground with it in her talons: this term is not applied to large quarry. See Bind.

Variels.—Small rings, generally of silver, fastened to the end of the perch and attached to the hawk’s name.

Wait on.—A hawk is said to “wait on” when she flies above her master waiting till game is sprung.

Weathering.—Hawks are said to be “weathered” by being placed unhooded in the open air. Passage hawks which are not sufficiently reclaimed to be left out by themselves unhooded on blocks are “weathered” by being put out for an hour or two under the falconer’s eye.

Yarac.—An Eastern term, generally applied to short-winged hawks. When a hawk is keen, and in hunting condition, she is said to be “in yarac.”

The training of hawks affords much scope for judgment, experience and skill on the part of the falconer, who must carefully observe the temper and disposition as well as the constitution of each bird. It is through the appetite principally that hawks, like most wild animals, are tamed; but to fit them for use in the field much patience, gentleness and care must be used. Slowly taming necessitates starving, and low condition and weakness are the result. The aim of the falconer must be to have his hawks always keen, and the appetite when they are brought into the field should be such as would induce the bird in a state of nature to put forth its full powers to obtain its food, with, as near as possible, a corresponding condition as to flesh. The following is an outline of the process of training hawks, beginning with the management of a wild-caught peregrine falcon.

When first taken, a ruffler hawk should be put on her head, and she must be furnished with jesses, swivel, leash and bell. A thick glove or rather gauntlet must be worn on the left hand (Eastern falconers always carry a hawk on the right), and she must be carried about as much as possible, late into the night, every day, being constantly stroked with a bird’s wing or feather, very lightly at first. At night she should be tied to a perch in a room with the window darkened, so that no light can enter in the morning. The perch should be a padded pole placed across the room, about 4½ ft. from the ground, with a canvas screen underneath. She will easily be induced to feed in most cases by drawing a piece of beefsteak over her feet, brushing her legs at the time with a wing, and now and then, as she snaps, slipping a morse into her mouth. Care must be taken to make a peculiar sound with the lips or tongue, or to use a voice resembling her own, so she will very soon learn to associate this sound with feeding, and it will be found that directly she hears it, she will gripe with her talons, and bend down to feed for food. When the falconer perceives this and other signs of her “coming to,” that she no longer starts at the voice or touch, and steps quietly up to the perch when the hand is placed under her feet, it will be time to change her ruffer hood for the ordinary hood. This latter should be very carefully chosen—an easy fitting one. In which the hawks draw closely and yet easily and without jerking. An old one previously worn is to be recommended. The hawk should be taken into a very dark room—one absolutely dark is best—and the change should be made if possible in total darkness. After this she must be brought to feed with her hood off; at first she must be fed every day in a darkened room, a gleam of light being admitted. The first day, the hawk having seized the food and begun to pull at it freely, the hood must be gently slipped off, and after she has eaten a moderate quantity, it must be replaced as slowly and gently as possible, and she should be allowed to finish her meal through the hood. Next day the hawk may be twice removed, and so on; day by day the practice should be continued, and more light gradually admitted, until the hawk will feed in broad daylight, and suffer the hood to be taken off and replaced without opposition. Next she must be accustomed to see and feed in the presence of strangers and dogs, &c. A good plan is to carry her in the streets of a town at night, at first where the gas-light is not strong, and where persons passing by are few, unhooding and hoooding her time from time to time, but not letting her get frightened. Up to this time she should be fed on lean beefsteak without any buts, as soon as she is tolerably tame and submits well to the hood, she must occasionally be fed with pigeons and other birds. This should be done not later than 3 or 4 p.m., and when she is placed on her perch for the night in the dark room, she must be unhooded and left so, of course being carefully tied up. The falconer should enter the room about 7 or 8 a.m. next day, admiring as little light as possible, or using a candle. He should first observe if she has thrown her casting; if so, he will at once take her to the fist, giving her a bite of food, and hoode her. If her casting is not thrown in better for him that night, leaving the room a quite dark, and come in again later. She must now be taught to take the voice—the shout that is used to call her in the field—and to jump to the fist for food, the voice being used every time she is fed. When she comes freely to the fist she must be made acquainted with the lure. Kneeling down with the hawk on his fist, and gently unhooding her, the falconer casts out a lure, which may be either a dead pigeon or an artificial lure garnished with a piece of beefsteak tied to a string, to a distance of a couple or three feet in front of her. When she jumps down to it, she should be allowed to eat a little on it—the voice being used—the while receiving morsels from the falconer’s hand; and before her meal is finished she must be taken off to the hand, being induced to forsake the lure for the hand by a tempting piece of meat. This treatment will help to check her inclination hereafter to carry her quarry. This lesson is to be continued till the hawk feels very boldly on the lure on the ground, in the falconer’s presence. Till she will suffer him to walk round her while she is feeding. All this time she will have been held by the leash only, but in the next step a strong, but light crenace must be made fast to the leash, and an assistant holding the hawk should unhook her, as the falconer, standing at a distance of 5 to 10 yds., calls her by shouting and casting out the lure. Gradually day after day the distance is increased, till the hawk will come 30 yds. or so without hesitation, then she may be trusted to fly to the lure at liberty, and by degrees from any distance, say 1000 yds. This accomplished, she should learn to stoop at the lure. Instead of allowing the hawk to seize upon it as she comes up, the falconer should snatch the lure away and let her pass by, and immediately put it out that she may readily seize it when she turns round to look for it. This should be done at first only once, and then progressively until she will stoop backwards and forwards at the lure as often as desired. Next she should learn to fly after her quarry. Should she he intended for rooks or herons, two or three of these birds should be procured. One should be given her from the hand, then one should be released close to her, and a third at a considerable distance. If she take these keenly, she may be flown at a wild bird. Care must, however, be taken to
let her have every possible advantage in her first flights—wind and weather, and the position of the quarry with regard to the surrounding country, must be considered.

Young hawks, on being received by the falconer before they can fly, must be put into a sheltered place, such as an outhouse or shed. Their basket or hamper should be filled with straw. A hamper is best, with the lid so placed as to form a platform for the young hawks to come out upon to feed. This should be fastened to a beam or prop a few feet from the ground. The young hawks must be most plentifully fed on the best fresh food obtainable—good beefsteak and fresh-kill birds; the falconer when feeding them should use his voice as in lureing. As they grow old enough they will come out, and perch about the roof of their shed, by degrees extending their flights to neighbouring buildings or trees, never failing to come at feeding time to the place where they are fed. Soon they will be continually on the wing, playing or fighting with one another, and later the falconer will observe them chasing other birds, as pigeons and rooks, which may be passing by. As soon as one fails to come for a meal, it must be at once caught with a bow net or a snare the first time it comes back, or it will be lost. It must be borne in mind that the larger hawks are, in short, hawks are likely to lose touch in the field; those hawks being always the best which have preyed a few times for themselves before being caught. Of course there is great risk of losing hawks when they begin to prey for themselves. When a hawk is so caught she is said to be “taken up” from hack. She will not require a ruffer hood, but a good deal of the management described for the passage falcon will be necessary. She must be carefully tamed and broken to the hood in the same manner, and taught to know the lure; but, as might be expected, very much less difficulty will be experienced. As soon as the eyes knows the lure sufficiently well to come to it sharp and straight from a distance, she must be taught to “wait on.” This is effected by letting the hawk loose in an open place, such as a down. It will be found that she will circle round the falconer looking for the lure she has been accustomed to see—perhaps mount a little in the air, and advantage must be taken of a favourable moment when the hawk is at a little height, her head being turned in towards the falconer, to let go a pigeon which she can easily catch. Should the hawk then the hawk has taken two or three pigeons in this way, and mounts immediately in expectation, it is a sign she will wait on, she should see no more pigeons, but be tried at game as soon as possible. Young peregrines should be flown at grouse first in preference to partridges, not only because the season commences earlier, but because, grouse being the heavier birds, they are not so much tempted to “carry” as with partridges.

The training of the great northern falcons, as well as that of merlins and hobbies, is conducted much on the above principles, but the jervals (gerfalcons or gryfalcons) will seldom wait on well, and merlins will not do it at all.

The training of short-winged hawks is a simpler process. They must, like falcons, be provided with jesses, swivel, leash and bell. In these hawks a bell is sometimes fastened to the tail. Sparrow-hawks can, however, scarcely carry a bell big enough to be of any service. The hood is seldom used for short-winged hawks—never in the field. They must be made as tame as possible by carriage on the fist and the society of men, and taught to come to the fist freely when required—at first to jump to it in a room, and then out of doors. When the goshawk comes freely and without hesitation from short distances, she ought to be called from long distances from the hand of an assistant, but not oftener than twice in each meal, until she will come at least 1000 yds., on each occasion being well rewarded with some food she likes very much, as a fresh-kill bird, warm. When she does this freely, and endures the presence of strangers, dogs, &c., a few bagged rabbits should be given to her, and she will be ready to take the field. Some accustomed the goshawk to the use of the lure, for the purpose of taking her if she will not come to the fist in the field when she has taken stand in a tree after being baulked of her quarry, but it ought not to be necessary to use it.

Falcons or long-winged hawks are either “flown out of the hood,” i.e. unbaulked and slipped when the quarry is in sight, or they are made to “wait on” till game is flushed. Herons and rooks are always taken by the former method. Passage hawks are generally employed for flying at these birds, though sometimes good eyases are quite equal to the work. For heron-hawking a well-stocked heronry is in the first place necessary. Next an open country which can be ridden over—over which herons are in the constant habit of passing to and from their heronry on their fishing excursions, or making their “passage.” A heron found at his feeding-place at a brook or pond affords no sport whatever. If there be little water any peregrine falcon that will go straight at him will seize him soon after he rises. It is sometimes advisable to fly a young falcon at a heron so found, but it should not be repeated. If there be much water the heron will neither show sport nor be captured. It is quite a different affair when he is sighted winging his way at a height in the air over an open tract of country free from water. Though he has no chance whatever of competing with a falcon in straightforward flight, the heron has large concave wings, a very light body proportionately, and air-cells in his bones, and can rise with surprising rapidity, more or less perpendicularly, or, in other words, in stairs, from the ground. He makes use of this effect to the utmost. As soon as he sees the approach of the falcon, which he usually does almost directly she is cast off, he makes play for the upper regions. Then the falcon commences to climb too to get above him, but in a very different style. She makes very large circles or rings, travelling at a high rate of speed, due to her strength and weight and power of flying, till she rises above the heron. Then she makes her attack by stooping with great force at the quarry, sometimes falling so far below it as the dawn is evaded that she cannot spring up to the proper pitch for the next stoop, and has to make another ring to regain her lost command over the heron, which is ever rising, and so on—the “field” meanwhile galloping down wind in the direction the flight is taking till she seizes the heron aloft, “binds” him, and both come down together. Absurd stories have been told and pictures drawn of the heron receiving the falcon on its beak in the air. It is, however, well known to all practical falconers that the heron has no power or inclination to fight with a falcon in the air; so long as he is flying in a straight line, he is his own master. When on the ground, however, should the falcon be sufficiently strong, or have been mutilated by the cropping of her beak and talons, as was sometimes formerly done in Holland with a view to saving the heron’s life, the heron may use his dagger-like bill with dangerous effect, though it is very rare for a falcon to be injured. It is never safe to fly the goshawk at a heron of any description. Short-winged hawks do not immediately kill their quarry as falcons do, nor do they seem to know where the life lies, and seldom shift their hold once taken to defend themselves; and they are therefore easily stabbed by a heron. Rooks are flown in the same manner as herons, but the flight is generally inferior. Although rooks fly very well, they seek shelter in trees or bushes as soon as possible.

For game-hawking eyases are generally used, though undoubtedly passage or wild-caught hawks are to be preferred. The best game hawks we have seen have been passage hawks, but there are difficulties attending the use of them. It may perhaps be fairly said that it is easy to make all passage hawks “wait on” in grand style, but until they have got over a season or two they are very liable to be lost. Among the advantages attending the use of eyases are the following: they are easier to obtain and to train and keep; they also moult far better and quicker than passage hawks, while lost in the field they will often go home by themselves, or remain about the spot where they were liberated. Experience, and, we must add, some good fortune also, are requisite to make eyases good for waiting on game. Slight mistakes on the part of the falconer, false points from dogs, or bad luck in serving, will cause a young hawk to acquire bad habits, such as sitting down on the ground, taking stand in a tree, raking out wide, Skimming the ground, or lazily flying about at no height. A good game hawk in proper
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flying order goes up at once to a good pitch in the air—the higher he flies the better—and follows her master from field to field, always ready for a stoop when the quarry is sprung. Hawks that have been successfully broken and judiciously worked become wonderfully clever, and soon learn to regulate their flight by the movements of their master. Eyases were not held in esteem by the old falconers, and it is evident from their writings that these hawks have been very much better understood and managed in the 17th century than in the middle ages. It is probable that the old falconers procured their passage and wild-caught hawks with such facility, having at the same time more scope for their use in days when quarry was more abundant and there was more waste land than there now is, that they did not find it necessary to trouble themselves about eyases. Here may be quoted a few lines from one of the best of the old writers, which may be taken as giving a fair account of the estimation in which eyases were generally held, and from which it is evident that the old falconers did not understand flying hawks at hack. Simon Latham, writing in 1633, says of eyases:

They will be very easily brought to familiaritie with the man, not in the house only, but also abroad, hooded or unhooded; nay, many of them will be more gentle and quiet when unhooded than when hooded, for if a man do but stirre or speake in their hearing, though he may be vnarmed, and only dressed with a hood, they will still come and supplant him, and follow him as the dog does the hare. Likewise some of them being unhooded, when they see the man will cowre and crie, shewing thereby their exceeding fondness and fawning love towards him.

The hawk and eyases be all (for the most part) taken out of the nest while very young, even in the doone, from whence they are put into a close house, whereas they be alwais fed and familiarly brought up by the man, until they bee able to flye, when as the remuover to bachiing were suddenly they are continued and trained up in the same, the weather being alwaies warm and temperate; thus they are still suffred to familiaritie with the man, not knowing from whence besides to fetch their relief or sustenance. When the summer is ended they bee commonly put up into a house again for the winter, and alwaies warm places, for they cannot endure the cold wind to blow upon them... But leaving to speake of these kind of scratching hawks that I never did love should come too near my fingers, and to return unto the faire conditioned haggard falcon.

The author here describes with accuracy the condition of unhackd eyases, which no modern falconer would trouble himself to keep. Many English falconers in modern times have had eyases which have killed grouse, ducks and other quarry in a style almost equalizing that of passage hawks. Rooks also have been most successfully flown, and some herons on passage have been taken by eyases. No sport is to be had at game without hawks that wait on well. Moors, downs, open country where the hedges are low and weak are best suited to game hawking. Pointers or setters may be used to find game, or the hawk may be let go on coming to the ground where game is known to lie, and suffered, if an experienced one, to "wait on" till game is flushed. However, the best plan with most hawks, young ones especially, is to use a dog, and let the hawk go when the dog points, and to flush the birds as soon as the hawk is at her pitch. It is not by any means necessary that the hawk should be near the dogs when the rise was provided she is at a good height, and that she is watching; she will come at once with a rush out of the air at great speed, and either cut one down with the stoop, or the bird will save itself by putting in, when every exertion must be made, especially if the hawk be young and inexperienced, to "serve" her as soon as possible by driving out the bird again while she waits overhead. If this be successfully done she is nearly certain to kill it at the second flight. Perhaps falcons are best for grouse and tiercels for partridges.

Magpies afford much sport. Only tiercels should be used for hunting magpies. A field is necessary—at the very least 4 or 5 runners to beat the magpie out, and perhaps the presence of a horseman is an advantage. Of course in open flight a magpie would be almost immediately caught by a tiercel peregrine, and there would be no sport, but the magpie makes up for his want of power of wing by his cunning and slittness; and he is, moreover, never to be found except where he has shelter under his lee for security from a passing peregrine. Once in a hedge or tree he is perfectly safe from the wild falcon, but the case is otherwise when the falconer approaches with his trained tiercel, perhaps a cast of tiercels, waiting on in the air, with some active runners in his field. Then driven from hedge to hedge, from one kind of shelter to another, stooped at every instant when he shows himself ever so little away from cover by the watchful tiercels overhead, his egg-stealing days are brought to an end by a fatal stroke—sometimes not before the field is pretty well exhausted with running and shouting. The magpie always manoeuvres towards some thick wood, from which it is the aim of the field to cut him off. At first hawks must be flown in easy country, but when they understand their work well they will kill magpies in very enclosed country—with a smart active field a magpie may even be pushed through a small wood. Magpie hawking affords excellent exercise, not only for those who run to serve the hawks, but for the hawks also; they get a great deal of flying, and learn to hunt in company with men—any number of people may be present. Blackbirds may be hunted with tiercels in the same way. Woodcock afford capital sport where the country is tolerably open. It will generally be found that after a hawk has made one stoop at a woodcock, the cock will at first try to escape by taking the air, and will show a very fine flight. When beaten in the air it will try to get back to covert again, but when once a hawk has outflown a woodcock, he is pretty sure to kill it. Hawks seem to pursue woodcock with great keenness; something in the flight of the cock tempts them to exertion. The laziest and most useless hawks—hawks that will scarcely follow a slow pigeon—will do their best at woodcock, and will very soon, if the sport is continued, be improved in their style of flying. Snipe may be killed by first-class tiercels in favourable localities. Wild duck and teal are only to be flown at when they can be found in small pools or brooks at a distance from much water—where the fowl can be suddenly flushed by men or dogs while the falcon is flying at her pitch overhead. For duck, falcons should be used; tiercels will kill teal well.

The merlin is used for flying at larks, and there does not seem to be any other use to which this pretty little falcon may fairly be put. It is very active, but far from being, as some authors have stated, the swiftest of all hawks. Its flight is greatly inferior in speed and power to that of the peregrine. Perhaps its diminutive size, causing it to be soon lost to view, and a limited acquaintance with the flight of the wild peregrine falcon, have led to the mistake.

The hobby is far swifter than the merlin, but cannot be said to be efficient in the field; it may be trained to wait on beautifully, and will sometimes take larks; it is very much given to the fault of "carrying." The three great northern falcons are not easy to procure in proper condition for training. They are very difficult to break to the hood and to manage in the field. They are flown, like the peregrine, at herons and rooks, and in former days were used for kites and hares. Their style of flight is magnificent; they are very hard to keep, and are a most deadly "footers." They seem, however, to lack somewhat of the spirit and dash of the peregrine.

For the short-winged hawks an open country is not required; indeed they may be flown in a wood. Goshawks are flown at hares, rabbits, pheasants, partridges and wild-fowl. Only very strong females are able to take hares; rabbits are easy quarry for any female goshawk, and a little too strong for the male. A good female goshawk may kill from 10 to 15 rabbits in a day, or more. For pheasants the male is to be preferred, certainly for partridges; either sex will take duck and teal, but the falconer must get close to them before they are flushed, or the goshawk will stand a poor chance of killing. Rabbit hawking may be practised by ferreting, and flying the hawk as the rabbits bolt, but care must be taken or the hawk will kill the ferret. Where rabbits sit out on grass or in turnip fields, a goshawk may be used with success, even in a wood when the holes are not too near. From various causes it is impossible, or nearly so, to have goshawks in England in the perfection to which
they are brought in the East. In India, for instance, there is a far greater variety of quarry suited to them, and wild birds are much more approachable; moreover, there are advantages for training which do not exist in England. Unmoles— and scarcely noticed except perhaps by others of his calling or tastes—the Eastern falconer carries his hawk by day and night in the crowded bazaars, till the bird becomes perfectly indifferent to men, horses, dogs, carriages, and, in short, becomes as tame as the domestic animals.

The management of sparrow-hawks is much the same as that of goshawks, but they are far more delicate than the latter. They are flown in England at blackbirds, thrushes and other small birds; good ones will take partridges well till the birds get too wild and strong with the advancing season. In the East large numbers of quail are taken with sparrow-hawks.

It is of course important that hawks from which work in the field is expected should be kept in the highest health, and they must be carefully fed; no bad or tainted meat must on any account be given to them—at any rate to hawks of the first class used in England. Peregrines and the great northern falcons are best kept on beefsteak, with a frequent change in the shape of fresh-killed pigeons and other birds. The smaller falcons, the merlin and the hobby, require a great number of small birds to keep them in good health for any length of time. Goshawks should be fed like peregrines, but rats and rabbits are very good as change of food for them. The sparrow-hawk, like the small falcons, requires small birds. All hawks require castings frequently. It is true that hawks will exist, and often appear to thrive, on good food without castings, but the seeds of probable injury to their health are being sown the whole time they are so kept. If there is difficulty in procuring birds, and it is more convenient to feed the hawks on beefsteak, they should frequently get the wings and heads and necks of game and poultry. In addition to the castings which they swallow, tearing these is good exercise for them, and biting the bones prevents the beaks from overgrowing. Most hawks, peregrines especially, require the bath. The end of a cask, sawn off to give a depth of about 6 in., makes a very good bath. Peregrines which are used for waiting on require a bath at least twice a week. If this be neglected, they will not wait long before going off in search of water to bathe, however hungry they may be.

The most agreeable and the best way, where practicable, of keeping hawks is to have them on blocks on the lawn. Each hawk's block should stand in a circular bed of sand—about 8 ft. in diameter; this will be found very convenient for keeping them clean. Goshawks are generally placed on bow perches, which ought not to be more than 8 or 9 in. high at the highest part of the arc. It will be several months before passage or wild-caught falcons can be kept out of doors; they must be fastened to a perch in a darkened room, hooded, but by degrees as they get thoroughly tame may be brought to sit on the lawn. In England (especially in the south) peregrines, the northern falcons and goshawks may be kept out of doors all day and night in a shady situation with very wild boisterous weather, or in snow or sharp frost, it will be advisable to move them to the shelter of a shed, the floor of which should be laid with sand to a depth of 3 or 4 in. Merlins and hawks are too tender to be kept much out of doors. An eastern aspect is to be preferred—all birds enjoy the morning sun, and it is very beneficial to them. The more hawks confined to blocks out of doors see of persons, dogs, horses, &c., moving about the better, but of course only when there is no danger of their being frightened or molested, or of food being given to them by strangers. Those who have only seen wretched ill-fed hawks in cages as in zoological gardens or menageries, pining for exercise, with battered plumage, torn shoulders and bleeding ceres, from dashings against their prison bars, and overgrown beaks from never getting bones to break, can have little idea of the beautiful and striking-looking birds to be seen pluming their feathers and stretching their wings at their ease at their blocks on the falconer's lawn, watching with their large bright keen eyes everything that moves in the sky and everywhere else within the limits of their view. Contrary to the prevailing notion, hawks show a good deal of attachment when they have been properly handled. It is true that by hunger they are in a great measure tamed and controlled, and the same may be said of all undomesticated and many domesticated animals. And instinct prompts all wild creatures when away from man's control to return to their former shyness, but hawks certainly retain their tameness for a long time, and their memory is remarkably retentive. Wild-caught hawks have been retaken, either by their coming to the lure or upon quarry, from 2 to 7 days after they had been lost, and eyases after 3 weeks. As one instance of retentiveness of memory displayed by hawks we may mention the case of a wild-caught falcon which was recaptured after being at liberty more than 3 years, still bearing the jesses which were cut short close to the leg at the time she was released; in five days she was flying at the lure again at liberty, and was found to retain the peculiar ways and habits she was observed to have in her former existence as a trained hawk. It is useless to bring a hawk into the field unless she has a keen appetite; if she has not, she will neither hunt effectually nor follow her master. Even wild-caught falcons, however, may sometimes be seen so attached to their owner that, if sitting on their blocks on a lawn with food in their crops, they will on his coming out of the house bate hard to get to him, till he be either go up to them and allow them to jump up to his hand or withdraw from their sight. Goshawks are also known to evince attachment to their owner. Another prevailing error regarding hawks is that they are supposed to be lazy birds, requiring the stimulus of hunger to stir them to action. The reverse is the truth; they are birds of very active habits, and exceedingly restless, and the notion of their being lazy has been propagated by those who have seen little or nothing of hawks in their wild state. The wild falcon requires an immense deal of exercise, and to be in wind, in order to exert the speed and power of flight necessary to capture her prey when hungry; and to this end instinct prompts her to spend hours daily on the wing, soaring and playing about in the air in all weathers, often chasing birds merely for play or exercise. Sometimes she takes a siesta when much gorged, but unless she fills her crop late in the evening she is soon moving again—before half her crop is put over. Goshawks and sparrow-hawks, too, habitually soar in the air at about 9 or 10 a.m., and remain aloft a considerable time, but these birds are not of such active habits as the falcons. The frequent flying of thoroughly tame hawks from their blocks, even when not hungry or frightened, proves their restlessness and impatience of repose. So does the wretched condition of the caged falcon (before alluded to), while the really lazy buzzards and kites, which do not in a wild state depend on activity or power of wing for their sustenance, maintain themselves for years, even during confinement if properly fed, in good case and plumage. Such being the habits of the falcon in a state of nature, the falconer should endeavour to give the hawks under his care as much flying as possible, and he should avoid the very common mistake of keeping too many hawks. In this way a few well-trained hawks are sure to get all the work, and the others, possibly equally good if they had fair play, are spoiled for want of exercise.

The larger hawks may be kept in health and working order for several years—15 or 20—barrowing accidents. The writer has known peregrines, shaheens and goshawks to reach ages between 15 and 20 years. Goshawks, however, never fly well after 4 or 5 seasons, when they will no longer take difficult quarry; they may be used at rabbits as long as they live. Shaheens may be seen in the East at an advanced age, killing wild-fowl beautifully. The shaheen is a falcon of the peregrine type, which does not travel, like the peregrine, all over the world. It appears that the jerfalcons also may be worked to a good age. Old Simon Latham tells us of these hawks—"I myself have known one of them an excellent Hearnor (killer of herons), and to continue her goodnesse very near twenty yeares, or full out that time."

Authorities.—Schlegel's *Traité de fauconnerie* contains a very large list of works on falconry in the languages of all the principal countries of the Old World. *Bibliotheca acquisitoria*, by J. E.
Harting (1891), gives a complete bibliography. See Courting and Falconry in the Badminton Library; and The Art and Practice of Hawking, by E. B. Michell (1900), the best modern book on the subject. Perhaps the most useful of the old works are The Book of Falconerie or Hawking, by George Turbervile (1599), A Treatise of the Art and Use of Falconry (1653). (E. D. R.)

FALSTOOL (from the O.H. Ger. faulden or falen, to fold, and stow, Mod. Ger. Stuhl, a stool; from the medieval Latin fauldstonium is derived, through the old form faustestul, the Mod. Fr. fauteuil), properly a folding seat for the use of a bishop when not occupying the throne in his own cathedral, or when officiating in a cathedral or church other than his own; hence any movable folding stool used for kneeling in divine service. The small desk or stand from which the Litany is read is sometimes called a falstoold, and a similar stool is provided for the use of the sovereign at his coronation.

FALERII [mod. Civita Castellana (q.v.)], one of the twelve chief cities of Etruria, situated about 1 m. W. of the ancient Via Flaminia,3 32 m. N. of Rome. According to the legend, it was of Argive origin; and Strabo’s assertion that the population, the Falisci (q.v.), were of a different race from the Etruscans is proved by the language of the earliest inscriptions which have been found here. Wars between Rome and the Falisci appear to have been frequent. To one of the first of them belongs the story of the schoolmaster who wished to betray his boys to Camillus; the latter refused his offer, and the inhabitants thereupon surrendered the city. At the end of the First Punic War, the Falisci rose in rebellion, but were soon conquered (241 B.C.) and lost half their territory. Zonaras (viii. 18) tells us that the ancient city, built upon a precipitous hill, was destroyed and another built on a more accessible site on the plain. The description of the two sites agrees well with the usual theory that the original city occupied the site of the present Civita Castellana, and that the ruins of Falerii (as the place is now called) are those of the Roman town which was thus transferred 3 m. to the north-west. After this time Falerii hardly appears in history. It became a colony (Junonia Faliscorum) perhaps under Augustus, though according to the inscriptions apparently not until the time of Gallienus. There were bishops of Falerii up to 1053, when the desertion of the place in favour of the present site began, and the last mention of it dates from A.D. 1064.

The site of the original Falerii is a plateau, about 1100 yds. by 400, not higher than the surrounding country (475 ft.) but separated from it by gorges over 200 ft. in depth, and only connected with it on the western side, which was strongly fortified with a mound and ditch; the rest of the city was defended by walls constructed of rectangular blocks of tufa, of which some remains still exist. Remains of a temple were found at Lo Scasaro, at the highest point of the ancient town, in 1888, and others have been excavated in the outskirts. The attribution of one of these to Juno Quiritis is uncertain. These buildings were of wood, with fine decorations of coloured terracotta (Notizie degli scavi, 1887, p. 92; 1888, p. 414). Numerous tombs hewn in the rock are visible on all sides of the town, and inscriptions have been made in them; many objects both from the temples and from the tumuli belong to the Museo di Villa Giulia at Rome. Similar finds have also been made at Calata, 6 m. S., and Corchiano, 5 m. N.W. The site of the Roman Falerii is now entirely abandoned. It lay upon a road which may have been (see H. Nissen, Italice Landeskunde, ii. 361) the Via Annia, a by-road of the Via Cassia; this road approached it from the south passing through Nepet, while its prolongation to the north certainly bore the name Via Amerina. The circuit of the city is about 2250 yds., its shape roughly triangular, and the walls are a remarkably fine and well-preserved specimen of Roman military architecture. They are constructed of rectangular blocks of tufa two Roman ft. in height; the walls themselves reach in places a height of 56 ft. and are 7 to 9 ft. thick. There were about 80 towers, some of the G, which are still preserved. Two of the gates also, of which there were eight, are noteworthy. Of the buildings within the walls hardly anything is preserved above ground, though the forum and theatre (as also the amphitheatre, the arena of which measured 180 by 108 ft. outside the walls) were all excavated in the 19th century. Almost the only edifice now standing is the 12th-century abbey church of S. Maria. Recent excavations have shown that the plan of the whole city could easily be recovered, though the buildings have suffered considerable devastation (Notizie degli scavi, 1903, 14).

See G. Dennis, Cities and Cemeteries of Etruria (London, 1882), i. 98; for philology and etymology see FALSTOOL.

FALERIO (mod. Falerone), an ancient town of Picenum, Italy, about 10 m. S.E. of Urbis Salvia. We know almost nothing of the place except from inscriptions, from which, and from the remains of its buildings, it appears to have been of some importance. It was probably founded as a colony by Augustus after his victory at Actium. A question arose in the time of Domitian between the inhabitants of Falerio and Firma as to land which had been taken out of the territory of the latter (which was reconized by the triumvirs), and, though not distributed to the new settlers, had not been given back again to the people of Firma. The emperor, by a rescript, a copy of which in bronze was found at Falerno, decided in favour of the people of Falerio, that the occupiers of this land should remain in possession of it (Th. Mommens in Corp. Inscri. Latin. ix., Berlin, 1883, No. 5, 420). Considerable remains of a theatre in concrete faced with brickwork, erected, according to an inscription, in 43 B.C., and 167 ft. in diameter, were excavated in 1838 and are still visible; and an amphitheatre, less well preserved, also exists, the arena of which measures about 180 by 150 ft. Between the two is a water reservoir (called Bagno della Regina) connected with remains of baths.

See G. de Miniciis in Giornale Arcadico, lv. (1832), 160 seq.; Annali dell’Istituto (1839), 5 seq.

(T. AS.)

FALGUIÈRE, JEAN ALEXANDRE JOSEPH (1831-1900), French sculptor and painter, was born at Toulouse. A pupil of the Ecole des Beaux Arts he won the Prix de Rome in 1859; he was awarded the medal of honour at the Salon in 1868 and was appointed officer of the Legion of Honour in 1878. His first of importance was the “Boy-Martyr” (1864), and “Tarsias the Christian Boy-Martyr” followed in 1867; both are now in the Luxembourg Museum. His more important monuments are those to Admiral Courbet (1890) at Abbeville and the famous “Joan of Arc.” Among other works are “Eve” (1860), “Diana” (1882 and 1891), “Woman and Peacock,” and “The Poet,” astir his Pegasus spreading wings for flight. His “Triumph of the Republic” (1881-1886), a vast quadriga for the Arc de Triomphe, Paris, is perhaps the most magnificent of all his works. All of which reveal the quality of vitality in a superlative degree. To these works should be added his monuments to “Cardinal Lavieville” and “General de La Fayette” (the latter in Washington), and his statues of “Lamartine” (1876) and “St. Vincent de Paul” (1879), as well as the “Balzac,” which he executed for the Societé des gens de lettres on the rejection of that by Rodin; and the busts of “Carolus-Duran” and “Coquelin cadet” (1876).

Falguière was a painter as well as a sculptor, but somewhat inferior in merit. He displays a fine sense of colour and tone, added to the qualities of life and vigour that he instils into his plastic work. His “Wrestlers” (1875) and “Fan and Dagger” (1882; a defiant Spanish woman) are in the Luxembourg, and other pictures of importance are “The Beheading of St John the Baptist” (1877), “The Sphinx” (1883), “Aias and Galeata” (1883), “Old Woman and Child” (1886) and “In the Bull Slaughter-House.” He became a member of the Institute (Académie des Beaux-Arts) in 1882. He died in 1900.

See Léonce Bénédict, Alexandre Falguière, Librairie de l’art (Paris).
FALIERO (or FAIIER), MARINO (1279-1355), doge of Venice, belonged to one of the oldest and most illustrious Venetian families and had served the republic with distinction in various capacities. In 1346 he commanded the Venetian land forces at the siege of Zara, where he was attacked by the Hungarians under King Louis the Great and totally defeated them; this victory led to the surrender of the city. In September 1354, while absent on a mission to Pope Innocent IV. at Avignon, Faliero was elected doge, an honour which apparently he had not sought. His reign began, as it was to end, in disaster, for very soon after his election the Venetian fleet was completely destroyed by the Genoese off the island of Sapienza, while plague and a declining commerce aggravated the situation. Although a capable commander and a good statesman, Faliero possessed a violent temper, and after his election developed great ambition. The constitutional restrictions of the ducal power, which had been further curtailed just before his election, and the insolence of the nobility aroused in him a desire to free himself from all control, and the discontent of the arsenal hands at their treatment by the nobles offered him his opportunity. In concert with a sea-captain named Bertuccio Ixarella (who had received a blow from the noble Giovanni Dandolo), Filippo Calendario, a stonemason, and other workers, a plot was laid to murder the chief patricians on the 15th of April and proclaim Faliero prince of Venice. But there was much ferment in the city and disorders broke out before the appointed time; some of the conspirators having made revelations, the Council of Ten proceeded to arrest the ringleaders and to place armed guards all over the town. Several of the conspirators were condemned to death and others to various terms of imprisonment. The doge's complicity having been discovered, he was himself arrested; at the trial he confessed everything and was condemned and executed on the 17th of April 1355.

The story of the insult written by Michele Steno on the doge's chair is a legend of which no record is found in any contemporary authority. The motives of Faliero are not altogether clear, as his past record, even in the judgment of the poet Petrarch, showed him as a wise, clear-headed man of no unusual ambition. But possibly the attitude of the aristocracy and the example offered by the tyrants of neighbouring cities may have induced him to attempt a similar policy. The only result of the plot was to consolidate the power of the Council of Ten.

BIBLIOGRAPHY.—An account of Marino Faliero's reign is given in S. Romanini's Storia documentata di Venezia, lib. ix. cap. ii. (Venice, 1855); M. Sauaro, Le Vite dei Dogi in new edition of Muratori fasc., iii. (Città di Montecitorio, 1895); and V. Lazzani's Genealogia d. M. Faliero in the Archivio Venedo of 1892; "M. Faliero avanti il Dogado," ibid. (1893), and his exhaustive study "M. Faliero, la Congiura," ibid. (1897). The most recent essay on the subject is contained in Horatio Brown's Studies in Venetian History (London, 1907), wherein all the authorities are set forth. (L. v. *)

FALISCI, a tribe of Sabine origin or connexions, but speaking a dialect closely akin to Latin, who inhabited the town of Falerii (*Falerii*), as well as a considerable tract of the surrounding country, probably reaching as far south as to include the small town of Capena. But at the beginning of the historical period, i.e. from the beginning of the 5th century b.c., and no doubt earlier, the dominant element in the town was Etruscan; and all through the wars of the following centuries the town was counted a member, and sometimes a leading member, of the Etruscan league (cf. Livy iv. 23, v. 17, vii. 17).

In spite of the Etruscan domination, the Faliscans preserved many traces of their Italic origin, such as the worship of the deities Juno Quiritis (Ovid, Fasti, vi. 49) and Feronia (Livy xxvi. 11), the cult of Dia Soranos by the Heraeum of sacred groves, of Mount Sorace (Pilate, Nat. Hist. iii, 27), and Servius, ad Aen. vi. 785, 795, who have all their language. This is preserved for us in some 36 short inscriptions, dating from the 3rd and 2nd centuries B.C., and is written in a peculiar alphabet derived from the Etruscan, and written from right to left, but showing some traces of the influence of the Latin alphabet. Its most characteristic signs are—

\[ \text{Aa, Bb, Cc, Dd, Ee, Ff, Gg, Hh, Ii, Jj, Kk, Ll, Mm, Nn, Oo, Pp, Qq, Rr, Ss, Tt, Uu, Vv, Ww, Xx, Yy, Zz} \]

As a specimen of the dialect may be quoted the words written round the edge of a picture on a patera, the genuineness of which is established by the fact that they were written before the glass was broken and were thus preserved by the material of which the patera was made: "hodie vinum bibam, cras carebo." (R. S. Conway, Italian Dialects, p. 312, b). This shows some of the phonetic characteristics of the Faliscan dialect, viz.—

1. The retention of medial /f/ which in Latin became /b/. The representation of an initial Ind.-Eur. gh by /f/ (foated, contrast Latin /h/). 2. The palatalization of /d/ + consonant /s/ into some sound denoted merely by /s/—central sound of /foated/, from fo-aited. 3. The loss of final /t/ at all events before certain following sounds (e.g., beside Latin /cras/). Other characteristics, appearing elsewhere, are:

4. The retention of the velars (Fal. /c/ = Latin /k/), contrast /g/.

5. The assimilation of some final consonants to the initial letter of the next word: "pretod di zenatuo sententiai" (Conway, lib. cit. 321), i.e. "practor de senatus sententia." (senato for senatui, and so forth). For further details see Conway, ib., pp. 370 ff., especially pp. 384-385, where the relation of the names Falisci, Falierii to the local hero Halaisus (es. Ovid, Fasti, iv. 73) is discussed, and where reason is given for thinking that the change of initial /f/ (from an original /bf/ or /dh/) into an initial /b/ was a genuine mark of Faliscan dialect.

It seems probable that the dialect lasted on, though being gradually permeated with Latin, till at least 150 B.C.

In addition to the remains found in the graves (see Falieri), which belong mainly to the period of Etruscan domination and give ample evidence of material prosperity and refinement, the earlier strata have yielded more primitive remains from the Etruscan epoch. A large number of inscriptions consisting mainly of proper names may be regarded as Etruscan rather than Faliscan, and they have been disregarded in the account of the dialect just given. It should perhaps be mentioned that there was a town Ferona in Sardinia, named probably after their native goddess by Faliscan settlers, from some of whom we have a votive inscription found at S. Maria di Falleri (Conway, lib. p. 335).

Further information may be sought from W. Debeec, Die Falisier (a useful but somewhat uncritical collection of the evidence accessible in 1888); E. Bormann, in C.I.L. xi. pp. 465 ff., and Conway, op. cit. (R. S. C.).

FALK, JOHANN DANIEL (1768-1866), German author and philanthropist, was born at Danzig on the 28th of October 1768. After attending the gymnasium of his native town, he entered the university of Halle with the view of studying theology, but preferring a non-professional life, gave up his theological studies and went to live at Weimar. There he published a volume of satires which procured him the notice and friendship of Wieland, and admission into literary circles. After the battle of Jena, Falk, on the recommendation of Wieland, was appointed to a civil post under the French official authorities and rendered his townsfolk such good service that the duke of Weimar created him a counsellor of legislation. In 1813 he established a society for friends in necessity (Gesellschaft der Freunde in der Not), and about the same time founded an institute for the care and education of neglected and orphan children, which, in 1829, was taken over by the state and still exists as the Falkische Institut. The first literary efforts of Falk took the form chiefly of satirical poetry, and gave promise of greater future excellence than was ever completely fulfilled; his later pieces, directed more against individuals than the general vices and defects of society, gradually degenerated in quality. In 1806 Falk founded a critical journal under the title of Elysium und Tartarus. He also contributed largely to contemporary journals. He enjoyed the acquaintance and intimate friendship of Goethe, and his account of their intercourse was posthumously published under the title Goethe aus näherem persönlichen Umfange dargestellt (1832) (English by S. Austin). Falk died on the 14th of February 1862.

Falk's Satirische Werke appeared in 7 vols. (1817 and 1826); his Auserlesene Schriften (3 vols., 1819). See Johannes Falk: Ermüderungs- blätter aus Briefen und Tagebüchern, gesammelt von dessen Tochter Rosalie Falk (1868); Heinzelmann, Johannes Falk und die Gesell- schaft der Freunde in der Not (1879); A. Stein, J. Falk (1881); S. Schultze, Falk und Goethe (1900).
FALK, PABLO JULIS ADALBERT (1827-1900), German politician, was born at Matschkau, Silesia, on the 20th of August 1827. In 1849 he entered the Prussian state service, and in 1853 became public prosecutor at Lyck. In 1858 he was elected a deputy, joining the Old Liberal party. In 1868 he became a privy-councillor in the ministry of justice. In 1872 he was made minister of education, and in connexion with Bismarck's policy of the Kulturkampf he was responsible for the famous May Laws against the Catholics (see Germany: History). In 1879 his position became untenable, owing to the death of Pius IX. and the change of German policy with regard to the Vatican, and he resigned his office, but retained his seat in the Reichstag till 1882. He was then made president of the supreme court of justice at Hamm, where he died in 1900.

FALK, JOHANN FRIEDRICH GOTTLIEB (1823-1876), German historian, was born at Ratzeburg on the 20th of April 1823. Entering the university of Erlangen in 1843, he soon began to devote his attention to the history of the German language and literature, and in 1848 went to Munich, where he remained five years, and diligently availed himself of the use of the government library for the purpose of prosecuting his historical studies. In 1856 he was appointed secretary of the German academy of sciences, and had charge of the manuscripts. With the aid of the manuscript collections in the museum he now turned his attention chiefly to political history, and, with Johann H. Müller, established an historical journal under the name of Zeitschrift für deutsche Kulturgeschichte (4 vols., Nuremberg, 1856-1859). To this journal he contributed a history of German taxation and commerce. On the latter subject he published separately Geschichte des deutschen Handels (2 vols., Leipzig, 1859-1860) and Die Hansa als deutsche See-und Handelsmacht (Berlin, 1862). In 1862 he was appointed secretary of the state archives at Dresden, and a little later, keeper. He there began the study of Saxon history, still devoting his attention chiefly to the history of commerce and economy, and published Die Geschichte des Kurfürsten August von Sachsen in volkswirtschaftlicher Beziehung (Leipzig, 1868) and Geschichte des deutschen Zollwesens (Leipzig, 1866). He died at Dresden on the 2nd of March 1876.

FALKIRK, a municipal and police burgh of Stirlingshire, Scotland. Pop. (1891) 19,769; (1901) 29,280. It is situated on high ground overlooking the fertile Carse of Stirling, and about midway between the towns of Edinburgh and Glasgow. Grangemouth, its port, lies 3 m. to the N.E., and the Forth & Clyde Canal passes to the north, and the Union Canal to the south of the town. Falkirk now comprises the suburbs of Laurieston (E.), Grahamston and Bainsford (N.), and Camelon (W.). The principal structures include the burgh and county buildings, town hall, the Dollar free library and Camelon fever hospital. The present church, with a steeple 146 ft. high, dates only from 1811. In the churchyard are buried Sir John Graham, Sir John Stewart who fell in the battle of 1298, and Sir Robert Munro and his brother, Dr Duncan Munro, killed in the battle of 1746. The town is under the control of a council with provost and bailies, and combines with Airdrie, Hamilton, Lanark and Linlithgow (the Falkirk group of burghs) to return a member to parliament. The district is rich in coal and iron, which supply the predominant industries, Falkirk being the chief seat of the light casting trade in Scotland; but tanning, flour-milling, brewing, distilling and the manufacture of explosives (Nobel's) and chemicals are also carried on. Teysts or sailes of cattle, sheeps and horses are kept in the navigation (November to October) on Stenhousemuir, 3 m. N.W. They were transferred hither from Crieff in 1770, and were formerly the most important in the kingdom, but have a great extent been replaced by the local weekly auction marts. Carron, 2 m. N.W., is famous for the iron-works established in 1760 by Dr John Roebuck (1718-1794), whose advising engineers were successively John Smeaton and James Watt. The short iron guns of large calibre designed by General Robert Melville, and first cast in 1770, were called carronades from this their place of manufacture.

Falkirk is a town of considerable antiquity. Its original name was the Gaelic Ealais breach, "church of speckled or mottled stone," which Simeon of Durham (fl. 1170) transcribed as Eglesbreth. By the end of the 13th century appears the form Falkirk, the present local pronunciation, which is merely a translation of the Gaelic faur or fao, meaning "dun," "pale," "white." The first church was built by Malcolm Canmore (d. 1003). Falkirk was made a burgh of barony in 1600 and a burgh of regality in 1669, but on the forfeiture of the earl of Linlithgow in 1715, its superiority was vested in the crown. Callender House, immediately to the S., was the seat of the earl and his ancestors. The mansion was visited by Queen Mary, captured by Cromwell, and occupied by Generals Monk and Hawley. The wall of Antoninus ran through the grounds, and the district is rich in Roman remains, Camelon, about 2 m. W., being the site of a Roman settlement; Merchiston Hall, to the N.W., was the birthplace of Admiral Sir Charles Napier. The eastern suburb of Laurieston was first called Langtoun, then Merchiston, and received its present name after Sir Lawrence Dundas of Kerse, who had promoted its welfare. At Polmont, farther east, which gives the title of baron to the duke of Hamilton, is the school of Blair Lodge, besides coal-mines and other industries.

Falkirk—Falkirk.—The battle of the 22nd of July 1298 was fought between the forces of King Edward I. of England and those of the Scottish national party under Sir William Wallace. The latter, after long baffling the king's attempts to bring him to battle, had taken up a strong position south of the town behind a morass. They were formed in four deep and close masses ("schilftrons") of pikemen, the light troops screening the front and flanks and a body of men-at-arms standing in reserve. It was perhaps hoped that the English cavalry would plunge into the morass, for no serious precautions were taken as to the flanks, but in any case Wallace desired no more than to receive an attack at the halt, trusting wholly to his massed pikes. The English right wing first appeared, tried the morass in vain, and then set out to turn it by a long d'tour; the main battle under the king halted in front of it, while the left wing under Antony Be, bishop of Durham, was able to reach the head of the marsh without much delay. Once on the enemy's side of the obstacle the bishop halted to wait for Edward, who was now following him, but his undisciplined barons, shouting "Ti not for thee, bishop, to teach us war. Go say mass!" drove off the Scottish archers and pikemen and charged the nearest square of pikes, which repulsed them with heavy losses, and then, with their charges broken, the right wing, its flank march completed, charged with the same result. But Edward, who had now joined the bishop with the centre or "main battle," peremptorily ordered the cavalry to stand fast, and, taught by his experience in the Welsh wars, brought up his archers. The longbow here scored its first victory in a pitched battle. Before long gaps appeared in the close ranks of pike heads, and after sufficient preparation Edward again launched his men-at-arms to the charge. The shaken masses then gave way one after the other, and the Scots fled in all directions.

The second battle of Falkirk, fought on the 17th of January 1746 between the Highlanders under Prince Charles and the British forces under General Hawley, resulted in the defeat of the latter. It is remarkable only for the bad conduct of the British dragoons and the steadiness of the infantry. Hawley retreated to Linlithgow, leaving all his baggage, 700 prisoners and seven guns in the enemy's hands.

FALKLAND, LUCIUS CARY, 2nd Viscount (c. 1610-1643), son of Sir Henry Cary, afterwards 1st Viscount Falkland (d. 1613), a member of an ancient Devonshire family, who was Lord deputy of Ireland from 1622 to 1629, and of Elizabeth (1585-1639), only daughter of Sir Lawrence Tanfield, chief baron of the exchequer, was born either in 1609 or 1610, and was educated at Trinity College, Dublin. In 1625 he inherited from his grandfather the manors of Great Tew and Burford in Oxfordshire, and, about the age of 21, married Lettice, daughter of Sir Richard Morrison of Tooley Park in Leicestershire. Involved in a quarrel with his father, whom he failed to propitiate by
offering to hand over to him his estate, he left England to take service in the Dutch army, but soon returned. In 1633, by the death of his father, he became Viscount Falkland. His mother had embraced the Roman Catholic faith, to which it was now sought to attract Falkland himself, but his studies and reflections led him, under the influence of Chillingworth, to the interpretation of religious problems rather by reason than by tradition or authority. At Great Tew he enjoyed a short but happy period of study, and he assembled round him many gifted and learned men, whom the near neighbourhood of the university and his own brilliant qualities attracted to his house. He was the friend of Hales and Chillingworth, was celebrated by Jonson, Suckling, Cowley and Waller in verse, and in prose by Clarendon, who is eloquent in describing the virtues and genius of the “incomparable” Falkland, and draws a delightful picture of his society and hospitality.

Falkland’s intellectual pleasures, however, were soon interrupted by war and politics. He felt it his duty to take part on the king’s side as a volunteer under Essex in the campaign of 1639 against the Scots. In 1640 he was returned for Newport in the Isle of Wight to the Short and Long Parliaments, and took an active part on the side of the opposition. He spoke against the exactation of ship-money on the 7th of December 1640, denouncing the servile conduct of Lord Keeper Finch and the judges. He supported the prosecution of Strafford, at the same time endeavouring on more than one occasion to moderate the measures of the Commons in the interests of justice, and voted for the third reading of the attainder on the 21st of April 1641. On the great question of the church he urged, in the debate of the 8th of February 1641, that the interference of the clergy in secular matters, the encroachments in jurisdiction of the spiritual courts, and the imposition by authority of unnecessary ceremonies, should be prohibited. On the other hand, though he denied that episcopacy existed iure divino, he was opposed to its abolition; fearing the establishment of the Presbyterian system, which in Scotland had proved equally tyrannical. Triennial parliaments would be sufficient to control the bishops, if they meditated any further attacks upon the national liberties, and he urged that “where it is not necessary to change, it is necessary not to change.” Even Hampden still believed that a compromise with the episcopal principle was possible, and assured Falkland that if the bill taken up to the Lords on the 1st of May 1641, excluding the bishops from the Lords and the clergy from secular offices, were passed, “there would be nothing more attempted to the prejudice of the church.” Accordingly the bill was submitted by Falkland. The threat, however, was not put to the test to compromise. The bill was lost in the Lords, and on the 27th of May the Root and Branch Bill, for the total abolition of episcopacy, was introduced in the House of Commons. This measure Falkland opposed, as well as the second bill for excluding the bishops, introduced on the 21st of October. In the discussion on the Grand Remonstrance he took the part of the bishops and the Arminians. He was now opposed to the whole policy of the opposition, and, being reproached by Hampden with his change of attitude, replied “that he had formerly been persuaded by that worthy gentleman to believe many things which he had since found to be untrue, and therefore he had changed his opinion in many particulars as well as to things as to persons.”

On the 1st of January 1642, immediately before the attempted arrest of the five members, of which, however, he was not cognizant, he was offered by the king the secretarship of state, and was persuaded by Hyde to accept it, thus becoming involved directly in the king’s policy, though evidently possessing little influence in his councils. He was one of the peers who signed the protestation against making war, at York on the 15th of June 1642. On the 5th of September he carried Charles’s overtures for peace to the Commons, when he opposed the head of the opposition that the king consented to a thorough reformation of religion. The secret correspondence connected with the Waller plot passed through his hands. He was present with the king at Edgehill and at the siege of Gloucester. By this time the hopelessness of the situation had completely overwhelmed him. The aims and principles of neither party in the conflict could satisfy a man of Falkland’s high ideals and intellectual vision. His royalism could not suffer the substitution, as the controlling power in the state, of a parliament for the monarchy, nor his conservatism the revolutionary changes in church and state now insisted upon by the opposite faction. The fatal character and policy of the king, the most incapable of men and yet the man upon whom all depended, must have been by now thoroughly understood by Falkland. Compromise had long been out of the question. The victory of either side could only bring misery; and the prolongation of the war was a prospect equally unhappy. Nor could Falkland find any support or consolation in his own inward convictions or principles. His ideals and hopes were now destroyed, and he had no definite political convictions such as inspired and strengthened Strafford and Fym. In fact his sensitive nature shrank from contact with the practical politics of the day and prevented his rise to the place of a leader or a statesman. Clarendon has recorded his final relapse into despair. “Sitting amongst his friends, often, after a deep silence and frequent sighs (he) would with a shrill and sad accent ingeminate the word Peace, Peace, and would passionately profess that the very agony of the war, and the view of the calamities and desolation the kingdom did and must endure, took his sleep from him and would shortly break his heart.” At Gloucester he had in vain exposed himself to risks. On the morning of the battle of Newbury, on the 20th of September 1643, he declared to his friends, who would have dissuaded him from taking part in the fight, that “he was weary of the times and foresaw much misery to his own Country and did believe he should be out of it ere night.”1 He served during the engagement as a volunteer under Sir John Byron, and, riding alone at a gap in a hedge commanded by the enemy’s fire, was immediately killed.

His death took place at the early age of 33, which should be borne in mind in every estimate of his career and character. He was succeeded in the title by his eldest son Lucius, 3rd Viscount Falkland, his male descent becoming extinct in the person of Anthony, 5th viscount, in 1694, when the viscounty passed to Lucius Henry (1687–1730), a descendant of the first viscount, and the present peer is his direct descendant.

Falkland wrote a Discourse of Infallibility, published in 1646 (Thomason Tracts, E 361 [1]), reprinted in 1650, in 1651 (E 634 [1]) by Triplet with replies, and in 1660 with the addition of two discourses on episcopacy by Falkland. This is a work of some importance in theological controversy, the general argument being that “to those who follow their reason in the interpretation of the Scriptures God will either give his grace for assistance to find the truth or his pardon if they miss it. And then this supposed necessity of an infallible guide (with the supposed damnation for the want of it) fall together to the ground.” Also A Letter ... 30 Sept. 1642 concerning the late conflict before Worcester (1642); and Poems, in which he shows himself a follower of Ben Jonson, edited by A. B. Grosart in Miscellanea of the Fuller Worthies Library, vol. iii. (1871).

The chief interest in Falkland does not lie in his writings or in the incidents of his career, but in his character and the distinction of his intellectual position, in his isolation from his contemporaries seeking reformation in the inward and spiritual life of the church and state and not in its outward and material form, and as the leader and chief of rationalism in an age dominated by violent intolerance and narrow dogmatism. His personal appearance, according to Clarendon, was insignificant, “in no degree attractive or promising. His stature was low and smaller than most men; his motion not graceful ... that little person and small stature was soon found to contain a great heart... all mankind could not but admire and love him.”

1 His speeches are in the Thomason Tracts, E 196 (9), (26), (36).
2 Clarendon’s Hist. iv. 94, 90c.
3 Whiteleach, p. 73.
4 Life, i. 37.

FALKLAND, a royal and police burgh of Fifeshire, Scotland. Pop. (1901) 809. It is situated at the northern base of the hill of East Lomond (1471 ft. high), 2½ m. from Falkland Road station (with which there is communication by bus), on the North British railway company’s main line to Dundee, 21 m. N. of Edinburgh as the crow flies. It is an old-world-looking place, many of the ancient houses still standing. Its industries are chiefly concerned with the weaving of linen and the brewing of ale, for which it was once specially noted; and it has few public buildings save the town hall. The palace of the earls of Stuarts, of which there are some remains, is situated in the marketplace. It was built in 1538.

The town’s most distinguished native was Richard Cameron, the Covenanter. His house—a three-storied structure with yellow harled front and thatched roof—still stands on the south side of the square in the main street. The Hackstons of Rathillet also had a house in Falkland.

FALKLAND ISLANDS (Fr. Moluques; Span. Malvinas), a group of islands in the South Atlantic Ocean, belonging to Britain, and lying about 250 m. E. of the nearest point in the mainland of South America, between 51° and 53° S., and 57° 40’ and 61° 25’ W. With the uninhabited dependency of South Georgia Island, to the E.S.E., they form the most southerly colony of the British empire. The islands, inclusive of rocks and reefs, exceed 100 in number and have a total area of 6500 sq. m.; but only two are of considerable size; the largest of these, East Falkland, is 95 m. in extreme length, with an average width of 40 m., and the smaller, West Falkland, is 80 m. long and about 25 m. wide. The area of East Falkland is about 3000 sq. m., and that of West Falkland 2300. Most of the others are mere islets, the largest 16 m. long by 8 m. wide. The two principal islands are separated by Falkland Sound, a narrow strait 18 to 24 m. in width, running nearly N.E. and S.W. The general appearance of the islands is not unlike that of one of the outer Hebrides. The general colouring, a faded brown, is somewhat dreary, but the mountain heights and promontories of the west display some grandeur of outline. The coast-line of both main islands is deeply indented and many of the bays and inlets form secure and well-protected harbours, some of which, however, are difficult of access to sailing ships.

East Falkland is almost bisected by two deep fjords, Choisel and Brenton Sounds, which leave the northern and southern portions connected only by an isthmus a mile and a half wide. The northern portion is hilly, and is crossed by a rugged range, the Wickham Heights, running east and west, and rising in some places to a height of nearly 2000 ft. The remainder of the island consists chiefly of low undulating ground, a mixture of pasture and morass, with many shallow freshwater tarns, and small streams running in the valleys. Two fine inlets, Berkeley Sound and Port William, run far into the land at the north-strait from 18 to 24 m. in width, running nearly N.E. and S.W.

The little town of Stanley is built along the south shore of Stanley harbour and stretches a short way up the slope; it has a population of little more than 900. The houses, mostly white with coloured roofs, are generally built of wood and iron, and have glazed porches, gay with fuchsias and pelargoniums. Government House, grey, stone-built and slated, calls to mind a manse in Shetland or Orkney. The government barrack is a rather imposing structure in the middle of the town, as is the cathedral church to the east, built of stone and faced with red brick. Next to Stanley the most important place is East Falkland Island, which is a village of Scottish shepherds and a station of the Falkland Island Company. The Falkland Islands consist entirely, so far as is known, of the older Palaeozoic rocks, Lower Devonian or Upper Silurian, slightly metamorphosed and a good deal crumpled and distorted, in the low grounds clay slate and soft sandstone, and on the ridges hardened sandstone passing into the conspicuous white quartzites. The rocks are not such as to indicate any probability of their discovery. Galena is found in small quantity, and in some places it contains a large percentage of silver. The dark bituminous layers of clay slate, which occur intercalated among the quartzites, have, like elsewhere, to the hope of coming upon a seam of coal, but it is contrary to experience that coal of any value should be found in rocks of that age.
Many of the valleys in the Falklands are occupied by pale glistering masses which at a little distance much resemble small glaciers. Examined more closely these are found to be vast accumulations of blocks of quartzite, irregular in form, but having a tendency to a rude diamond shape, from 2 to 20 ft. in length, and half as much in width, and of a thickness corresponding with that of the quartzite ridges on the hills above. The blocks are angular, and rest irregularly one upon another, supported in all positions by the angles and edges of those beneath. The whole mass looks as if it were, as it is, slowly sliding down the valley to the sea. These “stone runs” are looked upon with great wonder by the shifting population of the Falklands, and they are shown to visitors with many strange speculations as to their mode of formation. Their origin is attributed by some to the moraine formation of former glaciers. Another out of many theories is that the hard beds of quartzite are denuded by the disintegration of the softer layers. Their support being removed they break away in the direction of natural joints, and the fragments fall down the slope upon the vegetable soil. This soil is spongy, and, undergoing alternate contraction and expansion from being alternately comparatively dry and saturated with moisture, is found to be broken up by the action of frost and the weight of snows, and to be able to resist the weight of the stationary snows and the weight of the snows that have become sliding. The valley stream afterwards removing the soil from among and over them.

The Falkland Islands correspond very nearly in latitude in the southern hemisphere with London in the northern, but the climatic influences are very different. The temperature is equable, the average of the two midsummer months being about 47° Fahr., and that of the two midwinter months 37° Fahr. The extreme frosts and heats of the English climate are unknown, but occasional heavy snow-falls occur, and the sea in shallow inlets is covered with a thin coating of ice. The sky is almost constantly overcast, and rain falls, mostly in a drizzle and in frequent showers, on about 250 days in the year. The rainfall is not great, only about 20 in., but the mean humidity for the year is 85, saturation being 100. November is considered the only dry month. The prevalent winds from the west, south-west and south blow continuously, at times approaching the force of a hurricane. A region more exposed to storms both in summer and winter, and where it is “almost impossible to mention” (Fitzroy, Voyage of “Adventure” and “Beagle,” ii. 228). The fragments of many wrecks emphasize the dangers of navigation, which are increased by the absence of beacons, the only lighthouse being that maintained by the Board of Trade on Cape Pembroke near the principal settlement. Kelp is a natural danger-signal, and the sunken rock, “Uranie,” is reputed to be the only one not buried by the giant seaweed.

Of aboriginal human inhabitants there is no trace in the Falklands, and the land fauna is very scanty. A small wolf, the loup-renard of de Bougainville, is extinct, the last having been seen about 1875 on the West Falkland. Some herds of cattle and horses run wild; but these were, of course, introduced, as were also the wild hogs, the numerous rabbits and the less common hares. All these have greatly declined in numbers, being profitably replaced by sheep. Land-birds are few in kind, and are mostly strays from South America. They include, however, the snipe and military starling, which on account of its scarlet breast is locally known as the robin. Sea-birds are abundant, and probably from the islands having been comparatively lately peopled, they are singularly tame. Gulls and amphipods birds abound in large variety; three kinds of pigeon have their rookeries and breed here, migrating yearly for some months to the South American mainland. Stray specimens of the great king pigeon have been observed, and there are also molucca (a kind of albatross), Cape pigeons and many carion birds. Kelp and upland geese abound, the latter being edible; and their shooting affords some sport.

The Falkland Islands form essentially a part of Patagonia, with which they are connected by an elevated submarine plateau, and their flora is much the same as that of Antarctic South America. The trees which form dense forest and scrub in southern Patagonia and in Fuegia are absent, and one of the largest plants on the islands is a gigantic woolly ragwied (Seneio candicans) which attains in some places a height of 3 to 4 ft. A half-shrubby veronica (V. decussata) is found in some parts, and has also received cultivation. The greater part of the “camp” (the open country) is formed of peat, which in some places is of great age and depth, and at the bottom of the bed very dense and bituminous. The peat is different in character from that of northern Europe: cellular plants enter but little into its composition, and it is formed almost entirely of the roots and stems of Emepetrum rubrum, a variety of the common crowberry of the Scottish hills with red berries, called by the Falklanders the “diddle-dee” berry; of Myrtus nummularia, a little creeping myrtle whose leaves are used by the shepherds as a substitute for tea; of Colitha appendiculata, a dwarf species of marsh-marigold; and of some sedges and sedge-like plants, such as Astelia pumila, Gaimardia antralis and Bostokia grandiflora. Peat is largely used as fuel, coal being obtained only at a cost of £3 a ton.

The remarkable sights which are to be seen in the Falkland Islands include, first of all, the “balsam bog” (Bolar giebratia) and the “tussock grass” (Dactylis coepisola) have been objects of curiosity and interest ever since the first accounts of the islands were given. The first is a huge mass of a bright green colour, living to a great age, and when dead becoming a grey and stony appearance. When cut open, it displays an infinity of tiny leaf-buds and stems, and at intervals there exudes from it an aromatic resin, which from its astringent properties is used by the shepherds as a vulnerary, but has not been converted to any commercial purpose. The “tussock grass” is a wonderful and most valuable natural production, which, owing to the introduction of stock, has become extinct in the two main islands, but still flourishes elsewhere in the group. It is a reed-like grass, which grows in dense tufts from 6 to 10 ft. high from stout-like root-crows. It forms excellent fodder for cattle, and is regularly gathered for that purpose. It is of beautiful appearance, and the almost tropical profusion of its growth may have led to the early erroneous reports of the densely-wooded nature of these islands.

The population slightly exceeds 3000. The large majority of the inhabitants live in the East Island, and the predominating element is Scottish—Scottish shepherds having superseded the South American Gauchos. In 1867 there were no settlers on the west island, and the government issued a proclamation offering leases of grazing stations on very moderate terms. In 1868 all the available land was occupied. These lands are fairly healthy, the principal drawback being the virulent form assumed by simple epidemic maladies. The occupation of the inhabitants is almost entirely pastoral, and the principal industry is sheep-farming. Wool forms by far the largest export, and tallow, hides, bones and frozen mutton are also exported. Trade is carried on almost entirely with the United Kingdom; the approximate annual value of exports is £120,000, and of imports a little more than half that sum. The Falkland Islands Company, having its headquarters at Stanley and an important station in the camp at Darwin, carries on an extensive business in sheep-farming and the dependent industries, and in the general import trade. The development of this undertaking necessitated the establishment of stores and workshops at Stanley, and ships can be repaired and provided in every way; a matter of importance since not a few vessels, after suffering injury during heavy weather off Cape Horn, call on the Falklands in distress. The maintenance of the requisite plant and the high wages current render such repairs somewhat costly. A former trade in oil and sealskin has decayed, owing to the smaller number of whales and seals remaining about the islands. Communications are maintained on horseback and by water, and there are no roads except at Stanley. There is a monthly mail to and from England, the passage occupying about four weeks.

The Falkland Islands are a crown colony, with a governor and executive and legislative councils. The legislative council

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1 See B. Stechel, in München geographische Studien, xxi. (1900), and Geographical Journal (December 1907).
consists of the governor and three official and two unofficial nominated members, and the executive of the same, with the exception that its franchises to the Falkland Islanders. The Company is self-supporting, the revenue being largely derived from the
drink duties, and there is no public debt. The Falklands are the seat of a colonial bishop. Education is compulsory. The
government maintains schools and travelling teachers; the
Falkland Islands Company also maintains a school at Darwin,
and there is one for those of the Roman Catholic faith in Stanley.
There is also on Keppel Island a Protestant missionary settlement
for the training in agriculture of imported Fuegians. Stanley
was for some years a naval station, but ceased to be so in
1904. The Falkland Islands were first seen by Davis in the year 1592;
and Sir Richard Hawkins sailed along their north shore in 1594.
The claims of Amerigo Vespucci to a previous discovery are
doubtful. In 1595 Sebaol de Wert, a Dutchman, visited them,
and called them the Sebalds Islands, a name which they bear on
some Dutch maps. Captain Strong sailed through between the
two principal islands in 1606 (sailed upon one of them, and
called the passage Falkland Sound, and Island), the group
afterwards took its English name. In 1764 the French explorer
De Bougainville took possession of the islands on behalf of his
country, and established a colony at Port Louis on Berkeley
Sound. But in 1767 France ceded the islands to Spain, De
Bougainville being employed as intermediary. Meanwhile in
1765 Commodore Byron had taken possession on the part of
England on the ground of prior discovery, and had formed a
settlement at Port Egmont on the small island of Saunders.
The Spanish and English settlers remained in ignorance, real or
assumed, of each other's presence until 1760-1770, when Byron's
action was nearly the cause of a war between England and Spain,
both countries having armed fleets to contest the barren sover-
egnty. In 1771, however, Spain yielded the islands to Great
Britain by convention. As they had not been actually colonized by
England, the republic of Buenos Aires claimed the group in
1810, and subsequently entered into a dispute with the United
States of America concerning the rights to the products of the
islands. On the representations of Great Britain the Buenos
Airesan withdrew, and the British flag was once more hoisted
at Port Louis in 1833, and since that time the Falkland Islands
have been a regular British colony.

In 1845 Mr S. Lafone, a wealthy cattle and hide merchant
on the River Plate, obtained from government a grant of the
southern portion of the island, a peninsula 600,000 acres in
extent, and possession of all the wild cattle on the island for a
period of six years, for a payment of £10,000 down, and £20,000
in ten years from January 1, 1852. In 1851 Mr Lafone's interest
in Latonia, as the peninsula came to be called, was purchased
for £30,000 by the Falkland Islands Company, which had been
incorporated by charter in the same year.

See Pernetty, Journal historique d'une voyage faite aux îles Ma-
laines en 1763 et 1764 (Berlin, 1767); S. Johnson, Thoughts on the
late Transactions respecting Falkland's Islands (1773); L. A. de
Bougainville, Voyage autour du monde (1777); T. Falkner,
Description de Patagonia et le Falkland Islands (1777); B. Penrose,
Account of the Spanish Island Falklands (1778); N. Riggs,
Account of the Falklands (1778); S. Johnson, An Account of an
expedition to the Falkland Islands (1779); J. F. Britton, Observations on
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1833 (Buenos Ayres, 1833); Reclamacion al Gobierno de las provincias
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"Adventure " and " Beagle " (1839); Darwin, Voyages of a Naturalist
round the World (1845); S. B. Sullivan, Description of the Falkland
Islands and Dependencies (1850); H. B. Paterson, The South
American Islands (1854); W. Parker Snow, Two Years' Cruise off the
Tierra del Fuego, the Falkland Islands, 
&e. (1857); Sir C. Wyville Thomson, Voyage of the "Challenger"
(1857); C. P. Lucas, Historical Geography of the
British Colonies, vol. ii. "The West Indies " (Oxford, 1860);
Colonial Reports Annual: MS. Sloane, 3295.

FALLACY (Lat. fallax, apt to mislead), the term given
generally to any mistaken statement used in argument; in
Logic, technically, an argument which violates the laws of
correct demonstration. An argument may be fallacious in
matter (i.e. misstatement of facts), in wording (i.e. wrong use of
words), or in the process of inference. Fallacies have, therefore,
been classified as: I. Material. II. Verbal. III. Logical or
Formal; II. and III. are often included under the general
derscription Logical, and in scholastic phraseology, following
Aristotle, are called fallacies in dictione or in voce, as opposed
to material fallacies in re or extra dictioinem.

I. Material.—The classification widely adopted by modern
logicians and based on that of Aristotle, Organon (Sophisticos
elenchi), is as follows:—(1) Fallacy of Accident, i.e. arguing
erroneously from a general rule to a particular case, without
proper regard to particular conditions which vitiate the applica-
tion of the general rule; e.g. if manhood suffrage be the law,
arguing that a criminal or a lunatic must, therefore, have a vote;
(2) Converse Fallacy of Accident, i.e. arguing from a special
case to a general rule; (3) Irrelevant Conclusion, or Ignoratio
Elenchi, wherein, instead of proving the fact in dispute, the
arguer seeks to gain his point by diverting attention to some extraneous
fact (as in the legal story of " No case. Abuse the plaintiff's
attorney "). Under this head come the so-called argumentum
ad hominem, (b) ad populum, (c) ad baculum, (d) ad terecundum,
common in platform oratory, in which the speaker obscures
the real issue by appealing to his audience or the strength of (a)
purely personal considerations, (b) popular sentiment, (c) fear,
(d) conventional propriety. This fallacy has been illustrated
by ethical or theological arguments wherein the fear of punish-
ment is subtly substituted for abstract right as the sanction of
moral obligation. (4) Petitio principii (begging the question) or
Circulus in probando (arguing in a circle), which consists in
demonstrating a conclusion by means of premises which pre-
sume that conclusion. Jeremy Bentham points out that this
fallacy may lurk in a single word, especially in an epithet, e.g.
if a measure were condemned simply on the ground that it is
alleged to be " un-English "; (5) Fallacy of the Consequent, really
a species of (3), wherein a conclusion is drawn from premises
which do not really support it; (6) Fallacy of False Cause, or
Non Sequitur (" It does not follow "), wherein one thing is in-
lated to another or the cause of another, as when the ancients
attributed a public calamity to a meteorological phenomenon;
(7) Fallacy of Many Questions (Plurium Interrogationum),
wherein several questions are improperly grouped in the form of
one, and a direct categorical answer is demanded, e.g. if a prosecut-
ing counsel asked the prisoner " What time was it when you met
this man? " with the intention of eliciting the tacit admission
that such a meeting had taken place.

II. Verbal Fallacies are those in which a false conclusion is
obtained by improper or ambiguous use of words. They
are generally classified as follows: (1) Equivoque consists in
employing the same word in two or more senses, e.g. in a syllogism,
the middle term being used in one sense in the major and another
in the minor premise, so that in fact there are four not three
terms (" All fair things are honourable; This woman is fair;
therefore this woman is honourable," the second " fair " being in
the middle term). (2) Amphibolus is the result of ambiguity of grammatical use, e.g. of the position of the adverb" only " in careless writing (" There he is that ") in
which sentence, as experience shows, the adverb is not intended to qualify any one of the other three words). (3) Com-
position, a species of (1), which results from the confused use of
collective terms (" The angles of a triangle are less than two right
angles " might refer to the angles separately or added together).
(4) Division, the converse of the preceding, which consists in
employing the middle term distributively in the minor and
collectively in the major premise. (5) Accent, which occurs only
in speaking and consists of emphasizing the wrong word in a
sentence (" He is a fairly good pianist," according to the emphasis
on the words, may imply praise of a beginner's progress, or an
expert's depreciation of a popular hero, or it may imply that
the person in question is a deplorable violinist). (6) Figure of
Speech, the confusion between the metaphorical and ordinary
use of a word or phrase.

III. The purely Logical or Formal fallacies consist in the
violation of the formal rules of the Syllogism (p. 4). They are
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(a) fallacy of Four Terms (Quaternio terminorum); (b) of Undistributed Middle; (c) of illicit process of the major or the minor term; (d) of Negative Premises.

Of other classifications of Fallacies in general the most famous are those of Francis Bacon and J. S. Mill. Bacon (Novum organum, Aph. i. 33, 38 sqq.) divided fallacies into four Idola (Idols, i.e. False Appearances), which summarize the various kinds of mistakes to which the human intellect is prone (see Bacon, Francis). With these should be compared the Officinida of Roger Bacon, contained in the Opus maius, pt. i. (see Bacon, Roger). J. S. Mill discussed the subject in book v. of his Logic, and Jeremy Bentham's Book of Fallacies (1824) contains valuable remarks.

See Rd. Whatley's Logic, bk. v.; A. de Morgan, Formal Logic (1847); A. Sidgwick, Fallacies (1883) and other text-books. See also article Logic, and for fallacies of Induction, see Induction.

FALLIÈRES, CLÉMENT ARMAND (1841- ), president of the French republic, was born at Mézin in the department of Lot-et-Garonne, where his father was clerk of the peace. He studied law and became an advocate at Nérac, beginning his public career there as municipal councillor (1868), afterwards mayor (1871), and as councillor-general of the department of Lot-et-Garonne (1871). Being an ardent Republican, he lost his position in May 1873 upon the fall of Thiers, but in February 1876 he was elected deputy for Nérac. In the chamber he sat with the Republican Left, signed the protestation of the 18th May 1877, and was re-elected in October by his constituency. In 1880 he became under-secretary of state in the department of the interior in the Jules Ferry ministry (May 1880 to November 1881). From the 7th of August 1882 to the 20th of February 1883 he was minister of the interior, and for a month (from the 29th of January 1883) was premier. His ministry had to face the question of the expulsion of the pretenders to the throne of France, owing to the proclamation by Prince Jérôme Napoleon (January 1883), and M. Fallières, who was ill at the time, was not able to face the storm of opposition, and resigned when the senate rejected his project. In the following November, however, he was chosen as minister of public instruction by Jules Ferry, and carried out various reforms in the school system. He resigned with the ministry in March 1885. Again becoming minister of the interior in the Rouvier cabinet in May 1887, he exchanged his portfolio in December for that of justice. He returned to the ministry of the interior in February 1889, and finally took the department of justice from March 1890 to February 1892. In June 1890 his department (Lot-et-Garonne) elected him to the senate by 417 votes to 21. There M. Fallières remained somewhat apart from party struggles, although maintaining his influence among the Republicans. In March 1899 he was elected president of the senate, and retained that position until January 1906, when he was chosen by a union of the groups of the Left in both chambers as candidate for the presidency of the republic. He was elected on the first ballot by 440 votes against 371 for his opponent, Paul Doumer.

FALL-LINE, in American geology, a line marking the junction between the hard rocks of the Appalachian Mountains and the softer deposits of the coastal plain. The pre-Cambrian and metamorphic rocks of the mountain mass form a continuous ledge parallel to the east coast, where they are subject to denudation and form a series of "falls" and rapids in the river courses all along this line. The relief of the land below the falls is very slight, and this low country rarely rises to a height of 200 ft., so that though the rivers in their upper courses are a valuable source of power. A line of cities may be traced upon the map whose position will thus be readily understood in relation to the economic importance of the fall-line. They are Trenton on the Delaware, Philadelphia on the Schuylkill, Georgetown on the Potomac, Richmond on the James, and Augusta on the Savannah. It will be readily understood that the softer and more recent rocks of the coastal plain have been more easily washed away, while the harder rocks of the mountains, owing to differential denudation, are left standing high above them, and that the trend of the edge of this great lenticular mass of ancient rock is roughly parallel to that of the Appalachian system.

FALLMERAYER, Jakob Philipp (1790-1861), German traveller and historical investigator, best known for his opinions in regard to the ethnology of the modern Greeks, was born, the son of a poor peasant, at Tschötsch, near Brienzen in Tirol, on the 10th of December 1790. In 1809 he absconded from the cathedral choir school at Brienzen and made his way to Salzburg, where he supported himself by private teaching while he studied theology, the Semitic languages, and history. After a year's study he sought to assure to himself the peace and quiet necessary for a student's life by entering the abbey of Kremsmünster, but difficulties put in his way by the Bavarian officials prevented the accomplishment of this intention. At the university of Landshut, to which he removed in 1812, he first applied himself to jurisprudence, but soon devoted his attention exclusively to history and philology. His immediate necessities were provided for by a rich patron. During the Napoleonic wars he joined the Bavarian infantry as a subaltern in 1813, fought at Hanau (30th October 1813), and served throughout the campaign in France. He remained in the army of occupation on the banks of the Rhine until Waterloo, when he spent six months at Orleans as adjutant to General von Spreti. Two years of garrison life at Lindau on Lake Constance after the peace were spent in the study of modern Greek, Persian and Turkish.

Resigning his commission in 1818, he was successively engaged as teacher in the gymnasmium at Augsburg and in the pro-gymnasium and lyceum at Landshut. In 1827 he won the gold medal offered by the university of Copenhagen with his Geschichte des Kaiseriums von Traperant, based on patient investigation of Greek and oriental MSS. at Venice and Vienna. The strictures on priestcraft contained in the preface to this book gave offence to the authorities, and his position was not improved by the liberal views expressed in his Geschichte der Halbinsel Morea während des Mittelalters (Stuttgart, 1830-1836, 2 pts.). During the years from 1831 to 1834 he spent in travel with the Russian count Ostermann Tolstoy, visiting Egypt, Palestine, Syria, Cyprus, Rhodes, Constantinople, Greece and Naples. On his return he was elected in 1835 a member of the Royal Bavarian Academy of Sciences, but he soon left the country again on account of political troubles, and spent the greater part of the next four years in travel, spending the winter of 1839-1840 with Count Tolstoy at Geneva. Constantinople, Trebizond, Athos, Macedonia, Thessaly and Greece were visited by him during 1840, and his years' residence in Munich he returned in 1847 to the East, and travelled in Palestine, Syria and Asia Minor. The authorities continued to regard him with suspicion, and university students were forbidden to attend the lectures he delivered at Munich. He entered, however, into friendly relations with the crown prince Maximilian, but this intimacy was destroyed by the events following on 1848. At that period he was appointed professor of history in the Munich University, and made a member of the national congress at Frankfort-on-Main. He there joined the left opposition party, and in the following year he accompanied the rump-parliament to Stuttgart, a course of action which led to his expulsion from his professorate. During the winter of 1849-1850 he was an exile in Switzerland, but the amnesty of April 1850 enabled him to return to Munich. He died on the 26th of April 1861.

His contributions to the medieval history of Greece are of great importance, and though his theory that the Greeks of the present day are of Albanian and Slav descent has not been accepted as true, Greek blood in their veins, has not been accepted in its entirety by other investigators, it has served to modify the opinions of even his greatest opponents. A criticism of his views will be found in Hopf's Geschichte Griechenlands (reprinted from Ersh and Gruber's Encycl.) and in Finlay's History of Greece in the Middle Ages. Another theory which he propounded and defended with great vigour was that the capture of Constantinople by Russia was inevitable, and would lead to the absorption by the Russian empire of the whole of the Balkan and Grecian
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peninsula; and that this extended empire would constitute a standing menace to the western Germanic nations. These views he expressed in the form of brilliant articles in German journals. His most important contribution to learning remains his history of the empire of Trebizond. Prior to his discovery of the chronicle of Michael Panaretos, covering the dominion of Alexis Comnenus and his successors from 1204 to 1426, the history of this medieval empire was practically unknown.

His works are—Geschichte des Kaiserthums Trapezunt (Munich, 1827-1848); Geschichte der Halbinsel Mores im Mittelalter (Stuttgart, 1830-1836); Über die Entstehung der Neugriechen (Stuttgart, 1838); "Originalfragmente, Chroniken, u. a. von der Geschichte des Trapesunt" (Munich, 1843), in Abhandl. der hist. Classe der Bayer. Akad. v. Wiss.; Fragmente aus dem Orient (Stuttgart, 1845); Denkschrift über Golgotha und das heilige Grab (Munich, 1852), and Die Todte Meer (1853)—both of which had appeared in the Abhandlungen of the Academy; Das albanesische Element in Griecheland, iii. parts, in the Abhandl. for 1886-1886. After his death there appeared at Leipzig in 1861, under the editorship of G. M. Thomas, three volumes of Gesammelte Werke, containing Neue Fragmente aus dem Orient, Kritische Versuche, and Studien und Erinnerungen aus meinem Leben. A sketch of his life will also be found in L. Steub, Herbsmige in Tyrol. (Munich, 1867).

FALLOPIUS (or fallorio), GABRIELLO (1523-1562), Italian anatomist, was born about 1523 at Modena, where he became a canon of the cathedral. He studied medicine at Ferrara, and, after a European tour, became teacher of anatomy in that city. He thence removed to Pisa, and, being appointed at the Cosimo II., grand-duke of Tuscany, to Padua, where, besides the chairs of anatomy and surgery and of botany, he held the office of superintendent of the new botanical garden. He died at Padua on the 9th of October 1562. One treatise by Fallopius appeared during his lifetime, namely the Observationes anatomicae (Venice, 1561). His collected works, Opera genuina omnia, were published at Venice in 1584. (See Anatomy.)

FALLOUX, FRÉDÉRIC ALFRED PIERRE, COMTE DE (1811-1886), French politician and author, was born at Angers on the 11th of May 1811. His father had been ennobled by Charles X., and Falloix began his career as a Legitimist and clerical journalist under the influence of Mme Swetchine. In 1846 he entered the legislature as deputy for Maine-et-Loire, and with many other ultra-Catholics he gave real or pretended support to the revolution of 1848. Louis Napoleon made him minister of education in 1849, but disagreements with the president led to his resignation within a year. He had nevertheless secured the passage of the Loi Falloix (March 15, 1830) for the organization of primary and secondary education. This law provided that the clergy and members of ecclesiastical orders, male and female, might exercise the profession of teaching without producing any further qualification. This exemption was extended even to priests who taught in secondary schools, where a university degree was exacted from lay teachers. The primary schools were put under the management of the curés. Falloix was elected to the French Academy in 1856. His failure to secure re-election to the legislature in 1866, 1869, 1870 and 1871 was due to the opposition of the stricter Legitimists, who viewed with suspicion his attempts to reconcile the Orleans princes with Henri, comte de Chambord. In spite of his failure to enter the National Assembly, his influence was very great, and he was the acknowledged head of the personal relations with Thiers. But in 1872 he offended both sections of the monarchical party at a conference arranged in the hope of effecting a fusion between the partisans of the comte de Chambord and of the Orleans princes, divided on the vexed question of the flag. He suggested that the comte de Chambord might recede from his position with dignity at the desire of the National Assembly, and not content with this encroachment on royalist principles, he insinuated the possibility of a transitional stage with the duke d'Umaule as president of the republic. His disarray was so complete that he was excommunicated by the bishop of Angers in 1876. He died on the 16th of January 1886.

Of his numerous works the best known are his Histoire de Louis XVI (1830); Histoire de Saint Pie (1835); De la contre-revolution (1876); and the posthumous Mémoires d'un royaliste (2 vols., 1889).

FALLOW, land ploughed and tilled, but left unsown, usually for a year, in order, on the one hand, to disintegrate, aerate and free it from weeds, and, on the other, to allow it to recuperate. The word was probably early confused with "fallow" (from O. Eng. feallu, probably cognate with Gr. πολός, grey), of a pale-brown or yellow colour, often applied to soil left untilled and unsown, but chiefly seen in the name of the "fallow deer." The true derivation is from the O. Eng. feellia, only found in the plural, a harrow, and the ultimate origin is a Teutonic root meaning "to plough," cf. the German fa llen. The recognition that continuous growing of wheat on the same area of land robs the soil of its fertility was universal among ancient peoples, and the practice of "fallowing" or resting the soil is as old as agriculture itself. The "Sabbath rest" order to be given every seventh year to the land by the Mosaic law is a classical instance of the "fallow." Improvements in crop rotations and manuring have diminished the necessity of the "bare fallow," which is uneconomical because the land is left unproductive, and because the nitrates in the soil intercepted by the roots of plants are washed away in the drainage waters. At the present time bare fallowing is, in general, only advisable on stiff soils and in dry climates. A "green fallow" is land planted with turnips, potatoes or some similar crop in rows, the space between which may be cleared of weeds by hoeing. The "bastard fallow" is a modification of the bare fallow, effected by the growth of rye, vetches, or some other rapidly growing crop, sown in autumn and fed off in spring, the land then undergoing the processes of ploughing, grubbing and harrowing usual in the bare fallow.

FALLOW-DEER (that is, DUN DEER, in contradistinction to the red deer, Cervus [Dama] dama), a medium-sized representative of the family Cervidae, characterized by its expanded or palmed antlers, which generally have no brow-tine, rather long tail (black above and white below), and a coat spotted with white in summer but uniformly coloured in winter. The shoulder height is about 3 ft. The species is semi-domesticated in British parks, and occurs wild in western Asia, North Africa, the south of Europe and Sardinia. In prehistoric times it occurred throughout northern and central Europe. One park-bred has no spots. Bucks and does live apart except during the pairing-season; and the doe produces one or two, and sometimes three fawns at a birth. These deer are particularly fond of horse-chestnuts, which the stags are said to endeavour to procure by striking at the branches with their antlers. The Persian fallow-deer (C. [D.] mesopotamicus), a native of the mountains of Luristan, is larger than the typical species, and has a brighter coat, differing in some details of colouring. The antlers have the brow-tine near the small brow-tine, and the palmation beginning near the former. Here may be mentioned the gigantic fossil deer commonly known as the Irish elk, which is perhaps a giant type of fallow-deer, and if so should be known as Cervus [Dama] giganteus. If a distinct type, its title should be C. [Megaloceros] giganteus. This deer inhabited Ireland, Great Britain, central and northern Europe, and western Asia in Pleistocene and prehistoric times; and must have stood 6 ft. high at the shoulder. The antlers are greatly palmed and of enormous size; fine specimens measuring as much as 11 ft. between the tips.

FALL RIVER, a city of Bristol county, Massachusetts, U.S.A., situated on Mount Hope Bay, at the mouth of the Taunton river, 40 m. S. of Boston. Pop. (1800) 74,398; (1900) 104,863; (estimated, 1906) 105,942; (1910 census) 110,295. It is the third city in size of the commonwealth. Of the population in 1900, 50,424, or 47.7%, were foreign-born, 90,244 were of foreign parentage, and 39,820 or both parents were foreign, and of these, 721 had both foreign father and foreign mother. Of the foreign-born, 20,172 were French Canadians, 2329 were English Canadians, 12,268 were from England, 1045 were from Scotland, 7127 were from Ireland, 2805 were from Portugal, and 1005 were from Russia, various other countries being represented by smaller numbers.

1 The small increase between 1900 and 1906 was due in large part to the emigration of many of the inhabitants during the great strike of 1904-1905.
numbers. Fall River is served by the New York, New Haven & Hartford railway, and has good steamer connections with Providence, Newport and New York, notably by the “Fall River Line,” which is much used, in connexion with the N.Y., N.H. & H. railway, by travellers between New York and Boston. The harbour is large, deep and easy of access. The city lies on a plateau and on slopes that rise rather steeply from the river, and is irregularly laid out. Granite underlying the city furnishes excellent building material; among the principal buildings are the state armory, the county court house, the B.M.C. Durfee high school, the custom house, Notre Dame College, the church of Notre Dame, the church of St Anne, the Central Congregational church and the public library. The commonwealth aids in maintaining a textile school (the Bradford Durfee textile school), opened in 1904. The city library contained in 1905 about 78,500 volumes. There is considerable commerce, but it is as a manufacturing centre that Fall River is best known. Above the city, on the plateau, about 2 m. from the bay, are the Watuppa Lakes, y. long and on an average three-fourths of a mile wide, and from them runs the Fall (Quequechan) river, with a constant flow and descending near its mouth through 127 ft. in less than half a mile. The conjunction of water transportation and water power is thus remarkable, and accounts in great part for the city’s rapid growth. The waters of the North Watuppa Lake (which is fed by springs and drains out a very small area) are also exceptionally pure and furnish an excellent water-supply. The Fall river runs directly through the city (passing beneath the city hall), and along its banks are long rows of cotton mills; formerly many of these were run by water power, and their wheels were placed directly in the stream bed, but steam power is now used almost exclusively. According to the special census of manufactures of 1905, the value of all factory products for the calendar year 1904 was $35,473,105, of which amount $35,442,581, or 81.5%, consisted of cotton goods and dyeing and finishing, making Fall River the largest producer of cotton goods among American cities. 1 A large hat manufacturer (the Marshall Brothers factory) furnishes the United States army with hats. Until forced by the competition of mills in the Southern states to direct attention to finer products, the cotton manufacturers of Fall River devoted themselves almost exclusively to the making of print cloth, in which respect the city was long distinguished from Lawrence and Lowell, whose products were more varied and of higher grade. The number of spindles increased from 150,328 in 1865 to 1,269,043 in 1875, 3,000,000 in 1900, and to about 3,500,000 in 1905. Excellent drainage and sewerage systems contribute to the city’s health. The birth-rate was in 1900 the highest (38.75) of any city in the country of above 30,000 inhabitants (three of the four next highest being Massachusetts towns). The social conditions and labour problems of Fall River have long been exceptional. The mills supplement the public schools in the mingling of races and work for Americanization, and labor disturbances, for which Fall River was once conspicuous have become less frequent and less bitter, the great strike of 1900-1902 figures as the greatest in the history of the textile industry in the United States—being marked by little or no violence. Fall River has become a “city of homes,” and tenements are giving way to dwellings for one or two families. The lists of the city’s corporation stockholders show more than 10,000 names. The municipal police is controlled (as nowhere else in the state save in Boston) by a state board; this arrangement is generally regarded as having worked for better order. Lowell was about three times as large as Fall River in 1850, and Lawrence was larger until after 1870. Fall River was originally a part of Freetown; it was incorporated as a township in 1803 (being known as “Troy” in 1804-1834), and was chartered as a city in 1834. In 1861, it was increased by certain territory secured from Rhode Island.

1 The above figures do not show adequately the full importance of Fall River as a cotton manufacturing centre, for during six months of the census year the great strike was in progress; this strike, caused by a reduction in wages, lasted from the 25th of July 1904 to the 18th of January 1905.

FALMOUTH

See H. H. Earl, Centennial History of Fall River . . . 1856-1876 (New York, 1877); and the report of Carroll D. Wright on Fall River, Lowell and Lawrence, in 13th annual report of the Massachusetts Bureau of Statistics of Labor (1882), which, however, was regarded as unjust and partial by the manufacturers of Fall River.

FALMOUTH, a municipal and contributory parliamentary borough and sea-port of Cornwall, England, 306 m. W.S.W. of London, on a branch of the Great Western railway. Pop. (1901) 17,126. It is finely situated on the west shore of the largest of the many estuaries which open upon the south coast of the county. This is entered by several streams, of which the largest is the Fal. Falmouth harbour lies within Pendennis Point, which shelters the estuary from the more open Falmouth Bay. The Penryn river, coming in from the north-west, forms one of several shallow, winding arms of the estuary, the main channel of which is known as Carrick Roads. To the east Pendennis Castle stands on its lofty promontory, while on the opposite side of the roads the picturesque inlet of the Porthcawl river opens between Castle Point on the north, with St Mawes’ Castle, and St Anthony Head and Zoee Point on the south. The shores of the estuary as a rule slope sharply up to about 250 ft., and are beautifully wooded. The entrance is 1 m. across, and the roads form one of the best refuges for shipping on the south coast, being accessible at all times by the largest vessels. Among the principal buildings and institutions in Falmouth are the town hall, market-house, hall of the Cornwall Polytechnic society, a meteorological and magnetic observatory, and a submarine mining establishment. The Royal Cornwall Yacht Club has its headquarters here, and in the annual regattas a principal prize is given by the prince of Wales as duke of Cornwall. Engineering, shipbuilding, brewing and the manufacture of manure are carried on, and there are oyster and trawl fisheries, especially for pilchard. The inner harbour, under the jurisdiction partly of commissioners and partly of a dock company, is enclosed between two breakwaters, of which the eastern has 23 ft. of water at lowest tides alongside. The area of the harbour is 42 acres, with nearly 700 lineal yards of quayage. There are two graving docks, and repairing yards. Grain, timber, coal and guano and other manures are imported, and granite, china clay, copper ore, ropes and fish exported. Falmouth is also in favour as a watering-place. The parliamentary borough of Penryn and Falmouth returns one member. The municipal borough is under a mayor, 4 aldermen and 12 councillors. Area, 790 acres.

Falmouth (Falmouth) as a haven and port has had a place in the maritime history of Cornwall from very early times. The site of the town, which is comparatively modern, was formerly known as Smithwick and Pennycomequick and formed part of the manor of Arwenack held by the family of Killigrew. The corporations of Penryn, Truro and Helston opposed the undertaking, but the lords in council, to whom the matter was referred, decided in Killigrew’s favour. In 1652 the House of Commons considered that it would be advantageous to the Commonwealth to grant a Thursday market to Smithwick. This market was confirmed to Sir Peter Killigrew in 1660 together with two fairs, on the 30th of October and the 27th of July, and also a ferry between Smithwick and Flushing. By the charter of incorporation granted in the following year the name was changed to Falmouth, and a mayor, recorder, 7 aldermen and 12 burgesses constituted a common council with the usual rights and privileges. Three years later an act creating the borough a separate ecclesiastical parish empowered the mayor and aldermen to assess all buildings within the town at the rate of sixteen pence in the pound for the support of the rector. This rector’s rate occasioned much ill-feeling in modern times, and by act of parliament in 1896 was taken over by the corporation, and provision made for its eventual extinction. The disfranchisement of Penryn, which
FALSE POINT—FALUN

had long been a subject of debate in the House of Commons, was settled in 1832, by uniting Penryn with Falmouth for parliamentary purposes and assigning two members to the united boroughs. By the Redistribution of Seats Act 1885, the number of members was reduced to one. The fairs granted in 1600 are no longer held, and a Saturday market has superseded the chartered market. In the 17th and 18th centuries Falmouth grew in importance owing to its being a station of the Packet Service for the conveyance of mails.

FALSE POINT, a landlocked harbour in the Cuttack district of Bengal, India. It was reported by the famine commissioners in 1867 to be the best harbour on the coast of India from the Hugli to Bombay. It derives its name from the circumstance that vessels proceeding up the Bay of Bengal frequently mistook it for Point Palymys, a degree farther north. The anchorage is safe, roomy and completely landlocked, but large vessels are obliged to lie out at some distance from its mouth in an exposed roadstead. The capabilities of False Point as a harbour remained long unknown, and it was only in 1860 that the port was opened. It was rapidly developed, owing to the construction of the Orysa canals. To navigable canals, ovens lead inland across the Mahanadi delta, and connect the port with Cuttack city. The trade of False Point is chiefly with other Indian harbours, but a large export trade in rice and oil-seeds has sprung up with Mauritius, the French colonies and France. False Point is now a regular port of call for Anglo-Indian coasting steamers. Its capabilities were first appreciated during the Orysa famine of 1866, when it afforded almost the only means by which supplies of rice could be thrown into the province. A lighthouse is situated a little to the south of the anchorage, on the point which screens it from the southern monsoon.

FALSE PRETENCES, in English law, the obtaining from any other person by any false pretence any chattel, money or valuable security, with intent to defraud. It is an indictable misdemeanour under the Larceny Act of 1861. The broad distinction between this offence and larceny is that in the former the owner intends to part with his property, in the latter he does not. This offence dates as a statutory crime practically from 1756. At common law the only remedy originally available for an owner who had been deprived of his goods by fraud was an indictment for the crime of cheating, or a civil action for deceit. These remedies were insufficient to cover all cases where money or other properties had been obtained by false pretences, and the offence was first partially created by a statute of Henry VIII. (1541), which enacted that if any person should falsely and deceitfully obtain any money, goods, &c., by means of any false token or counterfeit letter made in any other man's name, the offender should suffer any punishment other than death, at the discretion of the judge. The scope of the offence was enlarged to include practically all false pretences by the act of 1756, the provisions of which were embodied in the Larceny Act 1861.

The principal points to notice are that the pretence must be a false pretence of some existing fact, made for the purpose of inducing the prosecutor to part with his property (e.g. it was held not to be a false pretence to promise pay for goods on delivery of the goods by either words or conduct). The property, too, must have been actually obtained by the false pretence. The owner must be induced by the pretence to make over the absolute and immediate ownership of the goods, otherwise it is "larceny by means of a trick." It is not always easy, however, to draw a distinction between the various classes of offences. In the case where a man goes into a restaurant and orders a meal, and, after consuming it, says that he has no means of paying for it, it was usual to convict for obtaining food by false pretences. But R. v. Jones, 1898, L.R. 1 Q.B. 119 decided that it is neither larceny nor false pretences, but an offence under the Debtors Act 1869, of obtaining credit by fraud. (See also CHEATING; FRAUD; LARCENY.)

United States.—American statutes on this subject are mainly copied from the English statutes, and the courts there in a general way follow the English interpretations. The statutes of each state must be consulted. There is no Federal statute, though there are Federal laws providing penalties for false personation of the lawful owner of public stocks, &c., or of persons entitled to pensions, prize money, &c. (U.S. Rev. Stats. § 5435), or the false making of any order purporting to be a money order (id. § 5463).

In Arizona, obtaining money or property by falsely personating another is punishable as for larceny (Penal Code, 1901, § 479). Obtaining credit by false pretences as to wealth and mercantile character is punishable by six months' imprisonment and a fine not exceeding three times the value of the money or property obtained (id. § 481).

In Illinois, whoever by any false representation or writing signed by him, of his own respectability, wealth or mercantile correspondence or connections, obtains credit and thereby defrauds any person of money, goods, chattels or any valuable thing, or who procures another to make a false report of his honesty, wealth, &c., shall return the money, goods, &c., and be fined and imprisoned for a term not exceeding one year (Crim. Code, 1903, ch. xxxvii. §§ 96, 97). Obtaining money or property by bogus cheques, the "confidence game" (Dorr v. People, 1907, § 228, Ill. 316), or "three card monte," slight of hand, fortune-telling, &c., is punishable by imprisonment for from one to ten years (id. §§ 98, 100). Obtaining goods from warehouse, mill or wharf by fraudulent receipt wrongly stating amount of goods deposited—by imprisonment for not less than one nor more than ten years (id. § 124). Fraudulent use of railroad passes is a misdemeanour (id. 1250).

In Massachusetts it is simple larceny to obtain by false pretences the money or personal chattel of another (Rev. Laws, 1902, ch. cviii. § 26). Obtaining by a false pretence with intent to defraud the signature of a person to a written instrument, the false making whereof would be forgery, is punishable by imprisonment in a state prison or by fine (id. § 27).

In New York, obtaining property by false pretences, felonious breach of trust and embezzlement are included in the term "larceny." (Penal Code, § 528; Paul v. Dunn, 106 N.Y. 508; People v. Tollek, 1907, 104 N.Y. Suppl. 805), but the methods are proof that it is intended to establish each crime remain as before the code. Obtaining lodging and food on credit at hotel or lodging house with intent to defraud is a misdemeanour (Pen. Code, § 382). Purchase of property by false pretences as to person's means or ability to pay is not criminal when in writing signed by the party to be charged (Pen. Code, § 544).

FALTICHENI (Faltichent), the capital of the department of Suceava, Rumania, situated on a small right-hand tributary of the Sereth, among the hills of north-west Moldavia, and 2 m. S.E. of the frontier of Bukovina. Pop. (1900) 9643, about half being Jews. A branch railway runs for 15 m. to join the main line between Czernowitz in Bukovina, and Galatz. The Suceava department (named after Suceava or Saciva, its former capital, now Sucewa in Bukowina) is densely forested; its considerable timber trade centres in Falticheni. For five weeks, from the 20th July onwards, Russians and Austro-Hungarians, as well as Rumanians, attend the fair which is held at Falticheni, chiefly for the sale of horses, cattle, and goods.

FALUN, a town of Sweden, capital of the district (län) of Kopparberg, 153 m. N.W. of Stockholm by rail. Pop. (1900) 9606. It is situated in a bare and rocky country near the western shore of Lake Rumm. Here are the oldest and most celebrated copper mines in Europe. Their produce has gradually decreased since the 17th century, and is now unimportant, but sulphate of copper, iron pyrites, and some gold, silver, sulphur and sulphuric acid, and red ochre are also produced. The mines belong to the Kopparberg Mining Company (Stora Kopparbergs Bergslags Aktiebolag, formerly Kopparbergselagen). This is the oldest industrial corporation in Sweden, and perhaps the oldest still existing in the world; it is known to have been established before 1347. Since its reorganization as a joint-stock company in 1869 many of the shares have been held by the crown, philanthropic institutions and other public bodies. The company also owns iron mines, limestone and quartz quarries, large iron-works at Domnarvet and elsewhere, a great extent of forests and
saw-mills, and besides the output of the copper mines it produces manufactured iron and steel, timber, wood-pulp, bricks and charcoal. Falun has also railway rolling-stock factories. There are museums of mineralogy and geology, a lower school of mining, model room and scientific library. The so-called "Gothenburg System" of municipal control over the sale of spirits was actually devised at Falun as early as 1850.

**FAMA** (Gr. φάμα, *Osa*), in classical mythology, the personification of Rumour. The Homeric equivalent *Ossia* (IIiad. ii. 93) is represented as the messenger of Zeus, who spreads reports with the rapidity of a conflagration. Homer does not personify *Pheme*, which is merely a presage drawn from human utterances, whereas *Ossa* (until later times) is associated with the idea of divine origin. A more definite character is given to Pheme by Hesiod (Works and Days, 764), who calls her a goddess; in Sophocles (Oed. Tyr. 158) she is the immortal daughter of golden Hope and is styled by the orator Aeschines (Contra Timarchum, § 128) one of the mightiest of goddesses. According to Pausanias (i. 17. 1) there was a temple of Pheme at Athens, and at Smyrna (ib. ix. 11. 7), whose inhabitants were especially fond of seeking the aid of divination, there was a sanctuary of Cledones (sounds or rumours supposed to convey omens).

There does not seem to have been any cult of Fama among the Romans, by their own account, merely as a "figure of poetical invention." The Temple of Fama and Omen (Pheme and Cledon) mentioned by Plutarch (*Moralia*, p. 319) is due to a confusion with Aius Locutius, the divinity who warned the Romans of the coming attack of the Gauls. There are well-known descriptions of Fame in Virgil (*Aeneid*, iv. 173) and Ovid (*Metam.* xii. 39); see also Valerius Flaccus (ii. 116), Statius (*Thebais*, iii. 425). An unfavourable idea gradually became attached to the name; thus Ennius speaks of Fama as the personification of "evil" reputation and the opposite of Gloria (cp. the adjective famosus, which is not used in a good sense till the post-Augustan age). Chaucer in *House of Fame* is obviously imitating Virgil and Ovid, although he is also indebted to Dante's *Divina Commedia*.

**FAMAGUSTA** (Gr. Αμμοκοστός), a town and harbour on the east coast of Cyprus, 2¾ m. S. of the ruins of Salamis. The population in 1901 was 818, nearly all being Moslems who live within the walls of the fortress; the Christian population has migrated to a suburb called Varosia (pop. 2948). The foundation of Salamis (508 B.C.) was ascribed to Teucer, and it was the most important town in early Cyprus. The revolt of the Jews under Trajan, and earthquakes in the time of Constantine and Constantine the Great helped to turn it into a ruin. It was restored by Fl. Constantius II. (A.D. 357-361) as Constantia. Another town a little to the south, built by Ptolemus Philadelphus in 274 B.C., and called Arsinoe in honour of his sister, received the refugees driven from Constantia by the Arabs under Mu'awiyah, became the seat of the orthodox archbishopric, and was eventually known as Famagusta. It received a large accession of population at the fall of Acre in 1291; was annexed by the Genoese in 1376; reunited to the throne of Cyprus in 1464; and surrendered, after an investment of nearly a year, to the Turks in 1571. The fortifications, remodelled by the Venetians after 1489, the castle, the grand cathedral church of St Nicolas, and the remains of the palace and many other churches make Famagusta a place of unique interest. Acts ii. and v. of Shakespeare's *Othello* pass there. In 1903 measures were taken to develop the fine natural harbour of Famagusta. Basins were dredged to give depths of 15 and 24 ft. respectively at ordinary low tides, and commodious jetties and quays were constructed.

**FAMILIAR** (through the Fr. *famille*, from Lat. *familiaris*, of or belonging to the *familia*, family), an adjective, properly meaning belonging to the family or household, but in this sense the word is rare. The more usual meanings are: friendly, intimate, well known; and from its application to the easy relations of intimate friends the term may be used in an invidious sense of "free and easy" conduct on the part of any one not justified by any close relationship, friendship or intimacy.

"Familiar" is, however, also used as a substantive, especially of the spirit or demon which attended on a wizard or magician, and was summoned to execute his master's wishes. The idea underlies the notion of the Christian guardian angel and of the Roman *genius natalis* (see *Demonology; Witchcraft*). In the Roman Church the term is applied to persons attached to the household of the pope or of bishops. These must actually do some domestic service. They are supported by their patron, and enjoy privileges which in the case of the papal familiars are considerable. "Familiars of the Holy Office" were lay officers of the Inquisition, whose functions were chiefly those of police, in making arrests, &c., of persons charged.

**FAMILIARS**, a term of English origin (later adopted in other languages) to denote the members of the Familia Caritatis (*Hus der Liefden; Huis der Liefde; Haus der Liebe; "Family of Love"), founded by Hendrik Niclaes (born on the 9th or 10th of January 1501 or 1502, probably at Münster; died after 1570, not later than 1581, probably in 1580). His calling was that of a merchant, in which he and his son Franz prospered, becoming ultimately wealthy. Not till 1540 did he appear in the character of one divinely endowed with "the spirit of the true love of Jesus Christ." For twenty years (1540-1560) Emden was the head-quarters at once of his mission and of his propaganda; but he ralled in both interests in 1557, when he went to living England in 1552 or 1553. To this period belong most of his writings. His primary work was *Den Spiegel der Gerechtigkei* durch den Geiz der Liefden unter den vergesden Mensch H.N. uit de hemmelische Werelt betuget. It appeared in an English form with the author's revision, as *An Introduction to the holy Understanding of the Glasse of Righteousness* (1572), reprinted in 1649. None of his works bear his name in full; his initials were mystically interpreted as standing for *Homo Novus*. His "glass of righteousness" is the spirit of Christ as interpreted by him. The remarkable fact was brought out by G. Arnold (and more fully by F. Nippold in 1862) that the printer of Niclaes's works was Christopher Plantin, of Antwerp, a specially privileged printer of Roman Catholic theology and liturgy, yet secretly a steadfast adherent of Niclaes. It is true that Niclaes claimed to hold an impartial attitude towards all existing religious parties, and his mysticism, derived from David Joris, was undogmatic. Yet he admitted his followers by the rite of adult baptism, and set up a hierarchy among them on the Roman model (see his *Begnentum Regni*, in English *A Joyful Message of the Kingdom*, 1547; reprinted, 1652). His pantheism had an antinomian drift; for himself and his officials he claimed impeccability; but, whatever truth there may be in the charge that among his followers were those who interpreted "love" as licence, no such charge can be sustained against the morals of Niclaes and the other leaders of the sect. His chief apostle in England was Christopher Vitel, a native of Delft, an "illuminator elder," living at Colchester and Southwark, who ultimately recanted. The society spread in the eastern counties, in spite of repressive measures; it revived under the Commonwealth, and lingered into the early years of the 18th century; the leading idea of its "service of love" was a reliance on sympathy and tenderness for the moral and spiritual edification of its members. Thus, in an age of strife and polemics, it seemed to afford a refuge for quiet, gentle spirits, and meditative temperaments.


**FAMILY**, a word of which the etymology but partially illustrates the meaning. The Roman *familia*, derived from the Osca *famed* (servus), originally signified the servile property, the thralls, of a master. Next, the term denoted other domestic property, in things as well as in persons. Thus, in the fifth of the laws of the Twelve Tables, the rules are laid down: *St. intestato, mortuor, cui suus, heres, nec sit. Adgnatus*,
PRONIMUS • FAMILIAM • HARETO, and SI • AGNATUS • NEC • ESCIT • GENTILIS • FAMILIAM • SANCCTOR; that is, if a man die intestate, leaving no natural heir who had been under his potestas, the nearest agnate, or relative tracing his connexion with the deceased exclusively through males, is to inherit the familia, or family fortune of every sort. Failing an agnate, a member of the gens of the dead man is to inherit. In a third sense, familia was applied to all the persons who could prove themselves to be descended from the same ancestor, and thus the word almost corresponded to our own use of it in the widest meaning, as when we say that a person is "of a good family" (Ulpian, Dig. 50, 16, 195 fn.).

1. Leaving for awhile the Roman terms, to which it will be necessary to return, we may provisionally define Family, in the old theory.

FAMILY

This, the modern sense, as the small community formed by the union of one man with one woman, and by the increase of children born to them. These in modern times, and in most European countries, constitute the household, and it has been almost universally supposed that little or no associations of this sort are the germ-cell of early society. The Bible presents the growth of the Jewish nation from the one household of Abraham. His patriarchal family differed from the modern family in being polygamous, but, as female chastity was one of the conditions of the patriarchal family, and as descent through males was therefore recognized as certain, the plurality of wives makes no real difference to the argument.

In the same way the earliest formal records of Indian, Greek and Roman society present the family as firmly established, and generally regarded as the most primitive of human associations. Thus, Aristotle derives the first household (οἰκία πινότροπος) from the combination of man's possession of property—in the slave or in domesticated animals—with man's relation to woman, and he quotes Hesiód: ὁδὸν μὲν πρώτοτα γυναικεία τοῦ τίτλου (Polites, l. 2, 5). The village, again, with him is a colony or offshoot of the household, and monarchical government in states is derived from the monarchy of the eldest male member of the family. Now, though certain ancient terms, introduced by Aristotle in the chapters to which we refer, might have led him to imagine a very different origin of society, his theory is, on the face of it, natural and plausible, and it has been almost universally accepted. The beginning of society, it has been said a thousand times, is the family, a natural association of kindred by blood, composed of father, mother and their descendants. In this family, the father is absolute master of his wife, his children and the goods of the little community; at his death his eldest son succeeds him; and in course of time this association of kindred, by natural increase and by adoption, develops into the clan, gens, or gens. As generations multiply, the more distant relations split off into other clans, and these clans, which have not lost the sense of primitive kinship, unite once more into tribes. The tribes again, as civilization advances, knowledge themselves to be subjects of a king, in whose veins the blood of the original family runs purest. This is something like the unit of society the growth of society.

2. It was between 1866 and 1880 that the common opinion began to be seriously opposed. John Ferguson McLennan, in his Primitive Marriage and his essays on The Worship of Plants and Animals (see his Studies in Ancient History, second series), drew attention to the wide prevalence of the custom of inheriting the kinship name through mothers, not fathers; and to the law of "Exogamy" (q.v.). The former usage he attributed to archaic uncertainty as to fatherhood; the natural result of absolute sexual promiscuity, or of Polyandry (q.v.). Either practice is inconsistent, prima facie, with the primitive existence of the Family, whether polygamous or monogamous, whether patriarchal or modern. The custom of Exogamy, again,—here taken to mean the unwritten law which makes it incest, and a capital offence, to marry within the real or supposed kin denoted by the common name of the kinship,—pointed to an archaic condition of family affairs all unlike our Table of prohibited degrees. This law of Exogamy was found, among many savage races, associated with Totemism, that is plants, animals and other natural objects which give names to the various kinships, and are themselves, in various degrees, revered by members of the kinship. (See Totem and Totemism.)

Traces of such kinships, and of Totemism, also of alleged promiscuity in ancient times, were detected by McLennan in the legends, folklore and institutions of Greece, Rome and India. Later, Prof. Robertson Smith found similar survivals, or possible survivals, among the Semitic races (Kinship in Early Arabia). Others have followed the same trail among the Celts (S. Reinach, Cûtes, mythes et religions, 1904).

If arguments founded on these alleged survivals be valid, it may be that the most civilized races have passed through the stages of Exogamy, Totemism and reckoning descent in the female line. McLennan explained Exogamy as a result of scarcity of women, due to female infanticide. Women being scarce, the men of a group would steal them from other groups, and it would become shameful, and finally a deadly sin, for a man to marry within his own group-name, or name of kinship, say Wolf or Raven. Meanwhile, owing to scarcity of women, the woman would be the mate of many husbands (polyandry); hence, paternity being undetermined, descent would be reckoned through mothers.

Such are the outlines of McLennan's theory, which, as a whole, has been attacked by many writers, and is now, perhaps, accepted by none. McLennan's was the most brilliant pioneer work; but his supply of facts was relatively scanty, and his friend Charles Darwin stated objections which to many seem final, as regards the past existence of a stage of sexual promiscuity. C. N. Starcke (The Primitive Family, 1889), Edward Alexander Westermarck (History of Human Marriage, 1891), Ernest Crawley (The Mystic Race), Herbert Spencer, Emile Durkheim, Lord Avebury and many others, have criticized McLennan, who, however, in coined the term Exogamy, and drawing scientific attention to Totemism, and reckoning of kin through mothers, founded the study of early society. Here it must be observed that "Matriarchate" (q.v.) is a misleading term, as is "Gynaeocracy," for the custom of deducing descent on the spindle side. Women among totemistic and exogamous savages are in a degraded position, nor does the deriving and inheriting of the kinship name, or anything else, on the spindle side, imply any ignorance of paternal relations; even where, as among Central Australian tribes, the facts of reproduction are said to be unknown.

3. Simultaneous with McLennan's researches and speculations were the works of Lewis H. Morgan. He was the discoverer of a custom very important in its bearing on the history of society. In about two-thirds of the globe, persons in addressing a kinsman do not discriminate between grades of relationship. All these grades are merged in large categories. Thus, in what Morgan calls the "Malian system," "all consanguines, near or far, fall within one of these relationships—grandparent, parent, brother, sister, child and grandchild." No other blood-relationships are recognized (Ancient Society). This at once reminds us of the Platonic and primitive "We devised means that no one should ever be able to know his own child, but that all should imagine themselves to be of one family, and should regard as brothers and sisters those who were within a certain limit of age; and those who were of an elder generation they were to regard as parents and grandparents, and those who were of a younger generation as children and grandchildren" (Timaeus, 18, Jowett's translation, first edition, vol. ii., 1871). This system prevails in the Polynesian groups and in New Zealand. Next comes what Morgan chooses to call the Turanian system. "It was universal among the North American aborigines," whom he styles Ganowarians. "Traces of it have been found in parts of Africa" (Ancient Society), and "it still prevails in South India among the Hindus, who speak the Dravidian language," and also in North India, among other Hindus. The system, Morgan says, "is simply stupendous." It is not exactly the same among all his miscellaneous "Turaniants," but, on the whole, assumes the following shapes. Suppose the speaker to be a male, he will style his nephew and
niece in the male line, his brother's children, "son" and "daughter," and his grand-nephews and grand-nieces in the male line, "grandson" and "granddaughter." Here the Turanian and the Malayan systems agree. But change the sex; let the male speaker address his nephews and nieces in the female line,—the children of his sister,—he salutes them as "nephew" and "niece," and they hail him as "uncle." Now, in the Malay system, nephews and nieces on both sides, brother's children or sisters, are alike named "children" of the uncle. If the speaker be a female, using the Turanian style, these terms are reversed. Her sister's sons and daughters are saluted by her as "son" and "daughter," her brother's children she calls "nephew" and "niece." Yet the children of the persons thus styled "nephew" and "niece" are not recognized in conversation as "grand-nephew" and "grand-niece," but as "grandson" and "granddaughter." It is impossible here to do more than indicate these features of the classificatory nomenclature, from which the others may be inferred. The reader is referred for particulars to Morgan's Systems of Consanguinity and Affinity of the Human Race.

The existence of the classificatory system is not an entirely novel discovery. Nicolaus Damascenus, one of the inquirers into early society, who lived in the fourth century of our era, noticed this mode of address among the Galatophragi. Laitiau found it among the Iroquois. To Morgan's perception of the importance of the facts, and to his energetic collection of reports, we owe our knowledge of the wide prevalence of the system. From an examination of the degrees of kindred which seem to be indicated by the " Malayan " and " Turanian " modes of address, he has worked out a theory of the evolution of the modern family. A brief comparison of this with other modern theories will close our account of the family. The main points of the theory are shortly stated in Systems of Consanguinity, &c., and in Ancient Society. From the latter work we quote the following description of the five different and successive forms of the family:

"I. The Consanguine Family.—It was founded upon the intermarriage of brothers and sisters, own and collateral, in a group.

II. The Polynesian Family.—It was founded upon the intermarriage of several sisters, own and collateral, with each other's husbands, in a group—the joint husbands not being necessarily kinsmen of each other; also, on the intermarriage of several brothers, own and collateral, with each other's wives, these brothers not being necessarily of kin to each other, although often the case in both instances (sic). In each case the group of men were conjointly married to the group of women.

III. The Syedusyanian or Pairing Family.—It was founded upon marriage between single pairs, with an exclusive cohabitation. The marriage continued during the pleasure of the parties.

IV. The Pairichal Family.—It was founded upon marriage of one man with several wives, followed in general by the seclusion of the wives.

V. The Monogamian Family.—It was founded upon marriage between single pairs with an exclusive cohabitation.

Three of these forms, namely, the first, second, and fifth, were radical, because they were sufficiently general and influential to create three distinct systems of consanguinity, all of which still exist in living forms. Conversely, these systems are sufficient of themselves to prove the antecedent existence of the forms of the family, and of marriage with which they severally stand connected.

Morgan makes the systems of nomenclature proofs of the existence of the Consanguine and Punaluan families. Unhappily, there is no other proof, and the same systems have been explained on a very different principle (McLennan, Studies in Ancient History). Looking at facts, we can not view the Consanguine family notionally and not easily imagine how early groups abstained from infringing on each other, and created a systematic marriage of brothers and sisters. St Augustine, however (De civ. Dei, xv. 16), and Archimedes in his Thesalica (Odyssey, xi. 7, scholia B, Q) agree more or less with Morgan. Next, how did the Consanguine family change into the Punaluan? Morgan says (Ancient Society) brothers ceased to marry their sisters, because "the evils of it could not for ever escape human observation." Thus the Punaluan family was hit upon, and "created a distinct system of consanguinity " (Ancient Society), the Turanian.

Again, "marriages in Punaluan groups explain the relationships in the system." But Morgan provides himself with another explanation, "the Turanian system owes its origin to marriage in the group and to the gentle organization." He calls exogamy "the gentle organization," though, in point of fact, the only gentes we know, the Roman gentes, show scarcely a trace of exogamy. Again, "the change of relationships which resulted from substituting Punaluan in the place of Consanguine marriage turns the Malayan into the Turanian system." On the same page Morgan attributes the change to the "gentle organization," and, still on the same page, uses both factors in his working out of the problem. Now, if the Punaluan marriage is a sufficient explanation, we do not need the "gentle organization." Both, in Morgan's opinion, were efforts of conscious moral reform. In Systems of Consanguinity the gentle organization (there called tribal), that is, exogamy, is said to have been "designed to work out a reformation in the marriage of brothers and sisters." But the Punaluan marriage had done that, otherwise it would not have produced (as Morgan says it did) the change from the Malay to the Turanian system. The distinction in the two systems, as exemplified in relation to marriage of "immuscular," being "in the relationships which depend on the intermarriage or non-intermarriage of brothers and sisters" (Ancient Society). Yet the Punaluan family, though itself a reform in morals and in "breeding," did not furnish adequate motives to reform the Malay system, which, as we have seen, it did reform. The Punaluan family, it is suspected, "frequently involved own brothers and sisters"; it had not been so, there would have been no need of a fresh moral reformation,—"the gentle organization." Yet even in the Punaluan family (Ancient Society) "brothers ceased to marry their own sisters." What, then, did the "gentile organization" do for men? As they had already ceased to marry their own sisters, and as, under the gentle organization, they were still able to marry their half-sisters, the reformatory "ingenuity" of the inventors of the organizations was at once superfluous and useless. It is impossible to understand the Punaluan system. Its existence is inferred from a system of nomenclature which it does (and does not) produce; it admits (and excludes) own brothers and sisters. Morgan has intended, apparently, to represent the Punaluan marriage as a long tradition, not to the customs of a society, but to it. Therefore, it will be seen that his language is not very clear nor his positions assured. He does not adduce sufficient proof that the Punaluan family ever existed as an institution, even in Hawaii. There is, if possible, a greater absence of historical testimony to the existence of the Consanguine family. It is difficult to believe that exogamy was a conscious moral and social reformation, because, ex hypothesi, the savages had no moral data, nothing to cause disgust at relations which seem revolting to us. It is as improbable that they discovered the supposed physical evils of breeding in and in. That discovery could only have been made after a long experience, and in the Consanguine family that experience was impossible. Thus, setting moral reform aside as inconceivable, we cannot understand how the Consanguine families ever broke up. Morgan's ingenious speculations as to a transitional step-towards the gens (as he calls what we style the totem-kindred), supposed to be founded in the "classes" and marriage laws of the Kamilaroi, are vitiated by the weakness and contradictory nature of the evidence (see Pritchard; J. D. Lang's Queensland, Appendix, Proceedings of American Academy of Arts, &c., 1873, p. 142; Nature, October 1875). Further, though Morgan calls the Australian "gentile organization" "incipient," he admits (Ancient Society) that the Narrinyeri have totem groups, in which "the children are of the clan of the father." Far from being "incipient," the gens of the Narrinyeri is on the footing of the ghotra of Hindu custom. Lastly, though Morgan frequently declares that the Polynesians have not the gens (for he thinks them not sufficiently advanced), W. W. Gill (Myths and Songs from the South Pacific, London, 1875) has shown that unmistakable traces of the totem survive in Polynesian mythology.

4. Morgan's theory was opposed by McLennan (Studies in Ancient History, 1876), who maintained that the names for
relationships, in the "classificatory system," were merely terms of address, as among ourselves when a preacher calls any adult man "brother," when an elder woman is addressed as "mother," when an elder man calls a junior "my son." He also showed that his own system accounted for the terms. The controversy is still alive; one set of writers regarding the savage terms of relationship as indicating a state of things in which human beings dwelt in a "horde," with promiscuous intercourse; another set holding that the terms do not indicate consanguineous kindship, but degrees of age, status, and reciprocal obligations in a local tribe, and therefore that they do not yield any presumption that there was a past of promiscuity or of what is called "group marriage." On Morgan's side (not of course accepting all his details) are L. Fison and A. W. Howitt, and Baldwin Spencer and F. J. Gillen. Against him are Starcke, Westermarck, A. Lang, Dr Durkheim, apparently, Crawley and many others.

5. A second presumption in favour of original promiscuity has been drawn by the eminent Australian students, Baldwin Spencer and F. J. Gillen, and A. W. Howitt, from the evidence of some Australian aborigines. In each tribe, owing to customary laws which are to be examined later, only men and women of a given status are intermarriageable (nusma, noa, anawa) with each other. Though child-betrothals are usual, and though the woman is specialized to one man, who protects and nourishes her and all her children, and though their union is immediately preceded by an extended fqs primae noctis (such as Herodotus describes among the Nasamones), yet, among certain tribes, the following custom prevails. At great meetings the tribal leaders assign a woman to a paramount (with what amount of permanence remains obscure) to a man (pirrauru); one woman may have several pirrauru men, one man several pirrauru women, in addition to the regularly betrothed (tippa malku) wives and husbands. The husband occasionally shows fight, and bitter jealousies prevail, but, at the great ceremonial meetings, compliance is enforced under penalty of stinging. Thenceforth, if the husband permits, the male pirrauru has matrimonial rights over the other mans tippa malku wife when they meet. A symbolic ceremony of union precedes the junction of the pirrauru people. This institution, as far as reported, is peculiar to a group of tribes near Lake Eyre, the Dieri, Urubunna, and their congers, or perhaps to all who have the same "phratrie" names as the Dieri and Urubunna (Kurara and Matura, in various dialectic forms).

Elsewhere the pirrauru custom is not known: but almost everywhere there are licentious festivals, in which all marriage rules except those which forbid incest (in our sense of the word, namely between the closest relatives) are thrown to the winds. Also a native travelling among alien tribes is lent women of the status into which he may legally marry. Baldwin Spencer and F. J. Gillen, and A. W. Howitt, regard pirrauru as "group marriage" and as a proof that, at one time, all intermarriageable people were actually husbands and wives, as in the ordinary use of the term only the exceptions of illegitimacy are also survivals, in a later stage of decay, of promiscuity, and "group marriage." To this it is replied that "group marriage" is a manomier; that if pirrauru be in a sense marriage it is status, not group marriage. Again, it is urged, pirrauru is a modification of tippa malku, which comes first; a woman is "specialized" to a man before she can be made pirrauru to another, and her tippa malku husband continues to support her, and to recognize her children as his own, after she has become pirrauru to another man or other men. Without the foregoing tippa malku union, the pirrauru unions are not conceivable; they are mere legalized paramourships, modifying the tippa malku marriage (like the Italian cibicismo); procuring a protector for a woman in her husband's absence, and supplying legal loves for bachelors. The custom is peculiar to a given set of kindred tribes. The festivals are the legalized, restricted and more or less permanent modification of the ancient orgies of feasts of licence, or Saturnalia, which have their analogies among many people, ancient and modern. Pirrauru is no mere survival of and a proof of primitive promiscuity, than is the legalized incest of ancient Egypt or ancient Peru. If these views be correct the argument for primitive promiscuity derived from pirrauru falls to the ground.

6. The questions at issue obviously are, was mankind originally promiscuous, with no objections to marriage between persons of the nearest kin; and was the first step in advance the prohibition of marriage (or of amatory intercourse) between brothers and sisters; or did mankind originally live in very small groups, under a jealous sire, who imposed restrictions on intercourse between the young males, his sons, and all the females of the "hearth-circle," who constituted his harem? The problem has been studied, first, in the institutions of savages, notably of the most backward savages, the black natives of Australia; and next, in the light of the habits of the higher mammals.

As regards Australian matrimonial institutions, it has been noticed since the date of the Journals of Two Expeditions of Discovery, by Sir George Grey (1837-1839), that they are very complex and peculiar, in points strongly resembling the customary laws of the more backward Red Indian tribes of North America. Information came in, while McLennan was working, from G. Taplin (The Narrinyeri, 1874), from A. W. Howitt and L. Fison, and many other inquirers (in Brough Smyth's Aborigines of Victoria, 1878), from Howitt and Fison again (in Kamilaroi and Kurnai, 1880), and many essays by these authors, and finally, in Native Tribes of Central Australia (1899) and Northern Tribes of Central Australia (1904), by Baldwin Spencer and F. J. Gillen; and in Howitt's Native Tribes of South-East Australia (1904), with R. Roth's North-West Central Queensland Aborigines (1897). All of these are works of very high merit. Knowledge is now much more wide, minute and securely based than it was when McLennan's Studies in Ancient History, second series, was posthumously published (1896). We know with certainty that in Australia, among archaic savages who have neither metals, nor "sacred" animals, nor animals that are a graduated scale of matrimonial institutions exists. First there are local tribes, each tribe having its own dialect; holding a recognized area of territory; and living on friendly terms with neighbouring tribes. Territorial conquest is never attempted. In many cases a knot of tribes of allied dialects and kindred rites may be, or at least, spoken of as a "nation" by our authorities.

7. Customary law is administered by the Seniors, the wise, the magically skilled, who in many cases are "headmen" of local groups or of sets of kindreds. As to marriage, persons may wed within the local tribe, or into a neighbouring local tribe, at will, provided that they obey the restrictions of customary law. The local tribe is neither exogamous nor endogamous, any more than is an English county. The restrictions, except where they have become obsolete, fall into six main categories:

(1) In the most primitive, each tribe consists of two intermarrying and exogamous divisions, which are often styled phratries. Each such division has a name, which, when it can be translated, is the name of an animal: in the majority of cases, however, the meaning of the phratrie name is lost. In one instance, that of the Euhayli tribe of north-west New South Wales, the phratrie names are said (by Mrs Langlois Parker) to mean "Light Blood" and "Dark Blood." This, as in the theory of the Rev. J. Mathews, Eagle and Crow, might be taken to indicate a blending of two distinct races.

Taking, for the sake of clearness, tribes whose phratrie names mean "Crow" and "Eagle Hawk," every member of the tribe belongs either to Eagle Hawk phratri or to Crow phratri: if to Crow, the man or woman can only marry an Eagle Hawk, if to Eagle Hawk, can only marry a Crow. The children invariably belong to the phratri of the mother, in this most primitive type. Within Eagle Hawk phratri is one set of totem kins, named usually after various species of animals and plants; within Crow phratri is another set of totem kins, named always (except in one region of Central Australia) after a different set of plants and animals. With the exception mentioned (that of the Arunta
“nation”), in no tribe does the same totem ever occur in both phratries. Totem and totem names are inherited by the children from the mother, in this primitive type. Thus a man, Eagle Hawk by phratry, Snipe by totem, marries a woman Crow by phratry, Black Duck by totem. His children by her are of phratry Crow, of totem Black Duck. Obviously no person can marry another of his or her own totem, because, in the phratry into which he or she must marry, no man or woman of his or her totem exists. The prohibition extends to members of alien and remote tribes, if of the same totem name.

The same rules exist in the more primitive North American tribes, but as the phratry there has generally, though not always, decayed, the rule, where this has occurred, merely forbids marriage within the totem kin.

(2) We find this type of organization, where the child inherits phratry and totem from the father, not from the mother.

(3) We find tribes in which phratry and totem are inherited from the mother, but an additional rule prevails: the rule of "Matrimonial Classes." By this device, in phratry "Dibbi," there are two classes, "Muri" and "Kubi." In phratry "Kpapmhi," there are two classes, "Ipai," and "Kumbo." (all these names are of unknown meaning). Each child inherits its mother's phratry name and totem name, and also the name of that class of the two in the mother’s phratry to which the mother does not belong. No person may marry into his or her own class—practically into his or her own generation: the rule makes parental and filial marriages impossible—but these never occur even among more primitive tribes which have not the institution of classes. Suppose that the class names are really names of animals and other objects in nature—as in a few cases they actually are. Then the rules, where classes exist, would amount to this: no person may marry another who, by phratry, totem or generation, owns the same hereditary animal name as himself or herself. In practice, where phratries exist, a man who knows a woman’s phratry name knows whether or not he may marry her. Where class names exist (even though the phratry name be lost), a man who knows a woman’s class name knows whether or not he may marry her. Nothing can be simpler in practice.

(4) The same rules as under (3) exist, but the phratry, totem and class are inherited through the father: the class of the child of course not being the father’s, but the linked class in his phratry.

(5) In the fifth category (Central North Australia), while phratry name (if not lost) and totem name are inherited from the father, by a refinement of law which is spreading southwards there are four classes in each phratry (or main exogamous division unnamed), and the choice of a partner in life is thus more restricted than in more primitive tribes.

(6) Finally we reach the institutions of the group of tribes called, from the name of the most powerful tribe in the set, the Arunta nation.” They occupy the Macdonnell Ranges and other territory in the very centre of Australia. The Arunta reckon kinship in the male line: their phratry names they have forgotten, in place of phratries eight matrimonial classes regulate marriage. In these respects they resemble most of the central and northern tribes, but present this unique peculiarity, that the same totems may and do exist in both of the opposed intermarrying exogamous divisions, consisting of four classes each. It thus results that a man, in the Arunta tribe, may marry a woman of his own totem, if she be in the class with which he may intermarry. This licence is unknown in every other part of the totemic world, and even in the Kaitish tribe of the Arunta nation intertotic婚姻 marriages, in practice, almost never occur.

Among the Arunta the totems are only prominent in magical ceremonies, unknown in South-Eastern Australia. At these ceremonies (Initchima) the men of the totem do co-operative magic for the benefit of their plant or animal, as part of the tribal food-supply. The members of the totem taste it sparingly on these occasions, apparently under the belief that it do so increases their magical power: the rest of the tribe eat freely. But, as far as denoting kinship or regulating marriage is concerned, the totems, among the Arunta, have no legally important existence. Men and women of the same totem may intermarry. Their children need not belong to the totem of either father or mother.

The process by which Arunta totems came thus to differ from those of all other savages is easily understood. Like the other tribes from the centre to the north (including the Urubunna nation, which reckons descent through women), the Arunta believe that the souls of the primal semi-bestial ancestors of the Alcheringa or "dream time" are perpetually reincarnated. This opinion does not affect by itself the usual exogamous character of totemism among the other tribes. The Arunta nation, however, cultivates an additional myth, namely that the primal ancestors, when they sank into the ground, left behind them certain oval stone slabs, with archeiac markings, called churinga nanja, or “sacred things of the nanja.” The nanja, again, is a tree or rock, fabled to have risen up to mark the spot where a group of primal ancestors, all of one and the same totem in each case (Cats here, Grubs there, Ducks elsewhere), "went into the ground. The souls of these ancestors haunt such spots, existence as a phantom. They have their own totemic tree or rock, and the stone place called churinga nanja. Each district, therefore, has its own nanja: a rock, (or local totem centre of the ghosts), Cat ghosts, Grub ghosts, Hakea flower ghosts and so on. These spirits enter into women and are reborn as children. When a child comes to birth, the mother names the okanankila in which she conceived it, and, whatever the ghost totem of that place may be, it is the child’s totem. Its mother may be a Grub, its father may be a Crow, but if the child was conceived in a Duck, or Cat, or Opossum or Kangaroo locality, it is, by totem, a Cat, Opossum, Duck or Kangaroo. The churinga nanja of its primal ancestor is sought for at the place of the child's conception, and is put into the sacred repository of such objects.

Thus the child does not inherit its totem from father, or from mother, as everywhere else, but does inherit the right to do ceremonies for the paternal totem: a proof that, of old, totems were inherited, as elsewhere, and that in the male line. If totems among the Arunta, as everywhere else, were once arranged on the plan that the same totem never occurs in both exogamous moieties, that arrangement has been destroyed, as was inevitable, by the existing method of allotting totems to children, not by inheritance—but at haphazard. By this means (a consequence of the unique Arunta belief about churinga nanja) the same totems have got into both exogamous moieties, so that persons of the same totem, but of appropriate matrimonial classes, may marry. This licence is absolutely confined to the limited region in which stone churinga nanja occur.

The whole system is impossible except where descent is reckoned in the male line, for there alone is local totemism possible, and the Arunta system is based on local totemism, plus the churinga nanja and reincarnation beliefs. With reckoning of descent in the female line, no locality can possibly have its local totem: all the totems indiscriminately distributed everywhere: and thus no woman can say in what totemic locality her child was conceived, for there is not and cannot be, with female descent, any totemic locality. Now it is admitted that reckoning by female descent is the earlier method, and it is only comparatively recently that in rites and ceremonies the Arunta are of a relatively advanced and highly organized pattern. Their social organization is local, and they have a kind of local magistracies, hereditary in the male line.

In spite of these facts, Spencer and Gillen conceive that the peculiar totemism of the Arunta is the most primitive type extant (cp. Spencer, J.A.L. (N.S.), vol. i. 275-281; and Frazer, ibid. 281-288). It is not easy to understand this position, as, without male kinship and consequent local totemism (which are not primitive), and without the churinga nanja (which exist only in a strictly limited area), the Arunta system of non-exogamous totems cannot possibly exist. Again, the other tribes cannot have passed through the Arunta stage, for, if they had, their totems would have existed, as among the Arunta, in both exogamous moieties, and would there remain when they came to be inherited;
so that the totems of all these tribes would still be non-exogamous, like those of the Arunta. But this is not the case. Once more, it is clear that the Arunta system has but recently reached their neighbours, the Kaithish, for though they have the churinga manya belief, and the haphazard method of acquiring totems by local accident, these things have not yet overcome the old traditional reluctance to marry within the totem name. It is not unlawful among the Kaithish; but it is hardly ever done.

Despite these objections, however, Spencer and Gillen hold, as we have said, that, originally, there were no restrictions (or no known restrictions) on marriage. Totems were merely the result of the formation of co-operative magical societies, in the interest of the tribal food supply. Then, in some unknown way, regulations as to marriage were introduced for unknown purpose, or were involved in some manner not understood.

"The traditions of the Arunta," says Spencer, "point to a very definite introduction of an exogamous system long after the totemic groups were fully developed, and, further, they point very clearly to the fact that the introduction was due to the deliberate action of certain ancestors. Our knowledge of the natives leads us to the opinion that it is quite possible that this really took place, that the exogamic groups were deliberately introduced so as to regulate marital relations."

Thus the wisdom of man living promiscuously as regards marriage, and in magical societies for the benefit of the common food supply of the local tribe (a complex institution postulated as already in being at this early stage), induced them to institute exogamy. Why they did this, what harm they saw in their promiscuity, we are not informed. Spencer goes on, "by this we do not mean that the regulations had anything whatever to do with the idea of incest, or of any harm accruing from the union of individuals who were regarded as too nearly related.... There was felt the need of some kind of organization, and this gradually resulted in the development of exogamous groups." But "it is quite possible that the exogamous groups were deliberately introduced to regulate marital relations," and as they could only do so by introducing exogamy, we do not see how that system can be the result of the gradual development of an organization which, of unknown nature. A magical organization already existed (Journal of the Anthropological Institute, New Series, i. pp. 284-285).

The traditions of the Arunta seem here to be first accepted: "quite possibly" they are correct in stating that an exogamic system was purposely introduced, long after totemic groups had been formed, by the deliberate action of certain ancestors," and then that myth is rejected as the gradual development of exogamy, "out of some form of organization," unknown.

People who, like the Arunta, have lost memory of the very names of the phratries, cannot conceivably remember the nature of the origin of exogamy. Accustomed as they now are to tribal councils which introduce new rules, they fancy that, in the beginning, new rules were thus introduced.

Meanwhile the working of magic for the behoof of the totem animals and plants, or rather for the name-giving animals of magical societies, is not known to Howitt among the tribes of primitive social organization, while it is well known among agricultural natives of the Torres Strait Islands and among the advanced Sioux and Omaha of North America. The practice seems to belong rather to the decadence than to the dawn of totemism. On the whole, then, there seem to be insuperable difficulties in the way of Spencer's hypothesis that mankind were promiscuous, as regards marriage, but were organized into co-operative magical groups, afterward which came, in some unexplained way, the rule of exogamy; while, when it did come, all savages except the Arunta arranged matters so that totem kins were exogamous. The reverse was probably the case, totem kins were originally exogamous, and ceased to be so, and even to be kins among the Arunta, in consequence of the churinga manya creed, becoming co-operative magical societies (Hartland, Marett, Durkheim and others).

8. Spencer and Gillen leave the origin of exogamy an open question. Howitt supposes that, in the shape of the phratric division of the tribe into two exogamous moieties, the scheme may have been introduced to the tribal headmen by a medicine man "announcing to his fellow headman a command received from some supernatural being...." (Natives of South-East Australia, pp. 89, 90). The Council, so to speak, of "headmen" accept the divine decree, and the assembled tribe pass the Act. But this explanation explains nothing. Why did the prophet wish to introduce exogamy? Why were names of animals given, in so many cases, to the two exogamous divisions? As Howitt asks (op. cit. p. 153), "How was it that men assumed the names of objects, which in fact must have been the commencement of totemism?"

It is apparent that any theory which begins by postulating the existence of early mankind in promiscuous groups or hordes, into which exogamous moieties are introduced by tribal decree, takes for granted that the tribe, with its headman, councils and great meetings (not to mention its inspired prophet, with the tribal "All Father" who inspires him), existed before any rules regulating "marital relations" were evolved. Even if all this were probable, we are not told why a promiscuous tribe thought good to establish exogamous divisions. Some native myths attribute the institution to certain wise ancestors; some to the supernatural "All Father," or Baine; some to a treaty between Eagle Hawk and Crow, beings of cosmogonic legend, who gave names to the phratries. Such myths are mere hypotheses. It is impossible to imagine how early savages in such a state of promiscuity, anything to reform in their state of promiscuity. They now think certain unions wrong, because they are forbidden: they were not forbidden, originally, because they were thought wrong.

Westermarck has endeavoured to escape the difficulty thus: "Among the ancestors of man, as among other animals, there was no doubt a time when blood relationship was no bar to sexual intercourse. But variations here, as elsewhere, would naturally present themselves, and those of our ancestors who avoided in and in breeding would survive," while the others would die out. This appears to be orthodox evolutionary language, but it carries us no further. Human societies are not animals or plants, in whose structure various favourable "accidents" occur, producing better types, which survive. We ask why in human society did "variations present themselves"? Why did certain sets of human beings "avoid in and in breeding"? We are merely told that some of our ancestors became exogamous and survived, while others remained promiscuous and perished. No light is thrown on the question. Therefore we ask, what is the advantage of in and in breeding, and become exogamous? Nothing is gained by saying "thus an instinct would be developed which would be powerful enough, as a rule, to prevent injurious unions." There is no "instinct," there is a tribal law of exogamy. If there had been an "instinct," it might account for the avoidance of "in and in breeding"—that is, it might account for exogamy, ab initio. But that is left unaccounted for by the theory which, after maintaining that the avoidance produced the instinct, seems to argue that the instinct produced the avoidance. Westermarck goes on to say that "exogamy, as a natural extension of the instinct, would arise when single families united in small hordes." But, if the single families already had the "instinct," they would not marry within the family: they would be exogamous,—marrying only into other families,—before they "united in small hordes." The difficulty of accounting for exogamy does not seem to have been overcome, and no attempt is made to explain the animal names of totem kins and phratries. Westermarck, however, says that "there is no reason why we should assume, as so many anthropologists have done, that primitive men lived in small exogamous groups, practising only in every degree," although, as he also says, "there was no doubt a time when blood relationship was no bar to sexual intercourse." If there was no bar, people would "practise incest in every degree,"—what was there to prevent them? (History of Human Marriage, pp. 352, 353 (1891)).
So far we have seen no luminous and consistent account of how mankind became exogamous, if they began by being promiscuous. The theories rest on the idea that man, dwelling in an "undivided horde" (except so far as it was divided into co-operative magical societies), bisected itself into two exogamous intermarrying moieties. Durkheim has put forward a theory which is not at all points easily understood. He supposes that, "at the beginning of societies of men, incest was not prohibited . . . before each horde (peuple) divided itself into two primitive 'clans' at least" (L'Année sociologique, i. pp. 62, 63). Each of the two "clans" claimed descent from a different animal, which was its totem, and its "god." The two clans were exogamous — out of respect to the blood of their totem (with which every member of the clan is mystically one), and, being hostile, the two clans raided each other for women. Each clan threw off colonies, which took new totems, new "gods," though still owning some regard to their original clan, from which they had seceded, while abandoning its "god." When the two "primary clans" made alliance and connubium, they became the phratries in the local tribe, and their colonies became the totem kins within the phratrie.

We are told that the original horde was divided into two hostile and intermarrying "clans": we especially wonder why the horde, if it wanted an animal god, did not choose one animal for the whole community; and we may suspect that a difference of taste in animal "gods" caused the hostility of the two clans. Nor do we see why, if things occurred thus, the totem kins should not represent twenty or thirty differences of religious taste, in the original horde, as to the choice of animal gods. If the horde was going to vary in opinion, it is unlikely that only two factions put forward animal candidates for divinity. Again, a "clan" (a totem kin, with exogamy and descent derived through mothers) cannot overflow its territorial area and be therefore obliged to send out colonies, for such a clan (as Durkheim himself remarks) has no territorial area to overflow. It is not a local institution at all.

While these objections cannot but occur, Durkheim does provide a valid reason for the existence of exogamy. When once the groups (however they got them) had totems, with the usual taboos on any sort of use of the totem by his human kinfolks, the women of the kin would be tabooed to the men of the same kin. In marrying a maiden of his own totem, a man inevitably violates the sanctity of the blood of the totem (L'Année sociologique, i. pp. 47-57. Cf. Reinhach, Cultes, mythes et religions, vol. i. pp. 162-166).

Here at last we have a theory which accounts for the "religious horror" that attaches to the violation of the rule of totemic exogamy: a mysterious entity, the totem, is hereby offended. But how did totems, animals, plants and so on, come to be mystically solidaires with their human namesakes and kinsmen? We do not observe that Dr Durkheim ever explains why two divisions of one horde chose each a different animal god, or why the supposed colonies thrown off by these primary clans deserted their animal gods for others, or why, and on what principle, they all chose new "gods," — fresh animals, plants and other objects. His hereditary totem is, in practice, the last thing that a savage changes. The only case of change on record is a recent attempt to increase the range of legal marriages in a waning Australian tribe, on whose lands certain species of animals are perishing.

Theories based on a supposed primordial promiscuity certainly occur, when explaining the social organization of Australian savages, difficulties which they do not surmount. But Howitt has provided (apparently without fully realizing the merit of his own suggestions) a way out of the perplexities caused by the conception of early mankind dwelling promiscuously in "undivided communies." The way out is practically to say that, in everyday life, they lived in nothing of the sort. Howitt writes (Native Tribes of South-East Australia, p. 173): "A study of the evidence . . . has led me to conclude that the statement of society among the early Australians was that of an 'Undivided Commune.' . . . It is, however, well to guard this expression. I do not desire to imply necessarily the existence of complete and continuous communism between the sexes. The character of the country, the necessity of moving from one point to another in search of game and vegetable food, would cause any Undivided Commune, when it assumed dimensions greater than the immediate locality could provide with food, to break up into two or more Communes of the same character. In addition to this it is clear . . . that in the past as now, individual likes and dislikes must have existed, so that, admitting the existence of common rights between the members of the Commune, these rights would remain in abeyance, so far as the separated parts of the Commune were concerned. But at certain gatherings . . . or on great ceremonial occasions, all the segments of the original Commune would reunite," and would behave in the fashion now common in great licentious festive meetings.

In the early ages contemplated, how can we postulate "great ceremonial occasions" or even peaceful assemblies at fruit-bearing spots? How can we postulate a surviving sense of solidarity among the scattered segments of the Commune, obviously very small, owing to lack of promiscuity?

Howitt's solution. Durkheim's theory.

On this Darwinian text J. J. Atkinson builds his theory of the evolution of exogamy and of savage society in his Primal Law (Social Origins and Primal Law, by Lang and Atkinson, 1903). Paternal jealousy "gave birth to Primal Law, prohibition of marriage between certain members of a family or local group, and thus, in natural sequence, led to forced connubial selection among its circle, that is, to exogamy . . . as a habit, not as an expressed law." The "expressed law" was necessarily a later development; conditioned by the circumstances which produced totemism, and sanctioned, as on Durkheim's scheme, by the totemic taboo. Atkinson worked out his theory by a minute study of customs of avoidance between near kin by blood or affinity; by observations on the customs of animals, and by hypotheses as to the very gradual evolution of human restrictions through many modifications. He also gave a theory of the "classificatory" system of names for relationships opposed to that of Morgan. The names are based merely on reference to relativity of age of a class in relation to the group. The exogamous moieties of a tribe (phratries) are not
the result of a reformatory legislative bisection of the tribe, but of the existence of "two intermarrying totem clan groups."

The whole treatise, allowing for defects caused by the author's death before the book was printed, is highly original and ingenious. The author, however, did not touch on the evolution of totemism.

The following system, as a means of making intelligible the evolution of Australian totemic society, is proposed by the present writer. We may suggest that men originally lived in the state of "the Cyclopean family" of Atkinson; that is, in Darwin's "family group," containing but one adult male, with the females, the adolescent males being driven out, to find each a female mate, or mates, elsewhere if they can. With increase of skill, improvements in implements and mitigation of ferocity, such groups may become larger, in a given area, but men may retain the habit of seeking mates outside the limits of the group of contiguity; the "avoidance" of brothers and sisters may already have arisen. Among the advanced Arunta, now, a man may speak freely to his elder sisters; to younger sisters, or "tribal sisters," he may not speak, or only at such a distance that the features are indistinguishable.

This archaic rule of avoidance would be a step facilitating the permission to adult males to dwell in their own country, avoiding their sisters. Such groups, whether habitually exogamous or not, will require names for each other, and various reasons would yield a preference to names derived from animals. These are easily signalled in gesture language; are easily presented in pictographs and tattooing; are even now, among savages and boys, the most usual sort of personal nicknames; and are widely employed as group names of villages in European folklore. Among European rustics such group sobriquets are usual, but are not applied. The savage, with his ideas of the equality or superiority of animals to himself, sees nothing to resent in an animal sobriquet, and the names, originally group sobriquets, would not find more difficulty in being accepted than "Whig," "Tory," "Huguenot," "Cavalier," "Christian," "Cameronian," -all of them originally nicknames given from without. Again, "Wry Nose" and "Crooked Mouth" are derisive nicknames, but they are the translations of the ancient Celtic clan names Cameron and Campbell. The nicknames "Naked Dogs," "Liar," "Buffalo Dung," "Me who do not laugh," "Big Toots," have been freely accepted by the "gentes" of the Blackfoot Indians, now passing out of Totemism (Grinnell, Blackfoot Lodge Tales, pp. 208-225).

As Howitt writes, "the assumption of the names of objects by men must in fact have been the origin of totemism." Howitt does not admit the theory that the totem names came to arise in this way, but this way is a vera causa. Names must be given either from within or from without. A group, in savagery, has no need of a name for itself; "we" are "we," or are "The Men.", for all other adjacent groups names are needed. The name of one totem, Thabulla, "The Laughing Boy" totem, among the Warramunga and another tribe, is quite transparently a nickname, as is Korti, "The Grown up Men." (Spencer and Gillen, Northern Tribes of Central Australia, p. 207).

There is nothing, prima facie, which renders this origin of animal, plant and other such names for early savage groups at all improbable. They would not even beresented, as now are the animal names for villages in the Orkneys, the Channel Islands, France, Cornwall and in ancient Israel (for examples see Social Origins, pp. 26). The names other accepted, and their origin forgotten, would be inevitably regarded as implying a mystic rapport between the bestial and the human namesakes, Crow, Eagle Hawk, Grub, Bandicoot, Opossum, Emu, Kangaroo and so on (see NAME). On this subject it is enough to cite J. G. Frazer, in The Golden Bough (2nd ed., vol. i. pp. 404-446). Here will be found a rich and satisfactory collection of proof that community of name implies mystic rapport. Professor Rhys is quoted for the statement that probably "the whole Aryan race believed at one time not only that the name was a part of the man, but that it was that part of him which is termed the soul." In such a mental stage the men "Crow" identify themselves with the actual Crow species; the birds are now "of their flesh," are fabled to be their ancestors, or the men have been evolved out of the birds. The Crow is sacro-sanc, a friend and protector, and a centre of taboos, one of which is the prohibition preventing a Crow man from intercourse with a Crow woman, "however far apart their hunting grounds may have been." All men and women Crows are recognized as brothers and sisters in the Crow, and are not intermarriageable.

On these lines the prohibition to infringe the totem taboo by marriage within the totem name is intelligible, but the system of phratries has yet to be accounted for. It is obvious that the names could only have been given originally to local groups; the people who held this or that local habitation received the name. Suppose that the rule of each such group, or heart circle, had been "no marriage within the local group or camp," as in Atkinson's scheme. When the groups accept their new names, the rule becomes, "no marriage within local group Eagle Hawk, group Crow," and so on. So far the animal giving the group name may not yet have become a revered totem. The result of the rule would inevitably be, in three or four generations, that in groups Crow or Eagle Hawk, there were no more individuals of Eagle Hawk phraternity, if the children took the names of descent from their mothers. Such a situation: the Ant woman's children in local group Crow being Ants, the Grub woman's children being Grubs, the Eagle Hawk woman's children being Eagle Hawks,—all in local group Crow, and inheriting the names of the local groups whence their mothers were brought into local group Crow.

By this means (indicated first by McLennan) each member of a local group would have a local group name, say Eagle Hawk, and a name by female descent, say Kangaroo, in addition, as now, to his or her personal name. In this way, all members of each local group would find, in any other local group, people of his name of descent, and, as the totem belief grew to maturity, kinsmen of his in the totem. When this fact was realized, it would inevitably make for peace among all contiguous groups. In place of taking women by force, at the risk of shedding kindred blood, peaceful betrothals between men and women of different local group names and of different names by descent could be arranged. Say that local groups Eagle Hawk and Crow took the lead in this arrangement of alliance and consanguinity, and that after the Eagle Hawk had in effect conferred in the strength of the Eagle Hawk, the other local groups came into it, ranking themselves under Eagle Hawk and Crow, we should have the existing primitive type of organization: Local Groups Eagle Hawk (Mukwara) and Crow (Kilpara) would have become the widely diffused phratries, Mukwara and Kilpara, with all the totem kins within them.

But, on these lines, some members of any totem kin, say Cat, would be in phratry Eagle Hawk, some would be in phratry Kilpara as now (for the different reason already indicated) among the Arunta. Such persons were in a quandary. By phratry law, as being in opposite phratries, a Cat in Eagle Hawk phratry could marry a Cat in Crow phratry. But, by totem law, this was impossible. To avoid the clash of law, all Cats had to go into one phratry or the other, either into Eagle Hawk or into Crow.

"Two whole totem kins were in the same unhappy position. The persons who were Eagle Hawks by descent could not be in Eagle Hawk local group, now phratry, as we have already shown. The same would hold true in Eagle Hawk phratry, they could not, by phratry law, marry in their own phratry, and to marry in Eagle Hawk was to break the old law, "no marriage within the local group name." Their only chance was to return to Eagle Hawk phratry, while Crow totem kin went into Crow phratry, and thus we often find, in fact, that in Australian phratries Mukwara (Eagle Hawk) there is a totem kin Eagle Hawk, and in Kilpara phratry (Crow) there is a totem kin Crow. This arrangement—the totem kin within the phratry of its own name—has long been known to exist in America. The Thinkhets have Raven phratry, with totem kins Raven, Frog, Goose, &c., and Wolf phratry, with
FAMINE

totem kins Wolf, Bear, Eagle, &c. (Frazer, Totemism, pp. 61, 62 (1887)). In Australia the fact has hitherto escaped observation, because many totemic names are not translated, while, though Mukaara and Kilpara are translated, the Eagle Hawk and Crow totem kins within them bear other names for the same birds, more recent names, or tribal native names, such as Biliari and Waa, while Mukaara and Kilpara may have been names borrowed, within the institution of phratries, from some alien tribe now perhaps extinct.

We have now sketched a scheme explanatory of the most primitive type of social organization in Australia. The tendency is for phratries first to lose the meanings of their names, and, next, for their names to lapse into oblivion, as among the Arunta; the work of regulating marriage being done by the opposed Matrimonial Classes.

These classes are obviously an artificial arrangement, intended to restrict marriage to persons on the same level as generations. The meanings of the class names are only known with certainty in two cases, and then are names of animals, while there is reason to suspect that animal names occur in four or five of the eight class-names which, in different dialect forms, prevail in central and northern Australia. Conceivably the new class regulations made use of the old totemic machinery of nomenclature. But until Australian philologists can trace the original meanings of Class names, further speculation is premature.

10. Much might be said about the way out of totemism. When once descent and inheritance are traced through males, the social side of totemism begins to break up. One way out is the Arunta way, where totem names no longer designate kinships. In parts of Australia totems are simply fadng into heraldry, or into magical societies, while the "gentes," once totemic, have acquired new names, often local, as among the Siouan, or mere sobriquets, as among the Blackfeet. In Melanesia the phratries, whether named or nameless, have survived, while the totems have left but a few traces which some consider disputable (Social Origins, pp. 176-184). Among the Bantu of South Africa the tribes have sacred animals (Siboko), which may be survivals of the totems of the chief local totem group, with male descent in the tribe, the whole of which now bears the name of the sacred animal. Even in Australia, among tribes where there is reckoning of descent in the male line, and where there are no matrimonial classes, the tendency is for totems to dwindle, while exogamy becomes local, the rule being to marry out of the district, not out of the kin (Howitt, Native Tribes of South-East Australia, pp. 270-272; cf. pp. 135-137).

The problem as to why, among savages all on the same low level of material culture, one tribe derives descent through women, while its nearest neighbouring tribe, with ceremonies, rites, beliefs and myths like its own, and occupying lands of similar character in a similar climate, traces descent through men, seems totally insoluble. Again, we find that the civilized Lyceans, as described by Herodotus (book i. ch. 173), reckoned lineage in the male line, while the naked savages of north and central Australia reckon in the male line. Our knowledge does not enable us to explain the change from female to male tracing of lineage. Yet the change was essential for the formation of the family system of civilized life. The change may be observed taking place in the region of North-West America peopled by the Thlnket, Haida and Salish tribes; the first are pure totemists, the last have arrived, practically, in the south, at the modern family, while a curios intermediate stage pervades the inter-jacent region.

The best authority on the Family developed in different shapes in North-West America is Charles Hill-Tout (cf. "Origin of the Totemism of the Aborigines of British Columbia," Transactions of the Royal Society of Canada, vol. vii. sect. 11, 1901). He, like many American and some English and continental students, applies the term "totem" not only to the hereditary totem of the exogamous kin, but to the animal individuals of familiar men or women, called manitius, naguals, nyorong and yunbeai, among North American Indians, in South America, in Borneo and in the Euaahlayi tribe of New South Wales. These animal kin are chosen by individuals, obeying the monition of dreams or divination, and having under them, at puberty, or by the tribal magicians. It has often been suggested that totemism arose when the familiar of an individual became hereditary among his descendants. This could not occur under a system of reckoning descent and inheriting the kin name through women, but as a Tasmanian myth says that a man's sister adopted his animal familiar, the bear, and transmitted it to her offspring, Hill-Tout supposes that this may have been the origin of totemism in tribes with reckoning of descent in the female line. Instances, however, are not known to exist in practice, and myth are mere baseless savage hypotheses.

Exogamy, in his opinion, is the result of treaties of political alliance with exclusive interconnubium between two sets of kinsfolk by blood, totemism being a mere accidental concomitant. This evades the difficulties raised by the hypothesis of deliberate reformatory legislation introducing the bisection of the tribe into exogamous societies.

AUTHORITIES.-The study of the History of the Family has been subject to great fluctuation of opinion, as unexpected evidence has been forthcoming from a variety of sources, especially from the most primitive among the native peoples. The primitive promiscuity, which in 1870 succeeded to Sir Henry Maine's theory of "patriarchal theory," has, as we have seen, been once more ruled out by the theories of the "paleo-Indian family," or "Gorilla family," which were first worked out by Darwin. The "Gorilla family" has been widely adopted by both English and American authors, and is generally known by the name of the "hordeal theory," which is considered as a better way of expressing the relation of consanguinity. The "patriarchal theory," which has been largely adopted by English-speaking writers, is, as many authors have shown, a mere convention, and is only to be found among the most savage tribes. For a sketch of the history of the Family, see Crooke, The Australian Tribes (Berlin, 1893), or Professor Kohler, "Ursprung des Toten, 1902.)

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'crops in another. In tropical countries drought is the commonest
cause of a failure in the harvest, and where great droughts are
not uncommon—as in parts of India and Australia—the
hydraulic engineer comes to the rescue by devising systems of
water-storage and irrigation. It is less easy to provide against
the evils of excessive rainfall and of frost, hail and the like.
The experience of the French in Algiers shows that it is possible
to stamp out a plague of locusts, such as is the greatest danger
to the farmer in many parts of Argentina. But the ease with which
food can nowadays be transported from one part of the world
to another minimizes the danger of famine from natural causes, as
we can hardly conceive that the whole food-producing area of
the world should be thus affected at once.

The artificial causes of famine have mostly ceased to be
operable on any large scale. Chief among them is war, which
may cause a shortage of food-supplies, either by its direct
ravages or by depleting the supply of agricultural labour. But
only local famines are likely to arise from this cause. Legislative
interference with agricultural operations or with the distribution
of food-supplies, currency restrictions and failure of transport,
which have all caused famines in the past, are unlikely thus to
operate again; nor is it probable that the modern speculators
who attempt to make "corners" in wheat could produce the
evil effects contemplated in the old statutes against forestallers
and regrators.

Such local famines as may occur in the 20th century will
probably be attributable to natural causes. It is impossible to
regulate the rainfall of any district, or wholly to supply its
failure by any system of water-storage. Irrigation is better
able to bring fertility to a naturally arid district than to avert
the failure of crops in one which is naturally fertile. The true
palliative of famine is to be found in the improvement of methods
of transport, which make it possible rapidly to convey food from
one district to another. But the efficiency of this preventive
stops short at the point of saving human life. It cannot prevent
a rise in prices, with the consequent suffering among the poor.
Still, every year makes it less likely that the world will see a
renewal of the great famines of the past, and it is only the
countries where civilization is still backward that are in much
danger of even a local famine.

Great Famine.—Amongst the great famines of history may be
named the following:

1. B.C. 436
   Great famine at Rome, when thousands of starving
   people threw themselves into the Tiber.

2. B.C. 12
   Great famine in Egypt.

3. 690
   Famine throughout India.

4. 879
   Universal famine.

5. 941
   Great famines in India, in which entire provinces
   were depopulated and man was driven to cannibalism.

6. 1005
   Famine in England.

7. 1016
   Famine throughout Europe.

8. 1064-1072
   Seven years' famine in Egypt.

9. 1148-1150
   Eleven years' famine in India.

10. 1162
    Universal famine.

11. 1344-1345
    Great famine in India, when the Mogul emperor
    was unable to obtain the necessaries for his house-
    hold. The famine continued for years and
    thousands upon thousands of people perished of
    starvation and disease.

12. 1396-1407
    The Durga Devi famine in India, lasting twelve
    years.

13. 1586
    Famine in England which gave rise to the Poor Law
    system.

14. 1661
    Famine in India, when not a drop of rain fell for
    two years.

15. 1769-1770
    Great famine in Bengal, when a third of the popula-
    tion (10,000,000 persons) perished.

16. 1783
    The Chalisa famine in India, which extended from
    the eastern edge of the Benares province to Lahore
    and Jammu.

17. 1790-1792
    The Dojla Bora, or salt famine, in India, so-called
    because the people died in such numbers that
    they could not be buried. According to tradition
    this was one of the severest famines ever known.
    It extended over the whole of Bombay into
    Hyderabad and affected the northern districts of
    Madras. Relief works were first opened during
    this famine in Madras.

18. A.D. 1878
    Intense famine in North-West Provinces (United
    Provinces) of India; 800,000 perished.

19. 1846-1847
    Famine in Ireland, due to the failure of the potato-
    crop. Grants were made by parliament amounting
    to £10,000,000.

20. 1861
    Famine in North-West India.

21. 1866
    Famine in Bengal and Orissa; one million perished.

22. 1869
    Intense famine in Rajputana; one million and a
    half perished. The government initiated the policy
    of saving life.

23. 1874
    Famine in Behar, India. Government relief in
    excess of the needs of the people.

24. 1876-1878
    Famine in Bombay, Madras, and Mysore; five
    millions perished. Relief insufficient.

25. 1877-1878
    Severe famine in north China. Nine and a half
    millions said to have perished.

26. 1887-1889
    Famine in China.

27. 1891-1892
    Famine in Russia.

28. 1897
    Famine in India. Government policy of saving ef-
    fective. Mansion House fund £50,000.

29. 1899-1901
    Famine in India. One million people perished.
    Estimated loss to India £60,000,000. The govern-
    ment spent £10,000,000 on relief, and at one time
    there were 4,500,000 people on the relief works.

30. 1905
    Famine in Russia.

Famines in India.—Owing to its tropical situation and its
almost entire depedence on the monsoon rains, India is
more liable than any other country in the world to crop failures,
which upon occasion deepen into famine. Every year sufficient
rain falls in India to secure an abundant harvest if it were
evenly distributed over the whole country; but as a matter of
fact the distribution is so uneven and so uncertain that every
year some district suffers from insufficient rainfall. In fact,
famine is, to all intents and purposes, endemic in India, and is
a problem to reckon with every year in some portion of that
vast area. The people depend so entirely upon agriculture, and
the harvest is so entirely destroyed by a single monsoon failure,
that wherever a total failure occurs the landless labourer is
immediately thrown out of work and remains out of work for
the whole year. The question is thus one of lack of employment,
rather than lack of food. The food is there, perhaps at a slightly
enhanced price, but the unemployed labourer has no money to
buy it. The problem is very much the same as that met by
the British Poor Law system. Every year in England a poor rate
of some £2,000,000 is expended for a population of 40 millions;
while it is only in an exceptional year in India that £1,000,000
are spent on a population of 300 millions.

Famines seem to recur in India at periodical intervals, which
have been held to be in some way dependent on the sun-spot
period. Every five or ten years the annual scarcity widens
its area and becomes a recognized famine; every fifty or a
hundred years whole provinces are involved, loss of life becomes
widespread, and a great famine is recorded. In the 140 years
since Warren Hastings initiated British rule in India, there have
been nineteen famines and five severe scarcities. For the period
preceding British rule the records have not been so well
preserved, but there is ample evidence to show that famine was just
as frequent in its incidence and infinitely more deadly in its
effects under the native rulers of India. In the great Bengal
famine of 1769-1770, which occurred shortly after the foundation
of British rule, but while the native officials were still in power,
a third of the population, or ten millions out of thirty millions,
perished. From this it may be guessed what occurred in the
centuries under Mogul rule, when for years there was no rain,
when famine lasted for three, four or twelve years, and entire
cities were left without an inhabitant. In the famine of 1901,
the worst of recent years, the loss of life in British districts was
3% of the population affected, as against 33% in the Bengali
famine of 1770.

The native rulers of India seem to have made no effort to
relieve the sufferings of their subjects in times of famine; and
even down to 1866 the British government had no settled
famine policy. In that year the Orissa famine awakened
the public conscience, and the commission presided over by Sir
George Campbell laid down the lines upon which subsequent
famine-relief was organized. In the Rajputana famine of 1866
the humane principle of saving every possible life was first
enounced. In the Behar famine of 1874 this principle was even carried to an extreme, the cost was enormous, and the people were in danger of being pauperized. The resulting reaction caused a regrettable loss of life in the Madras and Bombay famine of 1876–1878; and the Famine Commission of 1880, followed by those of 1898 and 1901, laid down the principle that every possible life must be saved, but that the wages on relief works must be so regulated in relation to the market rate of wages as not to undermine the independence of the people. The experience gained in the great famines of 1898 and 1901 has been garnered by these commissions, and stored up in the "famine codes" of each separate province, where rules are provided for the treatment of famine directly a crop failure is seen to be probable. The first step is to open test works; and directly they show the necessity, regular relief works are established, in which the people may earn enough to keep them from starvation, until the time comes to sow the next crop.

As a result of the severe famine of 1878–1879, Lord Lytton's government instituted a form of insurance against famine known as the Famine Insurance Grant. A sum of Rs. 1,500,000 was to be yearly set aside for purposes of famine relief. This scheme has not been operated, but an entirely separate fund was created, and that in years when the specified sum was not paid into this fund, the purpose of the government was not carried out. Sir John Strachey, the author of the scheme, explains in his book on India that the original intention was nothing more than the annual application of surplus revenue, of the indicated amount, to purposes of famine relief; and that when the country was free from famine, this sum should be regularly devoted to the discharge of debt, or to the prevention of debt which would otherwise have been incurred for the construction of railways and canals. The sum of 1½ crores is regularly set aside for this purpose, and is devoted as a rule to the construction of protective irrigation works, and for investigating and preparing new projects falling under the head of protective works.

The measures by which the government of India chiefly endeavours to reduce the liability of the country to famine are the promotion of railways; the extension of canal and well irrigation; the reclamation of waste lands; the establishment of a fuel and fodder reserve; the introduction of agricultural improvements; the multiplication of industries; emigration; and finally the improvement where necessary of the revenue and rent systems. In times of famine the function of the railways in distributing the grain is just as important as the function of the irrigation-canaals in increasing the amount grown. There is always enough grain within the boundaries of India for the needs of the people; the only difficulty is to transport it to the tract where it is required at a particular moment. Owing to the extension of railways, in the famines of 1898 and 1901 there was never any dearth of food in any famine-stricken tract; and the only difficulty was to find enough rolling-stock to cope with the demand. Irrigation protects large tracts against famine, and has immensely increased the wheat output of the Punjab; the Irrigation Commission of 1903 recommended the addition of ½ million acres to the irrigated area of India, and that recommendation was being carried out at an annual cost of 1½ millions for twenty years, but at the end of that time the list of works that will return a lucrative interest on capital will be practically exhausted. Local conditions do not make irrigation everywhere possible.

As five-sixths of the whole population of India are dependent upon the land, any failure of agriculture becomes a national calamity. If there were more industries and manufactures in India, the dependence on the land would not be so great and the liability to lack of occupation would not be so uniform in any particular district. The remedy for this is the extension of factories and home industries; but European capital is difficult to obtain in India, and the native capitalist prefers to hoard his rupees. The extension of industries, therefore, is a work of time. It is sometimes alleged by native Indian politicians that famines are growing worse under British rule, because India is becoming exhausted by an excessive land revenue, a civil service too expensive for her needs, military expenditure on imperial objects, and the annual drain of some £4,000,000 for "home charges." The reply to this indictment is that the British land revenue was £16,000,000 annually, whereas Aurangzeb's over a smaller area, allowing for the difference in the value of the rupee, was £110,000,000; though the Indian Civil Service is expensive, its cost is more than covered by the fact that India, under British guarantee, obtains her loans at 3½% as against 10% or more paid by native rulers; though India has a heavy military burden, she pays no contribution to the British navy, which protects her seaboard from invasion; the drain of the home charges cannot be very great, as India annually absorbs 6 millions sterling of the precious metals; in 1899–1900, a year of famine, the net imports of gold and silver were 130 millions. Finally, it is estimated by the census commissioners that in the famine of 1901 three million people died in the native states and only one million in British territory.

See Cornelius Waller, "On the Famines of the World, Past and Present" (Journal of the Statistical Society, 1878–1879); Ramesh C. Dutt, Famines in India (1900); Robert Wallace, Famines in India (1900); George Campbell, Famines in India (1769–1778); Chronological List of Famines for all India (Madras Administration Record Office); G. C. Foster, Famines (1874); Statistical Atlas of India (1865); F. H. Merewether, Through the Famine Districts of India (1898); G. W. Forrest, The Famine in India (1868); E. A. B. Hodgetts, In the Track of the Rice Famine in India in 1887; Through Famine-stricken Russia (1892); Vaughan Nash, The Great Famine (1900); Lady Hope, Sir Arthur Cotton (1900); Lord Curzon in India (1900); W. T. Holderness, Narrative of the Famine of 1886–1897 (c. 8812 of 1898); the Indian Famine Commission reports of 1880, 1898 and 1899, and the report of the Indian Irrigation Commission (1901–1903); C. W. McMinn, Famine Truths, Half-Truths, Untruths (1902); Theodore Morison, Indian Industrial Organization (1906).

**FAN** (Lat. *vannus*; Fr. *éventail*), in its usually restricted meaning, a light implement used for giving motion to the air in order to produce coolness to the face; the word is, however, also applied to the winnowing fan, for separating chaff from grain, and to various engineering appliances for ventilation, &c. *Vesilabrum* and *floebillum* are names under which ecclesiastical fans are mentioned in old inventories. Fans for cooling the face have been in use in hot climates from remote ages. A bas-relief in the British Museum represents Sennacherib with female figures interspersed in the fabric of royal drapery, in procession along with horse-hair fly-flappers and umbrellas. Examples may be seen in plates of the Egyptian sculptures at Thebes and other places, and also in the ruins of Persepolis. In the museum of Boulaq, near Cairo, a wooden fan handle showing holes for feathers is still preserved. It is from the tomb of Amenhotep, of the 18th dynasty, 17th century B.C. In India fans were also attributes of men in authority, and sometimes sacred emblems. A heart-shaped fan, with an ivory handle, of unknown age, and held in great veneration by the Hindoos, was given to King Edward VII. when prince of Wales. Large pankhas or screens, moved by a servant who does nothing else, are in common use in hot countries, and particularly India.

Fans were used in the early middle ages to keep flies from the sacred elements during the celebrations of the Christian mysteries. Sometimes they were round, with bells attached—of silver or silver gilt. Notices of such fans in the ancient records of St Paul's, London, Salisbury cathedral and many other churches are frequent; but these purposes they are no longer used in the Western church, though they are still used in the Oriental rites. The large feather fans, however, are still carried in the state processions of the supreme pontiff in Rome, though not used during the celebration of the mass. The fan of Queen Theodolinda (7th century) is still preserved in the treasury of the cathedral of Monza. Fans made part of the bridal outfit, or *mundus muliebris*, of Roman ladies.

Folding fans had their origin in Japan, and were imported thence to China. They were in the shape still used—a segment of a circle of paper pasted on a light radiating framework of bamboo, and variously decorated, some in colours, others of white paper on which verses or sentences are written. It is a
compliment in China to invite a friend or distinguished guest to write some sentiment on your fan as a memento of any special occasion. This practice has continued. A fan that has some celebrity in France was presented by the Chinese ambassador to the comtesse de Clauzel at the coronation of Napoleon I. in 1804. When a site was given in 1635, on an artificial island, for the settlement of Portuguese merchants in Nippo in Japan, the space was laid out in the form of a fan as emblematic of an object agreeable for general use. Men and women of every rank both in China and Japan carry fans, even artisans using them with one hand while working with the other. In China they are often made of carved ivory, the sticks being plates very thin and sometimes carved on both sides, the intervals between the carved parts pierced with astonishing delicacy, and the plates held together by a ribbon. The Japanese make the two outer guards of the stick, which cover the others, occasionally of beaten iron, extremely thin and light, damascened with gold and other metals.

Fans were used by Portuguese ladies in the 14th century, and were well known in England before the close of the reign of Richard II. In France the inventory of Charles V. at the end of the 14th century mentions a folding ivory fan. They were brought into general use in that country by Catherine de Medicci, probably from Italy, then in advance of other countries in all matters of personal luxury. The court ladies of Henry VIII.'s reign in England were used to handling fans. A lady in the “Dance of Death” by Holbein holds a fan. Queen Elizabeth is painted with a round feather fan in her portrait at Gorhambury; and as many as twenty-seven are enumerated in her inventory (1606). Coryat, the English traveller, in 1608 describes them as common in Italy. They also became of general use from that time in Spain. In Italy, France and Spain fans had special conventional uses, and various actions in handling them grew into a code of signals, by which ladies were supposed to convey hints or signals to admirers or to rivals in society. A paper in the Spectator humorously proposes to establish a regular drill for these purposes.

The chief seat of the European manufacture of fans during the 17th century was Paris, where the sticks or frames, whether of wood or ivory, were made, and the decorations painted on mounts of very carefully prepared vellum (incorrectly called chicken skin)—a material stronger and tougher than paper, which breaks at the folds. Paris makers exported fans unpainted to Madrid and other Spanish cities, where they were decorated by native artists. Many were exported complete; of old fans called Spanish a great number were in fact made in France. Louis XIV. issued edicts at various times to regulate the manufacture. Besides fans mounted with parchment, Dutch fans of ivory were imported into Paris, and decorated by the heraldic painters in the process called “Vermis Martin,” after a famous carriage painter and inventor of colourless lac varnish. Fans of this kind belonging to Queen Victoria and the baroness de Rothschild were exhibited in 1870 at Kensington. A fan of the date of 1660, representing sacred subjects, is attributed to Philippe de Cambon, and another to Olivier in England in the 17th century. Carl de Arevalo, a Spanish painter of the 17th century, devoted himself to fan painting. Some harsh expressions of Queen Christina to the young ladies of the French court are said to have caused an increased ostentation in the splendour of their fans, which were set with jewels and mounted in gold. Rosalba Carriera was the name of a fan painter of celebrity in the 17th century. Le Brun and Romanelli were employed much during the same period. Kingsstet, a Dutch artist, enjoyed a considerable reputation in the latter part of the 17th and the first thirty years of the 18th century.

The revocation of the edict of Nantes drove many fan-makers out of France to Holland and England. The trade in England was well established under the Stuart sovereigns. Petitions were addressed by the fan-makers to Charles II. against the importation of fans from India, and a duty was levied upon such fans in consequence. This importation of Indian fans, according to Savary, extended also to France. During the reign of Louis XV. carved Indian and China fans displaced to some extent those formerly imported from Italy, which had been painted on swanskin parchment prepared with various perfumes.

During the 18th century all the luxurious ornamentation of the day was bestowed on fans as far as they could display it. The sticks were made of mother-of-pearl or ivory, carved with extraordinary skill in France, Italy, England and other countries. They were painted from designs of Boucher, Watteau, Lancret and other "genre" painters; Hébert, Rau, Chevalier, Jean Boquet, Mme. Vérité, are known as fan-painters. These fashions were followed in most countries of Europe, with certain national differences. Taffeta and silk, as well as fine parchment, were used for the mounts. Little circles of glass were let into the stick to be looked through, and small telescopic glasses were sometimes contrived at the pivot of the stick. They were occasionally mounted with the finest point lace. An interesting fan (belonging to Madame de Thiac in France), the work of Le Flamand, was presented by the municipality of Dieppe to Marie Antoinette on the birth of her son the dauphin. From the time of the Revolution the old luxury expended on fans died out. Fine examples ceased to be exported to England and other countries. The painting on them represented scenes or personages connected with political events. At a later period fan mounts were often prints coloured by hand. The events of the day mark the date of many examples found in modern collections. Among the fan-makers of modern days the names of Alexandre, Duvelleroy, Fayet, Vanier became well known in Paris; and the designs of Charles Conder (1886-1909) have brought his name to the front in this art. Painters of distinction often design and paint the mounts, the best designs being figure subjects. A great impulse was given to the manufacture and painting of fans in England after the exhibition which took place at South Kensington in 1870. Modern collections of fans take their date from the emigration of many noble families from France at the time of the Revolution. Such objects were given as souvenirs, and occasionally sold by families in straitened circumstances. A large number of fans of all sorts, principally those of the 18th century, French, English, German, Italian, Spanish, &c., have been bequeathed to the South Kensington (Victoria and Albert) Museum.

The sticks of folding fans are called in French brins, the two outer guards panaches, and the mount feuille.

See also Blondel, Histoire des éventails (1875); Octave Uzanne, L’éventail (1882); and especially G. Wooliscroft Head, History of the Fan (1909). (J. H. P.)

FANCY (a shortened form, dating from the 15th century, of "fantasy," which is derived through the O. Fr. fantaisie, modern fantaisie, from the Latinized form of the Gr. φαντασία, φαντασία, φαντάσω, to show), display, showing forth, as a philosophical term, the representative power of the mind. The word "fancy" and the older form "fantasy," which is now chiefly used poetically, was in its early application synonymous with imagination, the mental faculty of creating representations or images of things not present to the senses; it is more usually, in this sense, applied to the lighter forms of the imagination, as in "fancied" or "phantasm." "Fancy" also means "phantasm," that form or image which the mind creates, as also such words as "phantom" and "phantasm," is chiefly confined to visionary imaginings.

FANG (Fan, Fanwe, Fanwe, Pahuon, Fauwen, Mpanwe), a powerful African people occupying the Gabun district north of the Ogowe river in French Congo. Their name means “men.” They call themselves Fa’we, Fa’we and Fa’ with highly nasalized n. They are a finely-made race of chocolate colour; some few are very dark, but these are of slave origin. They have bright expressive oval faces with prominent cheek-bones. Many of them file their teeth to points. Their hair, which is woolly, is worn by the women long, reaching below the nape of the neck. The men wear it in a variety of shapes, often building it up over a wooden base. The growth of the hair appears abundant, but that on the face is usually removed. Little clothing is worn; the men wear a bark waist-cloth, the women a plaited girdle, sometimes with a bustle of dried grass. A chief wears a leopard's skin round the shoulders. Both sexes tattoo and paint the body,
and delight in ornaments of every kind. The men, whose sole occupations are fighting and hunting, all carry arms—muskets, spears for throwing and stabbing, and curious throwing-knives with blades broader than they are long. Instead of bows and arrows they use crossbows made of ebony, with which they hunt apes and birds. In battle the Fang used to carry elephant hide shields; these have apparently been discarded.

When first met by T. E. Bowdich (1812) the Paamways, as he calls the Fang, were an inland people inhabiting the hilly plateaus north of the Ogowe affluents. Now they have become the neighbours of the Mpongwe (q.v.) of Glass and Libreville on the Komo river, while south of the Gabun they have reached the sea at several points. Their original home is probably to be placed somewhere near the Congo. Their language, according to Sir R. Burton, is soft and sweet and a contrast to their harsh voices, and the vocabularies collected prove it to be of the Bantu-Negroid linguistic family. W. Winwood Reade (Sketch Book, i. p. 108) states that "it is like Mpongwe (a pure Bantu idiom) cut in half; for instance, njina (gorilla) in Mpongwe is njî in Fan." The plural of the tribal name is formed in the usual Bantu way, Ba-Fang.

Morally the Fang are superior to the negro. Mary Kingsley writes: "The Fang is full of fire, temper, intelligence and go, very teachable, rather difficult to manage, quick to take offence, and utterly indifferent to human life." This latter characteristic has made the Fang dreaded by all their neighbours. They are noted cannibals, and ferocious in nature. Prisoners are badly treated and are often allowed to starve. The Fang are always fighting, but the battles are not bloody. After the fall of two or three warriors the bodies are dragged off to be devoured, and their friends disperse. Burton says that their cannibalism is limited to the consumption of slain enemies; that the sick are not devoured; and that the dead are decently buried, except slaves, whose bodies are thrown into the forest. Mary Kingsley, on the other hand, believed their cannibalism was not limited. She writes: "The Fang is not a cannibal for sacrificial motives, like the negro. He will eat his next door neighbour's relation and sell his own deceased to his next door neighbour in return, but he does not buy slaves and fatten them up for his table as some of the middle Congo tribes do. He has no slaves, no prisoners of war, no cemeteries, so you must draw your own conclusions." Among certain tribes the aged alone are permitted to eat human flesh, which is taboo for all others. There is no doubt that the cannibalism of the Fang is diminishing before the advance of civilization. Apart from their ferocity, the Fang are an agreeable and industrious people. They are skilful workers in iron and have a curious coinage called biket, little iron imitation axeheads tied up in bundles called net, ten to a bundle; these are used chiefly in the purchase of wives. They are energetic traders and are skilled in pottery and in gardening. Their religion appears to be a cumbination of primitive animism and ancestor worship, with a belief in sympathetic magic.


FANO (anc. Fannum Fortunae, q.e.), a town and episcopal see of the Marches, Italy, in the province of Pesaro and Urbino, 8 m. S.E. of the former by rail, and 46 ft. above sea-level, on the N.E. coast of Italy. Pop. (1901), town 12,535, commune 24,730. The cathedral has a 13th century portal, but the interior is unimportant. The vestibule of S. Francesco contains the tombs of some members of the Malatesta family. S. Croce and S. Maria Nuova contain works by Giovanni Santi, the father of Raphael; the latter also has two works by Perugino, the predella of one of which is attributed to Raphael. S. Agostino contains a painting of S. Angelo Custode ("the Guardian Angel"), which is the subject of a poem by Robert Browning. The fine Gothic Palazzo della Ragione (1899) has been converted into a theatre.

The palace of the Malatesta, with fine porticos and Gothic windows, was much damaged by an earthquake in 1874. S. Michele, built against the arch of Augustus, is an early Renaissance building (1757-1749), probably by Matteo Nuzio of Fano, with an ornate portal. The façade has an interesting relief showing the colonnade added by Constantine as an upper storey to the arch of Augustus and removed in 1463.

Fano in the middle ages passed through various political vicissitudes, and in the 14th century became subject to the Malatesta. In 1458 Pius II. added it to the states of the Church. Julius II. established here in 1534 the first printing press with movable Arabic type. The harbour was restored by Paul V. but is now unimportant.

FANSHAVE, SIR RICHARD, Bart. (1608-1666), English poet and ambassador, son of Sir Henry Fanshawe, remembrancer of the exchequer, of Ware Park, Hertfordshire, and of Elizabeth, daughter of Thomas Smith or Smythe, was born early in June 1608, and was educated in Cripplegate by the famous schoolmaster, Thomas Farmaby. In November 1623 he was admitted fellow-commoner of Jesus College, Cambridge, and in January 1626 he entered the Inner Temple. But the study of the law being distasteful to him he travelled in France and Spain. On his return, an accomplished linguist, in 1635, he was appointed secretary to the English embassy at Madrid under Lord Aston. At the outbreak of the Civil War he joined the king, and while at Oxford in 1644 married Anne, daughter of Sir John Harrison of Balls, Hertfordshire. About the same time he was appointed secretary at war to the prince of Wales, with whom he set out in 1645 for the western counties, Scilly, and afterwards Jersey. He compounded in 1646 with the parliamentary authorities, and was allowed to live in London till October 1647, visiting Charles I. at Hampton Court. In 1647 he published his translation of the Pastor Fido of Guarini, which he reissued in 1648 with the addition of several other poems, original and translated. In 1648 he was appointed treasurer to the navy under Prince Rupert. In November of this year he was in Ireland, where he actively engaged in the royalist cause till the spring of 1650, when he was despatched by Charles II. on a mission to obtain help from Spain. This was refused, and he joined Charles in Scotland as secretary. On the 2nd of September 1650 he had been created a baronet. He accompanied Charles in the expedition into England, and was taken prisoner at the battle of Worcester on the 3rd of September 1651. After a confinement of some weeks at Whitehall, he was allowed, with restrictions, and under the supervision of the authorities, to choose his own place of residence. He published in 1652 his Selected Poems, an Italian version published in 1655, and his poems are translated for 1653 and 1660, and in 1654 he completed translations of two of the comedies of the Spanish poet Antonio de Mendoza, which were published after his death, Querer per solo querer: To Love only for Love's Sake, in 1650, and Fiestas de Aranjuez in 1651. But the great labour of his retirement was the translation of the Lustig, by Camoens published in 1655. It is in ottava rima, with the title translated prefixed to it of the Latin poem Furor Petronianus. In 1656 he published a Latin version of the Faithful Shepherdess of Fletcher.

In April 1659 Fanshawe left England for Paris, re-entered Charles's service and accompanied him to England at the Restoration, but was not offered any place in the administration. In 1661 he was returned to parliament for the university of Cambridge, and the same year was sent to Portugal to negotiate the marriage between Charles II. and the infant. In January 1662 he was made a privy councillor of Ireland, and was appointed ambassador again to Portugal in August, where he remained till August 1663. He was sworn a privy councillor of England on the ist of October. In January 1664 he was sent as ambassador to Spain, and arrived at Cadiz in February of that year. He signed the first draft of a treaty on the 17th of December, which offered advantageous concessions to English trade, but of which one condition was that it should be confirmed by his government before a certain date. In January 1666 Fanshawe went to Lisbon to procure the adherence of Portugal to this agreement. He
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returned to Madrid, having failed in his mission, and was almost immediately recalled by Clarendon on the plea that he had exceeded his instructions. He died very shortly afterwards before leaving Madrid, on the 4th of June 1660. He had a family of fourteen children, of whom five only survived him, Richard, the youngest, succeeding as second baronet and dying unmarried in 1604.

As a translator, whether from the Italian, Latin, Portuguese or Spanish, Fanshawe has a considerable reputation. His Pastor Fido and his Lusiad have not been superseded by later scholars, and his rendering of the latter is praised by Southey and Sir Richard Burton. As an original poet also the few verses he has left are sufficient evidence of exceptional literary talent.

\textbf{AUTHORITIES.—Memoirs of Lady Fanshawe,} written in 1676 and published 1829 (from an inaccurate transcript); these were reprinted from the original manuscript and edited by H. C. Fanshawe (London, 1907); article in the \textit{Dict. of Nat. Biography} and authorities there quoted; \textit{Biographia Brit.} (Kippis); \textit{Original Letters of Sir R. F.} (2 vols., 1724), the earlier edition of 1702 with portrait being only vol. i. of this edition; \textit{Notes Genealogical} and \textit{Historical of Fanshao, the} \textit{MSS.} (1868-1872); funeral sermon by H. Bagshaw; \textit{Nicholas Papers} (Camden Society); \textit{Quarterly Review}, xxxvii. 1; \textit{Macmillan's Mag.}, ivii. 279: \textit{Cromaca's Life and Lustiads}, by Sir J. Fanshawe, 1735; \textit{Clarendon's State Papers}, \textit{Calendars of State Papers}, \textit{Add. MSS. British Museum}, 15,228 (poems); \textit{Hari. MSS. Brit. Mus.} 7010 (letters).

\textsc{Fantan}, a form of gambling popular highly among the Chinese. The game is simple. A square is marked in the centre of an ordinary table, or a square piece of metal is laid on it, the sides being marked 1, 2, 3 and 4. The banker puts on the table a double handful of small coins—in China “cash”—or similar articles, which he covers with a metal bowl. The players bet on the numbers, setting their stakes on the side of the square which bears the number selected. When all have staked, the bowl is removed, and the banker or croupier with a small stick removes coins from the heap, four at a time, till the final batch is reached. If it contains four coins, the backer of No. 4 wins; if three, the backer of No. 3, and so on. Twenty-five per cent is deducted from the stake by the banker, and the winner receives five times the amount of his stake thus reduced. In Macao, the Monte Carlo of China, play goes on day and night, every day of the week, and bets can be made from 5 cents to 500 dollars, which are the limits.

Fantan is also the name of a card game, played with an ordinary pack, by any number of players up to eight. The deal decided, the cards are dealt singly, any that are left over forming a stock, and being placed face downwards on the table. Each player contributes a fixed stake or “ante.” The first player can enter if he has an ace; if he has not he pays an “ante” and takes a card from the stock; the second player is then called upon and acts similarly till an ace is played. This (and the other aces when played) is put face upwards on the table, and the piles are built up from the ace to the king. The pool goes to the player who first gets rid of all his cards. If a player fails to play, having a playable card, he is fined the amount of the ante for every card in the other players’ hands.

\textsc{Fantasia} (Italian for “fantasy,” a causing to be seen, from 
\textit{fanare} “to show”); now 23rd of June 1865. The word is loosely used for a composition which has little structural form, and appears to be an improvisation; and also for a combination or medley of familiar airs connected together with original passages of more or less brilliancy. The word, however, was originally applied to more formal compositions, based on the madrigal, for several instruments. Fantasias appear as distinct compositions in Bach’s works, and also joined to a fugue, as in the “Great Fantasia and Fugue” in A minor, and the “Fantasia cromatica” in D minor. Brahm used the name for his shorter piano pieces. It is also applied to orchestral compositions “not long enough to be called symphonic poems and not formal enough to be called overtures” (Sir C. Hubert Parry, in Grove’s \textit{Dictionary of Music}, ed. 1906). The Italian word is still used in Tunis, Algeria and Morocco, with the meaning of “showing off,” for an acrobatic exhibition of horsemanship by the Arabs.

The riders fire their guns, throw them and their lances into the air, and catch them again, standing or kneeling in the saddle, all at a full gallop.

\textsc{Fanti}, Manfredo (1866-1865), Italian general, was born at Carpi and educated at the military college of Modena. In 1831 he was implicated in the revolutionary movement organized by Ciro Menotti (see \textsc{Francis IV.}, of Modena), and was condemned to death and hanged in effigy, but escaped to France, where he was given an appointment in the French corps of engineers. In 1833 he took part in Mazzini’s abortive attempt to invade Savoy, and in 1835 he went to Spain to serve in Queen Christina’s army against the Carlists. There he remained for thirteen years, distinguishing himself in battle and rising to a high staff appointment. But on the outbreak of the war between Piedmont and Austria in 1848 he hurried back to Italy, and although at first his services were rejected both by the Piedmontese government and the Lombard provisional government, he was afterwards given the command of a Lombard brigade.

In the general confusion following on Charles Albert’s defeat on the Mincio and his retreat to Milan, where the people rose against the reactionary king, Fanti’s courage and tact met the situation. He was elected member of the Piedmontese chamber in 1849, and on the renewal of the campaign he again commanded a Lombard brigade under General Ramorino. When the Piedmontese defeat at Novara (23rd of March) peace was made, but a rising broke out at Genoa, and Fanti with great difficulty restrained his Lombards from taking part in it. But he was suspected as a Mazzinian and a soldier of fortune by the higher Piedmontese officers, and they insisted on his being court-martialled for his operations under Ramorino (who had been tried and shot). Although honourably acquitted, he was not employed again until the Crimean expedition of 1855. In the second Austrian war in 1859 Fanti commanded the 2nd division, and contributed to the victories of Palestro, Magenta and San Martino. After the peace of Villafranca he was sent to organize the army of the Central Italian League (composed of the provisional governments of Tuscany, Modena, Parma and Romagna), and converted it in a few months into a well-drilled body of 45,000 men whose function was to be ready to intervene in the papal states on the outbreak of a revolution. He showed statesmanlike qualities in steering a clear course between the exaggerated prudence of Baron Ricasoli, who wished to recall the troops from the frontier, and the impetuosity of Garibaldi, his second-in-command, who was anxious to invade Romagna prematurely, even at the risk of Austrian intervention. Fanti’s firmness led to Garibaldi’s resignation. In January 1860 Fanti became minister of war and marine under Cavour, and incorporated the League’s army in that of Piedmont.

In the meanwhile Garibaldi had invaded Sicily with his Thousand, and King Victor Emmanuel decided at last that he too must intervene; Fanti was given the chief command of a strong Italian force which invaded the papal states, seized Ancona and other fortresses, and defeated the papal army at Castelfidaro, where the enemy’s commander, General Lamoricière, was captured. In three weeks Fanti had conquered the Marche and Umbria and taken 28,000 prisoners. When the army entered Neapolitan territory the king took the chief command, with Fanti as chief of the staff. After defeating a large Neapolitan force at Mola and organizing the siege operations round Gaeta, Fanti returned to the war office at Turin to carry out important army reforms. His attitude in opposing the admission of Garibaldi’s 7,000 officers into the regular army with their own grades made him the object of great unpopularity for a time, and led to a severe reprimand from Cavour. On the death of the latter (7th of June 1866) he resigned office and took command of the VII. army corps. But his health had now broken down, and after four years’ suffering he died in Florence on the 3rd of April 1865. His loss was greatly felt in the war of 1866.


\textsc{Fanti}, a nation of Negroes, inhabiting part of the seaboard of the Gold Coast colony, British West Africa, and about 20,000

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The Fanti and Ashanti were originally one race, driven from the north-east towards the sea by more powerful races, possibly the ancestors of Fula and Hausa. There are many words in Fanti for plants and animals not now existing in the country, but which abound in the Gurunsi and Mooshi countries farther north. The names are always haunted by slave-raiders, and possibly these latter may have influenced the exodus. At any rate, the Fanti were early driven into the forests from the open plains and slopes of the hills. The name Fantin, an English version of *Mfunsi*, is supposed to be derived from *fan*, a wild cabbage, and *it*, *di* or *ds*, to eat; the story being that upon the exile of the tribe the only available food was some such plant. They are divided into seven tribes, obviously totemic, and with rules as to exogamy still in force. (1) Kuwonna, buffalo; (2) Echwi, leopard; (3) Eso, bush-cat; (4) Nitchwa, dog; (5) Nnuuna, parrot; (6) Ebradisi, lion; and (7) Abruwa, corn-stalk; these names are obsolete, though the meanings are known. The tribal marks are three gashes in front of the ear on each side in a line parallel to the jaw-bone. The Fanti language has been associated by A. B. Ellis with the Ashanti speech as the principal descendant of an original language, possibly the Tshi (pronounced Tchwii), which is generally considered as the parent of Ashanti, Fanti, Akim, Akwampiri and modern Tshi. The average Fanti is of a dull brown colour, of medium height, with negroid features. Some of the women, when young, are quite pretty. The women use various perfumes, one of the most usual being prepared from the excrement of snakes. There are no special initiatory rites for the youthful Fanti, only a short seclusion for girls when they reach the marriageable age. Marriage is a mere sale of, and the maidens are tricked out in all the family finery and walk round the village to indicate that they are ready for husbands. The marriages frequently end in divorce. Polygamy is universally practised. The care of the children is left exclusively to the mothers, who are regarded by the Fanti with deep veneration, while little attention is paid to the fathers. Wives never eat with their husbands, but always with the children. The rightful heir in native law is the eldest nephew, i.e. the eldest sister's eldest son, who invariably inherits wives, children and all property. As to tenure of land, the source of ownership of land is derived from the possession of the "stool," which, is, like the throne of a king, the symbol of authority, and not even the chief can alienate the land from the stool. Females may succeed to property, but generally only when the acquisition of such property is the result of their succeeding to the stool of a chief. The Fanti are not permanent cultivators of the soil. Three or at most five years will cover the period during which land is continuously cultivated. The commonest native dishes are palm-oil chop, a bowl of palm oil, produced by boiling fresh green ground palms, in which a fowl or fish is then cooked; and *fufu*, "white," a boiled mash of yams or plantains. The Fanti have a taste for shark-flesh, called locally "stink-fish." It is sliced up and partly sun-dried, and is eaten in a putrid state. The Fanti are skillful sailors and fishermen, build excellent canoes, and are expert weavers. Pottery and goldsmithry are trades also followed. Their religion is fetishism, every Fanti having his own fetish, or familiar spirit, but there is a belief in a beneficent Creative Being. Food is offered the dead, and a ceremony of purification is said to be indulged in at funerals, the bearers and mourners plunging into the sea or river after the interment.


**FANTIN-LATOUR—FÄRÅB**

1836—1904, French artist, was born at Grenoble on 14th of January 1836. He studied first with his father, a pastel painter, and then at the drawing school of Lecocq de Boisbaudran, and later under Couture. He was the friend of Ingres, Dalaroix, Corot, Courbet and others. He exhibited in the Salon of 1861, and many of his more important canvases appeared on its walls in later years, though 1863 found him with Harpignies, Manet, Legros and Whistler in the Salon des Refusés. Whistler introduced him to English art circles, and he lived for some time in England, many of his portraits and flower pieces being in English galleries. He died on the 28th of August 1904. His portrait groups, arranged somewhat after the manner of the Dutch masters, are as interesting from their subjects as they are from the artistic point of view. "*Hommage à Delacroix*"—a series of portraits of Whistler and Legros, Baudelaire, Chantepieule and himself; "*Un Atelier à Batignolles*" gave portraits of Monet, Manet, Zola and Renoir, and is now in the Luxembourg; "*Un Coin de table*" presented Verlaine, Rimbaud, Camille Feldan and others; and "*Autour du Piano*" contained portraits of Chabrier, D'Indy and other musicians. His paintings of flowers are perfect examples of the art, and form perhaps the most famous section of his work in England. In his later years he devoted much attention to lithography, which had occupied him as early as 1862, but his examples were then considered so revolutionary, with their strong lights and black shadows, that the printer refused to execute them. After "*L'Anniversaire*" in honour of Berlioz in the Salon of 1876, he regularly exhibited lithographs, some of which were excellent examples of delicate portraiture, others being elusive and imaginative drawings illustrative of the music of Wagner (whose cause he championed in Paris as early as 1880). Berlioz, Brahms and other composers. He illustrated Adolphe Jullien, Wagner (1886) and *Beethoven* (1888). There are excellent collections of his lithographic work at Dresden, in the British Museum, and a practically complete set given by his widow to the Louvre. Some were also exhibited at South Kensington in 1898-1899, and at the Dutch gallery in 1904.


**FARÅB** [Abu Nasr Muhammad ibn Tarkhān al-Fārābī] (ca. 870-950), Arabian philosopher, was born of Turkish stock at Fārāb in Turkestan, where also he spent his youth. Thence he journeyed to Bagdad, where he learned Arabic and gave himself to the study of mathematics, medicine and philosophy, especially the works of Aristotle. Later he went to the court of the Ḩamdānī Saif ad-Dawla, from whom he received a warm welcome and a small pension. Here he lived a quiet if not an ascetic life...
FARADAY

He died in Damascus, whither he had gone with his patron. His works are very clear in style, though aphoristic rather than systematic in the treatment of subjects. Unfortunately the success of Avicenna seems to have led to the neglect of much of his work. In Europe his compendium of Aristotle’s Rhetoric was published at Venice, 1484. Two of his smaller works appear in Alpharabi opera omnia (Paris, 1638), and two are translated in F. A. Schmolders’ Documenta philosophica Arabum (Bonn, 1836). More recently Fr. Dieterici has published at Leiden: *Alfarabi’s philosophische Abhandlungen* (1890; German trans., 1892); *Alfarabi’s Abhandlung des Meterstaats* (1895; German trans. in an essay “Über den Zusammenhang der arabischen und griechischen Philosophie,” 1900); *Die Staatsleitung von Alfarabi in German, with an essay “Das Wesen der arabischen Philosophie”* (1904).

For *Fārābī’s* life see McG. de Slane’s translation of Ibn Khallīkān (vol. 3, pp. 307 ff.), and for further information as to his works M. Steincheider’s article in the *Memoirs de l’Académie* (St. Petersburg, série 7, tom. 13, No. 4, 1890); and C. Brockelmann’s *Geschichte der arab. Literatur*, vol. I. (Weimar, 1898), pp. 210–213. (G. W. T.)

FARADAY, MICHAEL (1791–1867), English chemist and physicist, was born at Newtoning, Surrey, on the 22nd of Sept., 1791. His parents had emigrated from Yorkshire to London, where his father worked as a blacksmith. Faraday himself became apprenticed to a bookbinder. The letters written to his friend Benjamin Abbott at this time give a lucid account of his aims in life, and of his methods of self-culture, when his mind was beginning to turn to the experimental study of nature. In 1812 Mr Dance, a customer of his master, took him to hear four lectures by Sir Humphry Davy. Faraday took notes of these lectures, and afterwards wrote them out in a fuller form. Under the encouragement of Mr Dance, he wrote to Sir H. Davy, enclosing these notes. “The reply was immediate, kind and favourable.” He continued to work as a journeyman bookbinder till the 1st of March 1813, when he was appointed assistant in the laboratory of the Royal Institution of Great Britain on the recommendation of Davy, whom he accompanied on a tour through France, Italy and Switzerland from October 1813 to April 1815. He was appointed director of the laboratory in 1825; and in 1833 he was appointed Fullerian professor of chemistry in the institution for life, without the obligation to deliver lectures. He thus remained in the institution for fifty-four years. He died at Hampton Court on the 25th of August 1867.

Faraday’s earliest chemical work was in the paths opened by Davy, to whom he acted as assistant. He made a special study of chlorine, and discovered two new chlorides of carbon. He also made the first rough experiments on the diffusion of gases, a phenomenon first pointed out by John Dalton, the physical importance of which was more fully brought to light by Thomas Graham and Joseph Loschmidt. He succeeded in liquefying several gases; he investigated the alloys of steel, and produced several new kinds of glass intended for optical purposes. A specimen of one of these heavy glasses afterwards became historically important as the substance in which Faraday detected the rotation of the plane of polarization of light when the glass was placed in the magnetic field, and also as the substance which was first repelled by the poles of the magnet. He also endeavoured with some success to make the general methods of chemistry, as distinguished from its results, the subject of special study and of popular exposition. See his works on Chemical Manipulation.

But Faraday’s chemical work, however important in itself, was soon completely overshadowed by his electrical discoveries. The first experiment which he has recorded was the construction of a voltaic pile with seven halfpence, seven disks of sheet zinc, and six pieces of paper moistened with salt water. With this pile he decomposed sulphate of magnesia (first letter to Abbott, July 12, 1812). Henceforward, whatever other subjects might from time to time claim his attention, it was from among electrical phenomena that he selected those problems to which he applied the full force of his mind, and which he kept persistently in view, even when year after year his attempts to solve them had been baffled.

His first notable discovery was the production of the continuous rotation of magnets and of wires conducting the electric current round each other. The consequences deducible from the great discovery of H. C. Oersted (21st July 1820) were still in 1821 apprehended in a somewhat confused manner even by the foremost men of science. Dr W. H. Wollaston indeed had formed the expectation that he could make the conducting wire rotate on its own axis, and in April 1821 he came with Sir H. Davy to the laboratory of the Royal Institution to make an experiment. Faraday was not there at the time, but coming in afterwards he heard the conversation on the expected rotation of the wire.

In July, August and September of that year Faraday, at the request of R. Phillips, the editor of the *Annals of Philosophy*, wrote for that journal an historical sketch of electro-magnetism, and he repeated almost all the experiments he described. This led him in the beginning of September to discover the method of producing the continuous rotation of the wire round the magnet, and of the magnet round the wire. He did not succeed in making the wire or the magnet revolve on its own axis. This first success of Faraday in electro-magnetism was, the occasion of the most painful, though unfounded, imputations against his honour. Into these we shall not enter, referring the reader to the *Life of Faraday*, by Dr Bence Jones.

We may remark, however, that although the fact of the tangential force between an electric current and a magnetic pole was clearly stated by Oersted, and clearly apprehended by A. M. Ampère, Wollaston and others, the realization of the continuous rotation of the wire and the magnet round each other was a scientific puzzle requiring no mean ingenuity for its original solution. For on the one hand the electric current always forms a closed circuit, and on the other the two poles of the magnet have equal but opposite properties, and are inseparably connected, so that whatever tendency there is for one pole to circulate round the current in one direction is opposed by the equal tendency of the other pole to go round the other way, and thus the one pole can neither drag the other round and round the wire nor yet leave it behind. The thing cannot be done unless we adopt in some form Faraday’s ingenious solution, by causing the current, in some part of its course, to divide into two channels, one on each side of the magnet, in such a way that during the revolution of the magnet the current is transferred from the channel in front of the magnet to the channel behind it, so that the middle of the magnet can pass across the current without stopping it, just as Cyrus caused his army to pass dryshoed over the Ganges by diverting the river into a channel cut for it in its rear.

We must now go on to the crowning discovery of the induction of electric currents.

In December 1824 he had attempted to obtain an electric current by means of a magnet, and on three occasions he had made elaborate but unsuccessful attempts to produce a current in one wire by means of a current in another wire or by a magnet. He still persevered, and on the 29th of August 1831 he obtained the first evidence that an electric current can induce another in a different circuit. On the 23rd of September he writes to his friend R. Phillips: “I am busy just now again on electromagnetism, and think I have got hold of a good thing, but can’t yet write more than instead of a fish that, after all my labour, I may at last pull up.” This was his first successful experiment. In nine more days of experimenting he had arrived at the results described in his first series of “Experimental Researches” read to the Royal Society on the 24th of November 1841. By the intense application of his mind he had thus brought the new idea, in less than three months from its first development, to a state of perfect maturity.

During his first period of discovery, besides the induction of electric currents, Faraday established the identity of the electricity produced in different ways; the law of the definite electrolytic action of the current; and the fact, upon which he
laid great stress, that every unit of positive electrification is related in a definite manner to a unit of negative electrification, so that it is impossible to produce what Faraday called "an absolute charge of electricity" of one kind not related to an equal charge of the opposite kind. He also discovered the difference of the capacities of different substances for taking part in electric induction. Henry Cavendish had before 1773 discovered that glass, wax, resin and shellac have higher specific inductive capacities than air, and had actually determined the numerical ratios of these capacities, but this was unknown both to Faraday and to all other electricians of his time, since Cavendish's Electrical Researches remained unpublished till 1879.

The first period of Faraday's electrical discoveries lasted ten years. In 1841 he found that he required rest, and it was not till 1845 that he entered on his second great period of research, in which he discovered the effect of magnetism on polarized light, and the phenomena of diamagnetism.

Faraday had for a long time kept in view the possibility of using a ray of polarized light as a means of investigating the condition of transparent bodies when acted on by electric and magnetic forces. Dr Bence Jones (Life of Faraday, vol. i, p. 362) gave the following note from his laboratory book on the 18th of September 1822: —

"Polarized a ray of lamplight by reflection, and endeavoured to ascertain whether any depolarizing action (was) exerted on it by water placed between the poles of a voltaic battery in a glass cistern; one Wollaston's trough used; the fluids decomposed were pure water, and sea water; and sulphate of sodium and none of them had any effect on the polarized light, either when out of or in the voltaic circuit, so that no particular arrangement of particles could be ascertained in this way."

Eleven years afterwards we find another entry in his notebook on the 2nd of May 1833 (Life, by Dr Bence Jones, vol. ii. p. 29). He then tried not only the effect of a steady current, but the effect on making and breaking contact.

"I do not think, therefore, that decomposing solutions or substances will be found to have (as a consequence of decomposition or arrangement for the time) any effect on the polarized ray. Should now try non-decomposing bodies, as solid nitre, nitrate of silver, borax, glass, &c., whilst solid, to see if any internal state induced, which by decomposition is destroyed, i.e., whether, when they cannot decompose, any state of electrical tension is present. My borax of glass good, and common electricity better than voltaic."

On the 6th of May he makes further experiments, and concludes: —

"Hence I see no reason to expect that any kind of structure or tension can be rendered evident, either in decomposing or non-decomposing bodies, in insulating or conducting states."

At last, in 1845, Faraday attacked the old problem, but this time with complete success. Before we describe this result we may mention that in 1862 he made the relation between magnetism and light the subject of his very last experimental work. He endeavoured, but in vain, to detect any change in the lines of the spectrum of a flame when the flame was acted on by a powerful magnet.

This long series of researches is an instance of his persistence. His energy is shown in the way in which he followed up his discovery in the single instance in which he was successful. The first evidence which he obtained of the rotation of the plane of polarized light under the action of magnetism was on the 18th of September 1845, the transparent substance being his own heavy glass. He began to work on the 26th of August 1845 on polarized light passing through electrolytes. After three days he worked with common electricity, trying glass, heavy optical glass, quartz, Iceland spar, all without effect, as on former trials. On the 13th of September he worked with lines of magnetic force. Air, flint, glass, rock-crystal, calcareous spar were examined, but without effect. —

"Heavy glass was experimented with. It gave no effects when the same magnetic poles or the contrary poles were on opposite sides (as respects the course of the polarized ray), nor when the same poles were on the same side either with the constant or intermittent current. But when contrary magnetic poles were on the same side there was an effect produced on the polarized ray, and thus magnetic force and light were proved to have relations to each other. This fact will most likely prove exceedingly fertile, and of great value in the investigation of the conditions of natural force."

He immediately goes on to examine other substances, but with "no effect," and he ends by saying, "Have got enough for to-day." On the 18th of September he "does an excellent day's work." During September he had four days of work, and in October six, and on the 6th of November he sent in to the Royal Society the nineteenth series of his "Experimental Researches," in which the whole conditions of the phenomenon are fully specified. The negative rotation in ferro-magnetic media is the only fact of importance which remained to be discovered afterwards (by M. E. Verdet in 1856).

But his work for the year was not yet over. On the 3rd of November a new horseshoe magnet came home, and Faraday immediately began to experiment on the action in the polarized ray through gases, but with no effect. The following day he repeated an experiment which had given no result on the 6th of October. A bar of heavy glass was suspended by silk between the poles of the new magnet. "When it was arranged, and had come to rest, I found I could affect it by the magnetic forces and give it position." By the 6th of December he had sent in to the Royal Society the twentieth, and on the 24th of December the twenty-first, series of his "Researches," in which the properties of diamagnetic bodies are fully described. Thus these two great discoveries were elaborated, like his earlier one, in about three months.

The discovery of the magnetic rotation of the plane of polarized light, though it did not lead to such important practical applications as some of Faraday's earlier discoveries, has been of the highest value to science, as furnishing complete dynamical evidence that wherever magnetic force exists there is matter, small portions of which are rotating about axes parallel to the direction of that force.

We have given a few examples of the concentration of his efforts in seeking to identify the apparently different forces of nature, of his far-sightedness in selecting subjects for investigation, of his persistence in the pursuit of that which interested him, of his energy in working out the results of his discoveries, and of the accuracy and completeness with which he made his final statement of the laws of the phenomenon.

These characteristics of his scientific spirit lie on the surface of his work, and are manifest to all who read his writings. But there was another side of his character, to the cultivation of which he paid at least as much attention, and which was reserved for his friends, his family and his church. His letters and his conversation were always full of whatever could awaken a healthy interest, and free from anything that might rouse ill-feeling. When, on rare occasions, he was forced out of the region of science into that of controversy, he stated the facts and let them make their own way. He was entirely free from pride and undue self-assertion. During the growth of his powers he always thankfully accepted a correction, and made use of every expedient, however humble, which would make his work more effective in every detail. When at length he found his memory failing and his mental powers declining, he gave up, without ostentation or complaint, whatever part of his powers he could no longer carry on according to his own standard of efficiency. When he was no longer able to apply his mind to science, he retained content and happy in the exercise of those kind feelings and warm affections which he had cultivated no less carefully than his scientific powers.

The parents of Faraday belonged to the very small and isolated Christian sect which is commonly called after Robert Sandeman. Faraday himself attended the meetings from childhood; at the age of thirty he made public profession of his faith, and during two different periods he discharged the office of elder. His opinion with respect to the relation between his science and his religion is expressed in a lecture on mental education delivered in 1854, and printed at the end of his Researches in Chemistry and Physics.

"Before entering upon the subject, I must make one distinction which, however it may appear to others, is to me of the utmost importance. High as man is placed above the creatures around
him, there is a higher and far more exalted position within his view; and the ways are infinite in which he occupies his thoughts about the fears, or hopes, or expectations of a future life. I believe that the truth of that future cannot be brought to his knowledge by any exertion of his mental powers, however much they may be; that it is made known to him by other teaching than his own, and is received through simple belief of the testimony given. Let no one suppose for an instant that the self-education I am about to commend, in respect of the things of this life, extends to any considered subject the more before the child is a boy if man by reason alone can find out God. It would be improper here to enter upon this subject further than to claim an absolute distinction between religious and ordinary belief. I shall be reproached with the weakness of refusing to allow only mental operations which I think they may in respect of high things to the very highest. I am content to bear the reproach. Yet even in earthly matters I believe that 'the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even the things which are made, to show forth the invisible things of God, even his eternal power and divinity, so that they which believe not are condemned already: because they have in the things seen the evidences of things not seen.'

Faraday gives the following note as to this lecture:

"These observations were delivered as a lecture before His Royal Highness the Prince Consort and the members of the Royal Institution on the 6th of May 1834. They are so immediately connected in their nature and origin with my own experimental life, considered either as cause or consequence, that I have thought the close of this volume not an unfit place for their reproduction."

As Dr Bence Jones concludes—

His standard of duty was supernatural. It was not founded on any idea of right and wrong, nor was it fashioned upon any outward experiences of time and place, but it was formed entirely on what he held to be the revelation of the will of God in the written word, and throughout all his life his faith led him to act up to the very letter of it."

Published Works.—Chemical Manipulation, being Instructions to Students in Chemistry (1 vol., John Murray, 1st ed. 1827, 2nd 1830, 3rd 1842); Experimental Researches in Electricity, vols. i. and ii.; Richard and John Edward Taylor, vols. i. and ii. (1844 and 1847); vol. iii. (1841); Richard Taylor and William Francis (1853); Experimental Researches in Physics (Philosophical Transactions of the Royal Society of London, 1859); Lectures on the Chemical History of a Candle (edited by W. Crookes) (Griffin, Bohn & Co., 1861); On the Various Forces in Nature (edited by W. Crookes) (Chatto & Windus, no date).

Biographies.—Faraday as a Discoverer, by John Tyndall (Longmans, 1st ed. 1868, 2nd ed. 1870); The Life and Letters of Faraday, by Dr Bence Jones, secretary of the Royal Institution, in 2 vols. (Longmans, 1870); Michael Faraday, by J. H. Gladstone, Ph.D., F.R.S. (Macmillan, 1880; Michael Faraday; his Life and Work, by S. P. Thompson (1898).

J. C. M."

**Farah**

A river of Afghanistan. It rises in the southern slopes of Siah-Khān, which forms the southern wall of the valley of Herat, and after a south-westward course of about 200 m. falls into the Seistan Harun. At Jabal-i-Sultan an old wall is found with 2 ft. of water and a clear swift stream. It is liable to floods, when it becomes impassable for weeks. The lower valley of the Farah Rud is fertile and well cultivated.

**Farah**

A town of Afghanistan. It is situated on the river that bears its name on the main road between Herat and Kandahar, 160 m. S. of Herat and 225 m. W. of Kandahar. It is a place of some strategic importance, as it commands the approaches to India and Seistan from Herat. The town (2460 ft. above sea-level) is a square walled enclosure standing in the middle of the plain, surrounded with a walled rampart. Owing to its unhealthiness it is now almost deserted, being only occupied by the Afghan regiment quartered there. It is a place of great antiquity, being probably the Phra mentioned by Isidore of Charax in the 1st century A.D. It was sacked by the armies of Jenghiz Khan, and the survivors transported to a position farther north, where there are still great ruins. The population returned to the original site after the destruction of the medieval city by Shah Abbas, and the city prospered again until its bloody siege by Nadir Shah. Subsequently under constant attacks it declined and disappeared. But in 1837 the population amounting to 6000 was carried off to Kandahar. The sole industry of the town is now the manufacture of gunpowder. In the districts east of Farah are to be found the most fanatical of the Durani Afghan tribes.

**Farazdaq** [Hammām ibn Ghālib ibn Sa‘sa‘, known as al-Farazdaq] (ca. 641–ca. 728), Arabian poet, was born at Basra. He was one of the Dīwān, one of the most respected divisions of the bani Tamīm, and his mother was the sister of the tribe of Dabba. His grandfather Sa‘sa‘ was a Bedouin of great repute, his father Ghālib followed the same manner of life until Basra was founded, and was famous for his generosity and hospitality. At the age of fifteen Farazdaq was known as a poet, and though checked for a short time by the advice of the caliph Ali to devote his attention to the study of the Koran, he soon returned to making verse. In the true Bedouin spirit he devoted his talent largely to satire and attacked the bani Nashal and the bani Fuqaim. When Ziyād, a member of the latter tribe, became governor of Basra, the poet was compelled to flee, first to Kufa, and then, as he was still too near Ziyād, to Medina, where he was well received by Sa‘id ibn al-‘Āṣ. Here he remained about ten years, writing satires on Bedouin tribes, but avoiding city politics. But he lived a prodigal life, and his amorous verses led to his expulsion by the caliph Merwan I. Just at that time he learned of the death of Ziyād and returned to Basra, where he secured the favour of Ziyād’s successor Obaddallah ibn Ziyād. Much of his poetry was now devoted to his matrimonial affairs. He had taken advantage of his position as guardian and married his cousin Nawār against her will. She sought help in vain from the court of Basra and from various tribes. All feared the poet’s wrath if they showed any sympathy with her, and pretended an „Obaddallah ibn Zobair, who, however, succeeded in inducing her to consent to a confirmation of the marriage. Quarroṣ soon arose again. Farazdaq took a second wife, and after her death a third, to annoy Nawār. Finally he consented to a divorce pronounced by Hasan al-Baghrī. Another subject occasioned a long series of verses, namely his feud with his rival Jarīr (q.v.) and his tribe the bani Kulaiba. These poems are published as the Naka‘id of Jarīr and al-Farazdaq (ed. A. A. Bevan, Leiden, 1906 ff.). In political life Farazdaq was prevented by fear from taking a large part. He seems, however, to have been attached to the house of Ali. During the reign of Moawiya I. he avoided politics, but later gave his allegiance to ‘Obaddallah ibn Zobair. The fullest account of his life is contained in J. Hell’s Das Leben Farazdags nach seinen Gedichten (Leipzig, 1893); Arabic stories of him in the Kitāb al-‘Akhbar and in Ibn Khilākīn. A portion of his poems was edited with French translation by R. Boucher (Paris, 1870); the remainder have been published by J. Hell (Munich, 1900).

(G. W. T.)

**Farce**

A form of the comic in dramatic art, the object of which is to elicit laughter by ridiculous situations and incidents rather than by imitation with intent to ridicule, which is the principal characteristic of the farce. The farce is a play of light and amorous character upon character, which is that of comedy. The history of the word is interesting. Its ultimate origin is the Latin farcire, to stuff, and with the meaning of "stuffing" or forcement it appears in old cookery books in English. In medieval Latin farsa and farsa were applied to the expansion of the Kyrie eleison in litanies, &c., by interpolating words and phrases between those two words; later, to words, phrases and rhymed verses, sometimes in the vernacular, also interpolated in various parts of the service. The French farce, the form to which we owe our word, was originally the "gag" that the actors in the medieval drama inserted into their parts, generally to meet the popular demand for a lightening of humour or buffoonery. It has thus been used for the lighter form of comic drama (see DRAMA), and also figuratively for a piece of idle buffoonery, shan, or mockery.

**Far Emma**

A market town in the Fareham parliamentary division of Hampshire, England, 76 m. S.W. from London by the London & South Western railway. Pop. of urban district (1901) 8246. It lies at the head of a creek opening into the north-western corner of Portsmouth harbour. The principal industries are the manufacture of sackings, ropes, bricks, coarse earthenware, terra-cotta, tobacco-pipes and leather. Fareham has a considerable trade in corn, timber and coal; the creek being accessible to vessels of 300 tons. Three miles E. of Fareham on Portsmouth harbour, are the interesting ruins of Po-chester.
FAREL—FAREY

Castle, an extensive walled enclosure retaining its Norman keep, and exhibiting in its outer walls considerable evidence of Roman workmanship; Professor Haverfield, however, denies that it occupies the site of the Roman *Paisius Magnus*. The church of St Mary has some fine Norman portions. It belonged to an Augustinian priory founded by Henry I. At Titchfield, 3 m. W. of Fareham, are ruins of the beautiful Tudor mansion, Place House, built on the site of a Premonstratensian abbey of the 13th century, of which there are also fragments.

The fact that Fareham (Fernham, Ferham) formed part of the original endowment of the see of Winchester fixes its existence certainly as early as the 9th century. It is mentioned in the Domesday Survey as subject to a reduced assessment on account of its exposed position and liability to Danish attacks. There is evidence to show that Fareham had become a borough before 1064, but no charter can be found. It was a mesne borough held of the bishop of Winchester, but it is probable that during the 18th century the privileges of the burgesses were allowed to lapse, as by 1835 it had ceased to be a borough. Fareham returned two members to the parliament of 1306, but two years later it petitioned against representation on the ground of expense. A fair on the 3rd of October and the two following days was granted from 1791 to 1807. Fareham was afterwards changed to the 29th of June, and in the 18th century was mainly important for the sale of toys. It was abolished in 1871. Fareham owed its importance in medieval times to its facilities for commerce. It was a free port and had a considerable trade in wool and wine. Later its shipping declined and in the 16th century it was little more than a fishing village. Its commercial prosperity in modern times is due to its nearness to Portsmouth.

FAREL, GUILLAUME (1489–1565), French reformer, was born of a noble family near Gap in Dauphiné in 1489. His parents meant him for the military profession, but his bent being for study he was allowed to enter the university of Paris. Here he came under the influence of Jacobus Faber ( Stapulenus), on whose recommendation he was appointed professor in the college of Cardinal Lemoine. In 1521, on the invitation of Bishop Brignonet, he repaired to Meaux, and took part in efforts of reform within the Roman communion. The persecuting measures of 1523, from which Faber found a refuge at Meaux, determined Farel to leave France. On the strength of letters he had from Basel, where in 1524 he put forth thirteen theses sharply antagonizing Roman doctrine. These he defended with great ability, but with so much heat that Erasmus joined in demanding his expulsion from the city. He thought of going to Wittenberg, but his first halt was at Strassburg, where Bucer and Capito received him kindly. At the call of Duke Ulrich of Württemberg he went as preacher to Montbéliard. Displaying the same qualities which had driven him from Basel, he was forced to leave Montbéliard in the spring of 1525.

He retraced his steps to Strassburg and Basel; and, at the end of 1526, obtained a preacher's post at Aigle, then a dependency of Bern. Deeming it wise to suppress his name, he adopted the pseudonym Ursinus, with reference to his protection by Bern. Despite strenuous opposition by the monastic orders, he obtained in 1528 a licence from the authorities to preach anywhere within the canton of Bern. He extended his labours to the cantons of Neuchâtel and Vaud. His vehement missionary addresses were met by mob violence, but he persevered with undaunted zeal. In October 1530 he broke into the church of Neuchâtel with an iconoclastic mob, thus planting the Reformation in that city. In 1532 he visited the Waldenses. On the return journey he halted at Geneva, then at a crisis of political and religious strife. On the 30th of June 1532 the council of two hundred had ordained that in every church and chateau of the city “the pure Gospel” should be preached; against this order the bishop's vicar led the opposition. Reaching Geneva in October 1532, Farel (described in a contemporary monastic chronicle as “un chétif malheureux prédicant, nommé maître Guillaume”) at once began to preach in a room of his lodging, and soon attracted “un grand nombre de gens qui estoient adorants de sa venue et déja infects de son héroïsme.” Summoned before the bishop's vicar, his trial was a scene of insult and clamour, ending in his being violently thrust from the court and bidden to leave the city within three hours. He escaped with difficulty to Orbe by boat. Through the intervention of the government of Bern, liberty of worship was granted on the 28th of March 1533 to the Reformation party in Geneva. Farel, returning, achieved in a couple of years a complete supremacy for his followers. On New Year's Day 1534 the bishop interdicted all preaching unauthorized by himself, and ordered the burning of all Protestant Bibles. This was the signal for public disquisitions in which Farel took the leading part on the Reformation side, with the result that by decree of the 27th of August 1535 the mass was suppressed and the reformed religion established. Calvin, on his way to Basel for a life of study, touched at Geneva, and by the importance of Farel was there detained to become the leader of the Genevan Reformation. The severity of the disciplinary measures which followed procured a reaction under which Farel and Calvin were banished the city in 1538. Farel was called to Neuchâtel in July 1538, but his position there was made untenable, though he remained at his post during a visitation of the plague. When (1541) Calvin was recalled to Geneva, Farel was so returned; but in 1542 he went to Metz to support the Reformation there. When he preached in the Dominican church of Metz, the bells were rung to drown his voice, but his voice outdid the bells, and on the next occasion he had three thousand hearers. His work was checked by the active hostility of the duke of Lorraine, and in 1544 he returned to Neuchâtel. No one was more frequently and confidentially consulted by Calvin. When the trial of Servetus was in progress (1553), Calvin was anxious for Farel's presence, but he did not arrive till sentence had been passed. He accompanied Servetus to the stake, vainly urging him to a recantation at the last moment. A coolness with Calvin was created by Farel's marriage, at the age of sixty-nine, with a refugee widow from Rouen, of unsuitable age. By her, six years later, he had one son, who died in infancy. The vigour and fervency of his preaching were unabated by length of years. Calvin's death, in 1564, affected him deeply. Yet in his last year he revisited Metz, preaching amid great enthusiasm, with all his wonted fire. The effort was too much for him; he left the church exhausted, took to his bed, and died at Meaux on the 13th of September 1565.

Farel wrote much, but usually he wrote for an immediate purpose. He took no rank as a scientific theologian, being a man of activity rather than of speculation or of much insight. His *Sommario* was re-edited from the edition of 1534 by J. G. Baum in 1867. Others of his works (all in French) were his treatise on purgatory (1534), on the Lord's Prayer (1543), on the Supper (1555). He “was remarkable for boldness and energy both in preaching and prayer” (M. Young, *Life of Palaeo*). As an orator, he was denunciatory rather than suasive; thus while on the one hand he powerfully impressed, on the other hand he stimulated opposition. A monument to him was unveiled at Neuchâtel on the 4th of May 1876.

Lives of Farel are numerous; it may suffice to mention C. Ancillon, *Vie de Farel* (1661); the article by M. Kirchhofer, in *Realencyclopädie* (1898).

FAREY, JOHN (1766–1826), English geologist, was born at Woburn, in Bedfordshire in 1766. He was educated at Halifax in Yorkshire, and showed such aptitude in mathematics, drawing and surveying, that he was brought under the notice of John Smeaton (1724–1792). In 1792 he was appointed agent to the duke of Bedford for his Woburn estates. After the decease of the duke, Farey in 1802 removed to London, and settled there as a consulting surveyor and geologist. That he was enabled to take this step was due largely to his acquaintance with William Smith (q.v.), who in 1801 had been employed by the duke of Bedford in works of draining and irrigation. The duke, appreciating Smith's knowledge of the strata, commissioned him in 1802 to explore the margin of the chalk-hills south of Woburn in order to determine the true succession of the strata; and he instructed Farel to accompany him. Farel has remarked
that Smith was his “Master and Instructor in Mineral Surveying,” and his subsequent publications show how well he had profited by the teachings he received. Farley prepared the General View of the Agriculture and Mines of Derbyshire in two vols. (1811–1813) for the Board of Agriculture. In the first of these volumes (1811) he gave an abridged account of the upper part of the British series of strata, and a masterly exposition of the Carboniferous and other strata of Derbyshire. In this classic work, and in a paper published in the Phil. Mag. vol. li. 1818, p. 173, on “Mr Smith’s Geological Claims stated,” he zealously called attention to the importance of the discoveries of William Smith. Farley died in London on the 6th of January 1826.

See Biographical Notice, by W. S. Mitchell, in Geol. Mag. 1873, p. 25.

FARIBAULT, a city and the county-seat of Rice county, North Dakota, U.S.A., about 24° 45′ W. of Duluth, Minnesota. Pop. (1890) 5604; (1900) 9380, of whom 2564 were foreign-born; (1910 census) 14431. It is served by the Northern Pacific, the Great Northern, and the Chicago, Milwaukee & St Paul railways. The city is situated on the W. bank of the Red river of the North, which in 1909 had a navigable depth of only about 2 ft. from Fargo to Gran Forks, and the navigation of which was obstructed at various places by fixed bridges. In the city are Island and Oak Grove parks, the former of which contains a statue (erected by Norwegians in 1908) of Henrik Arnold Wergeland, the Norwegian poet. Fargo is the seat of the North Dakota agricultural college (coeducational), founded in 1890 under the provisions of the Federal “Morrill Act” of 1862; it receives both Federal and state support (the former under the Morrill Act of 1862), and in connexion with it a United States Agricultural Experiment Station is maintained. In 1907-1908 the college had 988 students in the regular courses (including the students in the Academy), 117 in the summer course in steam engineering, and 69 in correspondence courses. At Fargo also, are Fargo College (North Dakota), founded 1887; founded by Congregationalists, it has a college department, a preparatory department, and a conservatory of music, and in 1908 had 310 students, of whom 211 were in the conservatory of music; the Oak Grove Lutheran ladies’ seminary (1906) and the Sacred Heart Academy (Roman Catholic). The city is the see of both a Roman Catholic bishop and a Protestant Episcopal bishop; and it is the centre of masonic interests in the state, having a large masonic temple. There are a public library and a large Y.M.C.A. building.

John’s hospital is controlled by Roman Catholic sisters, and St Luke’s hospital by the Lutheran Church. Fargo is in a rich agricultural (especially wheat) region, is a busy grain-trading and jobbing centre, is one of the most important wholesale distributing centres for agricultural implements and machinery in the United States, and has a number of manufactures, notably flour. The total value of the city’s factory products in 1905 was $1,160,832. Fargo, named in honour of W. G. Fargo of the Wells Fargo Express Company, was first settled as a tent city in 1871, when the Red river was crossed by the Northern Pacific, but was not permanently settled until after the extinction in 1873 of the Indian title to the reservation on which it was situated. It was chartered as a city in 1875. The Milwaukee railway was completed to Fargo in 1884. In June 1863 a large part of the city was destroyed by fire, the loss being more than $3,000,000.

FARIBAULT, a city and the county-seat of Rice county, Minnesota, U.S.A., on the Cannon river, at the mouth of the Straight river, about 45 m. S. of St. Paul. (Pop. 1890) 6520; (1900) 7868, of whom 1586 were foreign-born; (1905) 8279; (1910) 9001. Faribault is served by the Chicago Great Western, the Chicago, Milwaukee & St Paul, and the Chicago, Rock Island & Pacific railways. The city is attractively situated near a lake region widely known for its summer resorts. Faribault is the seat of the Minnesota institute for defective, embracing the state school for the deaf (1863), the state school for the blind (1874), and the state school for the feeble-minded (1879); of three institutions under control of the Protestant Episcopal Church—the Seabury seminary; the Ohio school (incorporated 1859), the Shattuck school (1887), incorporated in 1905, a military school for boys, and St Mary’s hall (1866), a school for girls, founded by Bishop Whipple; and of the Roman Catholic (Dominican) Bethlehem Academy for girls. In the city are the cathedral of our Merciful Saviour (1858–1886), the first Protestant Episcopal church in the United States built and used as a cathedral from its opening; and the hospital and nurses’ training school of the Minnesota District of the Evangelical
FARIDKOT—FARĪD UD-DĪN ‘ATTĀR

Synod. The city has a public library, and owns and operates its own water-supply system. There is a good water power, and among the city's manufactures are flour, beer, shoes, furniture, rattan-ware, warehouse trucks, canned goods, cane syrup, wagons and carriages, gasolene engines, wind-mills, pianos and woollen goods. Faribault, named in honour of Jean Baptiste Faribault, a French fur-trader and pioneer who made his headquarters in the region in the latter part of the 18th century, was permanently settled about 1848, and was chartered as a city in 1872. A French millwright, N. La Croix, introduced here, about 1860, a new process of making flour, which revolutionized the industry in the United States, but his mill was soon overtopped by flood and he removed to Minneapolis, where the process was first successful on a large scale. Faribault was for many years the home of Bishop Henry Benjamin Whipple (1822-1901), the pioneer bishop (1859-1901) of the Protestant Episcopal Church in Minnesota, famous for his missionary work among the Indians.

FARIDKOT, a native state of India in the Punjab. It ranks as one of the Cis-Sutlej states, which came under British influence in 1809. Its area is 642 sq. m., and its population in 1901 was 124,012. It is bounded on the W. and N.E. by the British district of Ferozepore, and on the S. by Naibha state. During the Sikh wars in 1845 the chief, Raja Pahar Singh, exerted himself in the British cause, and was rewarded with an increase of territory. In the Mutiny of 1857, too, his son and successor, Wazir Singh, did good service by guarding the Sutlej ferries, and in attacking a notorious rebel, whose stronghold he destroyed. The estimated gross revenue is £28,350; there is no tribute. The territory is traversed by the Rewari-Ferozepore railway, and also crossed by the Fazilka line, which starts from Kotkapura, the old capital. It is irrigated by a branch of the Sirhind canal. The town of Faridkot has a railway station, 84 m. from Lahore.

FARIDPUR, or FUREEPDOOR, a town and district of British India, in the Dacca division of eastern Bengal and Assam. The town, which has a railway station, stands on an old channel of the Ganges. Pop. (1901) 11,619. There are a Baptist mission and a government high school. The district comprises an area of 2,651 sq. m. The general aspect is flat, tame and uninteresting, although in the northern tract the land is comparatively high, with a light sandy soil, covered with water during the rainy season, but dry during the cold and hot weather. From the town of Faridpur the ground slopes, until in the south, on the confines of Bakharganj, it becomes one immense swamp, never entirely dry. During the height of the inundations the whole district may be said to be under water. The villages are built on artificially raised sites, or the high banks of the deltaic streams. Along many of the larger rivers the line of hamlets is unbroken for miles together, so that it is difficult to say where one ends and another begins. The huts, however, except in market towns and bazaars, are seldom close together, but are scattered amidst small garden plots, and groves of mango, date and betel-nut trees. The plains between the villages are almost invariably more or less depressed towards the centre, where usually a marsh, or lake, or deep lagoon is found. These marshes, however, are gradually filling up by the silt deposited from the rivers; in the north of the district there now only remain two or three large swamps, and in them the process may be seen going on. The climate of Faridpur is damp, like that of the other districts of eastern Bengal; the average annual rainfall is 66 in. and the average temperature 76° F.

The principal rivers of Faridpur are the Ganges, the Arial Khan and the Haringhata. The Ganges, or Padma as it is locally called, touches the extreme north-west corner of the district, flows along its northern boundary as far as Golconda, where it receives the waters of the Jamuna or main stream of the Brahmaputra, and whence the united stream turns southwards and forms the eastern boundary of the district. The river is navigable by large cargo boats throughout the year, and has an average breadth during the rainy season of 160 yds. Rice is the great crop of the district. In 1901 the population was 1,357,646, showing an increase of 6% in the decade. The north of the district is crossed by the line of the Eastern Bengal railway to Golconda, the port of the Brahmaputra steamers, and a branch runs to Faridpur town. But most of the trade is conducted by river.

FARĪD UD-DĪN ‘ATTĀR, or FERID EDDIN-ATHAR (1170-1229), Persian poet and mystic, was born at Nishapur, 515 A.H. (1119 A.D.) and was raised to the status of a Sufi (1227 A.H. or 1229 A.D.), thus having reached the age of 110 years. The date of his death is, however, variously given between the years 1290 and 1295, although the majority of authorities support 1229; it is said that he was born later than 1119, but before 1150. His real name was Abu Talib (or Abu Hamid) Mahommed ben Ibrahim, and Farid ud-din was simply an honourable title equivalent to Pearl of Religion. He followed for a time his father's profession of druggist or perfumer, and hence the name 'Attar (one who sold 'utr, otto of roses; hence, simply, dealer in drugs), which he afterwards employed as his poetical designation. According to the account of Dawaletshah, his interest in the great mystery of the higher life of man was awakened in the following way. One day a wandering fakir gazed sadly into his shop, and, when asked to do so, replied: "It is nothing for me to go; but I grieve for thee, O druggist, for how wilt thou be able to think of death, and leave all these goods of thine behind thee?" The word was in season; and Mahommed ben Ibrahim the druggist soon gave up his shop and began to study the mystic teachings of the Sufis under the direction of Kukeldash. So thoroughly did he enter into the spirit of that religion that he was soon long recognized as one of its principal representatives. He travelled extensively, visited Mccca, Egypt, Damascus and India, and on his return was invested with the Sufi mantle by Sheikh Majd-ud-din of Bagdad. The greater portion of his life was spent in the town of Shadyak, but he is not unfrequently named Nishapur, after the city of his boyhood and youth. The story of his death is a strange one. Captured by a soldier of Jenghiz Khan, he was about to be sold for a thousand dirhems, when he advised his captor to keep him, as doubtless a larger offer would yet be made; but when the second bidder said he would give a bag of horse fodder for the old man, he asserted that he was worth no more, and had better be sold. The soldier, irritated at the loss of the first offer, immediately slew him. A noble tomb was erected over his grave, and the spot acquired a reputation for sanctity. Farid was a voluminous writer, and left no fewer than 120,000 couplets of poetry, though in his later years he carried his asceticism so far as to deny himself the pleasures of poetical composition. His most famous work is the Manṭik al-ução, or language of birds, an allegorical poem containing a complete survey of the life and doctrine of the Sufis. It is extremely popular among Mahommedans both of the Sunniite and Shiuite sects, and the manuscript copies are consequently very numerous. The birds, according to the poet, were tired of a republican constitution, and longed for a king. As the lapwing, having guided Solomon through the desert, best knew what a king should be, he was asked whom they should choose. The Simog in the Caucasus, was his reply. But the way to the Caucasus was long and dangerous, and most of the birds excused themselves from the enterprise. A few, however, set out; but by the time they reached the great king's court, their number was reduced to thirty. The thirty birds (st morg), winged, weary and hunger-stricken, at length gained access to their chosen monarch the Simorg; but only to find that they strangely mistaken; for it was in reality only a man. His name, however, was not revealed to them. The poet, in the end, chose the identification in his presence—that they are he, and he is they. In such strange fashion does the poet image forth the search of the human soul after absorption into the divine.

The text of the Manṭik al-ução was published by Garcin de Tassy in 1857; a summary of its contents having already appeared as La Philosophie des Sufis (Hachette) in 1856; this was succeeded by a complete translation in 1863. Among Farid ud-din's other works may be mentioned his Pandānāma (Book of Counsel), of which a translation by Silvestre de Sacy appeared in 1819; Bulbul Nama (Book of the Nightingale); Wasiat Nama (Book of Conjunctions); Khusru va Gul (The King and the Rose); and Tadh- kiratu 'l 'Aṣwāf (Memoirs of the Saints) (ed. R. A. Nicholson in
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Porpora school to one of paths and simplicity. He

visited London in 1734, arriving in time to lend his powerful

support to the faction which in opposition to Handel had set

up a rival opera with Porpora as composer and Senesino as

principal singer. But not even his aid could make the under-

taking successful. His first appearance at the Lincoln’s Inn

Fields theatre was in Artaserse, much of the music of which

was by his brother, Riccardo Broschi. His success was instantaneous,

and the prince of Wales and the court loaded him with favours

and presents. Having spent three years in England, Farinelli

set out for Spain, staying a few months on the way in France,

where he sang before Louis XV. In Spain, where he had only

meant to stay a few months, he ended by passing nearly twenty-

five years. His voice, employed by the queen to cure Philip V.

of his melancholy madness, acquired for him an influence with

that prince which gave him eventually the power, if not the

name, of prime minister. This power he was wise and modest

enough to use discreetly. For ten years, night after night, he

had sung the same songs, and never anything else.

Under Ferdinand VI. he held a similar position, and was

decorated (1750) with the cross of Calatrava. He utilized his

ascendancy over this king by persuading him to establish

an Italian opera. After the accession of Charles III. Farinelli

retired with the fortune he had amassed to Bologna, and spent

the remainder of his days there in melancholy splendour, dying

on the 15th of July 1782. His voice was of large compass,

possessing seven or eight notes more than those of ordinary

singers, and was sonorous, equal and clear; he also possessed

a great knowledge of music.

FARINGDON, properly GREAT FARINGDON, a market town

in the Abingdon parliamentary division of Berkshire, England,

17 m. W.S.W. of Oxford by road. Pop. (1901) 2900. It lies

on the slope of a low range of hills which borders the valley of

the Thames on the south. It is the terminus of a branch of the Great

Western railway from Uffington. The church of All Saints is a

large cruciform building with low central tower. Its period is

mainly Transitional Norman and Early English, and though

considerably altered by restoration it contains some good details,

with many monuments and brasses. Faringdon Hospital, inside

the church, was built by Henry James Pye (1745-1813), poet

laureate from 1790 to 1813, who also caused to be planted the

conspicuous group of fir-trees on the hill east of the town called

Faringdon Clump, or locally (like other similar groups) the Folly.
The trade of Faringdon is agricultural.

FARINI, LUIGI CARLO (1812–1866), Italian statesman

and historian, was born at Russi, near Ravenna, on the 22nd of

October 1812. After completing a brilliant university course

at Bologna, which he interrupted to take part in the revolution

of 1831 (see CARBONARI), he practised as a physician at Russi

and at Ravenna. He acquired a considerable reputation, but

in 1843 his political opinions brought him under the suspicion

of the police and caused his expulsion from the papal states.

He resided successively in Florence and Paris, and travelled

about Europe as private physician to Prince Jerome Bonaparte,

but when Pius IX. was elected to the Holy See and began his

reign with apparently Liberal and nationalist tendencies, Farini

withdrew to England, and was appointed secretary-general to G.

Recchi, the minister of the interior (March 1848). But he held

office for little more than a month, since like all the other Italian

Liberals he disapproved of the pope’s change of front in refusing

to allow his troops to fight against Austria, and resigned with

the rest of the ministry on the 29th of April. Pius, wishing to

counteract the effect of this policy, sent Farini to Charles Albert,

king of Sardinia, to hand over the command of the papal

troops to him. Elected member of parliament for Faenza, he

was again appointed secretary to the ministry of the interior in

the Mamiani cabinet, and later director-general of the public

health department. He resigned office on the proclamation of

the republic after the flight of the pope to Gaeta in 1849, resumed

it for a while when Pius returned to Rome with the protection

of the Bourbon dynasty. He died at Faenza on June 24, 1866.
of French arms, but when a reactionary and priestly policy was instituted, he went into exile and took up his residence at Turin. Then he became convinced that it was only through the House of Savoy that Italy could be liberated, and he espoused his views in Cavour’s paper Il Risorgimento, in La Frusta and Il Piemonte, of which latter he was at one time editor. He also wrote his chief historical work, Lo Stato Romano dal 1815 al 1859, in four volumes (Turin, 1850). In 1851 he was appointed minister of public instruction in the D’Azeglio cabinet, an office which he held till May 1852. As a member of the Sardinian parliament and as a journalist Farini was one of the staunchest supporters of Cavour (q.v.), and strongly favoured the proposal that Piedmont should participate in the Cisalpine War, if indeed he was not actually the first to suggest that policy (see G. B. Ercolani’s letter in E. Parri’s memoir of Farini). In 1856 and 1857 he published two letters to Mr Gladstone on Italian affairs, which created a sensation, while he continued to propagate his views in the Italian press. When on the outbreak of the war of 1859 Francis V., duke of Modena, was expelled and a provisional government set up, Farini was sent as Piedmontese commissioner to that city; but although recalled after the peace of Villafranca he was determined on the annexation of central Italy to Piedmont and remained behind, becoming a Modenese citizen and diz de la st. He negotiated the extension of the Austrian possessions in Romagna and Tuscany, when other provisional governments had been established, and entrusted the task of organizing an army for this central Italian league to General Fantì (q.v.). Annexation to Piedmont having been voted by plébiscite and the opposition of Napoleon III. having been overcome, Farini returned to Turin, when the king conferred on him the order of the Annunziata and Cavour appointed him minister of the interior (June 1860), and subsequently viceroy of Naples; but he soon resigned on the score of ill-health. Cavour died in 1861, and the following year Farini succeeded Rattazzi as premier, in which office he endeavoured to carry out Cavour’s policy. Over-exertion, however, brought on softening of the brain, which compelled him to resign office on the 24th of March 1863, and ultimately resulted in his death on the 1st of August 1866. He was buried at Turin, but in 1878 his remains were removed to his native village of Russi.

His son Domenico Farini had a distinguished political career and was at one time president of the chamber.

BIBLIOGRAPHY.—Several letters from Farini to Mr Gladstone and Lord John Russell were reprinted in a Mémoire sur les affaires d’Italie (1853), and a collection of his political correspondence published under the title of Lettres sur les affaires d’Italie (Paris, 1860). His historical work was translated into English in part by Mr Gladstone and in part under his superintendence. See E. Parri, Luigi Cavour, V. (Rome, 1878); L. Carpi in Il Risorgimento Italiano, vol. iv. (Milan, 1888); and G. Finale’s article, “Il 27 Aprile 1859,” in the Nuova Antologia for the 16th of May 1903. (L. V.)

FARM, in the most generally used sense, a portion of land leased or held for the purpose of agriculture; hence “farming” is equivalent to the pursuit of agriculture, and “farmer” to an agriculturist. This meaning is comparatively modern. The origin of the word has perhaps been complicated by an Anglo-Saxon form, meaning provisions or food supply, and more particularly a payment of provisions for the sustenance of the king, the cyninges form. Ifd Domeday this appears as a food rent: firma unius noctis or diei. According to the New English Dictionary there is no satisfactory Teutonic origin for the word. It has, however, been sometimes connected with a word which appears in the older forms of some Teutonic languages, meaning “life.” The present form “farm” certainly comes, through the French form, from the medieval Lat. firma (firms, fixed), a place of certain payment in money or kind. The Anglo-Saxon form may be not an original Teutonic word but an early adaptation of the Latin. To farm, originating word as it seems, as the king, “booked” his land, to have become a rent (see W. F. Maitland, Domeday Book and After, 1897, p. 236 fl., and J. H. Round, Feudal England, 1895, p. 100 fl.). The word firma is thus used of the composition paid by the sheriff in respect of the dues to be collected from the shire. From the use of the word for the fixed sum paid as rent for a portion of land leased for cultivation, “farm” was applied to the land itself, whether held on lease or otherwise, and always with the meaning of agricultural land. The aspect of the fixed sum the paid leads to a secondary meaning, that of a certain sum paid by a taxable person, community, state, &c., in respect of the taxes or dues that will be imposed, or to such a sum paid as a rent by a contractor for the right of collecting such taxes. This method of indirect collection of the revenue by contractors instead of directly by the officials of the state is that known as “farming the taxes.” The system is best known through the publicani of Rome, who formed companies or syndicates to farm not only the indirect taxation of the state, but also other sources of the state revenues, such as mines, fisheries, &c. (see Publicani).

In monarchical Europe, which grew out of the ruins of the Roman empire, the revenue was almost universally farmed, but the system was gradually narrowed down until only indirect taxes became the subject of farming. France from the 16th to the 18th centuries is the most interesting modern example. Owing to the hopeless condition of its finances, the French government was continually in a state of anticipating its resources, and was thus entirely in the hands of financiers. In 1681 the indirect taxes were farmed collectively to a single company of farmers-general (publicains généraux), increased to sixty in 1755, and reduced to the original number in 1770. These farmers-general were appointed by the king for six years, and paid an annual fixed sum every year in advance. The taxes which they collected were the customs (donaves or traites), the gabelle or salt tax, local taxes or octrois (entres, &c.), and various smaller taxes. They were under the management of a controller-general, who had a central office in Paris. The office of farmer-general was the object of keen competition, notwithstanding that the successful candidates had to share a considerable part of the profits of the post with ministers, courtiers, favourites, and even the sovereign, in the shape of gifts (croupes) and pensions. The capacity of the farmers-general was proverbial, and the loss to the revenue by the system was great, while very considerable hardships were inflicted on the poorer contributors by the usurious methods of collection practised by the underlings of the farmers. In addition, the unpopularity of the taxes caused deep discontent, and the detestation in which the farmers-general were held culminated in the execution of thirty-two of them during the French Revolution and the sweeping away of the system. See also Agriculture, Dairy and Dairy-Farming, Fruit and Flower Farming, &c.

FARM BUILDINGS. The best laying out of a farm, and the construction of its buildings, are matters which, from the variety of needs and circumstances, involve practical considerations and expert knowledge, too detailed in their nature for more than a brief reference in this work. It may be said generally that the best aspect for farm buildings is S. or S.S.E., and with a view to easy disposal of drainage they should be built on a slight slope. The supply of water, whether it be provided from wells by engine or windmill power, by hydraulic rams or other means, is a prime consideration, and it should if possible be laid on at different suitable points or at any rate the central source of supply should be in the most accessible and convenient place as regards stables and cow-sheds. The buildings should be constructed on or within easy distance of the public road, in order to save the upkeep of private roads, and should be as near as possible to the centre of the farm. On mixed farms of ordinary size (200 to 300 acres) the building may be advantageously planned in one rectangular block, the stock-yards being placed in the centre separated by the cow-sheds, and surrounded by the cart-sheds, stables, stores and barns, cattle-boxes, piggeries and minor buildings. On farms of larger size and on large farms special needs must be taken into account, while in all cases the local methods of farming must influence the grouping and arrangement of the steadings.

For a more detailed treatment of the subject reference may be made to the following works:—S. Taylor, Modern Homesteads.
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FARMER, RICHARD (1735-1797), Shakespearian commentator, the son of a rich malster, was born at Leicester on the 28th of August 1735. He was educated at the free grammar school of his native town, and at Emmanuel College, Cambridge. He graduated in 1757 a senior optime; three years later he proceeded M.A. and became classical tutor, and in 1775 master of his college, in succession to William Richardson, the biographer of the English bishops. In the latter year also he was appointed vice-chancellor, and three years afterwards chief librarian of the university. In 1780 he was appointed to a prebendal stall in Lichfield, and two years later to one at Canterbury; but the second office he exchanged in 1788 for that of a canon residiency of St Paul's. Cambridge, where he usually resided, was indebted to him for improvements in lighting, paving and watching; but perhaps London and the nation have less reason to be grateful for his zealous advocacy of the custom of erecting monuments to departed worthies in St Paul's. In 1795 he issued a prospectus for a history of the town of Leicester; but this work, based on materials collected by Thomas Staveley, he never even began; it was carried out by the learned printer John Nichols. In 1766 he published his famous Essay on the Learning of Shakespeare, in which he proved that the poet's acquaintance with ancient and modern Continental literature was exclusively derived from translations, of which he copied even the blunders. "Shakespeare," he said, "wanted not the stilts of language to raise him above all other men." "He came out of nature's hand, like Pallas out of Jove's head, at full growth and mature." "One might," he said—by way of ridiculing the Shakespearian criticism of the day—"with equal wisdom, study the Talmud for an exposition of Tristram Shandy. The essay fully justifies the author's description of himself in the preface to the second edition: "I may consider myself as the pioneer of the commentators; I have removed a deal of learned rubbish, and pointed out to them Shakespeare's track in the very pleasant paths of nature." Farmer died at Cambridge on the 8th of September 1797. He was, it appears, twice offered a bishopric by Pitt, but declined the preferment. Farmer was immensely popular in his own college, and loved, it was said, above all other things, old port, old clothes and old books.

FARMERS’ MOVEMENT, in American political history, the general name for a movement between 1867 and 1866 remarkable for a radical socio-economic propaganda that came from what was considered the most conservative class of American society. In this movement there were three periods, popularly known as Granger, Alliance and Populist.

The Grange, or Order of the Patrons of Husbandry (the latter the official name of the national organization, while the former was the name of local chapters, including a supervisory National Grange at Washington), was formed in 1867 in an attempt to revitalize the rural community and combat the economic backwardness of farm life. It grew remarkably in 1873-1874, and in the latter year attained a membership of perhaps 800,000. In the causes of its growth—much broader than those that issued in the financial crisis of 1873—a high tariff, railway freight-rates and other grievances were mingled with agricultural troubles like the fall of wheat prices and the increase of mortgages. The condition of the farmer seemed desperate. The original objects of the Grange were primarily educational, but these were soon overborne by an anti-middleman, co-operative movement. Grange agents bought everything from farm machinery to women's dresses; hundreds of grain elevators and cotton and tobacco warehouses were bought, and even steamboat lines; mutual insurance companies were formed and joint-stock stores. Nor was co-operation limited to distributive processes; crop-reports were circulated, co-operative dairies multiplied, flour-mills were operated, and patents were purchased, that the Grange might manufacture farm machinery. The outcome in some states was ruin, and the name Grange became a reproach. Nevertheless these efforts in co-operation were exceedingly both for the results obtained and for their wider significance. Nor could politics be excluded, though officially shadowed; for economics must be considered by social idealists, and economics everywhere ran into politics. Thus it was with the railway question. Railways had been extended into frontier states; there were heavy crops in sparsely settled regions where freight-rates were high, so that—given the existing distributive system—there were "over production" and waste; there was notorious stock manipulation and discrimination in rates; and the farmers regarded "absentee ownership" of railways by New York capitalists much as absentee ownership of land has been regarded in Ireland. The Grange officially disclaimed enmity to railways; but though the organization did not attack them, the Grangers—through political "farmers' clubs" and the like—did. About 1867 began the efforts to establish regulation of the railways, as common-carriers, by the states. Such laws were known as "Granger laws," and their general principles, soon endorsed (1876) by the Supreme Court of the United States, have become an important chapter in the laws of the land. In a declaration of principles in 1874 Grangers were declared to be "not enemies of railroads," and their cause to stand for "no communism, no agrarianism." To conservatives, however, co-operation seemed communism, and "Granger laws" agrarianism; and thus in 1873-1874 the growth of the movement aroused extraordinary interest and much uneasiness. In 1874 the order was reorganized, membership being limited to persons directly interested in the farmers' cause (there had been a millionaire manufacturers' Grange on Broadway), and after this there were constant quarrels in the order; moreover, in 1875 the National Grange largely lost control of the state Granges, which discredited the organization by their disastrous co-operation ventures. Thus by 1876 it had already ceased to be of national political importance. About 1880 a renascence began, particularly in the Middle States and New England; this revival was marked by a recurrence to the original social and educational objects. The national Grange and state Granges (in all, or nearly all, of the states) were still active in 1899, especially in the old cultural movement and in such economic movements—notably the improvement of highways—as most directly concern the farmers. The initiative and referendum, and other proposals of reform politics in the direction of a democratic advance, also enter in a measure into their propaganda.

The Alliance carried the movement farther into economics. The "National Farmers' Alliance and Industrial Union," formed in 1889, embraced several originally independent organizations formed from 1873 onwards; it was largely confined to the South and was secret. The "National Farmers' Alliance," formed in 1886, went back similarly to 1877, was much smaller, Northern and non-secret. The "Colored Farmers' National Alliance and Co-operative Union" (formed 1888, merged in the above "Southern") Alliance in 1890) was the second greatest organization. With these three were associated many others, state and national, including an annual, non-partisan, deliberative and advisory Farmers' National Congress. The Alliance movement reached its greatest power about 1890, in which year twelve national farmers' organizations were represented in conventions in St Louis, and the six leading ones alone probably had a membership of 5,000,000.

As with the Grange, so in the ends and declarations of the whole later movement, concrete remedial legislation for agricultural or economic ills was mingled with principles of vague radical tendency and with lofty idealism. Among the principles...
advocated about 1890, practically all the great organizations demanded the abolition of national banks, the free coinage of silver, a "sufficient" issue of government paper money, tariff revision, and a secret ballot (the last was soon realized); only less commonly demanded were an income tax, taxation of evidence of debt, and government loans on lands. All of these were principles of the two great Alliances (the Northern and the Southern), as were also pure food legislation, abolition of landholding by aliens, reclamation of unused or uneared land grants (to railways, e.g.), and either rigid federal regulation of railways and other means of communication or government ownership thereof. The "Southern" Alliance put in the forefront a "subtreasury" scheme according to which cheap loans should be made by government from local sub-treasuries on non-perishable farm products (such as grain and cotton) stored in government warehouses; while the "Northern" Alliance demanded restriction of the liquor traffic and (for a short time) woman suffrage. Still other issues were a modification of the patent laws (e.g. to prevent the purchase of patents to stifle competition), postal currency exchange, the eight-hour day, inequitable taxation, the single-tax on land, "trusts," educational qualification for suffrage, direct popular election of federal judges, of senators, and of members of Congress, special-interest buying, &c.

In 1885–1880 the party's non-partisan movement developed astonishing strength; it captured the Republican stronghold of Kansas, brought the Democratic Party to vassalage in South Carolina, revolutionized legislatures even in conservative states like Massachusetts, and seemed likely completely to dominate the South and West. All its work in the South was accomplished within the old-party organizations, but in 1890 the demand became strong for an independent third party, for which various consolidations since 1887 had prepared the way, and by 1892 a large part of the strength of the farmers' organizations, with that of various industrial and radical orders, was united in the People's Party (perhaps more generally known as the Populist Party), which had its beginnings in Kansas in 1890, and received national organization in 1892. This party emphasized free silver, the income tax, eight-hour day, reclamation of land grants, government ownership of railways, telephones and telegraphs, popular election of federal senators, and the initiative and referendum. In the presidential election of 1892 it cast 1,241,021 votes (in a total of 12,036,089), and elected 32 presidential electors, the first chosen by any third party since 1856. In 1896 the People's Party fused with the Democratic Party (q.v.) in the presidential campaign, and again in 1898; this period, indeed, the greatest part of the People's Party was reabsorbed into the two great parties from which its membership had originally been drawn;—in some northern states apparently largely into the Republican ranks, but mainly into the Democratic Party, to which it gave a powerful radical impulse.

The Farmers' movement was much misunderstood, abused and ridiculed. It accomplished a vast amount of good. The movement—and especially the Grange, for on most important points the later movements only followed where it had led—contributed the initial impulse and prepared the way for the establishment of travelling and local rural libraries, reading courses, lyceums, farmers' institutes (a steadily increasing influence) and rural free mail delivery (inaugurated experimentally in 1896 and adopted as part of the permanent postal system of the country in 1899); for agricultural exhibits and an improved agricultural press; for encouragement to and increased profit from the work of agricultural colleges, the establishment (1885) and great services of the United States Department of Agriculture; equal rights to all, and special privileges to none. (3) To endorse the motto: "In things essential, unity; in all things, charity." (4) To develop a better state, mentally, morally, socially and financially. . . . (6) To suppress personal, local, sectional and national prejudices." For the Southern farmer a chief concrete evil was the pre-crop mortgages by which cotton farmers remained in debt to country merchants; in the North the farmer attacked a wide range of "capitalistic" legislation that hurt him, be believed, for the benefit of other classes—notably legislation sought by railways.

...
He studied for the bar, and was called at the Middle Temple in 1838. In 1844 he published the first edition of his Treatise on the Law, Privilege, Proceedings and Usages of Parliament. This work, which has passed through many editions, is not only an invaluable mine of information for the historical student, but it is known as the text-book of the law by which parliament governs its proceedings. In 1846 Erskine May was appointed examiner of petitions for private bills, and the following year tax-master of the House of Commons. He published his Remarks to Facilitate Public Business in Parliament in 1849; a work On the Consolidation of Election Laws in 1850; and his Rules, Orders and Forms of the House of Commons was printed by command of the House in 1854. In 1856 he was appointed clerk assistant at the table of the House of Commons. He received the companionship of the Bath in 1860 for his parliamentary services, and became a knight commander in 1866. His important work, The Constitutional History of England since the Accession of George III. (1760-1860), was published in 1861-1864, and it received frequent additions in subsequent editions. In 1871 Sir Erskine May was appointed clerk of the House of Commons. His Democracy in Europe: a History appeared in 1887, in which he failed to take the same rank in critical esteem as his Constitutional History. He retired from the post of clerk to the House of Commons in April 1886, having for fifteen years discharged the onerous duties of the office with as much knowledge and energy as unailing tact and courtesy. Shortly after his retirement from office he was raised to the peerage under the title of Baron Farnborough of Farnborough, in the county of Southampton, but he only survived to enjoy the dignity for a few days. He died in London on the 17th of May 1886, and as he left no issue the title became extinct.

FARNBOROUGH, an urban district in the Basingstoke parliamentary division of Hampshire, England, 33 m. S.W. by W. from London, on the London & South Western and the South Eastern & Chatham railways. Pop. (1901) 11,500 (including 3,070 military). The church of St Peter's ranges from Early English to Perpendicular in style. St Michael's Catholic memorial church, erected in 1887 by the ex-empress Eugénie, contains the remains of Napoleon III. and the prince imperial. An adjoining abbey is occupied by Benedictine fathers of the French congregation. The convent is a ladies' boarding-school. Alkeshor North Camp is within the parish.

FARNESE ISLANDS (also FEARNE, FERN, or THE STAPLES), a group of rocky islands and reefs off the coast of Northumberland, England, included in that county. In 1901 they had only eleven inhabitants. They extend in a line of some 6 m. in a north-easterly direction from the coast, on which the nearest villages are Bamborough and North Sunderland. The Fairway, 1/4 m. across, separates the largest island, Farne, or House, from the mainland. Farne is 16 acres in area, and has precipitous cliffs up to 80 ft. in height on the east, but the shore is otherwise low. The other principal islets are Staple, Brownsman, North and South Wamses, Longstone and Big Harcar. On Farne is a small ancient chapel, with a square tower near it built for purposes of defence in the 15th century. The chapel is believed to occupy the site of St Cuthbert's hermitage, whether he retired from the priory on the neighbouring Holy Island or Lindisfarne. He was with difficulty persuaded to leave it on his elevation to the bishopric of Lindisfarne, and returned to it. On the west cliffs of the coast rock, with its lighthouse, is famous as the scene of the bravery of Grace Darling in rescuing some of the survivors of the wreck of the "Farriehorse" (1828). The rocks abound in sea-birds, including eider duck.

FARNESE, the name of one of the most illustrious and powerful Italian families, which besides including eminent prelates, statesmen and warriors among its members, ruled the duchy of Parma for two centuries. The early history of the family is involved in obscurity, but they are first heard of as lords of Farneto or Farnese, a castle near the lake of Bolsena, and they played an important part as consuls and signori of Orvieto. They seem to have always been Guelphs, and in the civil broils of Orvieto they sided with the Monaldeschi faction against the Ghibelline Filippeschi. One Pietro Farnese commanded the papal armies under Paschal II. (1099-1118); another Pietro led the Florentines to victory against the Pisans in 1365. Ranuccio Farnese served Eugene IV. so well that the pope endowed him with large fiefs, and is reported to have said, "The Church is ours because Farnese has given it back to us."

The family derived further advantages at the time of Pope Alexander VI., who was the lover of the beautiful Giulia Farnese, known as Giulia Bella, and created her brother Alessandro a cardinal (1493). The latter was elected pope as Paul III. in 1534, and it is from that moment that the great importance of the family dates. An unblushing nepotist, he alienated immense fiefs belonging to the Holy See in favour of his natural children. Of these the most famous was Pierluigi Farnese (1503-1547), who served in the papal army in various campaigns, but also took part in the sack of Rome in 1527. On his father's elevation to the papacy he was made captain-general of the Church, and received the duchy of Castro in the Marches, besides Frascati, Nepi, Montalto and other fiefs. A shameless rake and a man of uncontrollable temper, his massacre of the people of Perugia after the rebellion in 1540 and the unspoilable outrage perpetrated on the bishop of Fano are typical of his character. In 1545 his father conferred on him the duchy of Parma and Piacenza, which likewise belonged to the Holy See, and his rule proved cruel and tyrannical. He deprived the nobles of their privileges, and forced them to dwell in the towns, but to some extent he improved the conditions of the lower classes. Pierluigi being an uncompromising opponent of the emperor Charles V., Don Ferrante Gonzaga, the imperial governor of Milan, was ever on the watch for a pretext to deprive him of Piacenza, which the emperor greatly coveted. When the duke proceeded to build a castle in that town in order to overawe its inhabitants, the nobles were furiously indignant, and a plot to murder him was organized by the marquis Anguissola and others with the support both of Gonzaga and of Andrea Doria (q.v.), Charles's admiral, who wished to be revenged on Pierluigi for the part he had played in the Fiesco conspiracy (see Fiesco). The deed was done while the duke was superintending the building of the above-mentioned citadel, and his corpse was flung into the street (December 10th, 1547). Piacenza was thereupon occupied by the imperialists.

Pierluigi had several children, for all of whom Paul made generous provision. One of them, Alessandro (1520-1589), was created cardinal at the age of fourteen; he was a man of learning and artistic tastes, and lived with great splendour surrounded by scholars and artists, among whom were Annibale Caro, Paolo Giovio, Mons. Della Casa, Bembo, Vasari, &c. It was he who completed the magnificent Farnese palace in Rome. He displayed diplomatic ability on various missions to foreign courts, but failed to get elected to the papacy.

Orazio, Pierluigi's third son, was made duke of Castro when his father became duke of Parma, and married Diane, a natural daughter of Henry II. of France. Ottavio, the second son (1521-1586), married Margarete, the natural daughter of Charles V. and widow of Alessandro de' Medici, at the age of fifteen, she being a year older; at first she disliked her youthful bridegroom, but when he returned wounded from the expedition to Algiers in 1541 her aversion was turned to affection (see Marguerite of Lorraine, queen of France). In 1546 he had been made lord of Camerino in 1540, but he gave up that fief when his father became duke of Parma.

When, on the murder of the latter in 1547, Piacenza was occupied by the imperialists, Paul determined to make an effort to regain the city; he set aside Ottavio's claims to the succession of Parma, where he appointed a papal legate, giving him back Camerino in exchange, and then claimed Piacenza of the emperor, not for the Farnesi, but for the Church. But Ottavio would not be put off; he attempted to seize Parma by force, and having failed, entered into negotiations with Gonzaga. This unnatural rebellion on the part of one grandson, combined with the fact that it was supported by the other grandson, Cardinal Alessandro, hastened the pope's death, which occurred on the 10th of November 1549. During the interregnum that followed Ottavio...
again tried to induce the governor of Parma to give up the city to him, but met with no better success; however, on the election of Giovanni Maria Ciocchi (Julius III.) the duchy was conferred on him (1551). This did not end his quarrel with the emperor, for Gonzaga refused to give up Piacenza and even threatened to occupy Parma, so that Ottavio was driven into the arms of France. Julius, who was anxious to be on good terms with Charles on account of the council of Trent which was then sitting, ordered Farnese to hand Parma over to the papal authorities once more, and on his refusal hurled censures and admonitions at his head, and deprived him of his Roman fiefs, while Charles did the same with regard to those in Lombardy. A French army came to protect Parma, war broke out, and Gonzaga at once laid siege to the city. But the duke came to an arrangement with his father-in-law, by which he regained Piacenza and his other fiefs. The rest of his life was spent quietly at home, where the moderation and wisdom of his rule won for him the affection of his people. At his death in 1586 he was succeeded by his son Alessandro Farnese (1545-1592), the famous general of Philip II. of Spain, who spent the whole of his reign in the Flemish wars.

The first years of the reign of his son and successor Ranuccio I. (1560-1622), who had shown much spirit in a controversy with Pope Sixtus V., were uneventful, but in 1611 a conspiracy was formed against him by a group of discontented nobles supported by the dukes of Modena and Mantua. The plot was discovered and the conspirators were barbarously punished, many being tortured and put to death, and their estates confiscated. Ranuccio was a reserved and gloomy bigot; he instituted savage persecutions against supposed witches and heretics, and lived in perpetual terror of plots. His eldest son Alessandro being deaf and dumb, the succession devolved on his second son Odoardo (1612-1646), who fought on the French side in the war against Spain. His failure to pay the interest of the money borrowed in Rome, and the desire of Urban VIII. to obtain Castoria for his relatives the Barberini (q.v.), resulted in a war between that pope and Odoardo. His son and successor Ranuccio II. (1630-1664) also had a war with the Holy See about Castro, which was eventually razed to the ground. His son Francesco Maria (1678-1727) suffered from the wars between Spain and Austria, the latter's troops devastating his territory; but although this obliged him to levvy some burdensome taxes, he was a good ruler and practised economy in his administration. Having no children, the succession devolved at his death on his brother Antonio (1679-1731), who was also childless. The powers had agreed at the death of the latter the duchy should pass to Don Carlos of Bourbon, son of King Philip V. of Spain by Elisabetta Farnese (1692-1766), granddaughter of Ranuccio II. Antonio died in 1731, and with him the line of Farnese came to an end.

The Palazzo Farnese in Rome, one of the finest specimens of Roman Renaissance architecture, was begun under Paul III., while he was cardinal, by Antonio da San Gallo, and completed by his nephew Cardinal Alessandro under the direction of Miguel de la Cueva, in 1549. It was inhabited by the cardinals of the kingdom of Naples and Spain, and most of the pictures were removed to Naples. It now contains the French embassy to the Italian court, as well as the French school of Rome.

* Bibliography.—F. Odorici gives a detailed history of the family in P. Litta's Famiglie celebri italiane, vol. x. (Milan, 1868), to which an elaborate bibliography is appended, including manuscript sources; the most recent bibliography is S. Lotetti and G. Sarti, Bibliografia generale delle storiografia parmensia (Parma, 1904). Further information will be found in A. von Reumont's Geschichte der Städte Rom, vol. iii. (Berlin, 1868), and in F. Gregorovius's Geschichte der Städte Rom (Stuttgart, 1872).

Farnese, Alexander (1545-1592), duke of Parma, general, statesman and diplomatist, governor-general of the Netherlands under Philip II. of Spain, was born at Rome on the 27th of August 1545, and died at the abbey of St. Waast, near Arras, on the 3rd of December 1592. He was the son of Ottavio Farnese, duke of Parma, and Margaret of Austria, natural daughter of Charles V. He accompanied his mother to Brussels when she was appointed governor of the Netherlands, and in 1565 his marriage with the princess Maria of Portugal was celebrated in Brussels with great splendour. Alexander Farnese had been brought up in Spain with his cousin, the ill-fated Don Carlos, and his uncle Don John of Austria, both of whom were about the same age as himself, and after his marriage he took up his residence at once at the court of Madrid. He fought with much personal distinction under the command of Don John in 1571 at the battle of Lepanto. It was seven years, however, before he had again an opportunity for the display of his great military talents. In the meantime the provinces of the Netherlands had revolted against the arbitrary and oppressive Spanish rule, and Don John of Austria, who had been sent as governor-general to restore order, had found himself helpless in face of the superior talent and personal influence of the prince of Orange, who had succeeded in uniting all the provinces in common resistance to the civil and religious tyranny of Philip. In the autumn of 1577 Farnese was sent to join Don John at the head of reinforcements, and it was mainly his prompt decision at a critical moment that won the battle of Gembloux (1578). Shortly afterwards Don John, whose health had broken down through disappointment and ill-health, died, and Farnese was appointed to take his place.

It is scarcely possible to exaggerate the difficulties with which he found himself confronted, but he proved himself more than equal to the task. In military ability the prince of Parma was inferior to none of his contemporaries, as a skilful diplomatist he was the match even of his great antagonist William the Silent, and, like most of the leading statesmen of his day, was unscrupulous as to the means he employed so long as he achieved his ends. Perceiving that there were divisions and jealousies in the ranks of his opponents between Catholic and Protestant, Fleming and Walloon, he set to work by persuasion, address and bribery, to foment the growing discord, and bring back the Walloon provinces to the allegiance of the king. He was successful, and by the treaty of Arras, January 1579, he was able to secure the support of the "Malcontents," as the Catholic nobles of the south were styled, to the royal cause. The reply to the treaty of Arras was the Union of Utrecht, concluded a few weeks later between the seven northern provinces, who abjured the sovereignty of King Philip and bound themselves to use all their resources to maintain their independence of Spanish rule.

Farnese, as soon as he had obtained a secure basis of operations in Hainaut and Artois, set himself in earnest to the task of reconquering Brabant and Flanders by force of arms. Town after town fell into his power. Tournai, Maastricht, Breda, Bruges and Ghent opened their gates, and finally he laid siege to the great seaport of Antwerp. The town was open to the sea, was strongly fortified, and was defended with resolute determination and courage by the citizens. They were led by the famous Philip de Marnix, lord of St. Aldegonde, and had the assistance of an ingenious Italian engineer, by name Giamibelli. The siege began in 1584 and called forth all the resources of Farnese's military genius. He cut off all access to Antwerp by land and by sea; he bricked up both the Scheldt from Callo to Oardum, in spite of the desperate efforts of the besieged to prevent its completion. At last, on the 15th of August 1585, Antwerp was compelled by famine to capitulate. Favourable conditions were granted, but all Protestants were required to leave the town within two years. With the fall of Antwerp, for Malines and Brussels were already in the hands of Farnese, the whole of the southern Netherlands was brought once more to recognize the authority of Philip. But Holland and Zeeland, whose geographical position made them unassailable except by water, were by the courage and skill of their hardy seafaring population, with the help of English auxiliaries sent by Queen Elizabeth, able to defy his further advance.

In 1586 Alexander Farnese became duke of Parma by the death of his father. He applied for leave to visit his paternal territory, but Philip would not permit him. He could not replace him in the Netherlands; but while retaining him in his command at the head of a formidable army, the king would not give his sanction to his great general's desire to use it for the reconquest
of the Northern Provinces. Never was there a better opportunity to end the civil war than an invasion of the country almost without resistance, but Philip's whole heart and energies were already directed to the preparation of an Invincible Armada for the conquest of England, and Parma was ordered to collect an enormous fleet of transports and to keep his army concentrated and trained for the projected invasion of the island realm of Queen Elizabeth. Thus the critical period passed by unused, and when the tempests had finally dispersed the defeated remnants of the Great Armada the Dutch had found a general, in the youthful Maurice of Nassau, worthy to be the rival in military genius even of Alexander of Parma. Moreover, the accession to the throne of France of Henry of Navarre had altogether altered the situation of affairs, and relieved the pressure upon the Dutch by creating a diversion, and placing Parma and his army between hostile forces. The ruinous expenditure upon the Great Armada also depleted the Spanish treasury, and Philip found himself virtually on a short crust. In 1591 the condition of the Spanish troops had become intolerable. Farnese could get no regular supplies of money from the king for the payment of the soldiery, and he had to pledge his own jewels to meet the demand. A mutiny broke out, but was suppressed. In the midst of these difficulties Parma received orders to abandon the task on which he had spent himself for so many years, and to raise the siege of Paris, which was blocked by Henry IV. He left the Netherlands on the 3rd of August 1590 at the head of 15,000 troops. By brilliant generalship he outwitted Henry and succeeded in relieving Paris; but owing to lack of money and supplies he was compelled immediately to retreat to the Netherlands, abandoning on the march many stragglers and wounded, who were killed by the peasantry, and leaving all the positions he had taken to be recaptured by Henry.

Again in 1591, in the very midst of a campaign against Maurice of Nassau, sorely against his will, the duke of Parma was obliged to give up the engaging struggle and march to relieve Rouen. He failed in this hazardous enterprise, and his arm was wounded in the battle of Cambrai, and was finally compelled to withdraw his army with considerable losses through the privations the troops had to undergo. He himself was shattered in health by so many years of continuous campaigning and exposure, and by the cares and disappointments which had befallen him. He died at Arras on the 3rd of December 1592, in the fortieth year of his age. The feeling that his immense services had not won for him either the gratitude or confidence of his sovereign hastened his end. He was honoured by a splendid funeral at Brussels, but his body was interred at his own capital city of Parma. He left two sons, Ranuccio, who succeeded him, and Edward, who was created a cardinal in 1591 by Pope Gregory XIV. His daughter Margaret married Vincent, duke of Mantua.

See L. P. Gachard, Correspondance d'Alexandre Farnese, Prince de Parma, gouverneur général des Pays-Bas, avec Philippe II, 1578-1592 (Brussels, 1850); Fra Pietro, Alessandro Farnese, duca di Parma (Rome, 1836).

FARNES, ELIZABETH (1626-1750), queen of Spain, born on the 25th of October 1626, was the only daughter of Odoardo II, prince of Parma. Her mother educated her in strict seclusion, but seclusion altogether failed to tame her imperious and ambitious temper. At the age of twenty-one (1744) she was married by proxy at Parma to Philip V. of Spain. The marriage was arranged by Cardinal Alberoni (q.v.), with the concurrence of the Princess des Ursins, the Camera Mayor. On arriving at the borders of Spain, Elizabeth was met by the Princess des Ursins, but received her sternly, and, perhaps in accordance with a plan previously concerted with the king, at once ordered her to be removed from her presence and from Spain. Over the next twenty-one years she received no communication from her husband, and the only interest he evinced in her was by placing her in a seclusion and giving her a small allowance. In 1646 she was created a princess and in 1647 she was given the title of queen. She was reconciled to her husband in 1650, but died in 1750.

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FARNHAM, a market town in the Guildford parliamentary division of Surrey, England, 373 m. S.W. by W. from London by the London & South Western railway. Pop. of urban district (1901) 6124. It lies on the left bank of the river Wey, on the southern slope of a hill rising about 700 ft. above the sea-level. The church of St Andrew is a spacious transitional Norman and Early English building, with later additions, and was formerly a chapel of ease to Waverley Abbey, of which a crypt and fragmentary remains, of Early English date, stand in the park attached to a modern residence of the same name. This was the earliest Cistercian house in England, founded in 1128 by William Gifford, bishop of Winchester. 'The Annales Wavestianenses, published by Gale in his Scrittorum and afterwards in the Record series of Chronici, are believed to have been written by Gilbert Scott in the period of his first novel, 'Farnham Castle.'

T. of the pilgrimage to Santiago de Compostela, 1736. It was first built by Henry de Blos, bishop of Winchester, and brother of King Stephen; but it was razed by Henry III. It was rebuilt and garrisoned for Charles I. by Denham, from whom it was taken in 1642 by Sir W. Waller; and having been dismantled, it was restored by George Morley, bishop of Winchester (1662-1684). Farnham has a town hall and exchange in Italian style (1866), a grammar school of early foundation, and a school of science and art. It was formerly noted for its cloth manufacture. Hops of fine quality are grown in the vicinity. William Cobbett was born in the parish (1766), and is buried in the churchyard of St Andrew's. The neighbouring mansion of Moor Park was the residence of Sir William Temple (d. 1709), and Swift worked here as his secretary. Hester Johnson, Swift's 'Stella,' was the daughter of Temple's steward, whose cottage still stands. The town has grown in favour as a residential centre from the proximity of Aldershot Camp (1853).

Though there is evidence of an early settlement in the neighbourhood, the town of Farnham (Fernham) seems to have grown up round the castle of the bishops of Winchester, who possessed the manor at the Domesday Survey. Its position at the junction of the Pilgrim's Way and the road from Southampton to London was important. In 1205 Farnham had bailliage, and in 1207 it was definitely a mesne borough under the bishops of Winchester. In 1247 the bishop granted the first charter, giving, among other privileges, a fair on All Saints' Day. The burgesses surrendered the proceeds of the borough court and other rights in 1356 in return for respite of the fee farm rent; these were recovered in 1405 and again paid. Bishop Waynflete is said to have confirmed the original charter in 1452, and in 1568 Bishop Horne...
FARNWORTH, an urban district in the Radcliffe-cum-Farnworth parliamentary division of Lancashire, England, on the Irwell, 3 m. S.E. of Bolton by the Lancashire & Yorkshire railway. Pop. (1901) 25,025. Cotton mills, iron foundries, brick and tile works, and collieries employ a large industrial population.

FARO, the capital of a district bearing the same name, in southern Portugal; at the terminus of the Lisbon-Faro railway, and on the Atlantic Ocean. Pop. (1890) 11,780. Faro is an ecclesiastical see, with a Renaissance cathedral of great size, an ecclesiastical seminary, and a ruined castle surrounded by Moorish fortifications. Its broad but shallow harbour is protected on the south by the long island of Caeis, and a number of sandy islets, which, being constantly enlarged by silt from the small river Fermo, render the entrance of large vessels impossible. Fishing is an important industry, and fish, with wine, fruit, cork, baskets and sumach, are the principal articles of export. Little has been done to develop the mineral resources of the district, which include tin, lead, antimony and zinconiferous quartz. Faro was taken from the Moors by Alphonso III. of Portugal (1248-1279). It was sacked by the English in 1596, and more severely damaged by an earthquake in 1755.

The administrative district of Faro coincides with the ancient province of Algarve (q.v.); pop. (1900) 255,191; area, 1937 sq. m.

FARO (from Pharos, a picture of the Egyptian king appearing on a card of the old French pack), a game of cards, played with a full pack. Originally the pack was held in the dealer's left hand, but nowadays very elaborate and expensive implements are used. The dealer places the pack, after shuffling and cutting, in a dealing-box face upwards, and the cards are taken from the top of the box in couples through a slit in the side. The exposed card on top is called sada, and the last card left in the box is in hocc.

The implements include counters of various colours and values, a dealing-box, a case or frame manipulated by a "case-keeper," upon which the cards already played are arranged in order. The players take upon any card they please, or in such manner as to take in several cards, reducing the amount, but increasing the chances of winning, as at roulette. The dealer, having waded the hand, after which no more bets may be made, deals the turn, and then proceeds to gather in the stakes won by him, and to pay those he has lost. The chances as between dealer and punters, or players, are equal, except that the banker wins half the money staked on the cards. A turn should chance to be alike. Faro is played considerably in parts of the United States, whither it is said to have been taken from France, where it had a great vogue during the reign of Louis XIV. Owing to the dishonest methods of many gambling "clubs," the game is in disrepute.

FARQUHAR, George (1677-1707). British dramatist, son of William Farquhar, a clergyman, was born in Londonderry, Ireland, in 1677. When he was seventeen he was entered as a sizar at Trinity College, Dublin, under the patronage of Dr. Wiseman, bishop of Dromore. He did not continue his studies, being, according to one account, expelled for a profane joke. Thomas Wilkes, however, states that the abrupt termination of his studies was due to the death of his patron. He became an actor on the Dublin stage, but in a fencing scene in Dryden's Indian Emperor he forgot to exchange his sword for a foil, with results which narrowly escaped being fatal to a fellow-actor. After this accident he never appeared on the boards. He had met Robert Wilks, the famous comedian, in Dublin. Though he did not, as generally stated, go to London with Wilks, it was at his suggestion that he wrote his first play, Love and a Bottle, which was performed at Drury Lane, perhaps through Wilks's interest, in 1698. He received from the earl of Orrery a lieutenantship in his regiment, then in Ireland, but in two letters of his to his patron, written while in this capacity, complaining of the inefficiency of his service. His second comedy, The Constant Couple; or a Trip to the Jubilee (1699), ridiculing the preparations for the pilgrimage to Rome in the Jubilee year, met with an enthusiastic reception. Wilks as Sir Harry Wildair contributed substantially to its success. In 1701 Farquhar wrote a sequel, Sir Harry Wildair. Leigh Hunt says that Mrs. Oldfield, like Wilks, played admirably well in it, but the original Lady Lurewell was Mrs. Verbruggen. Mrs. Oldfield is said to have been the "Penelope" of Farquhar's letters. In 1702 Farquhar published a slight volume of miscellanies—Love and Business; in a Collection of Occasional Verse and Epistolary Prose—containing, among other things, "A Discourse on Comedy in Reference to the English Stage," in which he defends the English neglect of the dramatic unities. "The rules of English comedy," he says, "don't lie in the compass of Aristotle or his followers, but in the pit, box and galleries.

In 1702 he borrowed from Fletcher's Wild Goose Chase, The Inconstant, or the Way to win Him, in which he followed his original fairly closely except in the last act. In 1703 he married, in the expectation of a fortune, but found too late that he was deceived. It is said that he never reproached his wife, although the marriage increased his liabilities and the rest of his life was a constant struggle against poverty. His other plays are: The Stage Coach (1704), a one-act farce adapted from the French of Jean de la Chapelle in conjunction with Peter Motteux; The Twin Rivals (Drury Lane, 1702); The Recruiting Officer (Drury Lane, 1706); and The Beaux's Stratagem (Haymarket, 1707). The Recruiting Officer was suggested to him by a recruiting expedition (1703) in Shropshire, and is dedicated to his "friends round the Wrekin." The Beaux's Stratagem is the best of all his plays, and long kept the stage. Genet notes nineteen revivals up to 1808. Two embarrassed gentlemen travel in the country disguised as master and servant in the hope of mending their fortune. The play vivid pictures of the Lichfield inn with its rascally landlord, and of the domestic affairs of the Sullens. Archer, the supposed valet, whose adventurous spirit secures full play, was one of Garrick's best parts. Mannes best of his patrons, said to have been the duke of Ormond, had advised Farquhar to sell out of his regiment, and had promised to give him a captaincy in his own. Farquhar sold his commission, but the duke's promise remained unfilled. Before he had finished the second act of The Beaux's Stratagem he knew that he was stricken with a mortal illness, but it was necessary to persevere and be "conspicuously loyal to the end." He had received in advance £30 for the copyright from Lintott the bookseller. The play was staged on the 8th of March, and Farquhar lived to have his third night, and there was an extra benefit on the 29th of April, the day of his death. He left his two children to the care of his friend Wilks. Wilks obtained a benefit at the theatre for the dramatist's widow, but he seems to have done little for the children. They were apprenticed to a mantua-maker, and one of them was, as late as 1794, in
receipt of a pension of £20 solicited for her by Edmund Chalanor, a patron of Farquhar. She was then described as a maid servant and possessed of sentiments “fitted to her humble situation.”

The plots of Farquhar’s comedies are ingenious in conception and skilfully conducted. He has no pretensions to the brilliance of Congreve, but his amusing dialogue arises naturally out of the situation, and its wit is never strained. Sergeant Kite in the Recruiting Officer, Scrub, Archer and Boniface in The Beaux’ Stratagem are distinct, original characters which had a great success on the boards, and the unexpected incidents and adventures in which they are mixed up are represented in an irresistibly comic manner by a man who thoroughly understood the resources of the stage. The spontaneity and verve with which his adventurous heroes are drawn have suggested that in his favourite type he was describing himself. His own disposition seems to have been most lovable, and he was apparently a much gayer person than the reader might be led to suppose from the “Portrait of Himself” quoted by Leigh Hunt. The code of morals followed by these characters is open to criticism, but they are human and genial in their roguery, and compare far from unfavourably with the cynical creations of contemporary drama. The advance which he made on his immediate predecessors in dramatic construction and in general moral tone is more striking when it is remembered that he died before he was thirty.

Farquhar’s dramatic works were published in 1728, 1742 and 1772, and by Thomas Wilkes with a biography in 1775. They were included in the Dramatic Works of Wycherley, Congreve, Vanbrugh and Farquhar (1849), with biographical and critical notices, by Leigh Hunt. See also The Dramatic Works of George Farquhar, with Life and Notes, by A. C. Ewald (2 vols., 1823), The Best Plays of George Farquhar (Mermaid series, 1906), with biographical and critical introductions, by William Archer; The Beaux’ Stratagem, edited (1896) by H. Macaulay Fitzgibbon for “The Temple Dramatists”; and D. Scherdt, “George Farquhar, von und seine Original-Dramen” (1904) in Wiener Beiträge zur engl. Philol.

Farquhar, William (1807–1883), English statistician, was born at Kenley, in Shropshire, on the 30th of November 1807. He was educated at the grammar school of that place, and entered Pembroke College, Cambridge, in 1826. He was awarded the degree of B.A. in 1830, and M.A. in 1832.

FARR, WILLIAM (1807–1883), English statistician, was born at Kenley, in Shropshire, on the 30th of November 1807. When nineteen he became the pupil of a draper in Shrewsbury, also acting as dresser in the infirmary there. He then went to Paris to study medicine, but after two years returned to London, where, in 1832, he qualified as L.S.A. Next year he began to practise, but without very brilliant results, for five years later he definitely abandoned the exercise of his profession on accepting the post of compiler of abstracts in the registrar-general’s office. The commissioners for the 1841 census consulted him on several points, but did not in every case follow his advice. For the next two decennial censuses he acted as assistant-commissioner; for that of 1871 he was a commissioner, and he wrote the greater part of the reports of all. He had an ambition to become registrar-general; and when that post became vacant in 1879, he was so disappointed at the selection of Sir Brydges Heneker instead of himself, that he refused to stay any longer in the registrar’s office. He died of paralysis of the brain a year or two later, on the 14th of April 1883. A great part of Farr’s literary production is to be found in the papers which, from 1839 to 1859, were inserted in each annual report of the registrar-general on the cause of the year’s deaths in England. He was also the author of many papers on general statistics and on life-tables for insurance, some read before the Royal Statistical Society, of which he was president in 1871 and 1872, some contributed to the Lancet and other periodicals. A selection from his statistical writings was published in 1885 under the editorship of Mr Noel Humphreys.

FARRAGUT, DAVID GLASGOW (1801–1870), first admiral of the United States navy, was the son of Major George Farragut, a Catalan by descent, a Minorquin by birth, who had emigrated to America in 1776, and, after the peace, had married a lady of Scottish family and settled near Knoxville, in Tennessee; there Farragut was born on the 5th of July 1801. At the early age of nine he entered the navy, under the protection of his name-father, Captain David Porter, with whom he served in the “Essex” during her cruise in the Atlantic in 1812, and afterwards in the Pacific, until her capture by the “Phoebe,” in Valparaiso Bay, on the 28th of March 1814. He afterwards served on board the “Washington” (74) carrying the broad pennant of Commodore Chauncey in the Mediterranean, and pursued his professional and other studies under the instruction of the chaplain, Charles Folsom, with whom he contracted a lifelong friendship. Folsom was appointed from the “Washington” as U.S. consul at Tunis, and obtained leave for his pupil to pay him a lengthened visit, during which he studied not only mathematics, but also French and Italian, and acquired a familiar knowledge of Arabic and Turkish. He is said to have had a great natural aptitude for languages and in after years to have spoken several fluently.

After more than four years in the Mediterranean, Farragut returned to the States in November 1820. He then passed his examination, and in 1822 was appointed for service in what was called the “mosquito” fleet, against the pirates, who then infested the Caribbean Sea. The service was one of great exposure and privation; for two years and a half, Farragut wrote, he never owned a bed, but lay down to rest wherever he found the most comfortable berth. By the end of that time the joint action of the British and American navies had driven the pirates off the sea, and when they took to marauding on shore the Spanish governors did the rest. In 1825 he was promoted to the rank of lieutenant, whilst serving in the navy yard at Norfolk, where, with some breaks in sea-going ships, he continued till 1832; he then served for a commission on the coast of Brazil, and was again appointed to the yard at Norfolk.

It is needless to trace the ordinary routine of his service step by step. The officers of the U.S. navy have one great advantage which British officers are without; when on shore they are not necessarily parted from the service, but are employed in their several ranks in the different dockyards, escaping thus not only the private grievance and pecuniary difficulties of a very narrow half-pay, but also what from a public point of view is much more important, the loss of professional aptitude, and of that skill which comes from unceasing practice. On the 8th of September 1841 Farragut was promoted to the rank of commander, and on the 14th of September 1855 to that of captain. At this time he was in charge of the navy yard, Mare Island, California, from which post he was recalled in 1858, and appointed to the “Brooklyn” frigate, the command of which he held for the next two years.

When the war of secession broke out in 1861, he was “waiting orders” at Norfolk. By birth and marriage he was a Southerner, and the citizens of Norfolk counted on his throwing in his lot with them; but professional pride, and affection for the flag under which he had served for more than fifty years, held him true to his allegiance; he passionately rejected the proposals of his fellow-townsmen, and as it was more than hinted to him that his longer stay in Norfolk might be dangerous, he hastily quitted that place, and offered his services to the government at Washington. These were at once accepted; he was requested to sit on the Naval Retiring Board—a board then specially constituted for clearing the navy of unfit or disloyal officers—and a few months later was appointed to the command of the West Gulf Squadron, “with the rank of flag-officer, and ordered to proceed forthwith, in the ‘Hartford,’ to the Gulf of Mexico, to collect such vessels as could be spared from the blockade, to proceed up the Mississippi, to reduce the defences which guarded the approaches to New Orleans, and to take and hold the city. All this Farragut executed to the letter, with a skill and caution that won for him the love of his followers, and with a dash and boldness that gained him the admiration of the public and the popular name of “Old Salamander.” The passage of the Mississippi was forced on the 24th of April 1862, and New Orleans surrendered on the 26th; this was immediately followed by the operations against Vicksburg, from which, however, Farragut was compelled to withdraw, having learnt the old lesson that against heavy earthworks, crowning hills of sufficient height, a purely naval attack is vainful; it was not till the following summer, and after a long siege, that Vicksburg surrendered to a land force under General Grant. During this time the service on the Mississippi continued both difficult and irksome; nor until the river was cleared could
FARRANT—FARREN, ELIZABETH

Farrant seriously planned operations against Mobile, a port to which the fall of New Orleans had given increased importance. Even then he was long delayed by the want of monitors with which to oppose the superior vessels of the enemy. It was the end of July 1864 before he was joined by these monitors; and on the 5th of August, undismayed by the loss of his leading ship, the monitor "Tecumseh," sunk by a torpedo, he forced the passage into the bay, destroyed or captured the enemy's ships, including the ram "Tennessee" bearing Admiral Buchanan's flag, and took possession of the forts. The town was not occupied till the following April, but with the loss of its harbour it ceased to have any political or strategical importance.

With this Farrant's active service came to an end; for though in September 1864 he was offered the command of the force intended for the reduction of Wmington, the state of his health, after the labours and anxieties of the past three years, in a trying climate, compelled him to decline it and to ask to be recalled. He accordingly returned to New York in December, and was received with the wildest display of popular enthusiasm. It was then that the Government instituted the rank of vice-admiral, previously unknown in the American service. Farrant was promoted to it, and in 1868 was furthered to be Admiral of the Navy.

In 1867, with his flag flying in the "Franklin," he visited Europe. The appointment was an honourable distinction without political or naval import: the "Franklin" was, to all intents, for the time being, a yacht at Farrant's disposal; and her arrival in the different ports was the signal for international courtesies, entertainments and social gaiety. She returned to America in 1868, and Farrant retired into private life. Two years later, on the 14th of August 1870, he died at Portsmouth, New Hampshire.

Farrant was twice married, and left, by his second wife, a son, Loyal Farrant, who, in 1878, published a "Life of his father," embodying his Journal and Letters. Another Life (1892), by Captain A. T. Mahan, though shorter, has a greater value from the professional point of view, by reason of the critical appreciation of Farrant's services.

FARRANT, RICHARD, composer of English church music, flourished during the 16th century. Very little is known about him. Fétis gives 1530 as the date of his birth, but on what authority does not appear. He became a gentleman of the Chapel Royal in the reign of Edward VI., but resigned his post in 1566 on being appointed master of the children of St George's chapel, Windsor. In this capacity he presented a play before the queen at Shrovetide 1568, and again at Christmas of the same year, receiving on each occasion the sum of £6: 13: 4d. In November 1569 he was reinstated as gentleman of the Chapel Royal.

It is stated by Hawkins (History of Music, vol. iii. 279) that Farrant was also one of the clerks and organists of St George's chapel, Windsor, and that he retained those posts till his death. Many of his compositions are printed in the collections of Barnard and Boyce. Among the most admired of them are a service in G minor, and the anthems "Call to remembrance" and "Hide not thou thy face." It is doubtful whether Farrant is entitled to the credit of the authorship of the beautiful anthem "Lord, for thy tender mercies' sake," which was copied in manuscript till 1600, although it had been earlier attributed to him. Some writers have named John Hilton, and others Thomas Tallis, as the composer. From entries in the Old Check Book of the Chapel Royal (edited for the Camden Society by Dr Rimbault) it appears that Farrant died, not in 1585, as Hawkins states, but on the 30th of November 1580 or 1581.

FARRAR, FREDERIC WILLIAM (1831-1903). English divine, was born on the 7th of August 1831, in the Fort of Bombay, where his father, afterwards vicar of Sidcup, Kent, was then a missionary. His early education was received in King William's College, Castletown, Isle of Man, a school whose external surroundings are reproduced in his popular schoolboy tale, Eric; or, Little by Little. In 1847 he entered King's College, London. Through the influence of F. D. Maurice he was led to the study of Coleridge, whose writings had a profound influence upon his faith and opinions. He proceeded to Trinity College, Cambridge, in October 1851, and in the following year took the degree of B.A. at the university of London. In 1854 he took his degree as fourth junior optime, and fourth in the first class of the classical tripos. In addition to other college prizes he gained the chancellor's medal for the English prize poem on the search for Sir John Franklin in 1852, the Le Bas prize and the Norrisian prize. He was elected fellow of Trinity College in 1856.

On leaving the university Farrar became an assistant-master under G. E. L. Cotton at Marlborough College. In November 1855 he was appointed an assistant-master at Harrow, where he remained for fifteen years. He was elected a fellow of the Royal Society in 1864, university preacher in 1868, honorary chaplain to the queen in 1869 and Hulsean lecturer in 1870. In 1871 he was appointed headmaster of Marlborough College, and in the following year he became chaplain-in-ordinary to the queen. In 1876 he was appointed canon of Westminster and rector of St Margaret's, Westminster. He took his D.D. degree in 1874, the first under the new regulations at Cambridge. Farrar began his literary labours with the publication of his schoolboy story Eric in 1858, succeeded in the following year by Julian Home and Lyrics of Life in a manner in which Weymouth's A World of School. He had already published a work on The Origin of Language, and followed it up by a series of works on grammar and scholastic philology, including Chapters on Language (1865); Greek Grammar Rules (1863); Greek Syntax (1866); and Families of Speech (1869). He edited Essays on a Liberal Education in 1868; and published Seekers after God in the Sunday Library (1869). It was by his theological works, however, that Farrar attained his greatest popularity. His Hulsean lectures were published in 1870 under the title of The Witness of History to Christ. The Life of Christ, which was published in 1874, speedily passed through a great number of editions, and is still in much demand. It reveals considerable powers of imagination and eloquence, and was partly inspired by a personal knowledge of the sacred localities depicted. In 1877 appeared In the Days of My Youth, sermons preached in the chapel of Marlborough College; and during the same year his volume of sermons on Eternal Hope—in which he called in question the over-religious concept of hope—caused much controversy in religious circles and did much to mollify the harsh theology of an earlier age. There is little doubt that his boldness and liberality of thought barred his elevation to the episcopate. In 1879 appeared The Life and Works of St Paul, and this was succeeded in 1882 by The Early Days of Christianity. Then came in order of publication the following works: Everyday Christian Life; or, Sermons by the Way (1887); Lives of the Fathers (1888); Sketches of Church History (1889); Darkness and Day, a story of the Neronian persecution (1891); The Voice from Sinai (1892); The Life of Christ as Represented in Art (1894); a work on Daniel (1895); Gathering Clouds, a tale of the days of Chrysostom (1896); and The Bible, its Meaning and Supremacy (1896). Farrar was a copious contributor of articles to various magazines, encyclopaedias and theological periodicals. In 1883 he was made archdeacon of Westminster and rural dean; in 1885 he was appointed Hampton lecturer at Oxford, and took for his subject The History of Interpretation. He was appointed dean of Canterbury in 1891. From 1890 to 1895 he was chaplain to the speaker of the House of Commons, and in 1894 he was appointed deputy-clerk of the closet to Queen Victoria. He died at Canterbury on the 22nd of March 1903.

As a theologian Farrar occupied a position midway between the Evangelical party and the Broad Church; while as a somewhat rhetorical preacher and writer he exerted a commanding influence over wide circles of readers. He was an ardent temperance and social reformer, and was one of the founders of the institution known as the Anglican Brotherhood, a religious band with modern aims and objects.

See his Life, by his son R. Farrar (1904).

FARREN, ELIZABETH (c. 1779-1839), English actress, was the daughter of George Farren, an actor. Her first London appearance was in 1777 as Miss Hardcastle in She Stoops to Conquer. Subsequent successes established her reputation.
and she became the natural successor to Mrs Abington when the latter left Drury Lane in 1782. The parts of Hermione, Olivia, Portia and Juliet were in her repertoire, but her Lady Betty Modish, Lady Townly, Lady Fanciful, Lady Teazle and similar parts were her favourites. In 1797 she married Edward, 12th earl of Derby (1752-1834).

Farrer, William (1786-1861), English actor, was born on the 13th of May 1786, the son of an actor (b. 1725) of the same name, who played leading rôles from 1784 to 1795 at Covent Garden. His first appearance on the stage was at Plymouth at the Theatre Royal, then under the management of his brother, in Love à la mode. His first London appearance was in 1818 at Covent Garden as Sir Peter Teazle, a part with which his name is always associated. He played at Covent Garden every winter until 1828, and began in 1824 a series of summer engagements at the Haymarket which also lasted some years. At these two theatres he played an immense variety of comic characters. From 1828 until 1837 he was at Drury Lane, where he essayed a wider range, including Polonius and Caesar. He was again at Covent Garden for a few years, and next joined Benjamin Webster at the Haymarket, as stage-manager as well as actor. In 1843 at the close of his performance of the title-part in Mark Lemon's Old Parr, he was stricken with paralysis on the stage. He was, however, able to reappear the following year, and he remained at the Haymarket ten years more, though his acting never again reached its former level. For a time he managed the Strand, and, 1850-1853, was lessee of the Olympic. During his later years he confined himself to old men parts, in which he was unrivalled. In 1855 he made his final appearance at the Haymarket, as Lord Ogleby in a scene from the Clandestine Marriage. He died in London on the 24th of September 1861. In 1825 he married the actress Mrs Faucit, mother of Miss Helena Saville Faucit (Lady Martin), and he left two sons, Henry (1826-1869) and William (1825-1908), both actors. The former was the father of Ellen [Nellie] Farrer (1848-1904), long famous for boy's parts in Gaiety musical burlesques, in the days of Edward Terry and Fred Leslie. As Jack Sheppard, and in similar rôles, she had a unique position at the Gaiety, and was an unrivalled public favourite. From 1892 her health failed, and her retirement, coupled with Fred Leslie's death, brought about the end the type of Gaiety burlesque associated with them.

Farrer, Thomas Henry Farrer, 1st Baron (1810-1890), English civil servant and statistician, was the son of Thomas Farrer, a solicitor in Lincoln's Inn Fields. Born in London on the 24th of June 1810, he was educated at Eton and Balliol College, Oxford, where he graduated in 1830. He was called to the bar at Lincoln's Inn in 1844, but retired from practice in the course of a few years. He entered the public service in 1850 as secretary to the naval (renamed in 1853 the marine) department of the Board of Trade. In 1865 he was promoted to be one of the joint secretaries of the Board of Trade, and in 1867 became permanent secretary. His tenure of this office, which he held for upwards of twenty years, was marked by many reforms and an energetic administration. Not only was he an advanced Liberal in politics, but an uncompromising Free-trader of the strictest school. He was created a baronet for his services at the Board of Trade in 1883, and in 1886 he retired from office. During the same year he published a work entitled Free Trade versus Fair Trade, in which he dealt with an economic controversy then greatly agitating the public mind. He had already, in 1838, written a volume on The State in its Relation to Trade. In 1889 he was co-opted by the Progressives an alderman of the London County Council, of which he became vice-chairman in 1890. His efficiency and ability in this capacity were warmly recognized; but in the course of time divergences arose between his personal views and those of many of his colleagues. The tendency towards socialist legislation which became apparent was quite at variance with his principles of individual enterprise and responsibility. He consequently resigned his position. In 1863 he was raised to the peerage. From this time forward he devoted much of his energy and leisure to advocating his views at the Cobden Club, the Political Economy Club, on the platform, and in the public press. Especially were his efforts directed against the opinions of the Fair Trade League, and upon this and other controversies on economic questions he wrote able, clear, and uncompromising letters, which left no doubt that he still adhered to the doctrines of free trade as advocated by its earliest exponents. In 1898 he published his Studies in Currency. He died at Abinger Hall, Dorking, on the 11th of October 1899. He was succeeded in the title by his eldest son Thomas Cecil (b. 1850).

Farrer, and Farrery (from Lat. ferrarius, a blacksmith, ferrum, iron). Farrer is the name given generally either to the professional shoer of horses or in a more extended sense to a practitioner of the veterinary art; and farriery is the term for his business. Primarily the art of farriery is identical with that of the blacksmith, in so far as he makes and fixes shoes on horses (see Horse-Shoers); he is liable in law for negligence, as one who holds himself out as skilled; and he has a lien on the animal for his expenses. William the Conqueror is supposed to have introduced horse-shoeing into England, and the art had an important place through the middle ages, the days of chivalry, and the later developments of equitation. In modern times it has been closely allied with the general progress in veterinary science, and in the knowledge of the anatomy and physiology of the horse's foot and hoof.

See Fisher, The Farrier (1803); Lungwitz, Text-Book of Horse-shoeing (Eng. trans., 1898).

Fars (the name Farsistan is not used), one of the five mamlakats (great provinces) of Persia, extending along the northern shore of the Persian Gulf and bounded on the west by Arabian, on the north by Isfahan and on the east by Kerman. It lies between 40° 30' and 56° 10' E. and 26° 20' and 31° 45' N. and has an area of nearly 60,000 sq. m. Fars is the same word as the Greek Persis, and, originally the name of only a part of the Persian empire (Iran), has become the name which Europeans have applied to the whole (see Persia). The province is popularly, but not for administrative purposes, divided according to climate into germisir and sardisir, or the warm and cold regions. The former extends from the sea to the central chain of hills and contains all the lowlands and many mountainous districts, some of the latter rising to an elevation of between 3000 and 4000 ft. and the sardisir comprises the remaining and northern districts of the province.

In Arrian's relation of the voyage of Nearchus (Indica, 40), these two regions are well described. "The first part of Persis which lies along the Persian Gulf is hot, sandy and barren and only the date palm thrives there. The other part comprehends inner Persia lying northwards; it enjoys a pleasant climate and has fertile and well-watered plains, gardens with trees of all kinds, rich pasturages and forests abounding with game; with the exception of the olive all fruits are produced in profusion, particularly the vine. Horses and other draught animals are reared in the province, and there are several lakes frequented by water-fowl, and streams of clear water flow through it, as for instance the Kyros (Kur) formed by the junction of the Medos and Araxes rivers." The mountains of Fars may be considered as a continuation of the Zagros and run parallel to the shores of the Persian Gulf. They comprise several ranges which the roads from the sea to the interior have to cross at right angles, thereby rendering communication and transport very difficult. The highest of the mountains of Fars (14,000 ft.) is the Kuh Dinâ in the northwestern part of the province. Of the rivers of Fars only three important ones flow into the sea: (1) the Mand (Arrian's Sitakos), Karaaghach in its upper course; (2) the Shapur or Khish river (Granius); (3) the Tab (Oroatisch). Some rivers, notably the Kur (Kyros, Araxes) which flows into the Bakhtegan lake east of Shiraz, drain into inland depressions or lakes.

The capital of the province is Shiraz, and the subdivision in districts, the chief places of the districts and their estimated population, and the number of inhabited villages in each as they appear in lists dated 1884 and 1905 are shown on the following page.
### FARS

#### Table: Name of District, Chief Place or Seat of Government, Number of inhabited Villages in District.

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1. Are forming separate administrative division of "Persian Gulf Ports."

The above sixty districts are grouped into eighteen sub-provinces under governors appointed by the governor-general of Fars, but the towns of Bushire, Lingah and Bandar Abbasi, together with the villages in their immediate neighbourhood, form a separate governor known as that of the "Persian Gulf Ports" (Benādīrkhālījī Fars), under a governor appointed from Tehran. The population of the province has been estimated at 5,750,000 and the yearly revenue it pays to the state amounts to about £1,500,000. Many districts are fertile, but some, particularly those in the south-eastern part of the province, do not produce sufficient grain for the requirements of the sparse population. In consequence of droughts, ravages of locusts and misgovernment by local governors the province has been much impoverished and hundreds of villages are in ruins and deserted. About a third of the population is composed of turbulent and lawless nomads who, when on the march between their winter and summer camping grounds, frequently render the roads insecure and occasionally plunder whole districts, leaving the inhabitants without means of subsistence.

The province produces much wheat, barley, rice, millet, cotton, but the authorities every now and then prohibiting the export of cereals, the people generally sow just as much as they think will suffice for their own wants. Much tobacco of excellent quality, principally for consumption in Persia, is also grown and a considerable quantity of opium, much of it for export to China, is produced. Salt, lime and gypsum are abundant. There are also some oil

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1. Persian census in 1884; 25,284 males, 28,323 females.
FARTHING—FASCIA 191

wells at Daliki, near Bushire, but several attempts to tap the oil have been unsuccessful. There are no valuable oyster-banks in Persian waters, and all the Persian Gulf pearls are obtained from banks on the coast of Arabia and near Bahrain. (A. H.-S.)

FARTHING (A.S. *fortiha*, fourth, *+mg*, diminutive), the smallest English coin, equal to the fourth of a penny. It became a regular part of the coinage from the reign of Edward I., and was, up to the reign of Mary, a silver coin. No farthing was struck in the reign of Elizabeth, but a silver three-farthling piece was issued in that reign, with a profile bust of the queen crowned, with a rose behind her head, and inscribed "E.D.G. Rosa sine spina." The copper farthing was first introduced in the reign of James I., a patent being given to Lord Harington of Exton in 1613 for the issue of copper tokens of this denomination. It was nominally of six grains' weight, but was usually heavier. Properly, however, the copper farthing dates from the reign of Charles II., in whose reign also was issued a tin farthing, with a small copper plug in the centre, and an inscription on the edge. "Nummorum falsum 1684." No farthings were actually issued in the reign of Queen Anne, though a number of patterns were prepared (see NUMISMATICS: modern section, England). In 1815, however, they were again ordered to be struck. In 1842 a proclamation was issued giving currency to half-farthings, and there were several issues, but they were demonetized in 1869. In 1897 the practice was adopted of darkening farthings before issue, to prevent their being mistaken for half-sovereigns.

FARTHINGALE (from the O. Fr. *verdagalle*, or *verlangu*), a corruption of the Spanish name of the article, *verdagado*, from *ver道教*, a rod or stick), a case or hoop, originally of bent rods, but afterwards made of whalebone, upon which were hung the voluminous skirts of a woman's dress. The fashion was introduced into England from Spain in the 16th century. In its most exaggerated shape, at the beginning of the 17th century, the top of the farthingale formed a flat circular surface projecting at right angles to the bodice (see COSTUME).

FARUKHABAD, FARUKKABAD, or FURRUKKABAD, a city and district of British India in the Agra division of the United Provinces. The city is near the right bank of the Ganges, 87 m. by rail from Cawnpore. It forms a joint municipality with Fatehgarh, the farthingale was superseded by one struck in bronze. In 1842 a proclamation was issued giving currency to half-farthings, and there were several issues, but they were demonetized in 1869. In 1897 the practice was adopted of darkening farthings before issue, to prevent their being mistaken for half-sovereigns.

FARTHINGALE (from the O. Fr. *verdagalle*, or *verlangu*), a corruption of the Spanish name of the article, *verdagado*, from *ver道教*, a rod or stick), a case or hoop, originally of bent rods, but afterwards made of whalebone, upon which were hung the voluminous skirts of a woman's dress. The fashion was introduced into England from Spain in the 16th century. In its most exaggerated shape, at the beginning of the 17th century, the top of the farthingale formed a flat circular surface projecting at right angles to the bodice (see COSTUME).

The District of Farukhabad has an area of 1685 sq. m. It is a flat alluvial plain in the middle Doab. The principal rivers are: the Ganges, which has a course of 87 m. either bordering on or passing through the district, but is not at all times navigable by large boats throughout its entire course; the Kali-nadi (84 m.) and the Isan-nadi (42 m.), both tributaries of the Ganges; and the Arind-nadi, which, after a course of 20 m. in the south of the district, passes into Cawnpore. The principal products are rice, wheat, barley, millets, pulses, cotton, sugar-cane, potatoes, &c. The grain crops, however, are insufficient for local wants, and grain is largely imported from Oudh and Rohilkhand. The district is, therefore, liable to famine, and it was severely visited by this calamity six times during the 19th century—in 1803-1804, 1821-1824, 1825-1826, 1855-1856, 1868-1869, and 1899-1900. Farukhabad is one of the healthiest districts in the Doab, but fevers are prevalent during August and September. The average annual mean temperature is almost 80°F.; the average annual rainfall, 20½ in.

In the early part of the 18th century, when the Mogul empire was breaking up, Malammed Khan, a Bengali Afghan from a village near Kaimingan, governor of Allahabad and later of Malwa, established a considerable state of which the present district of Farukhabad was the nucleus, founding the city of Farukhabad in 1714. After his death in 1743, his son and successor Kaim Khan was embroiled by Saadjar Jang, the nawab wazir of Oudh, with the Rohillas, in battle with whom he lost his life in 1749. In 1750 his brother, Ahmad Khan, recovered the Farukhabad territories; but Saadjar Jang called in the Mahrattas, and a struggle for the possession of the country began, which ended in 1771, on the death of Ahmad Khan, by its becoming tributary to Oudh. In 1801 the nawab wazir ceded to the British his lands in this district, with the tribute due from the nawab of Farukhabad, who gave up his sovereign rights in 1802. In 1804 the Mahrattas, under Holkar, ravaged this tract, but were utterly routed by Lord Lake at the town of Farukhabad. During the mutiny Farukhabad shared the fate of other districts, and passed entirely out of British hands for a time. The native troops, who had for some time previously evinced a seditious spirit, finally broke into rebellion on the 18th of June 1857, and placed the titular nawab of Farukhabad on the throne. The English military residents took shelter in the fort, which they held until the 4th of July, when, the fort being undermined, they endeavoured to escape by the river. One boat succeeded in reaching Cawnpore, but only to fall into the hands of Nana. Its occupants were made prisoners, and perished in the massacre of the 10th of July. The other boat was stopped on its progress down the river, and all those in it were captured or killed, except four who escaped. The prisoners were conveyed back to Fatehgarh, where they were murdered on the 10th of July. The rebels were defeated in several engagements, and on the 3rd of January 1858 the English troops recaptured Fatehgarh fort; but it was not till May that order was thoroughly re-established. In 1901 the population was 925,812, showing an increase of 8% in one decade. Part of the district is watered by distributaries of the Ganges canal; it is traversed throughout its length by the Agra-Cawnpore line of the Rajputana railway, and is also served by a branch of the East Indian system. Tobacco, opium, potatoes and fruit, cotton-prints, scent and saltpetre are among the principal exports.

FASCS, in Roman antiquities, bundles of elm or birch rods from which the head of an axe projected, fastened together by a red strap. Nothing is known of their origin, the tradition that represents them as borrowed by one of the kings from Etruria resting on insufficient grounds. As the emblem of official authority, they were carried by the licentors, in the left hand and on the left shoulder, before the higher Roman magistrates; at the funeral of a deceased magistrate they were carried behind the coffin. The licentors and the fasces were so inseparably connected that the one name was exchanged for the other, and on the fasces originated the power over life and limb possessed by the kings, and after the abolition of the monarchy, the consuls, like the kings, were preceded by twelve fasces. Within the precincts of the city the axe was removed, in recognition of the right of appeal (privocatio) to the people in a matter of life and death; outside Rome, however, each consul retained the axe, and was preceded by his own licentors, not merely by a single accensus (supernumerary), as was originally the case within the city when he was not officiating. Later, the licentors preceded the officiating consul, and walked behind the other. Valerius Publicola, the champion of popular rights, further established the custom that the fasces should be lowered before the people, as the real representatives of sovereignty (Livy ii. 7; Florus 1. 9; Plutarch, Publicola, 10); lowering the fasces was also the manner in which an inferior saluted a superior magistrate. A dictator, as taking the place of the two consuls, had 24 fasces (including the axe even within the city); most of the other magistrates had fasces varying in number, with the exception of the censores, who, as presiding no executive authority, had none. Fasces were given to the Flamen Dialis (and after 42 B.C.) even to the Vestals. During the times of the republic, a victorious general, who had been saluted by the title of emperor by his soldiers, had his fasces crowned with laurel (Cicer, Pro Ligario, 3). Later, under the empire, when the emperor received the title for life on his accession, it became restricted to him, and the laurel was regarded as distinctive of the imperial fasces (see Mommsen, Römisches Staatsrecht, i. 1887, p. 853).

FASCIA (Latin for a bandage or fillet), a term used for many objects which resemble a band in shape; thus in anatomy it is applied to the layers of fibrous connective tissue which sheathe
the muscles or cover various parts or organs in the body, and in zoology, and particularly in ornithology, to bands or stripes of colour. In architecture the word is used of the bands into which the architrave of the Ionic and Corinthian orders is subdivided: their origin would seem to have been derived from the superimposing of two or more beams of timber to span the opening between columns and to support a superincumbent weight; the upper beam projected slightly in front of the lower, and similar projections were continued in the stone or marble beam though in one block. In the Roman Corinthian order the fasciae, still projecting one in front of the other, were subdivided by small mouldings sometimes carved. The several bands are known as the first or upper fascia, the second or middle fascia and the third or lower fascia. The term is sometimes applied to flat projecting bands in Renaissance architecture when employed as string courses. It is also used, though more commonly in the form "fascia," of the band or plate over a shop-front, on which the name and occupation of the tradesman is written.

FASCINATION (from Lat. fascinare, to bewitch, probably connected with the Gr. βασάκεω, to speak ill of, to bewitch), the art of enchanting or bewitching, especially through the influence of the "evil eye," and so properly of the exercise of an evil influence over the reason or will. The word is thus used of the supposed paralysing attraction exercised by some reptiles on their victims. It is also applied to a particular hypnotic condition, marked by muscular contraction, but with consciousness and power of remembrance left. In a quite general sense, fascination means the exercise of any charm or strong attraction.

FASCINE (from the Lat. fascina, fascis, a bundle of sticks), a large faggot of brush wood used in the revetments of earthworks and for other purposes of military engineering. The British service pattern of fascine is 18 ft. long; it is tied as tightly as possible at short intervals, and the usual diameter is 9 in. Similar bundles of wood formed part of the foundations of the early lake-dwellings, and in modern engineering fascines are used in making rough roads over marshy ground and in building river and sea walls and breakwaters.

FASHION (adapted from Fr. façon, Lat. factio, making, facere, to do or make), the action of making, hence the shape or form which anything takes in the process of making. It is thus used in the sense of the pattern, kind, sort, manner or mode in which a thing is done. It is particularly used of the common or customary way in which a thing is done, and so is applied to the manner or custom prevalent at or characteristic of a particular period, especially of the manner of dress, &c., current at a particular period in any rank of society, for which the French term is modes (see Costume).

FASHODA (renamed, 1904, Kodok), a post on the west bank of the Upper Nile, Anglo-Egyptian Sudan, in 9° 53' N., 32° 8' E., 439 m. S., by river, of Khartoum. It is the headquarters of the mudiria (province) of the Upper Nile. The station is built on a flat peninsula connected by a narrow strip of land with a ridge which runs parallel with the river. The surrounding country is mostly deep swamp and the station is most unhealthy; mosquitoes are particularly abundant. The climate is always damp and the temperature rarely below 69° in the shade. The government offices are well-built brick structures. In front of the station is a long low island, and when the Nile is at its lowest this channel becomes dry. Several roads from Kordofan converge on the Nile at this point, and near the station is the residence of the mek, or king, of the Shilluk tribe, whose designation of the post was adopted when it was decided to abandon the use of Fashoda. At Lul, 18 m. farther up stream, is an Austrian Roman Catholic mission station.

An Egyptian military post was established at Fashoda in 1865. It was then a trading station of some importance, slaves being the chief commodity dealt in. In 1883-1884 the place fell into the hands of the Mahdists. On the 10th of July 1898 it was occupied by a French force from the Congo under Commandant J. B. Marchand, a circumstance which gave rise to a state of great tension between Great Britain and France. On the 11th of December following the French force withdrew, returning home via Abyssinia (see Africa, § 5, and Egypt: History, and Military Operations).

FAST AND LOOSE, a cheating game played at fairs by sharpers. A strap, usually in the form of a belt, is rolled or doubled up with a loop in the centre, and laid edgewise on a table. The swindler then bets that the loop cannot be caught with a stick or skewer as he unrolls the belt. As this looks to be easy to do the bet is often taken, but the sharper unrolls the belt in such a manner as to make the catching of the loop practically impossible. Centuries ago it was much practised by gipsies, a circumstance alluded to by Shakespeare in Anthony and Cleopatra (iv. 12):

"Like a right gipsy, hath, at fast and loose, Beguiled me to the very heart of loss."

From this game is taken the colloquial expression "to play fast and loose." At the present day it is called "prick the garter" or "prick the loop."

FASTI, in Roman antiquities, plural of the Latin adjective fastus, but more commonly used as a substantive, derived from fastus, meaning what is binding, or allowable, by divine law, as opposed to nefas or human. A fastus, thus came to mean the days on which law business might be transacted without impurity, corresponding to our own "lawful days": the opposite of the dies fasti were the dies nefasti, on which, on various religious grounds, the courts could not sit. The word fasti itself then came to be used to denote lists or registers of various kinds, which may be divided into two great classes.

1. Fasti Diurni, divided into urbani and rustici, a kind of official year-book, with dates and directions for religious ceremonies, court-days, market-days, divisions of the month, and the like. Until 304 B.C. the lore of the calendria remained the exclusive and lucrative monopoly of the priesthood; but in that year Gnaeus Flavianius, pontifical secretary, introduced the custom of publishing in the forum tables containing the requisite information, besides brief references to victories, triumphs, prodigies, &c. This list was the origin of the public Roman calendar, in which the days were divided into weeks of eight days each, and indicated by the letters A-I. Each day was marked by a certain letter to show its nature; thus the letters F, N., N.P., F.P., Q. Rex C.F., C, E.N., stood for fastus, nefastus, nefastus in some unexplained sense, fastus priore, quando rex (sacrorum) comitavit fastus, comitialis and intercessus. The dies intercessi were partly fasti and partly nefasti. Ovid's Fasti is a poetical description of the Roman festivals of the first six months, written to illustrate the Fasti published by Julius Caesar after he remodelled the Roman year. Upon the cultivators fewer feasts, sacrifices, ceremonies and holidays were enjoined than on the inhabitants of cities; and the rustic fasti contained little more than the ceremonies of the calends, nones and ides, the fairs, signs of zodiac, increase and decrease of the days, the tutelary gods of each month, and certain directions for rustic labours to be performed each month.

2. Fasti Magistrales, Annales or Historici, were concerned with the several feasts, and everything relating to the gods, religion and the magistrates; to the emperors, their birthdays, offices, days consecrated to them, with feasts and ceremonies established in their honour or for their prosperity. They came to be denominated magni, by way of distinction from the bare calendar, or fasti diurni. Of this class, the fasti consulares, for example, were a chronicle or register of time, in which the several years were denoted by the respective consuls, with the principal events which happened during their consulates. The fasti triumphales and sacerdotales contained a list in chronological order of persons who had obtained a triumph, together with the name of the conquered people, and of the priests. The word fasti thus came to be used in the general sense of "annals" or "historical records." A famous specimen of the same class are the Fasti Capitolini, so called because they were deposited in the Capitol by Alexander Farnese, after their excavation from the Roman forum in 1548. They are chiefly a nominal list of statesmen, victories, triumphs, &c., from the expulsion of the Kings to the death of Augustus. A considerable number of fasti
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The first class has also been discovered; but none of them appear to be older than the time of Augustus. The Praecentistum calendar, discovered in 1775, is an abridgment of the famous grammarian Verrius Flaccus, contains the months of January, March, April, and December, and a portion of February. The tablets give an account of festivals, as also of the triumphs of Augustus and Tiberius. There are still two complete calendars in existence, an official list by Furius Dionysius Philocalus (a.d. 354), and a Christian version of the official calendar, made by Polemius Silvius (a.d. 448). But some kinds of fasts included under the second general head were, from the very beginning, written for publication. The Annales Pontificum—different from the calendario properly so called—were "annually exhibited in public on a white table, on which the memorable events of the year, with special mention of the prodigies, were set down in the briefest possible manner." Any one was allowed to copy them. Like the pontifices, the augurs also had their books, libri augurales. In fact, all the state offices had their fasts corresponding incharacter to the consular fasti named above.

For the best text and account of the fragments of the Fasti see Corpus Inscriptionum Latinarum, i. (2nd ed.); on the subject generally, Teuffel-Schwabe, Hist. of Roman Literature, §§ 74, 75, and article by Bouché-Leclercq in Daremberg and Saglio, Dictionnaire des Antiquités.

Fasting (from "fast," derived from old Teutonic fastējjan; synonephyms being the Gr. νπαρέλευ, late Lat. jejunare), an act which is most accurately defined as an abstinence from meat, drink and all natural food for a determined period. So it is defined by the Church of England, in the 16th homily, on the authority of the Council of Chalcedon and of the primitive church generally. In a looser sense the word is employed to denote abstinence from certain kinds of food merely; and this meaning, which in ordinary usage is probably the more prevalent, seems also to be at least tolerated by the Church of England when it speaks of "fast or abstinence days," as if fasting and abstinence were synonymous. More vaguely still, the word is occasionally used as an equivalent for moral self-restraint generally. This secondary and metaphorical sense (νπαρελευσακρη) occurs in one of the fragments of Empedocles. For the physiology of fasting, see Dietetics; Nutrition; also Corpus Medicinale.

Starvation itself (see also Hunger and Thirst) is of the nature of a disease which may be prevented by diet; nevertheless there are connected with it a few peculiarities of scientific and practical interest. "India," as it is called in the nomenclature of diseases by the London College of Physicians, is of two kinds, arising from want of food and from want of water. When entirely deprived of nutriment the human body is ordinarily capable of supporting life under ordinary circumstances for little more than a week. In the spring of 1869 this was tried on the person of a "fainting girl" in South Wales. The parents made a show of their child, decking her out like a bride on a bed, and asserting that she had eaten no food for two years. Some reckless enthusiasts for truth set four trustworthy hospital nurses to watch her; the Celtic obstinacy of the parents was roused, and in defiance of their imposture they allowed death to take place in eight days. Their trial and conviction for manslaughter may be forgiven in the light of the date; but strange to say, the experimental physiologists and nurses escaped scot-free. There is no doubt that in this instance the unnatural quietude, the grave-like silence, and the dim religious light in which the victim was kept contributed to deter death.

One thing which remarkably prolongs life is a supply of water.

"The Fathers assembled...decreed in that council that every person, as well in his private as public fast, should contain all the day without meat and drink, till after the evening prayer. And whosoever did eat or drink before the evening prayer was excommunicated, and under the case of the death of his fast. This canon teacheth so evidently how fasting was used in the primitive church as by words it cannot be more plainly expressed" (Of Good Works; and first, of Fasting).

"As indeed they are, etymologically: but, prior to the Reformation, a conventional distinction between obstinatio and jejunium naturale had long been recognized." Excepio eduliorum quo-rum portiones portionale jejunum est (Tertullian).

Dogs furnished with as much as they wished to drink were found by M. Chossat (Sur l'inanition, Paris, 1843) to live three times as long as those who were deprived of solids and liquids at the same time. Even wetting the skin with sea-water has been found useful by shipwrecked sailors. Four men and a boy of fourteen who got shot in the Tynewydd mine near Porth, in South Wales, in the winter of 1876—1877 for ten days without food, were not only alive when released, but several of them were able to walk, and all subsequently recovered. The thorough saturation of the narrow space with aqueous vapour, and the presence of drain water in the cutting, were probably their chief preservatives—assisted by the high even temperature always found in the deeper headings of coal mines, and by the enormous compression of the confined air. This doubtless prevented evaporation, and retarded vital processes dependent upon oxidation. The accumulation of carbonic acid in the breathed air would also have a similar arresting power over destructive assimilation. These prisoners did not seem to have felt any of the severer pangs of hunger, for they were not tempted to eat their candles. With the instinctive feeling that darkness adds a horror to death, they preferred to use them for light. At the wreck of the "Medusa" frigate in 1816, fifteen people survived on a raft for thirteen days without food.

It is a paradoxical fact, that the supply of the stomach even from the substance of the starving individual's body should tend to prolong life. In April 1874 a case was recorded of exposure in an open boat for 32 days of three men and two boys, with only ten days' provisions, exclusive of old boots and jelly-fish. They had a fight in their delirium, and one was severely wounded. As the blood gushed out he lapped it up; and instead of suffering the fatal weakness which might have been expected from the haemorrhage, he seems to have done well. Experiments were performed by a French physiologist, M. Anselmiere (Archives gén. de médecine, 1860, vol. i. p. 169), with the object of trying to preserve the lives of dogs by what he calls "artificial autophagy." He fed them on the blood taken from their own veins daily, depriving them of all other food, and he found that the fatal cooling incident to starvation was thus postponed, and the dogs prolonged. Life lasted till the experiment had proceeded to six-tenths of the animal's weight, as in Chossat's experiments, extending to the fourteenth day, instead of ending on the tenth day, as was the case with other dogs which were not bled.

Various people have tried, generally for exhibition purposes, how long they could fast from food with the aid merely of water or some medicinal preparation; but these exhibitions cannot be held to have proved anything of importance. A man named Jacques in this way fasted at Edinburgh for thirty days in 1888, and in London for forty-two days in 1890, and for fifty days in 1891; and an Italian named Succi fasted for forty days in 1890.

Religious Fasts—Fasting is of special interest when considered as a discipline voluntarily submitted to for moral and religious ends. As such it is very widely diffused. Its modes and motives vary considerably according to climate, race, civilization and other circumstances; but it would be difficult to name any religious system of any description in which it is wholly unrecognized. The origin of the practice is very obscure. Principles of Sociology Herbert Spencer collected, from the accounts we have of various savage tribes in widely separated

1 Confucianism ought perhaps to be named as one. Zoroastrism is frequently given as another, but hardly correctly. In the Liber Sanaderinde, Indeed (Porta xxv.), we read, "Cavendum est tibi a jejunio; nam a mani ad vesperam nihil commodae non est bonum in religione pone vero ut accipiamus ad aperientum, et deinde ad satis tangere the Parsee religion enjoins, upon the priesthood at least, no fewer than five yearly fasts. See Hyde, Veterum Persarum religio, pp. 449, 548 (ed. 1700).

2 For the middle ages the prevalent notion was that it had its origin in paradise. The germ at least of this idea is to be found in Tertullian, who says, "Acceperat Adam a Deo legem non gustandi de arbo re agnitionis boni et mal, moriturus si gustasset: verum et ipse tunc in psychiis reversus...facilis veluti quam Deus cessit, pabulo potius quam praecipues. quin, salutem gula vendidit, manducavit denique et perit, salvis alloquin si uni arbesculae jejunare maluissest" (De jejunitis, c. 5).
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of the globe, a considerable body of evidence, from which he suggested that it may have arisen out of the custom of providing refreshments for the dead, either by actually feeding the corpse, or by leaving catables and drinkables for its use. It is suggested that the fasting which was at first the natural and inevitable result of such sacrifice on behalf of the dead may eventually have come to be regarded as an indispensable concomitant of all sacrifice, and so have survived as a well-established usage long after the original cause had ceased to operate. But this theory is repudiated by the best authorities; indeed its extreme precariousness at once becomes evident when it is remembered that, now at least, it is usual for religious fasts to precede rather than to follow sacrificial and funeral feasts, if observed at all in connexion with them. Spencer himself (p. 284) admits that “probably the practice arises in more ways than one,” and proceeds to supplement the theory already given by another—that adopted by E. B. Tylor—to the effect that it originated in the desire of the primitive man to bring on at will certain abnormal nervous conditions favourable to the seeing of those visions and the dreaming of those dreams which are supposed to give the soul direct access to the objective realities of the spiritual world. If, if we leave out of sight the numerous and obvious cases in which fasting, originally the natural reflex result of grief, fear or other strong emotion, has come to be the usual conventional symbol of these, we shall find that the practice is generally resorted to, either as a means of somehow exalting the higher faculties at the expense of the lower, or as an act of homage to some object of worship. The axiom of the Amazulu, that “the continually stuffed body cannot see secret things,” meets even now with pretty general acceptance; and if the notion that it is precisely the food which the worships foregoes that makes the deity more vigorous to do battle for his human friend be confined only to a few scattered tribes of savages, the general proposition that “fasting is a work of reverence toward God” may be said to be an article of the Catholic faith.

Although fasting as a religious rite is to be met with almost everywhere, there are comparatively few religions, and those only of the more developed kind, which appoint definite public fasts, and make them binding at fixed seasons upon all the faithful. Brahmanism, for example, does not appear to enforce any stated fast upon the laity. Among the ancient Egyptians fasting seems to have been associated with many religious festivals notably with that of Isis (Herod. ii. 40), but it does not appear that, so far as the common people were concerned, the observance of these festivals (which were purely local) was compulsory. The νερόστια on the third day of the Thesmophoria at Athens was observed only by the women attending the festival (who were permitted to eat cakes made of sesame and honey). It is doubtful whether the fast mentioned by Livy (xxxvi. 37) was intended to be general or sacerdotal merely.

Jewish Fasts.—While remarkable for the cheerful, non-asetic character of their worship, the Jews were no less distinguished from all the nations of antiquity by their annual solemn fast appointed to be observed on the 10th day of the 7th month (Tisri), the penalty of disobedience being death. The rules, as laid down in Lev. xxiv. 20-34, xxi. 27-32 and Numb. xxix. 7-11, include a special injunction of strict abstinence (“ye shall afflict your souls”) from evening to evening. This fast was intimately associated with the chief feast of the year. Before that fast could be entered upon, the sins of the people had to be confessed and (sincerely) expiated. The fast was a suitable concomitant of that contrition which bethit the occasion. The practice of stated fasting was not in any other case enjoined by the law; and it is generally understood to have been forbidden on Sabbath. At the same time, private and occasional fasting, being regarded as a natural and legitimate instinct, was regulated rather than repressed. The only other provision about fasting in the Pentateuch is of a regulative nature, Numb. xxx. 14 (13), to the effect that a vow made by a woman “to afflict the soul” may in certain circumstances be cancelled by her husband.

The history of Israel from Moses to Ezra furnishes a large number of instances in which the fasting instinct was obeyed both publicly and privately, locally and nationally, under the influence of sorrow, or fear, or passionate desire. See, for example, Judg. xx. 6; i Sam. vii. 6 (where the national fast was conjoined with the ceremony of pouring out water before the Lord); Jer. xxxvi. 6, 9; and 2 Sam. xii. 16. Sometimes the observance of such fasts extended over a considerable period of time, during which, of course, the stricter jejunium was conjoined with abstinentia (Dan. x. 2). Sometimes they lasted only for a day. In Jonah iii. 6, 7, we have an illustrative example of the modelling of the fasted days, which may even make use of high holy days, as shown by passages in Joel II. and Is. lviii. 5 enable us to picture with some vividness the outward accompaniments of a Jewish fast day before the exile.

During the exile many occasional fasts were doubtless observed by the scattered communities, in sorrowful commemoration of the various sad events which had issued in the downfall of the kingdom of Judah. Of these, four appear to have passed into general use—the fasts of the roth, 4th, 7th and 17th commemorating the beginning of the siege of Jerusalem, the capture of the city, the destruction of the temple, the assassination of Gedaliah. As time rolled on they became invested with increasing sanctity; and though the prophet Zechariah, when consulted about them at the close of the exile (Zech. vii. 19), had by no means encouraged the observance of them, the rebuilding of the temple does not appear to have been considered an achievement of sufficient importance to warrant their discontinuance. It is worthy of remark that Ezekiel's prophetic legislation contains no reference to any fast day; the book of Esther (ix. 30), on the other hand, records the institution of a new festival, and such passages as Joel ii. and Isa. lviii. 5 enable us to picture with some vividness the outward accompaniments of a Jewish fast day before the exile.

In the post-exilic period private fasting was much practised by the pious, and encouraged by the religious sentiment of the time (see Judith viii. 6; Tob. xii. 8, and context; Sirach xxxiv. 26, Luke ii. 37 and xviii. 12). The last reference contains an allusion to the weekly fasts which were observed on the 2nd and 5th days of each week, in commemoration, it was said, of the ascent and descent of Moses at Sinai. The real origin of these fasts and the date of their introduction are alike uncertain; it is manifest, however, that the observance of them was voluntary, and never made a matter of universal obligation. It is probable that the Sadducees, if not also the Essenes, wholly neglected them. The second book (Seder Moad) of the Mishna contains two tractates bearing upon the subject of fasting. One (Yoma, “the day”) deals exclusively with the rites which were to be observed on the great day of expiation or atonement the other (Taanith, “fast”) is devoted to the other fasts, and

1 Principles of Sociology, i. pp. 170, 284, 285. Compare the passage in the appendix from Hanisch, Slavischer Mythus, p. 408.
2 Hooker, E. P. v. 72.
3 In the Westminster Assembly's Larger Catechism fasting is mentioned among the duties required by the second commandment.
4 The Brahmans themselves on the eleventh day after the full moon and the eleventh day after the new "abstain for sixty hours from every kind of sustenance"; and some have a special fast every Monday in November. See Picart, The Religion and Manners of the Brahmans.
5 "Spi" is here to be taken as substantially equivalent to "desire," "appetite."
6 See Judith viii. 6. "And yet it may be a question whether they (the Jews) did not always fast upon Sabbath," says Hooker (E. P. v. 72, 7), who gives a curious array of evidence pointing in this direction. He even makes use of Neh. viii. 9-12, which might be thought to tell the other way. Justinian's phrase, "Sabbata Judeorum a Mose in omne aevum jejunio dicata" (l. xxxvi. c. 2; comp. Suetonius, Augustus, 76) may be accounted for by the fact that the day of atonement is called Sabbat Sabbatôn ("a perfect Sabbath").
7 There is, as Graf (Gesch. Bücher des A.T. p. 41) has pointed out, no direct evidence that the fast on the 10th of the 7th month was ever observed before the exile. But the inference which he draws from this silence of the historical books is manifestly a precarious one at best. Bleek calls Lev. xvi. "ein deutliches Beispiel Mosaischer Abfassung" (Einführung, p. 31, ed. 1878).
deals especially with the manner in which occasional fasting is to be gone about if no rain shall have fallen on or before the 17th day of Passover, and that in Mark ix. 20 the expression, "of the forty days" is used. It is evident that in such a case the rabbis shall begin with a light fast of three days (Monday, Thursday, Monday), i.e. a fast during which it is lawful to work, and also to wash and anoint the person. Then, in the event of a continued drought, fasts of increasing intensity are ordered; and as a last resort the ark is to be brought into the street and sprinkled with ashes, the heads of the Nasi and Ab-beth-din being at the same time similarly sprinkled. 1 In no case was any fast to be allowed to interfere with new-moon or other fixed festival. Another institution treated with considerable fulness in the treatise Taanith is that of the ḥ técnica (viri stationis), who are represented as having been laymen severally representing the twenty-four classes or families into which the whole commonwealth of the laity was divided. They used to attend the temple in rotation, and be present at the sacrifices; and as this duty fell to each in his turn, the men of the class or family which he represented were expected in their several cities and places of abode to engage themselves in religious exercises, and especially in fasting. The suggestion will readily occur that there may be the origin of the Christian stationes. But neither Tertullian nor any other of the fathers seems to have been aware of the existence of any such institution among the Jews; and very probably the story about it may have been a comparatively late invention. It ought to be borne in mind that the Aramaic portion of the Megillath Taanith (a document considerably older than the treatises in the Mishna) gives a catalogue only of the days on which fasting was forbidden. The Hebrew part (commented on by Maimonides), in which numerous fasts are recommended, is of considerably later date. See Reldan, Antiq. Hebr. p. iv. c. 10; Deroerbourg, Hist. de Palestine, p. 430.

Practice of the Early Christian Church.—Jesus Himself did not inculcate asceticism in His teaching, and the absence of that distinctive element from His practice was sometimes a subject of hostile remark (Matt. xi. 19). We read, indeed, that on one occasion He fasted forty days and forty nights; but the expression, which is an obscure one, possibly means nothing more than that He endured the privations ordinarily involved in a stay in the wilderness. While we have no reason to doubt that He observed the great national fast prescribed in the written law of Moses, we have express notice that neither He nor His disciples were in the habit of observing the other fasts which custom and tradition had established. See Mark ii. 18, where the correct reading appears to be—"The disciples of John, and the Pharisees, were fasting" (some custom fast). He never formally forbade fasting, but neither did He ever enjoin it. He assumed that, in certain circumstances of sorrow and need, the fasting instinct would sometimes be felt by the community and the individual; what He was chiefly concerned about was to warn His followers against the mistaken aims which His contemporaries were so apt to contemplate in their fasting (Matt. vi. 16-18). In one passage, indeed, He has been understood as practically commanding resort to the practice in certain circumstances. It ought to be noted, however, that Matt. xviii. 21-22: "He that hath money ought not to be ashamed to fast," in Mark means "and fasting" are omitted by Westcott and Hort as well as by Tischendorf on the evidence of the Cod. Sinaiticus (first hand) and Cod. Vaticanus. The reference to the "fast" in Acts xxvii. 9 has generally been held to indicate that the apostles continued to observe the yearly Jewish fast. But this reference is by no means a necessary one. According to Acts xiii., 2, 3, xiv. 23, they conjoined fasting with prayer at ordinations, and doubtless also on some other solemn occasions; but at the same time the liberty of the Christian "in respect of an holiday, or of the new moon, or of the Sabbath" was strongly insisted on, by one of them at least, who declared that meat whether taken or abstained from commendeth not to God (Col. ii. 16-19; 1 Cor. viii. 8; Rom. xiv. 21-22; 1 Tim. iv. 3-5). The fastings to which the apostle Paul alludes in 2 Cor. vi. 5, xii. 27, were rather of the nature of inevitable hardships cheerfully endured in the discharge of his sacred calling. The words which appear to encourage fasting in 1 Cor. vii. are absent from all the oldest manuscripts and are now omitted by all critics; and on the whole the precept and practice of the New Testament, while recognizing the propriety of occasional and extraordinary fasts, seem to be decidedly hostile to the imposition of any of a stated, obligatory and general kind.

The usage of the Christian church during the earlier centuries was in this, as in so many other matters, influenced by traditional Jewish feeling, and by the force of old habit, quite as much as by any direct apostolic authority or supposed divine command. Habitual temperance was of course in all cases regarded as an absolute duty; and the "bridgroom" being absent, the present life was regarded as being in a sense one continual "fast." Fasting in the stricter sense was not unknown; but it is certain that it did not at first occupy nearly so prominent a place in Christian ritual as that to which it afterwards attained. There are early traces of the customary observance of the Wednesday and Friday fasts—the dies stationum ( Clem. Alex. Strom. v. 47), and also of a "quadragesimal" fast before Easter. But the very passage which proves the early origin of "quadragesima," conclusively shows how uncertain it was in its character, and how unlike the Catholic "Lent." Irenaeus, quoted by Eusebius (v. 24), informs us with reference to the customary yearly celebration of the mystery of the resurrection of our Lord, that disputes prevailed not only with respect to the day, but also with respect to the manner of fasting in connexion with it. "For some think that they ought to fast only one day, some two, some more days; some compute their day as consisting of forty hours night and day; and this diversity existing among those that observe it is not a matter that has just sprung up in our times, but long ago among those before us." It was not pretended that the apostles had legislated on the matter, but the general and natural feeling that the anniversaries of the crucifixion and the resurrection of Christ ought to be celebrated by Christians took expression in a variety of ways according to the differing tastes of individuals. No other stated fasts, besides those already mentioned, can be adduced from the time before Irenaeus; but there was also a tendency—not unnatural in itself, and already sanctioned by Jewish practice—to fast by way of preparation for any season of peculiar privilege. Thus, according to Justin Martyr (Apol. ii. 93), catechumens were accustomed to fast before baptism, and the church fasted with them. To the same feeling the quadragesimal fast which (as already stated) preceded the joyful feast of the resurrection, is to be, in part at least, attributed. As early as the time of Tertullian it was also usual for communicants to prepare themselves by fasting for receiving the eucharist. But that Christian fasts had not yet attained to the exaggerated importance which they afterwards assumed is strikingly shown in the well-known Shepherd of Hermas (lib. iii. sim. v.), where it is declared that the author of the book of visions had merely advised fasting nothing is done for true virtue. "The believer is exhorted chiefly to abstain from evil and seek to cleanse himself from feelings of covetousness, and impurity, and revenge: "on the day that thou fastest content thyself with bread, vegetables and water, and thank God for these. But reckon up on this day what thy meat would otherwise have cost thee, and give the amount that it comes to to some poor widow or orphan, or to the poor." The right of bishops to ordain special fasts, "ex aliqua sollicitudinis ecclesiasticae causa" (Tertullian), was also recognized.

Later Practice of the Church.—According to an expression preserved by Eusebius (H.E. v. 18), Montanus was the first to give laws (to the church) on fasting. Such language, though rhetorical in form, is substantially correct. The treatise of Tertullian, Concerning Fasting: against the Carnal,—written as

1 On the manuscript evidence the words "I was fasting," in Acts x. 30, must also be regarded as doubtful. They are rejected by Lachmann, Tregelles and Tischendorf.
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it was under Montanist influence, is doubly interesting, first as showing how free the practice of the church down to that time had been, and then as foreshadowing the burdensome legislation which was destined to succeed it. Against this treatise (c. 15) he approves indeed of the church practice of not fasting on Saturdays and Sundays (as elsewhere, De corona, c. 3, he had expressed his concurrence in the other practice of observing the entire period between Easter and Pentecost as a season of joy); but otherwise he evinced great dissatisfaction with the indifference of the church as to the number, duration and severity of her fasts.1 The church thus came to be more and more involved in discussions as to the number of days to be observed, especially in “Lent,” as fast days, as to the hour at which a fast ought to terminate (whether at the 3rd or at the 9th hour), as to the rigour with which each fast ought to be observed (whether by abstinence from flesh merely, abstinentia, or by abstinence from lacticinia, xerophagia, or by literal jejunium), and as to the penalties by which the laws of fasting ought to be enforced. Almost a century, however, elapsed between the composition of the treatise of Tertullian (cir. 212) and the first recorded instances of ecclesiastical legislation on the subject. These, while far from indicating that the church had attained unanimity on the points at issue, show progress in the direction of the later practice of Catholicism. About the year 360 the synod of Illidib, in its 260th canonical, decided in favour of the observance of the Saturday fast.2 The council of Ancyræ in 344, on the other hand, found it necessary to legislate in a somewhat different direction,—by its 14th canon enjoining its priests and clerks at least to taste meat at the love feasts.3 The synod of Laodicea framed several rules with regard to the observance of “Lent,” such as that “during Lent the bread shall not be offered except on Saturday and Sunday” (can. 40), that “the fast shall not be relaxed on the Thursday of the last week of Lent, thus dishonouring the whole season; but the fast shall be kept throughout the whole period” (can. 50), that “during the fast no feasts of the martyrs shall be celebrated” (can. 51), and that “no wedding or birthday feasts shall be celebrated during Lent” (can. 52). The synod of Hippo (395 a.d.) enacted that the sacrament of the altar should always be taken fasting, except on the Thursday before Easter. Protests in favour of freedom were occasionally raised, not always in a very wise manner, or on very wise grounds, by various individuals such as Eustathius of Sebaste (c. 350), Aelius of Pontus (c. 373), and Jovinian, a Roman monk (c. 388). Of the Eastharians, for example (whose connexion with Eustathius can hardly be doubted), the complaint was made that “the fasts which were called Lent, and Easter, and other fasts, were needlessly onerous.” They were condemned by the synod of Gangra in Paphlagonia in the following canons:—Can. 19. “If any one fast on Sunday, let him be anathema.” Can. 20. “If any one do not keep the fasts universally commanded and observed by the whole church, let him be anathema.” Jovinian was very moderate. He “did not allow himself to be hurried on by an inconsiderate zeal to condemn fasting, the life of celibacy, monachism, considered purely in themselves. . . . He merely sought to show that men were

1 Quinam isti (adversarii) sint, semel nomenabili: exterioris et interna libertatis ab omnibus cruciaturum. Aristol. De anim. 4. 16. 12. (De qua quidem jejunis proprie custodiam, quod stationes plerunque in vesperam prodacum, quod etiam xerophagia observemus, siccantes clibum ab omnibus carnibus et omnibus juruletis ut videndum aliaque, non quid videatis, vel alia spectaculis potestis; lavacri quaeque abscipientem congruentem arido victum.)

2 The language of the canon is ambiguous; but this interpretation seems to be preferable, especially in view of canon 23, which enacts that “the carriages are to be made lighter in Lent, except July and August.” See Hefele, Concilii, i. 148 (Engl. trs.).

3 Compare the 2nd [51st] of the Apostolical canons. “If any bishop or presbyter or deacon, or indeed any one of the sacerdotal catalogue, abstains from flesh and wine, not for his own exercise but out of regard of the things, forgetting that all things were very good . . . either let him reform, or let him be deprived and be cast out of the church. So also a layman.” To this particular canon Hefele is disposed to assign a very early date.

4 Compare canon 64 of the (supposed) fourth synod of Carbidge: “He who fasts on Sunday is not accounted a Catholic” (Hefele, ii. 475).

5 Priciscilian, whose widespread heresy evoked from the synod of Saragossa (418) the canon, “No one shall fast on Sunday, nor may any one absent himself from church during Lent and hold a festival of his own,” appears, on the question of fasting, not to have differed from the Eucharistie and various other sects of Manichean tendency (c. 406).

church (κατὰ παραγγέλματα τῆς ἐκκλησίας) two are concerned with fasting. Besides fasts of an occasional and extraordinary nature, the following are recognized as of stated and universal obligation:—(1) The Wednesday and Friday fasts throughout the year (with the exception of the period between Christmas and Epiphany, the Easter week, the week after Whitsunday, the third week after Epiphany); (2) The great yearly fasts, viz. that of Lent, lasting 48 days, from the Monday of Sexagesima to Easter eve; that of Advent, 39 days, from November 15 to Christmas eve; that of the Theotokos (μητρὶ τῆς Θεοτόκου), from August 1 to August 15; that of the Holy Apostles, lasting a variable number of days from the Monday after Trinity; (3) The minor yearly fasts before Epiphany, before Whitsunday, before the feasts of the transfiguration, the invention of the cross, the beheadings of John the Baptist. During even the least rigid of these the use of flesh and lacteal is strictly forbidden; fish, oil and wine are occasionally concealed, but not before two o'clock in the afternoon. The practice of the Coptic church is almost identical with this. A week before the Great Fast (Lent), a fast of three days is observed in commemoration of that of the Ninevites, mentioned in the book of Jonah. Some of the Copts are said to observe it by total abstinence during the whole period. The Great Fast continues fifty-five days; nothing is eaten except bread and vegetables, and that only in the afternoon, when church prayers are over. The Fast of the Nativity lasts for twenty-eight days before Christmas; that of the Apostles for a variable number of days from the Feast of the Ascension; and that of the Virgin for fifteen days before the Assumption. All Wednesdays and Fridays are also fast days except those that occur in the period between Easter and Whitsunday. The Armenians are equally strict; but (adds Rycaut) "the times seem so confused and without rule that they can scarce be recounted, unless by those who live amongst them, and strictly observe them, it being the chief care of the priest, whose learning principally consists in knowing the appointed times of fasting and feasting, the which they never omit on Sundays to publish unto the people."

At the council of Trent no more than a passing allusion was made to the subject of fasting. The faithful were simply enjoined to submit themselves to church authority on the subject; and the clergy were exhorted to urge their flocks to the observance of frequent jejunia, as conducive to the mortification of the flesh, and as assuredly securing the divine favour. R. F. R. Bellarmine (De jejunio) distinguishes jejunium spiritualis (abstinentia a viis), jejunium morale (parsimonia et temperantia cibi et poti), jejunium naturale (ab omni prorsus cibo et poti, quacunque ratione sumpto), and jejunium ecclesiasticum. The last he defines simply as an abstinence from food in conformity with the rule of the church. It may be either voluntary or compulsory; and compulsory either because of a vow or because of a command. But the definition given by Alexander Halensis, which is much fuller, still retains its authority:—"Jejunium est abstinentia a cibo et poti secundum formam ecclesiae, intuitu satisfaciendi precibus et ad salutem spiritualem. It was not inferred by the church to imply that the Reformers meant to condemn objects of piety. They did not deny that fasting might be a good thing, nor did they maintain that the church or the authority might not ordain fasts, though they deprecated the imposition of needless burdens on the conscience. What they protested against was the theory of the opus operatum et meritorium as applied to fasting. As matter of fact, the Reformed churches in no case gave up the custom of observing fast days, though by some churches the number of such days was greatly reduced. In many parts of Germany the seasons of Lent and Advent are still marked by the use of emblems of mourning in the churches, by the frequency of certain phrases (Kyrie eleison, Agnus Dei) and the absence of others (Hallelujah, Gloria in excelsis) in the liturgical services, by abstinence from some of the usual social festivities, and by the non-celebration of marriages. And occasional fasts are more or less familiar. The Church of England has retained a considerable list of fasts; though Hooker (E.P. v. 72) had to contend with some who, while approving of fastings unconnected "of men's own free and voluntary accord as their particular devotion doth move them thereunto," yet "yearly or weekly fasts such as ours in the Church of England they allow no further than as the temporal state of the land doth require the same for the maintenance of seafaring men and preservation of cattle; because the decay of the one and the waste of the other could not well be prevented but by a politic order appointing some such usual change of diet as ours is."

In the practice of modern Roman Catholicism the following are recognized as fasting days, that is to say, days on which one meal only, and that not of flesh, may be taken in the course of twenty-four hours:—The forty days of Lent (Sundays excepted), all the Ember days, the Wednesdays and Fridays in Advent, and the vigils of certain feasts, namely, those of Whitsun, of St Peter and St Paul, of the Assumption of the Blessed Virgin Mary, of All Saints and of Christmas day. The following are simply days of abstinence, that is to say, days on which flesh and all events must not be eaten:—The Sundays in Lent, the three Rogation days, the feast of St Mark (unless it falls in Easter week), and all Fridays which are not days of fasting. In the Anglican Church, the "days of fasting or abstinence" are the forty days of Lent, the Ember days, the Rogation days, and all the Fridays in the year, except Christmas day. The even or vigils before Christmas, the Purification of the Blessed Virgin Mary, the Annunciation of the Blessed Virgin Mary, Easter day, Ascension day, Pentecost, St Matthias, the Nativity of St John Baptist, St Peter, St James, St Bartholomew, St Matthew, St Simon and St Jude, St Andrew, St Thomas, and All Saints are also recognized as "fast days." By the 64th canon it is enacted that "every parson, vicar or curate, shall in his several charge declare to the people every Sunday at the time appointed in the communion-book [which is, after the Nicene creed has been repeated] whether there be any holy-days or fast-days the week following." The 72nd canon ordains that "no minister or ministers shall, without licence and direction of the bishop under hand and seal, appoint or keep any solemn fasts, either publicly or in any private houses, other than such as by law are or by public authority shall be appointed, nor shall be wittingly present at any of them under pain of suspension for the first fault, of excommunication for the second, and of deposition from the ministry for the third." While strongly discouraging the arbitrary multiplication of public or private fasts, the English Church seems to leave to the discretion of the individual conscience every question as to the manner in which the fasts she formally enjoys are to be observed. In this connexion the homily Of Fasting may be again referred to. By a statute of the reign of Queen Elizabeth it was enacted that none should eat flesh on "fish days" (the Wednesdays, Fridays and Saturdays throughout the year) without a licence, under a penalty. In the Scottish Presbyterian churches days of fasting, humiliation and other prayers are observed by ecclesiastical proclamation in each parish once in two years, on some day of the week preceding the Sunday fixed for the administration of the sacrament of the Lord's Supper. In some of the New England States, it has been usual for the governor to appoint by proclamation at some time in spring a day of fasting, when religious services are conducted in the churches. National fasts have more than once been observed on special occasions both in this country and in the United States of America.

On the subject of fasting the views of AElius are to a large extent shared by modern Protestant moralists. R. Rothe, for example, who on this point may be regarded as a representative thinker, rejects the idea that fasting is a thing meritorious in itself, and is very doubtful of its value even as an aid to devotional feeling. Of course when bodily health and other circumstances require it, it becomes a duty; and as a means of self-discipline it may be used with due regard to the claims of other duties, and to the fitness of things. In this last aspect, however, habitual temperance will generally be found to be much more
beneficial than occasional fasting. It is extremely questionable, in particular, whether fasting be so efficient as it is sometimes supposed to be in protecting against temptation to fleshly sin. The practice has a well-ascertained tendency to excite the imagination; and in so far as it disturbs that healthy and well-balanced interaction of body and mind which is the best or at least the normal condition for the practice of virtue, it is to be deprecated rather than encouraged (Theologische Ethik, sec. 873-875).

Mohammedan Fasts.—Among the Mohammedans, the month Ramadan, in which the first part of the Koran is said to have been received, is by command of the prophet observed as a fast with extraordinary rigour. No food or drink of any kind is permitted to be taken from daybreak until the appearance of the stars at nightfall. Extending as it does over the whole "month of raging heat," such a fast manifestly involves considerable self-denial; and it is absolutely binding upon all the faithful whether at home or abroad. Should its observance at the appointed time be interfered with by sickness or any other cause, the fast must be kept as soon afterwards as possible for a like number of days. It is the only one which Mahometanism enjoins, and the length of the fast is of variable duration, the number of voluntary fasts, as for example on the tenth day of the month Moharram. This day, called the "Yom Ashura," is held sacred on many accounts:—because it is believed to be the day on which the first meeting of Adam and Eve took place after they were cast out of paradise; and that on which Noah went out from the ark; also because several other great events are said to have happened on this day; and because the ancient Arabs, before the time of the prophet, observed it by fasting. But what, in the opinion of most modern Moslems, and especially the Persians, confers the greatest sanctity on the day of Ashura is the fact of its being that on which El-Hoseyn, the prophet's grandson, was slain a martyr at the battle of the plain of Karbala."

It is the practice of many Moslems to fast on this day, and some do so on the preceding day also. Mahomet himself called fasting the "gate of religion," and forbade it only on the two great festivals, namely, on that which immediately follows Ramadan and on that which succeeds the pilgrimage. (See Lane, Modern Egyptians, chaps. iii., xxiv.)

**FASTOLF, SIR JOHN** (d. 1459), English soldier, has enjoyed a more popular fame than the man. In some part the prototype of Shakespeare's Falstaff. He was son of a Norfolk gentleman, John Fastolf of Caister, is said to have been squire to Thomas Mowbray, duke of Norfolk, before 1398, served with Thomas of Lancaster in Ireland during 1405 and 1406, and in 1408 made a fortunate marriage with Millicent, widow of Sir Stephen Scrope of Castle Combe in Wiltshire. In 1413 he was serving in Gascony, and took part in all the subsequent campaigns of Henry V. in France. He must have earned a good reputation as a soldier, for in 1423 he was made governor of Maine and Anjou, and in February 1426 created a knight of the Garter. But later in this year he was superseded in his command by John Talbot. After a visit to England in 1428, he returned to the war, and on the 12th of February 1429 when in charge of the convoy for the English army before Orleans defeated the French and Scots at the "battie of herrings." On the 18th of June of the same year an English force under the command of Fastolf and Talbot suffered a serious defeat at Patay. According to the French historian Waurin, who was present, the disaster was due to Talbot's rashness, and Fastolf only died when resistance was hopeless. Other accounts charge him with cowardice, and it is true that John of Bedford at first deprived him of the Garter, though after inquiry he was honourably reinstated. This incident was made unfavourable use of by Shakespeare in Henry VI. (pt. i. act iv. sc. i.). Fastolf continued to serve with honour in France, and was trusted both by Bedford and by Richard of York. He only came home finally in 1440, when past sixty years of age. But the scandal against him continued, and during Cade's rebellion in 1451 he was charged with having been the cause of the English disasters through mishiring the garrisons of Normandy. It is suggested that he had made much money in the war by the hire of troops, and in his later days he showed himself a grasping man of business. A servant wrote of him:—"cruel and vengeful he hath been ever, and for the most part without pity and mercy" (Paston Letters, i. 380). Besides his share in his wife's property he had large estates in Norfolk and Suffolk, and a house at Southwark, where he also owned the Boar's Head Inn. He died at Caister on the 5th of November 1459. There is some reason to suppose that Fastolf favoured Lollardy, and this circumstance with the tradition of his bragart cowardice may have suggested the use of his name for the boon companion of Prince Hal, when Shakespeare found it expedient to drop that of Oldcastle. In the first two folios the name of the historical character in the first part of Henry VI. is given as "Falstaff" not Fastolf. Other points of resemblance between the historic Fastolf and the Falstaff of the dramatist are to be found in their service under Thomas Mowbray, and association with a Boar's Head Inn. But Falstaff is in no true sense a dramatization of the real soldier.

The facts of Fastolf's early career are to be found chiefly in the chronicles of Monstrelet and Waurin. For his later life there is much material, including a number of his own letters, in the Paston Letters. There is a full life by W. Oldys in the Biographia Britannica (1st ed., enlarged by Gough in Kitto's edition); and by D. Dawson Turner's History of Caister Castle, Scrope's History of Castle Combe, I Cardin's essay On the Historical Element in Shakespeare's Falstaff, ap. Studies in English History, Sidney Lee's article in the Dictionary of National Biography, and H. E. THOMSON, The Case of Sir John Fastolf and other Historical Novels (K.).

**FAT** (O. E. fæt; the word is common to Teutonic languages, cf. Dutch vet, Ger. Fett, &c., and may be ultimately related to Greek πιέω and πιγκός, and Sanskrit pītā), the name given to certain animal and vegetable products which are oily solids at ordinary temperatures, and are chemically distinguished as being the glycerol esters of various fatty acids, of which the most important are stearic, palmitic, and oleic; it is to be noticed that they are non-nitrogenous. Fat is a normal constituent of animal tissue, being found even before birth; it occurs especially in the intra-muscular, the abdominal and the subcutaneous connective tissues. In the vegetable kingdom fats especially occur in the seeds and fruits, and sometimes in the roots. Physiological subjects concerned with the part played by fats in living animals are treated in the articles CONNECTIVE TISSUES; NUTRITION; CONSUMPTION, METABOLIC DISEASES. The fats are chemically very similar to the fixed oils, from which they are roughly distinguished by being solids and not liquids (see Oils). While all fats have received industrial applications, foremost importance must be accorded to the fats of the domestic animals—the sheep, cow, ox and calf. These, which are extracted from the bones and skins in the first operation in the manufacture of glue, are the raw materials of the soap, candle and glycerin industries.

**FATALISM** (Lat. fatum, that which is spoken, decreed), strictly the doctrine that all things happen according to a pre-arranged fate, necessity or inexorable decree. It has frequently been confused with determinism (q.v.), which, however, differs from it categorically in assigning a certain function to the will. The essence of the fatalistic doctrine is that it assigns no place at all to the initiative of the individual, or to rational sequence of events. Thus an oriental may believe that he is fated to die on a particular day; he believes that, whatever he does and in spite of all precautions he may take, nothing can avert the disaster. The idea of an omnipotent fate overruling all affairs of men is manifest in practically all religious systems. Thus Homer assumes a single fate (Moira), an impulsive power which makes all human concerns subject to the gods: it is not powerful over the gods, however, for Zeus is spoken of as weighing out the fate of men (II. xxii. 200, viii. 60). Hesiod has three Fates (Moira), daughters of Night, Clotho, Lachesis and Atropos. In Aeschylus fate is powerful even over the gods. The Epicureans regarded fate as blind chance, while the Stoics everything is subject to an absolute rational law.

The doctrine of fate appears also in what are known as the higher religions, e.g. Christianity and Mahometanism. In the
former the ideas of personality and infinite power have vanished, all power being conceived as inherent in God. It is recognized that the moral individual must have some kind of initiative, and yet since God is omnipotent and omniscient man must be conceived as in some sense foreordained to a certain moral, mental and physical development. In the history of the Christian church emphasis has from time to time been laid specially on the latter aspect of human life (cf. the doctrines of election, foreordination, determinism). Even those theologians, however, who have laid special stress on the limitations of the human will have repudiated the explicitly fatalistic doctrine which is characteristic of Oriental thought and is the negation of all human initiative (see PREDESTINATION; AUGUSTINE; SAINT; WILL). In Islam fate is an absolute power, known as Kismet, or Nasib, which is conceived as inexorable and transcending all the physical laws of the universe. The most striking feature of the Oriental fatalism is its complete indifference to material circumstances: men accept prosperity and misfortune with calmness as the decree of fate.

FATE, in Roman mythology, the spoken word (futum) of Jupiter, the unalterable will of heaven. The plural (Fata, the Fates) was used for the "fates" of individuals or cities, and foretold the three goddesses who controlled them. Thus, Fata Scribunda were the goddesses who wrote down a man's destiny at his birth. In this connexion, however, Fata may be singular, the masculine and feminine Futures, Fata, being the usual forms in popular and ceremonial language. The Fates were also called Parcae, the attributes of both being the same as those of the Greek Moeræ.

FATEHPUR, Fatehpur or Fattaipoor, a town and district of British India, in the Allahabad division of the United Provinces. The town is 73 m. by rail N.W. of Allahabad. Pop. (1901) 10,281. The district has an area of 1618 sq. m. It is situated in the extreme south-eastern corner of the Doab or tract of country between the Ganges and the Jumna, which respectively mark its northern and southern boundaries. The whole district consists of an alluvial plain formed by the deposits of the two great rivers. The central part is almost perfectly level, and consists of highly cultivated land interspersed with jungle and with tracts impregnated with saltpetre (asaar). A ridge of higher land, forming the watershed of the district, runs along it from east to west, and forms an average distance of about 8 m. from the Ganges. Fatehpur town consists of two inclined planes, the one 5 m. broad, sloping down rapidly to the Ganges, and the other from 15 to 20 m. broad, falling gradually to the Jumna. The country near the banks of the two rivers is cut up into ravines and nullahs running in all directions, and is almost entirely uncultivated. Besides the Ganges and Jumna the only rivers of importance are the Pandu, a tributary of the Ganges, and the Arind and Nun, which both fall into the Jumna. The climate is more humid than in the other districts of the Doab, and although fevers are common, it is not considered an unhealthy district. The average annual rainfall is 34 in.

The tract in which this district is comprised was conquered in 1193 by the Pathans; but subsequently, after a desperate resistance, it was wrested from them by the Moguls. In the 18th century it formed a part of the subah of Korah, and was under the government of the wazir of Oudh. In 1756 it was overrun by the Maharrattas, who retained possession of it until, in 1759, they were ousted by the Pathans of Fatehpur. In 1753 it was reconquered by the nawab of Oudh. In 1765, by a treaty between the East India Company and the nawab, Korah was made over to the Delhi emperor, who retained it till 1774; when it was again restored to the nawab wazir's dominions. Finally in 1801, the nawab, by treaty, reconveyed it to the Company in compensation of the amount which he had stipulated to pay in return for the defence of his country. In June 1857 the district rose in rebellion, and the usual murders of Europeans took place. Order was established after the fall of Lucknow, on the return of Lord Clyde's army to Cawnpore. In 1901 the population was 686,301, showing a decrease of 2% in the decade. The district is traversed by the main line of the East Indian railway from Allahabad to Cawnpore. Trade is mainly agricultural, but the town of Fatehpur is noted for the manufacture of ornamental whips, and Jafarganj for artistic curtains, &c.

FATEHPUR SIKRI, a town in the Agra district in the United Provinces of India, on the road from Agra to Jaipur. Pop. (1901) 7147. It is a ruined city, and is interesting only from an archaeological point of view. It was founded by Akbar in 1569 as a thank-offering for the birth of a son, Selim, afterwards the emperor Jahangir, foretold by Selim Chisti, a famous Mahomedan saint. The principal building is the great mosque, which is said by Fergusson to be hardly surpassed by any in India. "It measures 550 ft. east and west by 470 ft. north and south, over all. The mosque itself, 250 ft. by 80 ft., is crowned by three domes. In its courtyard, which measures 350 ft. by 440 ft., stand two tombs. One is that of Selim Chisti, built of white marble, and the windows with pierced tracery of the most exquisite geometrical patterns. It possesses besides a deep cornice of marble, supported by brackets of the most elaborate design. The other tomb, that of Nawab Islam Khan, is sober and in excellent taste, but quite eclipsed by its surroundings. Even these parts, however, are surpassed in magnificence by the southern gateway: As it stands on a level ground, when looked at from below its appearance is noble beyond that of any portal attached to any mosque in India, perhaps in the whole world." Among other more noteworthy buildings the following may be mentioned. The palace of Jodh Bai, the Raitup wife of Akbar, consists of a courtyard surrounded by a gallery, above which rise buildings roofed with blue enamel. A rich gateway gives access to a terrace on which are the "houses of Birbal and Mirizm"; and beyond these is another courtyard, where are Akbar's private apartments and the exquisite palace of the Turkish sultana. Here are also the Panch Mahal or five-storyed building, consisting of five galleries in tiers, and the audience chamber. The special feature in the architecture of the city is the softness of the red sandstone, which could be carved almost as easily as wood, and so lent itself readily to the elaborate Hindu embellishment. Fatehpur Sikri was a favourite residence of Akbar throughout his reign, and his establishment here was of great magnificence. After Akbar's death Fatehpur Sikri was deserted within 50 years of its foundation. The reason for this is that the iinqued these in the East, lack of water. The only water obtainable was so brackish and corrosive as to cause great mortality among the inhabitants. The buildings are situated within an enclosure, walled on three sides and about 7 m. in circumference. They are all now more or less in ruins, and their elaborate painting and other decoration has largely perished, but some modern restoration has been effected.


FATHER, the begetter of a child, the male parent. The word is common to Teutonic languages, and, like the other words for close family relationship, mother, brother, son, sister, daughter, appears in most Indo-European languages. The O. Eng. form is fader, and it appears in Ger. Vater, Dutch vader, Gr. πατήρ, Lat. pater, whence Romanic Fr. père, Span. padre, &c. The word is used of male ancestors more remote than the actual male parent, and of ancestors in general. It is applied to God, as the Father of Jesus Christ, and as the Creator of the world, and is thus the orthodox term for the First Person of the Trinity. Of the transferred uses of the word many have religious reference; thus it is used of the Christian writers, usually confined to those of the first five centuries, the Fathers of the Church (see below), of whom those who flourished at the end of, or just after the age of, the apostles are known as the Apostolic Fathers. One who stands as a spiritual parent to another is his "father," e.g. godfather, or in the title of bishops or archbishops, Right or Most Reverend Father in God. The pope is, in the Roman Church, the Holy Father. In the Roman Church, father is strictly applied to a "regular," a member of one of the religious orders, and so always in Europe, in English usage, often applied to a confessor, whether regular or secular, and to any Roman priest, and sometimes used of sub-members of a religious society or fraternity.
of the ancient Catholic Church. In the West the Church enters the medieval stage of its history with the death of Gregory, while in the East even John of Damascus is rather a compiler of patristic teaching than a true "father."

A further question arises. Are all the Christian writers of a given period to be included among the "fathers," or those only who wrote on religious subjects, and of whose orthodoxy there is no doubt? Migne, following the example of the editors of *bibliothecae patrum* who preceded him, swept into his great collection all the Christian writings which fell within his period, but he is careful to state upon his title-page that his patrologies include the ecclesiastical writers as well as the fathers and doctors of the Church. For a comprehensive use of the term "ecclesiastical writers" he has the authority of Jerome, who enumerates among them such heresiarchs or leaders of schism as Tatian, Bardaisan, Novatus, Donatus, Photinus and Eunomius. This may not be logical, but long usage has made it permissible or even necessary. It is often difficult, if not impracticable, to draw the line between orthodox writers and heterodox; on which side, it might be asked, is Origen to be placed? and in the case of a writer like Tertullian who left the Church in middle life, are we to adduce his heresies to our patrology and refuse a place to others? It is clear that in the circumstances the terms "father," "patrician," "patrology" must be used with much elasticity, since it is now too late to substitute for them any more comprehensive terms.

By the "fathers," then, we understand the whole of extant Christian literature from the time of the apostles to the rise of scholasticism or the beginning of the middle ages. However we may interpret the lower limit of this period, the literature which it embraces is immense. Some method of subdivision is necessary, and the simplest and most obvious is that which breaks the whole into two great parts, the ante-Nicene and the post-Nicene. This is not an arbitrary cleavage; the Council of Nicaea (a.d. 325) is the watershed which actually separates two great tracts of Christian literature. The ante-Nicene age yields priceless records of the early struggles of Christianity; from it we have received specimens of the early apologetic and the early polemic of the Church, the first essays of Christian philosophy, Christian correspondence, Christian biblical interpretation: we owe to it the works of Justin, Irenaeus, the Alexandrian Clement, Origen, Tertullian, Cyprian. In these products of the 2nd and 3rd centuries there is much which in its own way was not surpassed by any of the later patristic writings. Yet the post-Nicene literature, considered as literature, reaches a far higher level. Both in East and West, the 4th and 5th centuries form the golden age of dogmatic theology, of homiletic preaching, of exposition, of letter-writing, of Church history, of religious poetry. Two causes may be assigned for this fact. The conversion of the empire gave the members of the Church leisure and opportunities for the cultivation of literary taste, and gradually drew the educated classes within the pale of the Christian society. Moreover, the great Christological controversies of the age tended to encourage in Christian writers and preachers an intellectual acuteness and an accuracy of thought and expression of which the earlier centuries had not felt the need.

The ante-Nicene period of patristic literature opens with the "apostolic fathers." It is the Church writers who flourished toward the end of the apostolic age and during the half century that followed it, including Clement of Rome, Ignatius of Antioch, Polycarp of Smyrna and the author known as "Barnabas." Their writings, like those of the apostles, are epistolary; but editions of the apostolic fathers now usually admit also the early Church order known as the Didache, the allegory entitled the Shepherd, and a short anonymous apology addressed to one Diognetus. A second group, known as the "Greek Apologists," embraces Aristides, Justin, Tatian, Athenagoras and Theophilus; and a third consists of the early polemical writers, Irenaeus and

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1 See Buxtorf, s.v. Abh, and cf. the title of the tract *Pirke Aboth* (ed. Taylor, p. 3).
2 Polyc. Mart. 8.
3 Studio biblica, iv. p. 273.

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In his book *De viris illustribus.*

4 The term *patres apostolici* is due to the patristic scholars of the 17th century: see Lightfoot, *St Clement of Rome,* i. p. 3. "Sub-apostolic" is perhaps a more accurate designation.
Hippolytus. Next come the great Alexandrians, Clement, Origen, Dionysius; the Carthaginians, Tertullian and Cyprian; the Romans, Minucius Felix and Novatian; the last four laid the foundations of a Latin Christian literature. Even the stormy days of the last persecution yielded some considerable writers, such as Methodius in the East and Lactantius in the West. This list is far from complete; the principal collections of the ante-Nicene fathers include not a few minor and anonymous writers, and the fragments of many others whose works as a whole have perished.

In the post-Nicene period the literary output of the Church was greater. Only the more representative names can be mentioned here. From Alexandria we get Athanasius, Didymus and Cyril; from Cyprian, Synesius; from Antioch, Theodore of Mopsuestia, John Chrysostom and Theodoret; from Palestine, Eusebius of Caesarea and Cyril of Jerusalem; from Cappadocia, Basil, Gregory of Nyssa and Gregory of Nazianzus. The Latin West was scarcely less productive; it is enough to mention Hilary of Poitiers, Ambrose of Milan, Augustine of Hippo, Leo I of Rome, Jerome, Rufinus, and a father lately restored to his place in patristic literature, Niceta of Remesiana. 1 Gaul alone has a goodly list of Christian authors to show: John Cassian, Vincent of Lerins, Hilary of Arles, Placid of Aquitaine, Saint of Marseilles, Cyril of Jerusalem, Cyprian of Carthage, Juvencus, Maximus of Turin, Anianus, Cassian, Albinus of Tours. The period ends in the West with two great Italian names, Cassiodorus and Pope Gregory I, after Leo the greatest of papal theologians.

The reader to whom the study is new will gain some idea of the bulk of the extant patristic literature, if we add that in Migne's collection ninety-six large volumes are occupied with the Greek fathers from Clement of Rome to John of Damascus, and sixty-seven with the Latin fathers from Tertullian to Gregory the Great. 2

For a discussion of the more important fathers the student is referred to the articles which deal with them separately. In this place it is enough to consider the general influence of the patristic writings upon Christian doctrine and biblical interpretation. Can any authority be claimed for their teaching or their exercising, other than that which belongs to the best writers of every age? The decree of the council of Trent 3 (aet nemo ... contra unam consensum patrum ipsum scripturam sacram interprettati anudae) is studiously moderate, and yet it seems to rule that under certain circumstances it is not permitted to the Church of later ages to carry the science of biblical interpretation beyond the point which it had reached at the end of the patristic period. Roman Catholic writers, 4 however, have explained the prohibition to apply to matters of faith only, and in that case the Tridentine decree is little else than another form of the Vincentian canon, which has been widely accepted in the Anglican communion: curandum est ut id teneamus quod ubique, quod semper, quod ubi omnibus creditum est. The fathers of the first six or seven centuries, so far as they agree, may be fairly taken to represent the main stream of Christian tradition and belief during the period when the apostolic teaching took shape in the great creeds and dogmatic decisions of Christendom. The English reformers realized this fact; and notwithstanding their insistence on the unique authority of the canon of Scripture, their appeal to the fathers as representatives of the teaching of the undivided Church was as wholehearted as that of the Tridentine divines. Thus the English canon of 1577 directs preachers "to take heed that they do not teach anything in their sermons as though they should have it completely held and believed by the people, save what is agreeable to the doctrine of the Old and New Testaments, and what the Catholic Fathers and ancient Bishops have gathered from that doctrine." Deprecation of the fathers was characteristic, not of the Anglican reformation, but of the

1 The editio princeps of Niceta's works was published by Dr A. E. Burch in 1905.
2 The Greek patrology contains, however, besides the text, a Latin translation, and in both patrologies is there much editorial matter.
3 Sess. iv.
4 E. G. Möhler, Symbolism (E. tr.) § 42.

Fathom (a word common, in various forms, to Scandinavian and Teutonic languages; cf. Danish favn, Dutch voam and Ger. Faden, and meaning "the arms extended"; the ultimate origin is a root p, seen in the Gr. πεφανος, to spread), a measure of length, being distance from the tip of one middle finger to the tip of the other, when the arms are stretched out to their widest extent. This length of 6 ft. has been standardized to a unit for measuring the depth of the sea. "Fathom" is also used in the measurement of timber, when it is equivalent to 6 ft. sq.; similarly, in mining, a fathom is a portion of ground running the whole thickness of the vein of ore, and is 6 ft. in breadth and thickness. The verb "to fathom," i.e. to sound or measure with a fathom-line, is used figuratively, meaning to go into a subject deeply, to penetrate, or to explore thoroughly.

6 See Stanton, Place of Authority in Religion, p. 165 ff.
7 Corpus scriptorum ecclesiasticorum Latinorum.
8 Griechischen christlichen Schriftstellern der ersten drei Jahrhunderte.
FATIMITES, or FATIMIDES, the name of a dynasty ruled after Fatima, daughter of the prophet Mahomet, from whom and her husband the caliph Ali, son of Abu Talib, they claimed descent. The dynasty is also called 'Obaïdî (Obaidi) after Obaidallah, the first sovereign, and 'Alawi, a title which it shares with other dynasties claiming the same ancestry. For a list of sovereigns see Egypt, section History (Mahomedan period); three, however, must be prefixed who reigned in north-western Africa before the annexation of Egypt: al-Mahdi 'Obaidallah 207 (900); al-Qâ'im Mahommèd 322 (934); al-Mansur Isma'il 334 (945).

The dynasty owed its rise to the attachment to the family of the prophet which was widespread in the Moslem world, and the belief that the sovereignty was the right of one of its members. Owing, however, to the absence of the principle of primogeniture there was difference of opinion as to the person whose claim should be enforced, and a number of sects arose maintaining the rights of different branches of the family. The Fatimites were supported by those who regarded the sovereignty as vested in Isma'il, son of Ja'far al-Sadiq, great-grandson of Ali, through Ziyadatallah Hosain, and those who regarded it as being in his descendants—the Fatimides of Egypt. For of the first Fatimite caliph was supposed to be the great-grandson.

The line of ancestors between him and Isma'il is, however, variously given, even his father's name being quite uncertain, and in some of the pedigrees even Isma'il does not figure. Apparently when the family first became of political importance their Alid descent was not disputed at Bagdad, and the poet al-Sharîf al-Râdi (d. A.H. 406: A.D. 1015), in whose family the office of Naqib (registrar of the Alids) was hereditary, appears to have acknowledged it (Diwan, ed. Beirut, p. 972). When their success became a menace to the caliphs of Bagdad, genealogists were employed to demonstrate the falsity of the claim, and a considerable literature, both official and unofficial, rose in consequence. The founder of the dynasty was made out to be a scion of a family of heretics from whom the terrible Carmathian sect had originated: later on (perhaps owing to the rôle played by Jacob, son of Killi, in bringing the Fatimites to Egypt), the founder was made out to have been a Jew, either as having been adopted by the heretic supposed to be his father, or as having been made to personate the real 'Obaidallah, who had been killed in captivity. While the stories that make him of either Jewish or Carmathian origin may be neglected, as the product of malice, the uncertainty of the genealogies offered by their partisans renders any positive solution of the problem impossible. What seems to be clear is that secretly within the Abbasid empire propaganda was carried on in favour of one or other Alid aspirant, and the danger which any such aspirant incurred by coming forward openly led to his whereabouts being concealed except from a very few adherents. What is known is that towards the end of the 3rd Islamic century the leader of the sect of Isma'ilites (Assassins, q.v.) who afterwards murdered a throne, lived at Salamia, near Emesa (Homs), having agents spread over Arabia, Persia and Syria, and frequently receiving visits from pious adherents, who had been on pilgrimage to the grave of Hosain (Husain). Such visitors received directions and orders such as are usual in secret societies. One of these agents, Abu Abdallah al-Hosain called al-Shi'i, said to have filled the office of censor (muwattiban) at Basra, received orders to carry on a mission in Arabia, and at Mecca is said to have made the acquaintance of some members of the Berber tribe Kutama, south of the bay of Bougie. These persons persuaded him to travel home with them in the character of teacher of the Koran, but according to some authorities the ground had already been prepared there for a political mission. He arrived in the Kutama country in June 903, and appears very soon to have been made chief, thereby exciting the suspicion of the Aghlabite ruler of Kairawân, Ibrahim b. Ahmad, which, however, was soon allayed. His success provoked a civil war among the Berbers, but he was protected by a chief named Hassan b. Harun, and displayed sufficient military ability to win respect. Nine years after his arrival he made use of the unrest following on the death of the Aghlabite Ibrahim to attack the town of Mila, which he took by treachery, and turned into his capital; the son and successor of Ibrahim, Abu'l-'Abbas Abdallah, sent him the part of the Aghlabid possessions, and he defeated al-Shi'i in some battles, but in 903 al-Ahwal was recalled by his brother Ziyadatallah, who had usurped the throne, and put to death.

At some time after his first successes al-Shi'i sent a messenger (apparently his brother) to the head of his sect at Salamia, bidding him come to the Kutama country, and place himself at the head of affairs, since al-Shi'i's followers had been taught to pay homage to a Mahdi who would at some time be shown them. It is said that 'Obaidallah, who now held this post, was known to the court at Bagdad, and that on the news of his departure orders were sent to the governor of Egypt to arrest him; but by skilful simulation 'Obaidallah succeeded in escaping this danger, and with his escort reached Tripoli safely. Instructions had by this time reached the Aghlabite Ziyadatallah to be on the watch for the Mahdi, who was finally arrested at Sijilmassa (Tafialt) in the year A.H. 292 (A.D. 903); his companion, al-Shi'i's brother, had been arrested at an earlier point, and the Mahdi's journey to the south-west must have been to elude pursuit.

His followers turned out to have been premailed; for Ziyadatallah had sent a presentery to oppose al-Shi'i, which, making Constantine its headquarters, had driven al-Shi'i into the mountains: after six months al-Shi'i secured an opportunity for attacking it, and won a complete victory. Early in 906 another army was sent to deal with al-Shi'i, and an earnest appeal came from the caliph Mu'qatta' (Moktafî), addressed to all the Moslems of Africa, to aid Ziyadatallah against the usurper. The operations of the Aghlabite prince were unproductive of any decided result, and by September 906 al-Shi'i had got possession of the important fortress Tubna and some others. Further forces were immediately sent to the front by Ziyadatallah, but these were defeated by al-Shi'i and his officers, to whom other towns capitulated, till Ziyadatallah found it prudent to retire from Al-Urbus or Laribus, which had been his headquarters, and entrench himself in Raqqada, one of the two capitals of his kingdom, Kairawân being the other. Ziyadatallah is charged by the chronicles with dissoluteness and levity, and even cowardice: after his retreat the fortresses and towns in what now constitute the department of Constantine and in Tunisia fell fast into al-Shi'i's hands, and he was soon able to threaten Raqqada itself.

By March 909 Raqqada had become untenable, and Ziyadatallah resolved to flee from his kingdom; taking with him his chief possessions, he made for Egypt, and thence to 'Irak: his final fate is uncertain. The cities Raqqada and Kairawân were immediately occupied by al-Shi'i, who proceeded to send governors to the other places of importance in what had been the Aghlabite kingdom, and to strike new coins, which, however, bore no sovereign's name. Orders were given that the Shi'i peculiarities should be introduced into public worship.

In May 909 al-Shi'i led a tremendous army westwards to the kingdom of Tafhit, where he put an end to the Rastumite dynasty, and appointed a governor of his own: he thence proceeded to Sijilmassa where 'Obaidallah lay imprisoned, with the intention of releasing him and placing him on the throne. After a brief attempt at resistance, the governor fled, and al-Shi'i entered the city, released 'Obaidallah, and presented him to the army as the long-promised Imâm. The day is given as the 26th of August 909. 'Obaidallah had been in prison more than three years. Whether his identity with the Mahdi for whom al-Shi'i had been fighting was known to the governor of Sijilmassa is uncertain. If it was, the governor and his master the Aghlabite sovereign might have been expected to make use of their knowledge and outwit al-Shi'i by putting his Mahdi to death. Opponents of the Fatimites assert that this was actually done, and that the Mahdi presented to the army was not the real 'Obaidallah, but (as usual) a Jewish captive, who had been suborned to play the rôle.

The chief command was now assumed by 'Obaidallah, who took the title "al-Mahdi, Commander of the Faithful," thereby claiming the headship of the whole Moslem world: Raqqada
The course followed by 'Obaidallah in governing independently of al-Shi'it soon led to dissatisfaction on the part of the latter, who, urged on it by his brother, decided to dethrone their Mahdi, and on the occasion of an expedition to Tênès, which al-Shi'it commanded, organized a conspiracy with that end. The conspiracy was betrayed to 'Obaidallah, who took steps to defeat it, and on the last day of July 914 contributed to assassinate both al-Shi'it and his brother. Thus the procedure which had characterized the accession of the 'Abbāsid dynasty was repeated. It has been conjectured that these assassinations lost the Fatimites the support of the organization that continued to exist in the East, whence the Carmathians figure as an independent and even hostile community, though they appear to have been amenable to the influence of the African caliph.

'Obaidallah had now to face the disaffection of the tribes whose allegiance al-Shi'it had won, especially the Kutāma, Zenāta and Lawāta: the uprising of the first assumed formidable proportions, and they even elected a Mahdi of their own, one Kādā b. Mu‘ārik al-Māwāt, who promulgated a new revelation for their guidance. They were finally defeated by 'Obaidallah's son Abū'l-Qāsim Mahommed, who took Constantine, and succeeded in capturing the new Mahdi, whom he brought to Raqqāda. Other opponents were got rid of by 'Obaidallah by ruthless executions. By the middle of the year 913 by his own and his son's efforts he had brought his kingdom into order. After the style of most founders of dynasties he then selected a site for a new capital, to be called after his title Mahdiyah (q.v.), on a peninsula called Jāmama (Cape Africa) S.S.E. of Kairawān. Eight years were spent in fortifying this place, which in 921 was made the capital of the empire.

After defeating internal enemies 'Obaidallah turned his attention to the remaining 'Abbāsid possessions in Africa, and his general Habāşah b. Yūsuf in the year 913 advanced along the northern coast, taking various places, including the important town of Barca, his progress, it is said, being marked by great cruelty. He then advanced towards Egypt, and towards the end of July 914, being reinforced by Abū'l-Qāsim, afterwards al-Qā'im, entered Alexandria. The danger led to measures of unusual energy being taken by the Bagdad caliph Moqṭadīr, an army being sent to Egypt under Mu'nis, and a special post being organized between that country and Bagdad to convey messages uninterrupted. The Fatimite forces were defeated, partly owing to the insubordination of the general Habāşah, in the winter of 914, and returned to Barca and Kairawān with great loss.

A second expedition was undertaken against Egypt in the year 920, and on the 10th of July Alexandria was entered by Abū'l-Qāsim, who then advanced southward, seizing the Fayum and Ushmūnain (Eshmunain). He was presently reinforced by a fleet, which, however, was defeated at Rosetta in March of the year 920 by a fleet despatched from Tarsus by the 'Abbāsid caliph Moqṭadīr, most of the vessels being burned. Through the energetic measures of the caliph, who sent repeated reinforcements to Fostat, Abū'l-Qāsim was compelled in the spring of 921 to evacuate the places which he had seized, and return to the west with the remains of his army, which had suffered much from plague as well as defeat on the field. On his return he found that the court had migrated from Raqqāda to the new capital Mahdiyah (q.v.). Meanwhile other expeditions had been despatched by 'Obaidallah towards the west, and Nekor (Nakur) and Fez had been forced to acknowledge his sovereignty.

The remaining years of 'Obaidallah's reign were largely spent in dealing with uprisings in various parts of his dominions, the success of which at times reduced the territory in which he was recognized to a small area. 'Obaidallah died on the 4th of March 933, and was succeeded by Abū'l-Qāsim, who took the title al-Qā'im bi'amr allah. He immediately after his accession occupied himself with the reconquest of Fez and Nekor, which had revolted during the last years of the former caliph. He also despatched a fleet under Ya'qūb b. Isbāq, which ravaged the coast of France, took Genoa, and plundered the coast of Calabria before returning to Africa. A third attempt made by him to take Egypt resulted in a disastrous defeat at Dḥāt al-Humān, after which the remains of the expedition retreated in disorder to Barca.

The later years of the reign of Qā'im were troubled by the uprising of Abū Yāzīd Makhład al-Zenātī, a leader who during the former reign had acquired a following among the tribes inhabiting the Jebel Aures, including adherents of the 'Ībādī sect. After having fled for a time to Mecca, this person returned in 937 to Tauerz (Touzer), the original seat of his operations, and was imprisoned by Qā'im's order. His sons, aided by the powerful tribe Zenāta, succeeded in forcing the prison, and releasing their father, who continued to organize a conspiracy on a vast scale, and by the end of 943 was strong enough to take the field against the Fatimite sovereign, whom he drove out of Kairawān. Abū Yāzīd proclaimed himself a champion of Sunnite doctrine against the Shi'it, and ordered the legal system of Malik to be restored in place of that introduced by the Fatimites. Apparently the doctrines of the latter has as yet won little popularity, and Abū Yāzīd won an enormous following, except among the Kutāma, who remained faithful to Qā'im. On the last day of October 944, an engagement was fought between Kairawān and Mahdiyah at a place called al-Akhāwān, which resulted in the rout of Qā'im's forces, and the caliph's being shortly after shut up in his capital, the suburbs of which he defended by a trench. Abū Yāzīd's forces were ill-suited to maintain a protracted siege, and since, owing to the former caliph's forethought, the capital was in a condition to hold out for a long time, many of them deserted and the besiegers gained no permanent advantage. After the siege had lasted some ten months Abū Yāzīd was compelled to raise it (September 945); the struggle however, did not end with that event: for a time the caliph and Abū Yāzīd continued to fight with varying fortune, while anarchy prevailed over most of the caliph's dominions. On the 13th of January 946, Abū Yāzīd shut up Qā'im's forces in Susa which he began to besiege, and attempted to take by storm.

On the 18th of May 945, while Abū Yāzīd was besieging Susa, the caliph al-Qā'im died at Mahdia, and was succeeded by his son Ismā'īl, who took the title Mānṣūr. He almost immediately relieved Susa by sending a fleet, which joining with the garrison inflicted a severe defeat on Abū Yāzīd, who had to evacuate Kairawān also; but though the cities were mainly in the hands of Fatimite prefects, Abū Yāzīd was able to maintain the field for more than two years longer, while his followers were steadily decreasing in numbers, and he was repeatedly driven into fastnesses of the Sahara. In August 947 his last stronghold was taken, and he died of wounds received in defending it. His sons carried on some desultory warfare against Mānṣūr after their father's death. A town called Mānṣūra or Šāhra was built adjoining Kairawān to celebrate the decisive victory over Abū Yāzīd, which, however, did not long preserve its name. The exhausted condition of north-west Africa due to the protracted civil war required some years of peace for recuperation, and further exploits are not recorded for Mānṣūr, who died on the 10th of March 952.

His son, Abū Tamīm Ma'add, was twenty-two years of age at the time, and succeeded his father with the title Mo'izz liddin allah. His authority was acknowledged over the greater part of the region now constituting Morocco, Algeria and Tunisia, as well as Sicily, and he appears to have had serious thoughts of endeavouring to annex Spain. At an early period in his reign he made Jauhar, who had been caliph under the former caliph, commander of the forces, and the services rendered by this person to the dynasty made him count as its second founder after al-Shi'it. In the years 958 and 959 he was sent westwards to reduce Fez and other places where the authority of the Fatimite caliph had been repudiated, and after a successful expedition advanced as far as the Atlantic. As early as 966 the plan of
attempts a fresh invasion of Egypt was conceived, and preparations made for its execution; but it was delayed, it is said, at the request of the caliph’s mother, who wished to make a pilgrimage to Mecca first; and her honourable treatment by Kâfir when she passed through Egypt induced the caliph to postpone the invasion till that sovereign’s death.

In August 972 Mo‘izz resolved to follow Jaufur’s pressing invitation to enter his new capital Cairo. With his arrival there the centre of the Fatimite power was transferred from Mahdia and Kairawân to Egypt, and their original dominion became a province called al-Maghrib, which immediately fell into the hands of a hereditary dynasty, the Zeirids, acknowledging Fatimite suzerainty. The first sovereign was Bulukkin, also called Abu‘l-Futuḥ Yusuf, appointed by Mo‘izz as his viceroy on the occasion of his departure for Egypt: separate prefects were appointed for Sicily and Tripoli; and at the first the minister of finance was to be an official independent of the governor of the Maghrib. On the death of Bulukkin in 984 he was succeeded by a son who took the royal title al-Manṣūr, under whose rule an attempt was made by the Kutāma, instigated by the caliph, to shake off the yoke of the Zeirids, who originated from the Sanhaja tribe. This attempt was defeated by the energy of Manṣūr in 988; and the sovereignty of the Fatimites in al-Maghrib became more firmly re-established. Recognition in public prayers on coins, and the payment of tribute and the giving of presents to the viziers at Cairo. The fourth ruler of the Zeirid dynasty, called Mo‘izz, endeavoured to substitute ‘Abbāsīd suzerainty for Fatimite: his land was invaded by Arab colonies sent by the Fatimite caliph, with whom in 1031 Mo‘izz fought a decisive engagement, after which the dominion of the Zeirids was restricted to the territory adjoining Mahdia; a number of smaller kingdoms rising up around them. The Zeirids were finally overthrown by Roger II. of Sicily in 1148.

After the death of al-Adid, the last Fatimite caliph in Egypt, some attempts were made to place on the throne a member of the family, and at one time there seemed a chance of the Assassins, who formed a branch of the Fatimite sect, assisting in this project. In 1174 a conspiracy for the restoration of the dynasty was organized by ‘Umarah of Yemen, a court poet, with the aid of eight officials of the government: it was discovered and those who were implicated were executed. Two persons claiming Fatimite descent took the royal titles al-Mu‘tasim Billah and al-Hāmid Lihlah in the years 1175 and 1176 respectively; and as late as 1192 we hear of pretenders in Egypt. Some members of the family are traceable till near the end of the 7th century of Islam.

The doctrines of the Fatimites as a sect, apart from their claim to the sovereignty in Islam, are little known, and we are not justified in identifying them with those of the Assassins, the Carmathians or the Druses, though all these sects are connected with them in origin. A famous account is given by Maqrizi of a system of education by which the neophyte had doubts gently instilled into his mind till he was prepared to have the allegorical meaning of the Koran set before him, and to substitute some form of natural for revealed religion. In most accounts of the early days of the community it is stated that the permission of wine-drinking and licentiousness, and the community of wives and property formed part of its tenets. There is little in the recorded practice of the Fatimites state to confirm or justify these assertions; and they appear to have differed from orthodox Moslems rather in small details of ritual and law than in deep matters of doctrine.

AUTHORITIES.


FAUBOURG—FAUCHER

FAUBOURG, the French name for a portion of Paris which lies outside the walls, hence properly a suburb. The name survives in certain parts of Paris, such as the Faubourg St Antoine, and the Faubourg St Germain, &c., which have long since ceased to be suburbs and have become portions of the town itself. The origin of the word is doubtful. The earlier spelling faubourg, and the occurrence in medieval Latin of falsus-burgus (see Ducange, Glossarium, s.v. “Falsus-Burgus”), was taken as showing its obvious origin and meaning, the sham or quasi-borough. The generally accepted derivation is from foris, outside (Lat. foris, outside the gates), and bourg. It is suggested that the word is the French adaptation of the Ger. Pfahlbrüger, the burghers of the pale, i.e. outside the walls but within the pale.

FAUCES (a Latin plural word for “throat”; the singular fauc is rarely found), in anatomy, the hinder part of the mouth, which leads into the pharynx; also an architectural term given by Vitruvius to narrow passages on either side of the tablinum, through which access could be obtained from the atrium to the peristylic court in the rear.

FAUCHER, LÉONARD JOSEPH [Léon] (1803-1854), French politician and economist, was born at Limoges on the 8th of September 1803. When he was nine years old the family removed to Toulouse, where the boy was sent to school. His parents were separated in 1816, and Léon Faucher, who resisted his father’s attempts to put him to a trade, helped to support himself and his mother during the rest of his school career by designing embroidery and needlework. As a private tutor in Paris he continued his studies in the direction of archaeology and history, but with the revolution of 1830 he was drawn into active political journalism on the Liberal side. He was on the staff of the Temps from 1830 to 1833, when he became editor of the Constitutionnel for a short time. A Sunday journal of his own, Le Bien public, proved a disastrous financial failure; and his political independence having caused his retirement from the Constitutionnel, he joined in 1834 the Courrier français, of which he was editor from 1839 until 1842, when the paper changed hands. Faucher belonged in policy to the dynastic Left, and consistently preached moderation to the more ardent Liberals. On resigning his connexion with the Courrier français he gave his attention chiefly to economic questions. He advocated a customs union between the Latin countries to counterbalance the German Zollverein, and in view of the impracticability of such a measure narrowed his proposal in 1842 to a customs union between France and Belgium. In 1843 he visited England, to study the English social system, publishing the results of his investigations in a famous study, Études sur l’Angleterre (2 vols., 1845), published originally in the Revue des deux mondes. He helped to organize the Bordeaux association for free-trade propaganda, and it was as an advocate of free trade that he was elected in 1847 to the chamber of deputies for Reims. After the revolution of 1848 he entered the Constituent Assembly for the department of Marne, where he opposed many Republican measures—the limitation of the hours of labour, the creation of the national relief works in Paris, the abolition of the death penalty and others. Under the presidency of Louis Napoleon he became minister of public works, and then minister of the interior, but his action in seeking to influence the coming elections by a circular letter addressed to the prefects was censured by the Constituent Assembly, and he was compelled to resign office on the 14th of May 1849.

In 1851 he was again minister of the interior until Napoleon declared his intention of resuming to universal suffrage. After the coup d’état of December he refused a seat in the consultative commission instituted by Napoleon. He had been elected a member of the Academy of Moral and Political Science in 1840, and his retirement from politics permitted a return to his writings on economics. He had been to Italy in search of health in 1854, and was returning to Paris on business when he was seized by typhoid at Marseilles, where he died on the 14th of December 1854.

His miscellaneous writings were collected (2 vols., 1856) as Mélanges d’économie politique et de finance, and his speeches in the legislature are printed in vol. ii. of Léon Faucher, biographie et correspondance (2 vols., 2nd ed., Paris, 1875).
FAUCHET, CLAUDE (1530-1601), French historian and antiquary, was born at Paris on the 3rd of July 1530. Of his early life particulars are known. He applied himself to the study of the early French chroniclers, and proposed to publish extracts which would throw light on the first periods of the monarchy. During the civil wars he lost a large part of his books and manuscripts in a riot, and was compelled to leave Paris. He then settled at Marseilles. Attaching himself afterwards to Cardinal de Tournon, he accompanied him in 1554 to Italy, whence he was several times sent on embassies to the king, with reports on the siege of Siena. His services at length procured him the post of president of the chambre des monnaies, and thus enabled him to resume his literary studies. Having become embarrassed with debt, he found it necessary, at the age of seventy, to sell his office; but the king, amused with an epigram, gave him a pension, with the title of historiographer of France. Fauchet has the reputation of an impartial and scrupulously accurate writer; and in his works are to be found important facts not easily accessible elsewhere. He was, however, entirely uncritical, and his style is singularly inelastic. His principal works (1579, 1599) treat of Gaulish and French antiquities, of the dignities and magistrates of France, of the origin of the Gallic church, and the laying of the foundation of the Gallican church, &c. A collected edition was published in 1620. Fauchet took part in a translation of the Annals of Tacitus (1582). He died at Paris about the close of 1601.

FAUCHET, CLAUDE (1744-1793), French revolutionary bishop, was born at Dornes (Nièvre) on the 22nd of September 1744. He was a curate of the church of St Roch, Paris, when he was engaged as tutor to the children of the marquis of Choiseul, brother of Louis XV.'s minister, an appointment which proved to be the first step to fortune. He was successively grand vicar to the archbishop of Bourges, preacher to the king, and abbot of Montfort-Lacarre. The "philosophic" tone of his sermons caused his dismissal from court in 1788 before he became a popular speaker in the PARISIAN sections. He was one of the leaders of the attack on the Bastille, and on the 5th of August 1789 he delivered an eloquent discourse by way of funeral sermon to the citizen slaves on the 14th of July, taking as his text the words of St Paul, "Ye have been called to liberty." He blessed the tricolour flag for the National Guard, and in September was elected to the Commune, from which he was expelled in October 1790. During the period in which he was organized within the Palais Royal the "Social Club of the Society of the Friends of Truth," presiding over crowded meetings under the self-assumed title of procureur général de la vérité. Nevertheless, events were marching faster than his opinions, and the last occasion on which he carried his public with him was in a sermon preached at Notre Dame on the 14th of February 1791. In May he became constitutional bishop of Calvados, and was presently returned by the department to the Legislative Assembly, and afterwards to the Convention. At the king's trial he voted for the appeal to the people and for the penalty of imprisonment. He protested against the execution of Louis XVI. in the Journal des amis (January 26, 1793), and next month was denounced to the Convention for prohibiting married priests from the exercise of the priesthood in his diocese. He remained secretaty to the Convention until the accusation of the Girondists in May 1793. In July he was imprisoned on the charge of supporting the federalist movement at Caen, and of complicity with Charlotte Corday, whom he had taken to see the army at Caen. Of these two charges he was certainly innocent. With the Girondist deputies he was brought before the revolutionary tribunal on the 30th of October, and was guillotined on the following day.

See Mémoires... ou Lettres de Claude Fauchet (5th ed., 1791); Notes sur Claude Fauchet (Caen, 1842).

FAUCIT, HELENA SAVILLE (1817-1898), English actress, the daughter of John Saville Faucit, an actor, was born in London. Her first London appearance was made on the 5th of January 1836 at Covent Garden as Julia in The Hunchback. Her success in this was so definitely confirmed by her subsequent acting of Juliet, Lady Teazle, Beatrice, Imogen and Hermione, that within eighteen months she was engaged by Macready as leading lady at Covent Garden. There, besides appearing in several Shakespearian characters, she created the heroine's part in Lytton's Duchess of the Vallière (1836), Lady of Lyons (1838), Richelieu (1839), The Sea Captain (1839), Money (1840), and Browning's Strafford (1839). After a visit to Paris and a short season at the Haymarket, she joined the Drury Lane company under Macready early in 1842. There she played Lady Macbeth, Constance in King John, Desdemona and Imogen, and took part in the first production of Westland Marston's Patriotic Daughter (1842) and Browning's Blot on the Scutcheon (1843). Among her successful tours was included a visit to Paris in 1844-1845, where she acted with Macready in several Shakespearian plays. In 1851 she was married to Mr (afterwards Sir) Theodore Martin, but still acted occasionally for charity. One of her last appearances was as Beatrice, on the opening of the Shakespeare Memorial at Stratford-on-Avon on the 23rd of April 1879. In 1881 there appeared in Blackwood's Magazine the first of her Letters on some of Shakespeare's Heroines, which were published in book form as On Some of Shakespeare's Female Characters (1885). In 1887 Lady Martin died at her home near Llangollen in Wales of brain fever, on the 21st of October 1887. She was buried in the Shakespeare Memorial with a portrait figure, and the marble pulpit in the Shakespeare church—with her portrait as Saint Helena—was given in her memory by her husband.

See Sir Theodore Martin's Helena Faucit (1900).

FAUJAS DE SAINT-FOND, BARTHÉLÉMY (1741-1819), French geologist and traveller, was born at Montélimart on the 17th of May 1741. He was educated at the Jesuits' College at Lyons; afterwards he went to Grenoble, applied himself to the study of law, and was admitted advocate to the parliament. He rose to be president of the seneschal's court (1769), a post which he honourably filled, but the duties of which became irksome, as he had early developed a love of nature and his favourite relaxation was found in visits to the Alps. There he began to study the forms, structure, composition and superposition of rocks. In 1775 he discovered in the Velay a rich deposit of pozzuolana, which in due course was worked by the government. In 1776 he put himself in communication with Buffon, who was not slow to perceive the value of his labours. Invited by Buffon to join him on his travels in Egypt, he was appointed by Louis XVI. assistant naturalist to the museum, to which office he was added some years later (1785, 1788) that of royal commissioner for mines. One of the most important of his works was the Recherches sur les volcans éteints du Vivarais et du Velay, which appeared in 1778. In this work, rich in facts and observations, he developed his theory of the origin of volcanoes. In his capacity of commissioner for mines Faujas travelled in almost all the countries of Europe, everywhere devoting attention to the nature and constituents of the rocks. It was he who first recognized the volcanic nature of the basaltic columns of the cave of Fingal (Staffa), although the island was visited in 1772 by Sir Joseph Banks, who remarked that the stone "is a coarse kind of Basaltes, very much resembling the Giant's Causeway in Ireland" (Pennant's Tour in Scotland and Voyage to the Hebrides). Faujas's Voyage en Angleterre, en Écosse et aux îles Hébrides (1797) is full of interest—containing anecdotes of Sir Joseph Banks and Dr John Whitehurst, and an amusing account of "The Dinner of an Academic Club" (the Royal Society), and has been translated into German. He was elected fellow of the Royal Society in 1779, and in 1788 was created a royal marquis (since 1793, Count). Faujas was a naturalist of the first rank, and corresponded with nearly every scientific man of Europe, and contributed many scientific memoirs to the Annales and the Mémoires of the museum of natural history. Among his separate works, in addition to those already named are—Histoire naturelle de la province de Dauphiné (1781, 1783); Minéralogie des volcans...
(1784); and Essai de géologie (1803–1809). Faujas died on the 18th of July 1810.

**FAULT** (Mid. Eng. *faute*, through the French, from the popular Latin use of *falere*, to fail; the original of the Latin being replaced in English in the 15th century), a failing, mistake or defect.

In geology, the term is given to a plane of dislocation in a portion of the earth’s crust; synonyms used in mining are “trouble,” “throw” and “heave”; the German equivalent is *Verworfung*, and the French *faillie*. Faults on a small scale are sometimes sharply-defined planes, as if the rocks had been sliced through and fitted together again after being shifted (fig. 1). In such cases, however, the harder portions of the dislocated rocks will usually be found “slickensided.” More frequently some disturbance has occurred on one or both sides of the fault. Sometimes in a series of strata the beds on the side which has been pushed up are bent down against the fault, while those on the opposite side are bent up (fig. 2). Most commonly the rocks on both sides are considerably broken, jumbled and crumpled, so that the line of fracture is marked by a belt or wall-like mass of fragmentary rock, *fault-rock*, which may be several yards in breadth. Faults are to be distinguished from joints and fissures by the fact that there must have been a movement of the rock on one side of the fault-plane relatively to that on the other side. The trace of a fault-plane at the surface of the earth is a line (or belt of fault-rock), which in geological mapping is often spoken of as a “fault-line” or “line of fault.” Fig. 3 represents the plan of a simple fault; quite frequently, however, the main fault subdivides at the extremities into a number of minor faults (fig. 4), or the main fault may be accompanied by lateral subordinate faults (fig. 5), some varieties of which have been termed *flaws* or *Blatts*.

"Fault-planes" are sometimes perpendicular to the horizon, but more usually they are inclined at a greater or lesser angle. The angle made by the fault-plane with the vertical is the *hade* of the fault (if the angle of inclination were measured from the horizon, as in determining the “dip” of strata, this would be expressed as the “dip of the fault”). In figs. 1 and 2 the faults are hading towards the right of the reader. The amount of dislocation as measured along a fault-plane is the *displacement* of the fault (for an illustration of these terms see fig. 18, where they are applied to a thrust fault); the vertical displacement is the *throw* (Fr. *rejet*); the horizontal displacement, which even with vertical movement must arise in all cases where the faults are not perpendicular to the horizon and the strata are not horizontal, is known as the *heave*. In fig. 6 the displacement is equal to the throw in the fault A; in the fault B the displacement is more than twice as great as in A, while the throw is the same in both; the fault A has no heave, in B it is considerable. The rock on that side of a fault which has dropped relatively to the rock on the other is said to be upon the downthrow side of the fault; conversely, the relatively uplifted portion is the upthrow side. The two fault faces are known as the “hanging-wall” and the “foot-wall.”

The relationship that exists between the hade and the direction of throw has led to the classification of faults into “normal faults,” which hade under the downthrow side, or in other words, those in which the hanging-wall has dropped; and “reversed faults,” which hade beneath the upthrow side, that is to say, the foot-wall exhibits a relative sinking. Normal faults are exemplified in figs. 1, 2, and 6; in the latter the masses A and B are on the downthrow sides, C is upthrown. Fig. 7 represents a small reversed fault. Normal faults are so called because they are more generally prevalent than the other type; they are sometimes designated “drop” or “gravity” faults, but these are misleading expressions and should be discountenanced. Normal faults are regarded as the result of stretching of the crust, hence they have been called “tension” faults as distinguished from reversed faults, which are assumed to be due to pressure. It is needful, however, to exercise great caution in accepting this view except in a restricted and localized sense, for there are many instances in which the two forms are intimately associated (see fig. 8), and a whole complex system of faults may be the result of horizontal (tangential) pressure alone or even of direct vertical uplift. It is often tacitly assumed...
that most normal and reversed faults are due to simple vertical movements of the fractured crust-blocks; but this is by no means the case. What is actually observed in examining a fault is the apparent direction of motion; but the present position of the dislocated masses is the result of real motion or series of motions, which have taken place along the fault-plane at various angles from horizontal to vertical; frequently it can be shown that these movements have been extremely complicated. The striations and "slickensides" on the faces of a fault indicate only the direction of the last movement.

A broad monoclinal fold is sometimes observed to pass into a fault of gradually increasing throw; such a fault is occasionally regarded as pivoted at one end. Again, a faulted mass may be on the downthrow side towards one end, and on the upthrow side towards the other, the movement having taken place about an axis approximately normal to the fault-plane, the "pivot" in this case being near the centre. From an example of this kind it is evident that the same fault may at the same time be both "normal" and "reversed" (see fig. 8). When the principal movement along a highly inclined fault-plane has been approximately horizontal, the fault has been variously styled a lateral-shift, transcurrent fault, transverse thrust or a heave fault. The horizontal component in faulting-movements is more common than is often supposed.

A single normal fault of large throw is sometimes replaced by a series of close parallel faults, each throwing a small amount in the same direction; if these subordinate faults occur within a narrow width of ground they are known as distribution faults; if they are more widely separated they are called step faults (fig. 11). Occasionally two normal faults have towards one another and intersect, and the rock mass between them has been let down; this is described as a trough fault (fig. 10). A fault running parallel to the strike of bedded rocks is a strike fault; one which runs along the direction of the Fig. 12.—Section across the plan, fig. 11. dip is a dip fault; a so-called diagonal fault takes a direction intermediate between these two directions. Although the effects of these types of fault upon the outcrops of strata differ, there are no intrinsic differences between the faults themselves.

The effect of normal faults upon the outcrop may be thus briefly summarized:—a strike fault that hedges with the direction of the dip may cause beds to be cut out at the surface on the upthrow side; if it hedges against the dip direction it may repeat some of the beds on the upthrow side (figs. 11 and 12). With dip faults the crop is carried forward (down the dip) on the upthrow side. The perpendicular distance between the crop of the bed (dike or vein) on opposite sides of the fault is the "offset." The offset decreases with increasing angle of dip and increases with increase in the throw of the fault (fig. 13).

Faults which run obliquely across the direction of dip, if they hede with the dip of the strata, will produce offset with "gap" between the outcrops; if they hede in the opposite direction to the dip, offset with "overlap" is caused: in the latter case the crop moves forward (down dip) on the denuded upthrow side, in the former it moves backward. The effect of a strike fault of diminishing throw is seen in fig. 14. Faults crossing folded strata cause the outcrops to approach on the upthrow side of a syncline and tend to separate the outcrops of an anticline (figs. 15, 16, 17).

In the majority of cases the upthrown side of a fault has been so reduced by denudation as to leave no sharp upstanding ridge; but examples are known where the upthrown side still
exists as a prominent cliff-like face of rock, a "fault-scapa";
familiar instances occur in the Basin ranges of Utah, Nevada, &c.,
and many smaller examples have been observed in the areas
affected by recent earthquakes in Japan, San Francisco and
other places. But although there may be no sharp cliff, the
effect of faulting upon topographic forms is abundantly evident
wherever a harder series of strata has been brought in juxtaposi-
tion to softer rocks. By certain French writers, the upstanding
side of a faulted piece of ground is said to have a regard, thus the
faults of the Jura Mountains have a "regard français," and
in the same region it has been observed that in curved faults the
convexity is directed the same way as the regard. Occasionally
one or more parallel faults have let down an intervening strip of rock, thereby form-
ing "fault valleys" or Graben (Grabensken); the Great Rift
Valley is a striking example. On the other hand, a large area
of rock is sometimes lifted up, or surrounded by a system of faults,
which have let down the encircling ground; such a fault-block is known
also as a horst; a considerable area of Greenland stands up in this
manner.

Faults have often an important influence upon
water-supply by bringing
impervious beds up
against pervious ones or
vice versa, thus forming underground dams or reservoirs, or
allowing water to flow away that would otherwise be conserved.
Springs often rise along the outcrop of a fault. In coal and metal
mining it is evident from what has already been said that faults
must act sometimes beneficially, sometimes the reverse. It is a
common occurrence for fault-scarps and fault-rock to appear
as valuable mineral lodes through the infilling or impregnation
of the spaces and broken ground with mineral ores.

In certain regions which have been subjected to very great
 crustal disturbance a type of fault is found
which possesses a very low hade—sometimes
only a few degrees from the horizontal—
and, like a reversed fault, has below the upthrown mass;
these are termed thrusts, overthrusts, or
overthrust faults (Fr. recouvrements, failles de chevauchement,
charriages; Ger. Überschiebungen, Übersprünge, Wechsel, Fallen-
verwürfungen). Thrusts should not be confused with reversed
faults, which have a strong hade. Thrusts play a very important

Fig. 17.—Section along the downcast side of same fault.

Fig. 18.—Diagram to illustrate the terminology of faults
and thrusts.

part in the N.W. highlands of Scotland, the Scandinavian high-
lands, the western Alps, the Appalachians, the Belgian coal region,
&c. By the action of thrusts enormous masses of rock have been
pushed almost horizontally over underlying rocks, in some cases
for several miles. One of the largest of the Scandinavian thrust

Fig. 19.—Section of a very large thrust in the Durness Eriboll district, Scotland.
masses is 1120 m. long, 80 m. broad, and 5000 ft. thick. In Scotland three grades of thrusts are recognized, maximum, major, and minor thrusts; the last have very generally been truncated by those of greater magnitude. Some of these great thrusts have received distinguishing names, e.g. the Moine thrust (fig. 16) and the Ben More thrust; similarly in the coal basin of Mons and Valenciennes we find the faille de Boussu and the Grande faille du midi. Overturned folds are frequently seen passing into thrusts. Baylies Willis has classified thrusts as (1) Shear thrusts, (2) Break thrusts, (3) Stretch thrusts, and (4) Erosion thrusts.

Dr. J. E. Marr ("Notes on the Geology of the English Lake District," Proc. Geol. Assoc., 1900) has described a type of fault which may be regarded as the converse of a thrust fault. If we consider a series of rock masses A, B, C of which A is the oldest and undermost—undergoing thrusting, say from south to north, should the mass C be prevented from moving forward as rapidly as B, a low-hading fault may form between C and B and the mass C may lag behind; similarly the mass B may lag behind A. Such faults Dr. Marr calls "lag faults." A mass of rock suffering thrusting or lagging may yield unequally in its several parts, and those portions tending to travel more rapidly than the adjoining masses in the same sheet may be cut off by fractures. Thus the faster moving rock will be separated from the slower moving rock at approximately normal to the plane of movement: these are described as "tear faults." Faults may occur in rocks of all ages; small local dislocations are observable even in glacial deposits, alluvium and loess. A region of faulting may continue to be so through more than one geological period. Little is known of the mechanism of faulting or of the causes that produce it; the majority of the text-book explanations will not bear scrutiny, and there is room for extended observation and research. The sudden yielding of the strata along a plane of faulting is a familiar cause of earthquakes.


FAUNA, the name, in Roman mythology, of a country goddess of the fields and cattle, known sometimes as the sister, sometimes as the wife of the god Faunus; hence the term is used collectively for all the animals in any given geographical area or geological period, or for an enumeration of the same. It thus corresponds to the term "flora" in respect to plant life.

FAUNUS, i.e. the "kindly," from Lat. favere, or the "speak," from fari), an old Italian rural deity, the bestower of fruitfulness on fields and cattle. As such he is akin to or identical with Inius ("fructifier") and Lupercus (see Lupercalia). Faunus also revealed the secrets of the future by strange sounds from the woods, or by visions communicated to those who slept within his precincts in the skin of sacrificial lambs; he was then called Fatuus, and with him was associated his wife or daughter Fatua. Under Greek influence he was identified with Pan, and just as there was supposed to be a number of Panisci, so the existence of many Fauni was assumed—misshapen and mischievous goblins of the forest, with pointed ears, tails and goat's feet, who loved to torment sleepers with hideous nightmares. In poetical tradition Faunus is an old king of Latium, the son of Picus (Mars) and father of Latinus, the teacher of agriculture and cattle-breeding, and the introducer of the religious system of the country, honoured after death as a tutelary divinity. Two festivals called Faunalia were celebrated in honour of Faunus, one on the 13th of February in his temple on the island in the River, the other in the country on the 5th of December (Ovid, Fasti, ii. 105; Horace, Odes, iii. 18. 10). At these goats were sacrificed to him with libations of wine and milk, and he was implored to be propitious to fields and flocks. The peasants and slaves at the same time amuse themselves with dancing in the meadows.

FAUROT, MARCOS Felix (1855-1899), President of the French Republic, was born in Paris on the 30th of January, 1841, being the son of a small furniture maker. Having started as a tanner and merchant at Hayre, he acquired considerable wealth, was elected to the National Assembly on the 21st of August 1881, and took his seat as a member of the Left, interesting himself chiefly in matters concerning economics, railways and the navy. In November 1882 he became under-secretary for the colonies in M. Ferry's ministry, and retained the post till 1885. He held the same post in M. Tirard's ministry in 1888, and in 1893 was made vice-president of the chamber. In 1894 he obtained cabinet rank as minister of marine in the administration of M. Dupuy. In the January following he was unexpectedly elected president of the Republic upon the resignation of M. Casimir-Périer. The principal cause of his elevation was the determination of the various sections of the moderate republican party to exclude M. Brisson, who had had a majority of votes on the first ballot, but had failed to obtain an absolute majority. To accomplish this end it was necessary to unite among themselves, and union could only be secured by the nomination of some one who offended nobody. M. Faure answered perfectly to this description. His subsequent measures occasioned the statement of M. Casimir-Périer, which was received with some state when in 1896 he received the Tsar of Russia at Paris, and in 1897 returned his visit, after which meeting the momentous Franco-Russian alliance was publicly announced. The latter days of M. Faure's presidency were embittered by the Dreyfus affair, which he was determined to regard as closed. But at a critical moment in the proceedings his death occurred suddenly, from apoplexy, on the 16th of February 1899. With all his faults, and in spite of no slight amount of personal vanity, President Faure was a shrewd political observer and a good man of business. After his death, some alleged extracts from his private journals, dealing with French policy, were published in the Paris press.

See E. Mailllard, Le Président F. Faure (Paris, 1897); P. Bluyzen, Félix Faure intime (1898); and F. Martin-Ginouvier, F. Faure devant l'histoire (1903).

FAURE, Gabriel (1845- ), French musical composer, was born at Pamiers on the 13th of May 1845. He studied at the school of sacred music directed by Niedermeyer, first under Dietrich, and subsequently under Saint-Saëns. He became "maître de chapelle" at the church of the Madeleine in 1877, and organist in 1878. His works include a symphony in D minor (Op. 40), two quartets for piano and strings (Op. 15 and 43), a suite for orchestra (Op. 12), sonata for violin and piano (Op. 13), concerto for violin (Op. 14), berceuse for violin, élégie for violin, cello, and piano, and for orchestra, incidental music for Alexander Dumas's Cagliostro and De Haracourt's Shkylark.
FAURIEL—FAUST

a requiem, a cantata, *The Birth of Venus*, produced at the Leeds festival in 1808, a quantity of piano music, and a large number of songs. Fauriel occupies a place by himself among modern French composers. He delights in the improé, and loves to wander through labyrinthine harmonies. There can be no denying the intense fascination and remarkable originality of his music. His muse is essentially aristocratic, and suggests the surroundings of the boudoir and the perfume of the hot-house.

FAURIEL, CLAUDE CHARLES (1772-1844), French historian, philologist and critic, was born at St Étienne on the 21st of October 1772. Though the son of a poor joiner, he received a good education in the Oratorian colleges of Tournon and Lyons. He was twice in the army—at Perpignan in 1793, and in 1796–1797 at Briançon, as private secretary to General J. Servan de Gerbély (1741-1808); but he preferred the civil service and the companionship of his friends and his books. In 1794 he returned to St Étienne, where, but only for a short period, he filled a municipal office; and from 1797 to 1799 he devoted himself to strenuous study, more especially of the literature and history, both ancient and modern, of Greece and Italy. Having paid a visit to Paris in 1799, he was introduced to Fouche, minister of police, who induced him to become his private secretary. Though he discharged the duties of this office to Fouche's satisfaction, his health was overasked by his contractor, and he was induced, in 1799, to resign his office; and, after a term of three years' travel in the south, in resigning his office in the following year he was actuated as much by these considerations as by the scruples he put forward in serving longer under Napoleon, when the latter, in violation of strict republican principles, became consul for life. This is clearly shown by the fragments of Memoirs discovered by Ludovic Lalanne and published in 1886.

Some articles which Fauriel published in the *Décade philosophique* (1800) on a work of Madame de Staël's—*De la littérature considérée dans ses rapports avec les institutions sociales*—led to an intimate friendship with her. About 1802 he contracted with Madame de Condorcet a liaison which lasted till her death (1822). It was said of him at the time that he gave up all his energies to love, friendship and learning. The salon of Mme de Condorcet was throughout the Consulate and the first Empire a rallying point for the dissident republicans. Fauriel was introduced by Madame de Staël to the literary circle of Auteuil, which gathered round Destutt de Tracy. Those who enjoyed his closest intimacy were the physiologist Cabanis, Madame de Staël's brother-in-law, the poet Manzoni, the publicist Benjamin Constant, and Guizot. Later Tracy introduced him to Aug. Thierry (1821) and perhaps Thiers and Mignet. During his connexion with Auteuil, Fauriel's attention was naturally turned to philosophy, and for some years he was engaged on a history of Stoicism, which was never completed, all the papers connected with it having accidentally perished in 1814. He also studied Arabic, Sanskrit and the old South French dialects. He published in 1820 a translation of the *Parthenais* of the Danish poet Baggesen, with a preface on the various kinds of poetry; in 1823 translations of two tragedies of Manzoni, with a preface "Sur la théorie de l'art dramatique"; and in 1824-1825 his translation of the popular songs of modern Greece, with a "Discours préliminaire" on popular poetry.

The Revolution of July, which put his friends in power, opened to him the career of higher education. In 1830 he became professor of foreign literature at the Sorbonne. His *Histoire de la Gaule méridionale sous la domination des conquérants germains* (4 vols., 1836) was the only completed section of a general history of southern Gaul which he had projected. In 1836 he was elected a member of the Academy of Inscriptions, and in 1837 he published (with an introduction the conclusions of which would not now all be endorsed) a translation of a Provencal poem on the Albigensian war. He died on the 15th of July 1844. After his death his friend Mary Clarke (afterwards Madame J. Möhl) published his *Histoire de la littérature provençale* (3 vols., 1846—his lectures for 1831-1832). Fauriel was biased in this work by his preconceived and somewhat fanciful theory that Provence was the cradle of the chansons de geste and even of the Round Table romances; but he gave a great stimulus to the scientific study of Old French and Provencal. *Dante et les origines de la langue et de la littérature italiennes* (2 vols.) was published in 1834.

Fauriel's *Mémoires*, found with Condorcet's papers, are in the Institute libraries. They were written at least in part, and include some interesting fragments on the close of the consulate, Moreau, &c. Though anonymous, Lalanne, who published them (*Les Derniers Jours du Consulat*, 1886), proved them to be in the same handwriting as a letter of Fauriel's in 1803. The same library has Fauriel's correspon-
dence, catalogued by Ad. Régnier (1900). Benjamin Constant's letters (1802-1823) were published by Victor Glachant in 1906. For Fauriel's correspondence with Guizot see *Rev. de Litt.* (Dec. 1. 1901, V. Glachant), and for his love-letters to Miss Clarke (1822-1824) the *Revue des deux mondes* (1890-1899) by E. D. Seo.

Further Sainte-Beuve, *Portraits contemporains*, ii; Antoine Guilfoil, *Le Saloon de Mme Helvétius* (1894) and *La Marquise de Condorcet* (1867); O'Meara, *Un Saloon à Paris: Mme Möhl* (undated); and J. B. Galley, *Claude Fauriel* (1906).

FAUST, or FAUSTUS, the name of a magician and charlatan of the 16th century, famous in legend and in literature. The historical Faust forms little more than the nucleus round which a great mass of legendary and imaginative material gradually accumulated. The idea of a person existed there is, however, sufficient proof. 1 He is first heard of in a mystic journal (published in 1587 under the title of *Steganographica* and burnt by order of the Spanish Inquisition), speaks contemptuously of Faust, who called himself Magister Georgius Sabellius Faustus Junior, as a fool rather than a philosopher (*fatum non philosopham*), a vain babbler, vagabond and mountebank who ought to be whipped, and who had fled from the city rather than confront him. The insane concept of the man was proved by his boast that, were all the works of Aristotle and Plato blotted from the memory of men, he could restore them with greater elegance, and that Christ's miracles were nothing to marvel at, since he could do the like whenever and as often as he pleased; his debased character by the fact that he had been forced to flee from the school of which he had been appointed master by the discovery of his unnatural crimes. The same unflattering estimate is con-
tained in the second imitation of Faust, in a letter of the poet and canon Konrad Mdt (Matthäus Rutius), of the 3rd of October 1513, to Heinrich Urbanus Mdt, like Thritiumus, simply regards Faust as a charlatan. Similar is the judgment of another contemporary, Philipp Begardi, who in the fourth chapter of his *Index satanis* (Worms, 1539) ranks Faust, with Theophrastus Paraclesus, among the "wicked, cheating, useless and unlearned doctors."

It was Johann Gast (d. 1572), a worthy Protestant pastor of Basel, who like Mdt claims to have come into personal contact with Faust, who in his *Sermones convivales* (Basel, 1543) first credited the magician with genuine supernatural qualities. Gast, a man of some learning and much superstition, believed Faust to be in league with the devil, by whom about 1525 he was ultimately carried off, and declared the performing horse and dog by which the necromancer was accompanied to be familiar and evil spirits. Further information was given to the world by Johann Mannel or Manlius (d. 1590), councillor and historian to the emperor Maximilian II., in his *Locorum communium collectanea* (Basel, undated). Manlius reports a conversation of Melanchthon, which there is no reason to suspect of being other than authentic, in which the Reformer speaks of Faust as a disgraceful beast and sewer of many devils, as having been born at Kundling (Kundlungen or Knittlingen), a little town near his own native town (of Breiten), and as having studied magic at Cracow. The rest of the information given can hardly be regarded as historical, though Melanchthon, who, like Luther,

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1 The opinion, long maintained by some, that he was identical with Johann Fust, the printer, is now universally rejected.
was no whit less superstitious than most people of his time, evidently believed it to be so. According to him, among other marvels, Faust was killed by the devil wringing his neck. While he lived he had taken about with him a dog, which was really a devil. A similar opinion would seem to have been held of Faust by Luther also, who, in Widmann's Faust-book is mentioned as having declared that, by God's help, he had been able to ward off the evils which Faust with his sorceries had sought to put upon him. The passage, with the omission of Faust's name, occurs word for word in Luther's Table-talk (ed. C. E. Förstemann, vol. i. p. 50). It is not improbable, then, that Widmann, in supplying the name of the necromancer omitted in the Table-talk, may be giving a fuller account of the conversation. Bullinger also, in his Theatrum de beneficiis (Frankl. 1569) mentions Faust as one of those of whom the Scriptures speak, in various places, calling them magi.

Lastly Johann Weiler, Wierus or Piscinarius (1515-1588)—a pupil of Cornelius Agrippa, body physician to the duke of Cleves and a man of enlightenment, who opposed the persecution of witches—in his De practigis daemonum (Basel, 1563, &c.), speaks of Faust as a drunken vagabond who had studied magic at Cracow, and before 1540 had practised "this beautiful art shamelessly up and down Germany, with unspeakable deceit, many lies and great effect." He goes on to tell how the magician had ravished himself on an unhappy parish priest, who had refused to supply him any longer with drink, by giving him a depilatory which removed not only the beard but the skin, and further, how he had insulted a poor wretch, for no better reason than that he had a black beard, by greeting him as his cousin the devil. Of his superhuman powers Weiler evidently believes nothing, but he tells the tale of his being found dead with his neck wrung, after the whole house had been shaken by a terrific din.

The sources above mentioned, which were but the first of numerous works on Faust, of more or less value, appearing throughout the next two centuries, give a sufficient picture of the man as he appeared to his contemporaries: a wandering charlatan who lived by his wits, chieromantist, astrologer, diviner, spiritualist medium, alchemist, or, to the more credulous, a necromancer whose supernatural gifts were the outcome of a foul pact with the enemy of mankind. Whatever his character, his efforts to secure a widespread notoriety had, by the time of his death, certainly succeeded. By the latter part of the 16th century he had become the necromancer par excellence, and all that legend had to tell about the great wizards of the middle ages, Virgil, Pope Silvester, Roger Bacon, Michael Scot, or the mythic Klingsor, had become for ever associated with his name. When in 1587, the oldest Faust-book was published, the Faust legend was, in all essential particulars, already complete.

The origin of the main elements of the legend must be sought far back in the middle ages and beyond. The idea of a compact with the devil, for the purpose of obtaining superhuman power or knowledge, is of Jewish origin, dating from the centuries immediately before and after the Christian era which produced the Talmud, the Kabbalah and such magical books as that of Enoch. In the mystical rites—in which blood, as the seat of life, played a great part—that accompanied the incantations with which the Jewish magicians evoked the Satanim—the lowest grade of those elemental spirits (shedim) who have their existence beyond the dimensions of time and space—we have the prototypes and originals of all the ceremonies which occupy the books of magic down to the various versions of the Höllenzaub dercribed to Faust. The other principle underlying the Faust legend, the belief in the essentially evil character of purely human learning, has existed ever since the triumph of Christianity set divine revelation above human science. The legend of Theophilus—a Cilician archdeacon of the 6th century, who sold his soul to Satan for no better reason than to clear himself of a false charge brought against him by his bishop—was immensely popular throughout the middle ages, and in the 8th century formed the theme of a poem in Latin hexameters by the nun Hroswitha of Gandersheim, who, especially in her description of the ritual of Satan's court, displays a sufficiently lively and original imagination. Equally widespread were the legends which gathered round the great name of Gerbert (Pope Silvester II.). Gerbert's vast erudition, like Roger Bacon's so many centuries in advance of his age, naturally cast upon him the suspicion of traffic with the infernal powers; and in due course the suspicion developed into the tale, embellished with circumstantial and harrowing details, of a compact with the arch-fiend, by which the scholar had obtained the summit of earthly ambition at the cost of his immortal soul. These are but the two most notable of many similar stories, and, in an age when the belief in witchcraft and the ubiquitous activity of devils was still universal, it is natural that they should have been retold in all good faith of a notorious wizard who was himself at no pains to deny their essential truth. The Faust legend, however, owes something of its peculiar significance also to the special conditions of the age which gave it birth: the age of the Renaissance and the Reformation. The opinion that the religious reformers were the champions of liberty of thought against the obscurantism of Rome is the outgrowth of later experience. To themselves they were the protagonists of "the pure Word of God" against the corruptions of a church defiled by the world and the devil, and the sceptical spirit of Italian humanism was as abhorrent to them as to the Catholic reactionaries by whom it was again trampled under foot. If then, in Goethe's drama, Faust ultimately develops into the type of the unsatisfied yearning of the human intellect for "more than earthly meat and drink," this was because the great German humanist deliberately infused into the old story a spirit absolutely opposed to that by which it had originally been inspired. The Faust of the early Faust-books, of the ballads, the dramas and the puppet-plays innumerable which grew out of them, is irrevocably damned because he deliberately prefers human to "divine" knowledge; "he laid the Holy Scriptures behind the door and under the bench, refused to be called doctor of Theology, but preferred to be styled doctor of Medicine." The orthodox moral of the earliest versions is preserved to the last in the puppet-plays. The Voice to the right cries: 'Faust! Faust! desist from this proposal! Go on with the study of Theology, and you will be the happiest of mortals.' The Voice to the left answers: 'Faust! Faust! leave the study of Theology. Betake you to Necromancy, and you will be the happiest of mortals!' The Faust legend was, in fact, the creation of orthodox Protestantism; its moral, the inevitable doom which follows the willful revolt of the intellect against divine authority as represented by the Holy Scriptures and its accredited interpreters. Faust, the conterminer of Holy Writ, is set up as a foil to Luther, the champion of the new orthodoxy, who with well-directed inkpot worsted the devil when he sought to interrupt the sacred work of rendering the Bible into the vulgar tongue.

It was doubtless this orthodox and Protestant character of the Faust story which contributed to its immense and immediate popularity in the Protestant countries. The first edition of the Histoire secrète de Johann Fausten, by an unknown compiler, was published by Johann Widmann at Liibeck in 1559, sold out at once. Though only placed on the market in the autumn, before the year was out it had been reprinted in four pirated editions. In the following year a rhymed version was printed at Tübingen, a second edition was published by Spies at Frankfort and a version in low German by J. J. Balhorn at Liibeck. Reprints and amended versions continued to appear in Germany every year, till they culminated in the pedantic compilation of Georg Rudolf Widmann, who obscured the dramatic interest of the story by an excessive display of erudition and by his well-meant efforts to elaborate the orthodox moral. Widmann's version of 1599 formed the basis of that of Johann Nicholas Pfitzer, published at Nuremberg in 1674, which passed through six editions, the last appearing in 1726. Like Widmann, Pfitzer was more zealous for imparting information than for perfecting a work of art, though he had the good taste to restore the episode of the evocation of Helen, which Widmann had expunged as unfit for Christian readers. Lastly there appeared, about

1 Many are given in Kiesewetter's Faust, p. 112, &c.
1712, what was to prove the most popular of all the Faust-books: The League with the Devil established by the world-famous Arch- 
ecracker and Wizard Dr Johann Faust. By a Christian 
Believer (Christlich Meynendem). This version, which bore the 
obviously false date of 1525, passed through many editions, 
and was circulated at all the fairs in Germany. Abroad 
the success of the story was scarcely less striking. A Danish version 
appeared in 1588; in England the History of the Dammable 
Life and Deserved Death of Dr John Faustus was published 
some time between 1588 and 1594; in France the translation 
of Victor Palma Cayet was published at Paris in 1592 and, in 
the course of the next two hundred years, went through fifteen 

editions; the oldest Dutch and Flemish versions are dated 
1592; and in 1612 a Czech translation was published at Prague.

Besides the popular histories of Faust, all more or less found 
on the original edition of Spies, numerous ballads on the 
same subject were also soon in circulation. Of these the most interesting 
for the English reader is A Ballad of the life and death of Dr Faustus the great conceiver, published in 1588 with the imprimatur 
of the learned Aylmer, bishop of London. This ballad is supposed 
to have preceded the English version of Spies's Faust-book, 
mentioned above, on which Marlowe's drama was founded. 

To Christopher Marlowe, it would appear, belongs the honour 
of first realizing the great dramatic possibilities of the Faust legend. The Tragicall History of D. Faustus as it hath bene 
acted by the Right Honourable the Earle of Nottingham his seruants 
was first published by Thomas Bushell at London in 1604. As 
Marlowe died in 1593, the play must have been written shortly 
after the appearance of the English version of the Faust story 
on which it was based. The first recorded performance was on 
the 30th of September 1594. 

As Marlowe's Faustus is the first, so it is incomparably the 
finest of the Faust dramas which preceded Goethe's masterpiece. 
Like most of Marlowe's work it is, indeed, very unequal. At 
certain moments the poet seems to have regarded the Faust legend as 
but a convenient vehicle for the expression of his own individual 
thoughts; for subjects to form the material of a truly national 
literature, the Faust legend should have attracted their attention. 
Lessing was the first to point out its great possibilities; and 
he himself wrote a Faust drama, of which unfortunately only a 
fragment remains, the MS. of the completed work having been 
lost in the author's lifetime. None the less, to Lessing, not to 
Goethe, is due the new point of view from which the story was 
approached by most of those who, after about the year 1770, 
attempted to tell it. The traditional Faust legend represented 
the sternly orthodox attitude of the Protestant reformers. 
Even the mitigating elements which the middle ages had permitted 
had been banished by the stern logic of the theologians 
of the New Religion. Theophilus had been saved in the end by 
the intervention of the Blessed Virgin; Pope Silvester, according to 
one version of the legend, had likewise been snatched 
from the jaws of hell at the last moment. Faust was irrevocably 
damned, since the attractions of the studium theologicum 
proved insufficient to counteract the fascinations of the classic 
Helen. But if he was to become, in the 18th century, the type 
of the human intellect face to face with the deep problems 
of human life, it was intolerable that his struggles should issue 
in eternal reprobation. Error and heresy had ceased to be 
regarded as crimes; and stereotyped orthodoxy, to the age of the 
Encyclopaedists, represented nothing more than the atrophy 
of the human intellect. Es irret der Mensch so lang er stritt, 
which sums up in one pregnant line the spirit of Goethe's Faust, 
sums up also the spirit of the age which killed with ridicule 
the last efforts of persecuting piety, and saw the birth of modern 
science. Lessing, in short, proclaimed that the final end of Faust 
must be, not his damnation, but his salvation. This revolution- 
ary conception is the measure of Goethe's debt to Lessing. The 
essential change which Goethe himself introduced into the 
story is in the nature of the pact between Faust and Mephis- 
tophenes, and in the character of Mephistophiles himself. 
The Mephistoophiles of Marlowe, as of the old Faust-books, for 
all his brave buffoonery, is a melancholy devil, with a soul above 
the unsavoury hell in which he is forced to pass a hopeless 
existence. "Tell me," says Faust, in the puppet-play, to 
Mephistophiles, "what would you do if you could attain to 
everlasting salvation?" And the devil answers, "Hear and 
despair! Were I able to attain everlasting salvation, I would 
mount to heaven on a ladder, though every rung were a razor edge!" Goethe's Mephistoophiles would have made no such 
reply. There is nothing of the fallen angel about him; he is 
perfectly content with his past, his present and his future; 
and he appears before the throne of God with the same 
insolence as he exhibits in Dame Martha's back-garden. He is, in fact, according to his own definition, the Spirit of Denial, 
the impersonation of that utter scepticism which can see no 
distinction between high and low, between good and bad, and 
is therefore without aspiration because it knows no "divine 
discontent." And the compact which Faust makes with this 
spirit is from the first doomed to be void. Faustus had barred 
away his soul for a definite period of pleasure and power. 
The conception that underlies the compact of Faust with Mephis- 
tophetes is far more subtle. He had sought happiness in both 
the higher intellectual and spiritual pursuits; he is content 
to seek it on a lower plane since Mephistophiles gives him the 
chance; but he is confident that nothing of "such a poor 
devil" can offer him could give him that moment of supreme 
satisfaction for which he craves. He goes through the traditional 
mummery of signing the bond with scornful submission; for he 
knows that his damnation will not be the outcome of any 
formal compact, but will follow inevitably, and only then, when 
his soul has grown to be satisfied with what Mephistophiles can 
curvey him.

"Canst thou with lying flattering rule me 
Until self-pleased myself I see, 
Canst thou with pleasure mock my woe and fool me, 
Let that hour be the last for me! 
When thus I hail the moment flying: 
Ah, still delay, thou art so fair! 
Then bind me in thy chains untying, 
My final ruin then declare!"

It is because Mephistophiles fails to give him self-satisfaction 
1 In the Literaturbrief of Feb. 16, 1759. 
2 Bayard Taylor's trans.
or to absorb his being in the pleasures he provides, that the compact comes to nothing. When, at last, Faust cries to the passing moment to remain, it is because he has forgotten self in enthusiasm for a great and beneficent work, in a state of mind the very antithesis of all that Mephistopheles represents. In the old Faust-books, Faust had been given plenty of opportunity for repentance, but the inducements had been no higher than the exhibition of a throne in heaven on the one hand and the tortures of hell on the other. Goethe's Faust, for all its Christian setting, departs widely from this orthodox standpoint. Faust shows no signs of "repentance"; he simply emerges by the innate force of his character from a lower into a higher state. The triumph, foretold by "the Lord" in the opening scene, was inevitable from the first, since, though

"Man errs so long as he is striving, Is ever conscious of the true way."

A man, in short, must be judged not by the sins and follies which may be but accidents of his career, but by the character which is its essential outcome.

This idea, which inspired also the kindred theme of Browning's Paracelsus, is the main development introduced by Goethe into the Faust legend. The episode of Gretchen, for all its tragic interest, does not belong to the legend at all; and it is difficult to deny the pertinency of Charles Lamb's criticism, "What has Margaret to do with Faust?" Yet in spite of all that may be said of the irrelevancies, and of the discussions of themes of merely ephemeral interest, with which Goethe overloaded especially the second part of the poem, his Faust remains for the modern world the final form of the legend out of which it grew, the magnificent expression of the broad humanism which, even in spheres accounted orthodox, has tended to replace the peculiar study theologicum which inspired the early Faust-books.

See Karl Engel, Zusammenstellung der Faust-Schriften vom 16. Jahrhundert bis Mitte 1884—a second edition of the Bibliotheca Faustiana (1874)—Oldenburg, (1885), a complete bibliography of all published matter, even somewhat remotely, with Faust; Goethe's Faust, with introduction and notes by K. J. Schrader (2nd ed., Heilbronn, 1886); Carl Kiesewetter, Faust in der Geschichte und Tradition (Leipzig, 1893). The last book, besides being a critical study of the material for the historical and legendary story of Faust, aims at estimating the relation of the Faust-legend to the whole subject of occultism, ancient and modern. It is a mine of information on necromancy and its kindred subjects, as well as on eminenturgists, wizards, crystal-gazers and the like of fancies.

FAUSTINA, ANNA GALERIA, the younger, daughter of Antonius Pius, and wife of Marcus Aurelius Antoninus. She is accused by Dio Cassius and Capitolinus of gross profanity, and was reputed to have instigated the revolt of Avidius Cassius against her husband. She died in 175 or 176 (so Clinton, Fasti rom.) at Halata, near Mount Taurus, in Cappadocia, whither she had accompanied Aurelius. Charitable schools for orphan girls (hence called Faustinianae) were founded in her honour, like those established by her father Antoninus in honour of his wife, the elder Faustina. Her statue was placed in the temple of Venus, and she was numbered among the tuteh deities of Rome. From the fact that Aurelius was always devoted to her and was heard by the matter of death, it has been inferred that the unfavourable estimate of the historian is prejudiced otherwise mistaken. See Capitolinus, Marcus Aurelius: Dio Cassius lxxi. 22, xxiv. 37. E. Renan, in Milanges d'histoire et de voyages. 169-195.

FAVARA, a town of Sicily, in the province of Girgenti, 5 m. E. of Girgenti by road. Pop. (1901) 20,398. It possesses a fine castle of the Chiaramonte family, erected in 1280. The town has a considerable agricultural trade, and there are sulphur and other mines in the neighbourhood.

FAVART, CHARLES SIMON (1710-1792), French dramatist, was born in Paris on the 13th of November 1710, the son of a pastor. He was educated at the college of Louis-le-Grand, and after his father's death cast off the business for a time. His first success in literature was La France délivrée par la Pucelle d'Orléans, a poem which obtained a prize of the Académie des Jeux Florux. After the production of his first vaudeville, Les Deux Jumelles (1734), circumstances enabled him to relinquish business and devote himself entirely to the drama. He provided many pieces anonymously for the lesser theatres, and first put his name to La Chercbeuse d'esprit, which was produced in 1741. Among his most successful works were Amante et Lusien, Le Coq du village (1743), Ninette à la cour (1755), Les Trois Sultanes (1761) and L'Anglais de Bordeaux (1763). Favart became director of the Opéra Comique, and in 1745 married Marie Justine Benoîte Duronceray (1727-1772), a beautiful young dancer, singer and actress, who as "Mlle Chantilly" had made a successful début the year before. By their united talents and labours the Opéra Comique rose to such a height of success that it aroused the jealousy of the rival Comédie Italienne and was suppressed. Favart, left thus without resources, accepted the proposal of Maurice de Saxe, and undertook the direction of a troupe of comedians which was to accompany his army into Flanders. It was part of his duty to compose from time to time impromptu verses on the events of the campaign, amusing and stimulating the spirits of the men. So popular were Favart and his troupe that the enemy became desirous of hearing his company and sharing his services, and permission was given to gratify them, battles and comedies thus curiously alternating with each other. But the marshal, who was an admirer of Mme Favart, began to persecute her with his attentions. To escape him she went to Paris, and the wrath of Saxe fell upon the husband. A lettre de cachet was issued against him, but he fled to Strassburg and found concealment in a cellar. Mme Favart meanwhile had been established by the marshal in a house at Vaugirard; but as she proved a fickle mistress she was suddenly arrested and confined in a convent, where she was brought to unconditional surrender in the beginning of 1750. Before the year was out the marshal died, and Mme Favart reappeared at the Comédie Italienne, where for twenty years she was the favourite actress. To her is largely due the beginnings of the change in this theatre to performances of a lyric type adapted from Italian models, which developed later into the genuine French comic opera. She was also a bold reformer in matters of stage costume, playing the peasant with bare arms, in wooden shoes and linen dress, and not, as heretofore, in court costume with enormous hoops, diamonds and long white kid gloves. With her husband, and other authors, she collaborated in a number of successful pieces, and one—La Fille mal gardée—she produced alone.

Favart survived his wife twenty years. After the marshal's death in 1750 he had returned to Paris, and resumed his pursuits as a dramatist. It was at this time that the abbé de Voisenon became intimate with him and took part in his labours, to what extent is uncertain. He had grown nearly blind in his last years, and died in Paris on the 12th of May 1792. His plays have been several times republished in various editions and selections (1763-1772; 12 vols.; 1810, 3 vols.; 1813; 1853). His correspondence (1750-1783) with Count Durazzo, director of theatres at Vienna, was published in 1808 as Mémoires et correspondance littéraire, dramatique et anecdote de C. S. Favart. It furnishes valuable information on the state of the literary and theatrical worlds in the 18th century.

Favart's second son, Charles Nicolas Joseph Justin Favart (1749-1806), was an actor of moderate talent at the Comédie Française for fifteen years. He wrote a number of successful plays:—Le Diable boiteux (1782), Le Mariage singulier (1787) and, with his father, La Vieillesse d'Annette (1793). His son Antoine Charles Favart (1780-1867) was in the diplomatic service, and assisted in editing his grandfather's memoirs; he was a playwright and painter as well.

FAVERSHAM, a market town and river-port, member of the Cinque Port of Dover, and municipal borough in the Faversham parliamentary division of Kent, England, on a creek of the Swale, 0 m. W.W. of Canterbury on the South-Eastern & Chatham railway. Pop. (1901) 11,290. The church of St Mary of Charity, restored by Sir G. G. Scott in 1874, is of Early English architecture, and has some remains on one of the columns of frescoes of the same period, while the 14th-century paintings in the chancel are in better preservation. Some of the brasses are very fine, and there is one commemorating King Stephen, as well as...
a tomb said to be his. He was buried at the abbey he founded here, of which only a wall and the foundations lie below ground remain. At Davington, close to Faversham, there are remains, incorporated in a residence, of the cloisters and other parts of a Benedictine priory founded in 1133. Faversham has a free grammar school founded in 1237 and removed to its present site in 1877. Faversham Creek is navigable up to the town for vessels of 200 tons. The shipping trade is considerable, chiefly in coal, timber and agricultural produce. The oyster fisheries are important, and are managed by a very ancient guild, the Comany of Free Dredgemen of the Hundred and Manor of Faversham. Brewing, brickmaking and the manufacture of cement are also carried on, and there are several large powder mills in the vicinity. The town is governed by a mayor, 4 aldermen and 12 councillors. Area, 686 acres.

There was a Romano-British village on the site of Faversham. The town (Fauresfeld, Faveresham) owed its early importance to its position as a port on the Swale, to the fertile country surrounding it, and to the neighbourhood of Watling Street. In 851 it was called the king’s town, and a witenagemot was held here under Æthelstan. In 1086 it was assessed as royal demesne, and a market was held here at this date. An abbey was built by Stephen in 1147, in which he and Matilda were buried. They had endowed it with the manor and hundred of Faversham; this grant caused many disputes between the abbots and men of Faversham concerning the abbots’ jurisdiction. Faversham was probably a member of Dover from the earliest association of the Cinque Ports, certainly as early as Henry III., who in 1253 granted among other liberties of the Cinque Ports that the barons of Faversham should plead only in Shipway Court, but ten years later transferred certain pleas to the abbots’ court. In this reign also the abbots appointed the mayor, but from the reign of Edward I. he was elected by the freemen and then installed by the abbots. The corporation was prescriptive, and a hallmote held in 1293 was attended by a mayor and twelve jurats. All the liberties of the Cinque Ports were granted to the barons of Faversham by Edward I. in 1302, and confirmed by Edward III. in 1365, and by later monarchs. The governing charge was confirmed of Henry VIII., granted in 1545 and confirmed by Edward VI.

FAVORINUS (2nd century A.D.), Greek sophist and philosoper, flourished during the reign of Hadrian. A Gaul by birth, he was a native of Arelate (Arles), but at an early age began his lifelong travels through Greece, Italy and the East. His extensive knowledge, combined with great oratorical powers, raised him to eminence both in Athens and in Rome. With Plutarch, who dedicated to him his treatise Ἐρημοῦ τοῦ πρώτου ἄνδρος, with Herodes Atticus, to whom he bequeathed his library at Rome, with Demetrius the Cynic, Cornelius Fronto, Aulus Gellius, and with Hadrian himself, he lived on intimate terms; his great rival, whom he violently attacked in his later years, was Polemon of Smyrna. It was Favorinus who, on being seduced by Hadrian in an argument in which the sophist might easily have refuted his adversary, subsequently explained that it was foolish to criticize the logic of the master of thirty legions. When the servile Athenians, feigning to share the emperor’s displeasure with the sophist, pulled down a statue which they had erected to him, Favorinus is said that if only Socrates also had had a statue at Athens, he might have been spared the hemlock. Of the very numerous works of Favorinus, we possess only a few fragments (unless the Κρυμβυλλόχοι νόσος attributed to his tutor Dio Chrysostom is by him), preserved by Aulus Gellius, Diogenes Laërtius, Philostratus, and Suidas, the second of whom borrows from his Παράδοσις ἱστορία (miscellaneous history) and his Ἀσπομονευμένα (memoirs). As a philosopher, Favorinus belonged to the sceptical school; his most important work in this connexion appears to have been Περὶ διδασκαλίας τρίτος (the Pyrrhonian Tropes) in ten books, in which he endeavours to show that the methods of Pyrrho were useful to those who intended to practise in the law courts.

See Philostratus, Vite sophistarum, i. 8; Suidas, s.p.; frags. in W. Mäller, Frag. Hist. Graec, iii. 4; monographs by L. Legrè (1900), T. Colardeau (1903).

FAVRES, THOMAS DE MAHY, MARQUIS DE (1744-1790), French royalist, was born on the 26th of March 1744, at Blois. He belonged to a poor family whose nobility dated from the 12th century. At seventeen he was a captain of dragoons, and saw some service in the closing campaign of the Seven Years’ War. In 1772 he became first lieutenant of the Swiss guards of the count of Provence (afterwards Louis XVIII.). Unable to meet the expenses of his rank, which was equivalent to the grade of colonel in the army, he retired in 1775. He married in 1776 Victoria Hedwig Caroline, princess of Anhalt-Bernburg-Schaumburg, whose mother, deserted by her husband Prince Carl Ludwig in 1749, had found refuge with her daughter in the house of Marshal Sourbisse. After his marriage he went to Vienna to press the restitution of his wife’s rights, and spent some time in Warsaw. In 1787 he was authorized to raise a patriotic legion to help the Dutch against the statholder William IV, and his Prussian allies. Returning to Paris at the outbreak of the Revolution, he became implicated in schemes for the escape of Louis XVI. from Paris and the dominance of the National Assembly. He was commissioned by the count of Provence through one of his gentlemen, the comte de la Châtre, to negotiate on 2 million francs from the bankers Schaumel and Sartorius. Favor ines took into his confidence certain officers by whom he was betrayed; and with his wife, he was arrested on Christmas Eve 1789 and imprisoned in the Abbaye. A fortnight later they were separated, Favres being removed to the Châtelet. It was stated in a leaflet circulated throughout Paris that Favres had organized a plot of which the count of Provence was the moving spirit. A force of 30,000 was to be raised, La Fayette and Bailly, the mayor of Paris, were to be assassinated, and Paris was to be starved into submission by cutting off supplies. The court hastened publicly to disavow Favres in a speech delivered before the commune of Paris and in a letter to the National Assembly, although there is no reasonable doubt of his complicity in the plot that did exist.

In the course of a trial of nearly two months’ duration the witnesses disagreed, and even the editor of the Révolutions de Paris (No. 30) admitted that the evidence was insufficient to show an attempted plot of the Royalists on the Châtelet on the 26th of January, which was defeated by La Fayette. Roused the suspicious temper of the Parisians to fury, and on the 18th of February 1790, in spite of the courageous defence of his counsel, Favres was condemned to be hanged. He refused to give any information of the alleged plot, and the sentence was carried out on the Place de Grève the next day, to the delight of the populace, since it was the first instance when no distinction in the mode of execution was allowed between noble and commoner. Favoris was generally regarded as a martyr to his refusal to implicate the count of Provence, and Madame de Favres was pensioned by Louis XVI. She left France, and her son Charles de Favres served in the Austrian and the Russian armies. He received an allowance from Louis XVIII. Her daughter Caroline married Rüdiger, Freiherr von Stillfried Raténic, in 1805.

The official dossier of Favres’s trial for high treason against the nation disappeared from the Châtelet, but its substance is preserved in the papers of a clerk.

Bibliography.—For particulars see A. Tuaud, Répertoire général des sources historiques de l’histoire de Paris pendant la Révolution française (vol. i., 1890, pp. 175-177); M. Tourneur, Billet de l’Académie de Paris pendant la Révolution française (vol. i. pp. 196-198, 1890). His brother, M. Mahy de Cormeill, published a Mémoire justificatif in 1790 and a Justification in 1793. See also a memoir by Édouard, Freiherr v. Stillfried Raténic (Vienna, 1881), and an article by Alexis de Valon in the Revue des deux mondes (15th June 1851).

FAVRE, JEAN ALPHONSE (1815-1890), Swiss geologist, was born on Geneva on the 31st of March 1815. He was for many years professor of geology in the academy of Geneva, and afterwards president of the Federal Commission with the charge of the geological map of Switzerland. One of his earliest papers was On the Antrachites of the Alps (1841), and later he gave special attention to the geology of Savoy and of Mont Blanc, and to the ancient glacial phenomena of those Alpine regions. His elucidation of the geological structure demonstrated that
certain anomalous occurrences of fossils were due to repeated interfoldings of the strata and to complicated overthrust faults. In 1857 he published *Recherches géologiques dans les parties de la Savoie, du Piémont et de la Suisse voisines du Mont Blanc*. He died at Geneva in June 1860.

His son Ernest Favre (b. 1845) has written on the palaeontology and geology of Galicia, Savoy and the Fribourg Alps, and of the Caucasus and Crimea.

FAVRE, JULES CLAUDE GABRIEL (1809–1880), French statesman, was born at Lyons on the 21st of March 1809, and began his career as an advocate. From the time of the revolution of 1830 he openly declared himself a republican, and in political trials he seized the opportunity to express his opinions. After the revolution of 1848 he was elected deputy for Lyons to the Constituent Assembly, where he sat among the moderate republicans, voting against the socialists. When Louis Napoleon was elected President of France, Favre made himself conspicuous by his opposition, and on the 2nd of December 1851 he tried with Victor Hugo and others to organize an armed resistance in the streets of Paris. After the coup d'état he withdrew from politics, resumed his profession, and distinguished himself by his defence of Felice Orsini, the perpetrator of the attack against the life of Napoleon III. In 1858 he was elected deputy for Paris, and was in the opposition to the Empire. In 1863 he became the head of his party, and delivered a number of addresses denouncing the military expenditure and the occupation of Rome. These addresses, eloquent, clear and incisive, won him a seat in the French Academy in 1867. With Thiers he opposed the declaration of war against Prussia in 1870, and at the news of the defeat of Napoleon III. at Sedan he demanded from the Legislative Assembly the deposition of the emperor. In the government of National Defence he became vice-president under General Trochu, and minister of foreign affairs, with the onerous task of negotiating peace with victorious Germany. He proved to be less adroit as a diplomat than he had been as an orator, and committed several irreparable blunders. His famous statement on the 6th of September 1870 that he "would not yield to Germany an inch of territory nor a single stone of the fortresses" was a piece of oratory which Bismarck met on the 10th by his declaration to Favre that the cession of Alsace and Lorraine was the indispensable condition of peace. He also made the mistake of not having an assembly elected which would have more regular powers than the old one, and later he signed for the temporary removal of the government from Paris during the siege. In the peace negotiations he allowed Bismarck to get the better of him, and arranged for the armistice of the 28th of June 1871 without knowing the situation of the armies, and without consulting the government at Bordeaux. By a grave oversight he neglected to inform Gambetta that the army of the East (80,000 men) was not included in the armistice, and it was thus obliged to retreat to neutral territory. He gave no proof whatever of diplomatic skill in the negotiations for the treaty of Frankfort, and it was Bismarck who imposed all the conditions. He withdrew from the ministry, discredited, on the 2nd of August 1871, but remained in the chamber of deputies. Elected senator on the 30th of January 1876, he continued to support the government of the republic against the reactionary opposition, until his death on the 20th of January 1880.


FAVUS (Lat., for honeycomb), a disease of the scalp, but occurring occasionally on any part of the skin, and even at times on mucous membranes. The uncomplicated appearance is that of a number of yellowish, circular, cup-shaped crusts (scutula) grouped in patches like a piece of honeycomb, each about the size of a split pea, with a hair projecting in the centre. These increase in size and become crusted over, so that the characteristic lesion can only be seen round the edge of the scab. Growth continues to take place for several months, when scab and scutulum come away, leaving a shining bare patch destitute of hair. The disease is essentially chronic, lasting from ten to twenty years. It is caused by the growth of a fungus, and pathologically is the reaction of the tissues to the growth. It was the first disease in which a fungus was discovered—by J. L. Schönlein in 1839; the discovery was published in a brief note of twenty lines in *Müllers Archiv* for that year (p. 82), the fungus having been subsequently named by R. Remak *Achorion Schönlensis* after its discoverer. The achorion consists of slender, mycelial threads matted together, bearing oval, nucleated gonidia either free or jointed. The spores would appear to enter through the unbroken cutaneous surface, and to germinate mostly in and around the hair-follicle and sometimes in the shaft of the hair. In 1862 two other species of the fungus were described by P. G. Unna and Frank, the *Favus griseus*, giving rise to greyish-yellow scutula, and the *Favus sulphureus cerelior*, causing sulphur-yellow scutula of a rapid growth. Favus is commonest among the poorer Jews of Russia, Poland, Hungary, Galicia and the East, and among the more class of Mahommedans, Syrians of Persia, Egypt, Algiers, &c. It is not rare in the southern departments of France, in some parts of Italy, and in Scotland. It is spread by contagion, usually from cats, often, however, from mice, owls or dogs. Lack of personal cleanliness is an almost necessary factor in its development, but any one in delicate health, especially if suffering from phthisis, seems especially liable to contract it. Before treatment can be begun the scabs must be removed by means of carbolized oil, and the head thoroughly cleansed with soft soap. The cure is then brought about by the judicious use of parasiticides. If the nails are affected, avulsion will probably be needed before the disease can be reached.

FAWCETT, HENRY (1833–1884), English politician and economist, was born at Salisbury on the 25th of August 1833. His father, William Fawcett, a native of Kirkby Lonsdale, in Westmorland, started life as a draper's assistant at Salisbury, opened a draper's shop on his own account in the market-place there in 1853, married a solicitor's daughter of the city, became a prominent local man, took a farm, developed his north-country sugar-beet business, and discovered his shrewdness by successful speculations in Cornish mining. His second son, Henry, inherited a full measure of his shrewdness, along with his masculine energy, his straightforwardness, his perseverance and his fondness for fishing. The father was active in electioneering matters, and his wife was an ardent reformer. Henry Fawcett was educated locally and at King's College, London, and proceeded to Peterhouse, Cambridge, in October 1852, migrating in 1853 to Trinity Hall. He was seventh wrangler in 1856, and was elected to a fellowship at his college.

He had already attained some prominence as an orator at the Cambridge Union. Before he left school he had formed the ambition of entering parliament, and, being a poor man, he resolved to approach the House of Commons through a career at the bar. He had already entered Lincoln's Inn. His prospects, however, were shattered by a calamity which befell him in September 1858, when two stray pellets from his father's fowling-piece passed through the glasses he was wearing and blinded him for life. Within ten minutes after his accident he had made up his mind to stick to his old pursuits as much as possible. He spent the rest of his life hunting, fishing, and pursuing his shrewdness by successively the greater enjoyment of life; he fished, rowed, skated, took abundant walking and horse exercise, and learnt to play cards with marked packs. Soon after his accident he established his headquarters at Trinity Hall, Cambridge, entered cordially into the social life of the college, and came to be regarded by many as a typical Cambridge man. He gave up mathematics (for which he had little aptitude), and specialized in political economy. He paid comparatively little attention to economic history, but he was in the main a
devout believer in economic theory, as represented by Ricardo and his school. The later philosophy of the subject he believed to be summed up in one book, Mill's *Principles of Political Economy*, which he regarded as the indispensable "vade mecum" of every politician. He was not a great reader, and Mill probably never had a serious rival in his regard, though he was much impressed by Buckle's *History of Civilization* and Darwin's *Origin of Species* when they severally appeared. He made a great impression in 1859 with a paper at the British Association, and he soon became a familiar figure there and at various lecture halls in the north as an exponent of orthodox economic theory. Of the sincerity of his faith he gave the strongest evidence by his desire at all times to give a practical application to his views and submit them to the test of experiment. Among Mill's disciples he was, no doubt, far inferior as an economic thinker to Cairnes, but as a popularizer of the system and a demonstrator of its principles by concrete examples he had no rival. His power of exposition was illustrated in his *Manual of Political Economy* (1863), of which in twenty years as many as 20,000 copies were sold. Alexander Macmillan had suggested the book, and it appeared just in time to serve as a credential, when his collaborator stood and was elected for the Chair of Political Economy at Cambridge. The appointment attached him permanently to Cambridge, gave him an income, and showed that he was competent to discharge duties from which a blind man is often considered to be debarred. He was already a member of the Political Economy Club, and was becoming well known in political circles as an advanced Radical. In January 1863, after a spirited though abortive attempt in Southwark, he was only narrowly beaten for the borough of Cambridge. Early in 1864 he was adopted as one of the Liberal candidates at Brighton, and at the general election of 1865 he was elected by a large majority. Shortly after his election he became engaged to Millicent, daughter of Mr. Newson Garrett of Aldeburgh, Suffolk, and in 1867 he was married. Mrs. Fawcett (b. 1847) became well known for her social and literary work, and especially as an advocate, in the press and on the platform, of women's suffrage and the higher education and independent employment of women. And after her husband's death, as well as during his lifetime, she was a prominent leader in the movement.

Fawcett entered parliament just in time to see the close of Palmerston's career and to hail the adoption by Gladstone of a programme of reform to which most of the *laissez-faire* economists gave assent. He was soon known as a forcible speaker, and quickly overcame the imputation that he was academic and doctrinaire, though it is true that a certain monotony in delivery often gave a slightly too didactic tone to his discourses. But it was as the uncompromising critic of the political shifts and expedients of his leaders that he attracted most attention. He constantly insisted upon the right of exercising private judgment, and he especially devoted himself to the defence of causes which, as he thought, were neglected both by his official leaders and by his Radical comrades. Re-elected for Brighton to the parliament of 1865–1874, he greatly hampered the government by his persistence in urging the abolition of clerical fellowships and the payment of election expenses out of the rates, and by opposing the "permissive" clauses of the Elementary Education Bill, and the exclusion of agricultural children from the scope of the act. His hatred of weak concessions made him the terror of parliamentary wirepullers, and in 1871 he was undeservedly spoken of in *The Times* as the most "thorough Radical now in the House." His liberal ideals were further shocked by the methods by which Gladstone achieved the abolition of Army Purchase. His disgust at the supineness of the cabinet in dealing with the problems of Indian finance and the growing evil of Commons Enclosures were added to the catalogue of grievances which Fawcett drew up in a powerful article, "On the Present Position of the Government," in the *Fortnightly Review* for November 1871. In 1867 he had opposed the expenses of a bill given to the sultan at the India office being charged upon the Indian budget. In 1870 he similarly opposed the taxation of the Indian revenue with the cost of presents distributed by the duke of Edinburgh in India. In 1871 he went alone into the lobby to vote against the dowry granted to the princess Louise. The soundness of his principles was not impeached, but his leaders looked askance at him, and from 1871 he was severely shunned by the government whips. Their suspicion was justified when in 1873 Fawcett took a leading share in opposing Gladstone's scheme for university education in Ireland as too denominational, and so contributed largely to a conclusive defeat of the Gladstone ministry.

From 1869 to 1880 Fawcett concentrated his energies upon two important subjects which had not hitherto been deemed worthy of serious parliamentary attention. The first of these was the preservation of commons, especially those near large towns; and the second was the responsibility of the British government for the amendment of Indian finance. In both cases the success which he obtained exhibited the sterling sense and shrewdness which made up such a great part of Fawcett's character. In the first case Fawcett's great triumph was the adoption of the general principle that each annual Enclosure Act must be scrutinized. By paying particular attention to the light of its conformity to the interests of the community at large, Probably no one did more than he did to prevent the disafforestation of Epping Forest and of the New Forest. From 1869 he regularly attended the meetings of the Commons Preservation Society, and he remained to the end of one of its staunchest supporters. His intervention in the matter of Indian finance, which gained him the sobriquet of the "member for India," led to no definite legislative achievements, but it called forth the best energies of his mind and helped to rouse an apathetic and ignorant public to its duties and responsibilities. Fawcett was defeated at Brighton in February 1874. Two months later, however, he was elected forHackney, and retained the seat during his life. He was promptly replaced on the Indian Finance Committee, and continued his searching inquiries with a view to promote a stricter economy in the Indian budget, and a more effective responsibility in the management of Indian accounts.

As an opponent of the Disraeli government (1874–1880) Fawcett came more into line with the Liberal leaders. In foreign politics he gave a general adhesion to Gladstone's views, but he continued to devote much attention to Indian matters, and it was during this period that he produced two of his best publications. His *Free Trade and Protection* (1878) illustrated his continued loyalty to Cobdenite ideas. At the same time his admiration for Palmerston and his repugnance to schemes of Home Rule show that he was not by any means a peace-at-any-price man. He thought that the Cobdenites had deserved well of their country, but he always maintained that their foreign policies were biased to excess by purely commercial considerations. As befitted a writer whose linguistic gifts were of the slendest, Fawcett's English was a sound homespun, clear and unpretentious. In a vigorous employment of the vernacular he approached Cobett, whose writing he justly admired. The second publication was his *Indian Finance* (1880), three essays reprinted from the *Nineteenth Century*, with an introduction and an index. When the Liberal party returned to office in 1880 Gladstone offered Fawcett a place in the new government as postmaster-general (without a seat in the cabinet). On Egyptian and other questions of foreign policy Fawcett was often far from being in full harmony with his leaders, but his position in the government naturally enforced reserve. He was, moreover, fully absorbed by his new administrative functions. He gained the sympathy of a class which he had hitherto done little to conciliate, that of public officials, and he showed himself a most capable head of a public department. To his readiness in adopting suggestions, and his determination to push business through instead of allowing it to remain permanently in the stage of preparation and circumspection, the public is mainly indebted for five substantial postal reforms:—(1) The parcels post, (2) postal orders, (3) sixpenny telegrams, (4) the banking
of small savings by means of stamps, (5) increased facilities for life insurance and annuities. In connection with these last two improvements Fawcett, in 1880, with the assistance of Mr James Cardin, took great pains in drawing up a small pamphlet called "Aids to Thrift," of which over one million copies were circulated gratis. A very useful minor innovation of his provided for the announcement on every pillar-box of the time of the "next collection." In the post office, as elsewhere, he was a strong advocate of the employment of women. Proportional representation and the extension of franchise to women were both political doctrines which he adopted very early in his career, and never abandoned. Honours were showered upon him during his later years. He was made an honorary D.C.L. of Oxford, a fellow of the Royal Society, and was in 1883 elected lord rector of Glasgow University. But the stress of departmental work soon began to tell upon his health. In the autumn of 1882 he had a sharp attack of diphtheria complicated by typhoid, from which he never properly recovered. He resumed his activities, but on the 6th of November 1884 he succumbed at Cambridge under the attack of congestion of the lungs. He was buried in Trumpington churchyard, near Cambridge, and to his memory were erected a magnificent monument in Westminster Abbey, a statue in Salisbury market-place, and a drinking fountain on the Thames embankment.

In economic matters Fawcett's position can best be described as transitional. He believed in co-operation almost as a panacea. In other matters he clung to the old laissez-faire theorists, and was a strong anti-socialist, with serious doubts about free education, though he supported the Factory Acts and wished their extension to agriculture. Apparent inconsistencies were harmonized to a great extent by his dominating anxiety to increase the well-being of the poor. One of his noblest traits was his kindness and genuine affection for the humble and oppressed, country labourers and the like, for whom his sympathies seemed always on the increase. Another was his disposition to interest himself in and to befriend younger men. In the great affliction of his youth Fawcett bore himself with a fortitude which it would be difficult to parallel. The effect of his blindness was, as the event proved, the reverse of calamitous. It brought the great aim and purpose of his life to maturity at an earlier date than would otherwise have been possible, and it had a mellowing influence upon his character of an excellence beneficent kind. As a youth he was rough and canny, with a suspicion of harshness. The kindness evoked by his misfortune, a strongly reciprocated family affection, a growing capacity for making and keeping friends—these and other causes tended to ripen all that was best, and apparently that only, in a strong but somewhat stern character. His acerbity passed away, and in later life was reserved exclusively for official witnesses before parliamentary committees. Frank, helpful, conscientious to a fault, a shrewd gossip, and a staunch friend, he was a man whom no one could help liking. Several of his letters to his father and mother at different periods of his career are preserved in Leslie Stephen's admirable Life (1883), and show a goodness of heart, together with a homely simplicity of nature, which is most touching. In appearance Fawcett was gaunt and tall, over 6 ft. 3 in. in height, large of bone, and massive in limb. (T. Sc.)

FAWCETT, JOHN (1768-1837), English actor and playwright, was born on the 30th of August 1768, the son of an actor of the same name (d. 1764). In 1777 he ran away from school and appeared at Margate as Courtll in "The Belle's Stratagem;" afterwards he joined Tate Wilkinson's company and turned from tragedy to low comedy parts. In 1791 he appeared at Covent Garden, and in 1794 at the Haymarket. Colman, then manager of that house, wrote a number of parts designed to suit his talents, and two of Fawcett's greatest successes were as Dr Pangloss in The Heir at Law (1797) and as Dr Ollapod in The Poor Gentleman (1798). He retired from the stage in 1830.

FAWKE, FRANCIS (1730-1777), English poet and divine, was born at Warmsworth, near Doncaster, Yorkshire, where his father was rector, and was baptized on the 4th of April 1720. After studying at Jesus College, Cambridge, where he graduated M.A. in 1743, he took holy orders, and was successively curate of Bramham, curate of Croydon, vicar of Orpington, and rector of Hayes, and finally made one of the chaplains to the princess of Wales. His first publication is said to have been Brompton Park, a Poem, in 1745; a volume of poems and translations appeared in 1761; and Partridge Shooting, an elegy, in 1764. His translations of the minor Greek poets—Anacreon, Sappho, Bion and Moschus, Musaeus, Theocritus and Apollonius—required for him considerable fame, but they are less likely to be remembered than his fine song, "Dear Tom, this brown jug, that now foams with mild ale." Fawkes died on the 28th of August 1777.

FAWKES, GUY (1570-1606), English "gunpowder plot" conspirator, son of Edward Fawkes of York, a member of a good Yorkshire family and advocate of the archbishop of York's consistory court, was baptized at St Michael Le Belfrey at York on the 16th of April 1570. His parents were Protestants, and he was educated at the free school at York, where, it is said, John and Christopher Wright and the Jesuit Timsmonial alias Greenway, later towards implicated in the conspiracy, were his schoolfellows. On his father's death in 1579 he inherited his property. Soon afterwards his mother married his second husband, Dionis Baynhbrige of Scotton in Yorkshire, to which place the family removed. Fawkes' stepfather was connected with many Roman Catholic families, and was probably a Roman Catholic himself, and Fawkes himself became a zealous adherent of the old faith. Soon after he had come of age he disposed of his property, and in 1593 went to Flanders and enlisted in the Spanish army, assisting at the capture of Calais by the Spanish in 1596 and gaining some military reputation. According to Father Greenway he was "a man of great piety, of exemplary temperance, of mild and cheerful demeanour, an enemy of broils and disputes, a faithful friend and remarkable for his punctual attendance upon religious observances," while his society was "sought by all the most distinguished in the archduke's camp for nobility and virtue." He is described as "tall, with brown hair and auburn beard."

In 1604 Thomas Winter, at the instance of Catesby, in whose hand the gunpowder plot had originally taken definite shape, introduced himself to Fawkes, "as a confidant gentleman," "best able for this business," brought him on to England as assistant in the conspiracy. Shortly afterwards he was initiated into the plot, after taking an oath of secrecy, meeting Catesby, Thomas Winter, Thomas Percy and John Wright at a house behind St Clement's (see GUNPOWDER PLOT and CATESBY, ROBERT). Owing to the fact of his being unknown in London, to his exceptional courage and coolness, and probably to his experience in the wars and in sieges, the actual accomplishment of the design was entrusted to Fawkes, and when the house adjoining the parliament house was hired in Percy's name, he took charge of it as Percy's servant, under the name of Johnson. He acted as sentinel while the others worked at the mine in December 1604, probably directing their operations, and on the discovery of the adjoining cellar, situated immediately beneath the House of Lords, he arranged in it the barrels of gunpowder, which he covered over with firewood and coals and with iron bars to increase the force of the explosion. When all was ready in May 1605 Fawkes was despatched to Flanders to acquaint Sir William Stanley, then on the Roman shore, of the intrigue of Owen with the plot. He returned in August and brought fresh gunpowder into the cellars to replace any which might be spoiled by damp. A slow match was prepared with which would give him a quarter of an hour in which to escape from the explosion. On Saturday, the 26th of October, Lord Montague (g.) received the mysterious letter which revealed the conspiracy and of which the conspirators received information the following day. They, nevertheless, after some hesitation, hoping that the government would desist from the warning, determined to proceed with their plans, and were encouraged in their resolution by Fawkes, who visited the cellars on the 30th and
reported that nothing had been moved or touched. He returned accordingly to his lonely and perilous vigil on the 4th of November. On that day the Earl of Northumberland, as Lord Chamberlain, and the President of the Council, with several of the Privy Council, called upon the conspirators at Montague, and questioned the quantity of faggots, and asked Fawkes, now described as "a very tall and desperate fellow," who it was that reeled the cellars. Percy’s name, which Fawkes gave, aroused fresh suspicions and they retired to inform the king. At about ten o’clock Robert Keyes brought Fawkes from Percy a watch, that he might know how the anxious hours were passing, and very shortly afterwards he was arrested, and the gunpowder discovered, by Thomas Knyvett, a Westminster magistrate. Fawkes was brought into the king’s bedchamber, where the ministers had hastily assembled, at one o’clock. He maintained an attitude of defiance and of “Ronan resolution,” smiled scornfully at his questioners, making no secret of his intentions, replied to the king, who asked why he would kill him, that the pope had excommunicated him, that “dangerous diseases require a desperate remedy,” adding fiercely to the Scottish courtiers who surrounded him, that “one of his objects was to blow back the Scots into Scotland.” His only regret was the failure of the scheme. “He carrieth himself,” writes Salisbury to Sir Charles Cornwallis, ambassador at Madrid, “without any fear or perturbation; . . . under all this action he is now more dismayed, nay scarce any more troubled than if he were taken for a poor robber upon the highway,” adding, “that he was brought to this height of despair because his master or any other.” He refused stubbornly on the following days to give information concerning his accomplices; on the 8th he gave a name of the plot, but it was not till the 9th, when the fugitive conspirators had been taken at Holbeche, that torture could wring from him their names. His imperfect signature to the confession of this date, consisting only of his Christian name and written in a faint and trembling hand, is probably a ghastly testimony to the severity of the torture ("per gradus ad ima") which James had ordered to be applied if he would not otherwise confess and the "gentler tortures" were unavailing,—a horrible practice unrecognized by the law of England, but usually employed and justified at this time in cases of treason to obtain information. He was tried, together with the two Winters, John Grant, Ambrose Rokewood, Robert Keyes, and John Bates, before a special commission in Westminster Hall on the 27th of January, 1606. In this case there could be no defence and he was found guilty. He suffered death in company with Thomas Winter, Rokewood and Keyes on the 31st, being drawn on a hurdle from the Tower to the Parliament House, opposite which he was executed. He made a short speech on the scaffold, expressing his repentance, and mounted the ladder last and with assistance, being weak from torture and illness. The usual barbarities practised upon him after he had been cut down from the gallows were inflicted on a body from which all life had already fled.

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The lantern said to be Guy Fawkes’s is in the Bodleian library at Oxford.

FAY, ANDRÁS (1786–1864), Hungarian poet and author, was born on the 30th of May 1786, at Kohány in the county of Zemplin, and was educated for the law at the Protestant college of Sárospatak. His Mesék (Fables), the first edition of which appeared at Vienna in 1820, evinced his powers of satire and invention, and won him the well-merited applause of his countrymen. These fables, which, on account of their originality and simplicity, caused Fáy to be regarded as the Hungarian Aesop, were translated into German by Petz (Raab, 1825), and partly into English by E. D. Butler, Hungarian Poems and Fables (London, 1877). Fáy wrote also numerous poems, the chief of which is his poem on the battle of Bakrda (Pest, 1807), and Fris Bakrda (Fresh Nosegay) (Pest, 1818). He also composed plays and romances and tales. In 1835 Fáy was elected to the Hungarian diet, and was for a time the leader of the opposition party. It is to him that the Pest Savings Bank owes its origin, and he was one of the chief founders of the Hungarian National theatre. He died on the 26th of July 1864. His earlier works were collected at Pest (1843–1844, 8 vols.). The most noteworthy of his later works is a humorous novel entitled Játóv orosz és Bakor Ambrus szolgája (Játov the Doctor and his servant Ambrose Bakor), (Pest 1855, 2 vols.).

PAYAL (Faial), a Portuguese island in the Atlantic Ocean, forming part of the Azores archipelago. Pop. (1859) 22,622; area, 63 sq. m. Payal, i.e. "the beechn wood," was so called from the former abundance of the Myrica faya, which its discoverers mistook for beechn trees. It is one of the most frequented of the Azores, for it lies directly in the track of vessels crossing the Atlantic, and has an excellent harbour at Forta (q.v.), a town of 6,574 inhabitants. Cedros (3278) and Féiteira (2017) are the other chief towns. The so-called "Fayal wine," which was largely exported from the Azores in the 16th century, was really the product of Pico, a larger island lying to the east. The production of Fayal manufacture fine lace from the agave thread. They also execute carvings in snow-white fig-tree pith, and carry on the finer kinds of basket-making. A small valley, called Flemengos, perpetuates the name of the Flemish settlers, who have left their mark on the physical appearance of the inhabitants. (See Azores.)

FAYETTEVILLE, a city and the county-seat of Washington county, Arkansas, U.S.A., about 150 m. N.W. of Little Rock. Pop. (1850) 242; (1900) 4061; (1910) 4471. It is served by the St Louis & San Francisco railway. The city lies about 1500 ft. above the sea, in the Ozark Mountain region. There is much fine scenery in the neighbourhood, there are mineral springs near by, and the place has become known as a summer resort. Fayetteville is the seat of the University of Arkansas (incorporated 1871; opened 1872; co-educational), which includes the following departments: at Fayetteville, a college of liberal arts, science and engineering, a conservatory of music and art, a preparatory school, and an agricultural college and agricultural experiment station; at Little Rock, a medical school and a law school, and at Pine Bluff, the Branch Normal College for negroes. In 1908 the university had 122 instructors and a total enrolment of 1725 students. In Fayetteville there are a National cemetery with 1236 soldiers’ graves (532 "unknown") and a Confederate cemetery with 725 graves and a memorial monument. In the vicinity of Fayetteville there are deposits of coal; and the city is in a fine fruit-growing region, apples being the principal crop. Much of the surrounding country is still covered with timber. Among manufactures are lumber, spokers, handles, waggons, lime, evaporated fruit and flour.

The first settlement on the site of what is now Fayetteville was made between 1820 and 1825; when Washington county was created in 1828 the place became the county-seat, and it was called Washington Court-house until 1829, when it received its present name. The citizens of Fayetteville were mainly Confederate sympathizers; Fayetteville was raided by Federal cavalry on the 14th of July 1862, and was permanently occupied by Federal troops in the autumn of the same year. Confederate cavalry under Brigadier-General William Lewis Cabell attacked the city on the 15th of April 1863, but were driven off. The town was burned in August 1863, and shelled on the 3rd of November 1864, after the battle of Pea Ridge, by a detachment of General Price’s army. Fayetteville was incorporated as a town in 1841, and in 1859 received a city charter, which was abolished by act of the Legislature in 1867; under a general law of 1869 the town was re-incorporated; and in 1906 it became a city of the first class.
FAYETTEVILLE, a city and the county-seat of Cumberland county, North Carolina, U.S.A., on the W. bank of the Cape Fear river (at the head of steamboat navigation), about 80 m. N.W. of Wilmington. Pop. (1890) 4222; (1900) 4670, including 2221 negroes; (1910) 7045. It is served by the Atlantic Coast Line railway and the short Raleigh & Southport railway, and by steamboat lines to Wilmington. A scheme was set on foot for the improvement by canalization of the Cape Fear river above Wilmington under a Federal project of 1902, which provided for a channel 8 ft. deep at low water from Wilmington to Fayetteville. Below Wilmington the improvement of the river channel, 270 ft. wide and 16 ft. deep, was completed in 1889, and the project of 1889 provided for an increase in depth to 20 ft. Pine forests surround the town, and oak and elms of more than a century's growth shade its streets. Fayetteville has two hospitals (each with a training school for nurses), and is the seat of a state coloured normal school and of the Donaldson military school. Several creeks and the upper Cape Fear river furnish considerable water-power, and in or near Fayetteville are manufactories of cotton goods, silk, lumber, wooden-ware, turpentine, carriages, wagons, ploughs, edge tools and flour. In the earlier half of the 19th century Fayetteville was at one time the greatest town in the state for eastern Tennessee and for south-western Virginia. There is a large vineyard in the vicinity; truck-gardening is an important industry in the surrounding country; and Fayetteville is a shipping centre for small fruits and vegetables, especially lettuce, melons and berries. The municipality owns its water-works and its electric-lighting plant. The vicinity was settled between 1720 and 1747 by Highlanders, the settlement called Cross Creek lying within the present limits of Fayetteville. In 1762, by an act of the assembly, a town was laid out including Cross Creek, and was named Campbelltown (or "Campbelltown"); but in 1784, when Lafayette visited the town, its name was changed in his honour to Fayetteville, though the name Cross Creek continued to be used locally for many years. Flora McDonald, the famous Scottish heroine, came to Campbelltown in April 1775 with her husband and children, and here she seems to have lived during the remainder of that year. The general assembly of the state met at Fayetteville in 1787, 1788 and 1789 (Newbern, Tarboro, Hillsboro and Fayetteville all being rivals at this time for the post of becoming the permanent capital); and in 1789 the Federal constitution was here ratified for North Carolina. In 1811 most of the town was burned. At the outbreak of the Civil War, the state authorities seized the United States Arsenal at Fayetteville, which contained 37,000 muskets and a complete equipment for a battery of light artillery. In March 1865 General W. T. Sherman and his army took possession of the town, destroyed the arsenal, and did considerable damage to property. Fayetteville was chartered as a city in 1863. A serious flood occurred in August 1908.

FAZOGLI, of Fazoki, a district of the Anglo-Egyptian Sudan, cut by 11° N. and bounded E. and S. by Abyssinia. It forms part of the foot-hills of the Abyssinian plateau and is traversed by the Blue Nile and its affluent the Tumat. Immediately south is the auriferous Beni Shangul country. The chief gold-washings lie (in Abyssinian territory) on the west slope of the hills draining to the White Nile. Here is the steep Jebel-Dul, which appears to contain rich gold-bearing reefs, as gold is found in all the ravines on its flanks. The auriferous region extends into Sudanese territory, gold dust being found in all the khors coming from Jebel Farongo on the S.E. frontier. The inhabitants of Fazogi, who are governed, under the Sudan administration, by their own mok or kings, are Berta and other Shangalla tribes with an admixture of Funj blood, the country having been conquered by the Funj rulers of Sinnar at the close of the 15th century.
FEA—FEASTS AND FESTIVALS

FEA, CARLO (1753-1836). Italian archaeologist, was born at Figna in Piedmont on the 2nd of February 1753, and studied law in Rome. He received the degree of doctor of laws from the university of La Sapienza, but archaeology gradually absorbed his attention, and with the view of obtaining better opportunities for his researches in 1798 he took orders. For political reasons he was obliged to take refuge in Florence; on his return in 1799 he was imprisoned by the Neapolitans, at that time in occupation of Rome, as a Jacobin, but shortly afterwards liberated and appointed Commissario delle Antichità and librarian to Prince Chigi. He died at Rome on the 18th of March 1836.

Fearn, with notes, an Italian translation of J. J. Winckelmann's Geschichte der Kunst, and also added notes to some of G. L. Bianco's works. Among his original writings the principal are:—Miscellanea filologica, critica, e antiquaria; L'Integrità del Panteone rivivificata a M. Agrippa; Frammenti di fasti consolari; Iscrizioni di monumenti pubblici; and Descrizione di Roma.

FEARNE, CHARLES (1742-1794), English jurist, son of Charles Fearne, judge-advocate of the admiralty, was born in London in 1742, and was educated at Westminster school. He adopted the legal profession, but, though well fitted by his talents, to succeed as a barrister, he neglected his profession and devoted most of his attention and his patronage to the prosecution of scientific experiments, with the vain hope of achieving discoveries which would reward him for his pains and expense. He died in 1794, leaving his widow and family in necessitous circumstances. His Essay on the Learning of Contingent Remainers and Executory Devises, the work which has made his reputation as a legal authority, and which has passed through numerous editions, was called forth by a decision of Lord Mansfield in the case of Perrin v. Blake, and had the effect of reversing that decision.

A volume entitled Fearne's Posthumous Works was published by subscription in 1797 for the benefit of his widow.

FEASTS AND FESTIVALS. A festival or feast is a day or series of days specially and publicly set apart for religious observances. Whether its occurrence be casual or periodic, whether its ritual be grave or gay, carnal and lascivious or of a Puritan Astarte, or spiritual and worship of a Puritan Sabbath, it is to be regarded as a festival or "holy day" as long as it is professedly held in the name of religion.

To trace the festivals of the world through all their variations would be to trace the entire history of human religion and human civilization. Where no religion is, there can of course be no festivals; and without civilization any attempt at festival-keeping must necessarily be fitful and comparatively futile. But as religion develops, festivals develop with it, and assume their distinctive character; and an advancing civilization, at least in its earlier stages, will generally be found to increase their number, enrich their ritual, fix more precisely the time and order of their recurrence, and widen the area of their observance.

Some uncivilized tribes, such as the Juangs of Bengal, the Fuegians and the Andamanese, have been described as having no word for God, no idea of a future state, and consequently no religious ceremonies of any kind whatever. But such cases, doubtless at the best, are confessedly exceptional. In the vast majority of instances observed and recorded, the religiosity of the savage is conspicuous. Even when incapable of higher manifestations, it can at least take the form of reverence for the dead, the great labourers; happily; may the latter who offers food for the departed be placed, and where in acts of public and private worship the gifts of survivors may be accompanied with praises and with prayers. That the custom of ghost-propitiation by some sort of sacrifice is even now very widely diffused among the lower races at least, and that there are also many curious "survivals" of such a habit to be traced among highly civilized modern nations, has been abundantly shown of late by numerous collectors of folk-lore and students of sociology; and indications of the same phenomena can be readily pointed out in the Rig-Veda, the Zend-Avesta and the Pentateuch, as well as in the known usages of the ancient Egyptians, Greeks and Romans. In many cases the ceremonial observed is of the simplest; but it ever tends to become more elaborate; and above all it calls for repetition, and repetition, too, at regular intervals. Whenever this last demand has made itself felt, a calendar begins to take shape. The simplest calendar is obviously the lunar. "The Naga tribes of Assam celebrate their funeral feasts monthly, laying food and drink on the graves of the departed." But it soon comes to be combined with the solar, the zodiacal, the fixed stars, and the earth's motions. Nations have also annual festivals for the dead, at which they ask the spirits to eat and drink." The natives of the Mexican valley in November lay animals, edibles and flowers on the graves of their dead relatives and friends. The common people in China have a similar custom on the arrival of the winter solstice. The ancient Peruvians had the custom of periodically assembling the embalmed bodies of their dead emperors in the great square of the capital to be feasted in company with the people. The Athenians had their annual Nemoria or Neaeroma and the Romans their Feria and Lernulnia. The Egyptians observed their three "festival of the seasons," twelve "festivals of the month," and twelve "festivals of the half month," in honour of their dead. The Parsees, too, were required to render their atfrings (blessings which were to be recited over a meal to which an angel or the spirit of a deceased person was invited) at each of the six seasons of the year, and also on certain other days.

In the majority of recorded instances, the religious feeling of the savage has been found to express itself in other forms besides that of reverence towards the dead. The older literatures of the world, the Bible, the Vedic literature, the Arabian, the Semitic, embody a religion of a much higher type than ancestor worship. The hymns of the Rig-Veda, for example, while not without traces of the other, yet indicate chiefly a worship of the powers of nature, connected with the regular recurrence of the seasons. Thus in iv. 57 we have a hymn designed for use at the commencement of the ploughing time; and in the Aitareya-brhadmana, the earliest treatise on Hindu ceremonial, we already find a complete series of satras or sacrificial sessions exactly following the course of the solar year. They are divided into two distinct sections, each consisting of six months of thirty days each. The sacrifices are allowed to commence only at certain lucky constellations and in certain months. So, for instance, as a rule, no great sacrifice can commence during the sun's southern progress.

The great sacrifices generally take place in spring, in the months of April and May. In the Parsee Scriptures the year is divided into six seasons or gahanbars of two months each, concluding with February, the season at which "the great expiatory sacrifices were offered for the growth of the whole creation in the last two months of the year." The arrangements precisely which were the arrangements of the Phoenician calendar, but it...
FEASTS AND FESTIVALS

is generally admitted that the worship was solar, the principal festivals taking place in spring and in autumn. Among the most characteristic celebrations of the Egyptians were those which took place at the ἀπάνωμα or disappearance of Osiris in October or November, at the search for his remains, and their discovery about the winter solstice, and at the date of his supposed entrance into the moon at the beginning of spring. The Phrygian festivals were also arranged on the same day as the deity was asleep during the winter and awake during the summer; in the autumn they celebrated his retiring to rest, and in spring with mirth and revelry they roused him from his slumbers. 1 The seasonal character of the Teutonic Ostern, the Celtic Beltine and the Scandinavian Yule is obvious. Nor was the habit of observing such festivals peculiar to the Aryan or the Semitic race. The Mexicans, who were remarkable for the perfection of their calendar, in addition to this had an elaborate system of movable and immovable feasts distributed over the entire year; the principal festivals, however, in honour of their chief gods, Tzatzaltopoca, Huitzilopochtli and Tlacoc, were held in May, June and December. Still more plainly connected with the revolutions of the seasons was the public worship of the ancient Peruvians, who, besides the ordinary feast at each new moon, observed four solar festivals annually. Of these the most important was the Yntip-Raymi (Sun-feast), which preceded the solstice, being the middle of the winter solstice, and lasted for nine days. Its ceremonies have been often described. A similar but less important festival was held at the winter solstice, the Cusqui-Raymi, held after seedtime, as the maize began to appear, was celebrated with sacrifices and banquets, music and dancing. A fourth festival, called Citua, held on the first new moon after the autumnal equinox, was preceded by a strict and special observances intended for purposes of purification and expiation, after which the festivities lasted until the moon entered her second quarter.

Greek Festivals.—Perhaps the annual Attic festival in honour of Erechtheus alluded to in the Iliad (ii. 550) ought to be regarded as an instance of ancestor-worship; but the seasonal character of the ἄνωμα or new-moon feast in Od. xx. 156, and of the θηλαια or harvest-festival in II. ix. 533, is generally acknowledged. The older Homeric poems, however, give no such expressive indications of a fully-developed system of festivals as are to be met with in the so-called "Homeric" hymns, in the Works and Days of Hesiod, in the pages of Herodotus, and so abundantly in most authors of the subsequent period. Generally, however, the sacred feast of the harvest of each year must have been a much simpler matter than that of the Tarentines, for example, came to be, of whom we are told by Strabo that their holidays were in excess of their working times. Each demos of ancient Greece during the historical period had its own local festivals (τορπα, δυστυτικα), often largely attended and splendidly solemnized, the usages of which, though essentially alike, differed very considerably in details. These details have in many cases been wholly lost, and in others have reached us only in a very fragmentary state. But with regard to the Athenian calendar, the most interesting of all, our means of information are fortunately very copious. It included some 50 or 60 days on which all business, and especially the administration of justice, was by order of the magistrates suspended. Among these ἐρωμαται were included—in Gamelion (January), the Lenea or festival of vats in honour of Dionysus; in Anthesterion (February), the Anthesteria, also in honour of Dionysus, lasting three days (Pithoigia, Choes and Chytrii); the Diosia in honour of Zeus, and the lesser Eleusinia; in Elaphebolion (March), the Panathenaia of Zeus, and the greater Dionysia; in Mayon, the Munychia of Artemis as the moon goddess (Mouvyxia) and the Delphinia of Apollo; in Thrargelion (May), the Thargelia of Apollo and the Pynteria and Callystera of Athena; in Scirophion (June), the Diipolia of Zeus and the Scirophoria of Athena; in Hekatombia, hecatombs were offered to Apollo the summer-god. and the Cronia of Cronus and the Panathenaia 1 Plutarch, De Iside et Osiride; Macrobius, Saturnalia, i. 21. of Athena were held; in Metageitnion, the Metageitnia of Apollo; in Boedromion, the Boedromia of Apollo the helper, 2 the Nekusia or Nemesia (the festival of the dead), and the greater Eleusinia; in Pyanepis, the Pyanepseia of Apollo, the Oschophoria of Dionysus (probably), the Chaleia or Atheneia of Athena, the Theomphoria of Demeter, and the Apatouria; in Maimakterion, the Moimasteria of Zeus; and in Poseideon (December), the lesser Dionysia. Of these some are commemorative of historical events, and one at least may perhaps be regarded as a relic of ancestor-worship; but the great majority are nature-festivals, associating themselves in the manner that has already been indicated with the phenomena of the seasons, the equinoxes and the solstices. 3 In addition to their numerous public festivals, the Greeks held various family celebrations, also called toprai, in connexion with weddings, births and similar domestic occurrences. For the great national παραγραφοι—Olympian, Pythian, Nemean and Isthmian—see the article GAMES, CLASSICAL.

Roman Festivals.—For the purpose of holding comilia and administering justice, the days of the Roman year were regarded as being either dies fasti or dies nefasti—the dies fasti being the days on which the Senate, and the Roman courts of justice, held their sittings; and the nefasti during the public courts, while on the dies nefasti neither courts of justice nor meetings of comitia were allowed to be held. Some days were fasti during one portion and nefasti during another; these were called dies interici. For the purposes of religion a different division of the year was made: the days were treated as fasti or as profesti,—the former being consecrated to acts of public worship, such as sacrifices, banquets and games, while the latter (whether fasti or nefasti) were not specially claimed for religious purposes. The dies fasti or feriae publicae 4 were either statuae, conceptiae or imperatiae. The statiae were such as were observed regularly, each on a definite day; the conceptiae were observed annually on days fixed by the authorities for the time being; the imperatiae were publicly appointed as occasion called for them. In the Augustan age the feriae statuae were very numerous, as may be seen from what we possess of the Fasti of Ovid. The number was somewhat fluctuating. Festivals frequently fell into desuetude or were revived, were increased or diminished, were shortened or prolonged at the will of the emperor, or under the caprice of the people. Thus Augustus restored the Comitilia and Lupercalia; while Marcus Antoninus in his turn found it expedient to diminish the number of holidays.

The following is an enumeration of the stated festivals as given by Ovid and contemporary writers. The first day of January was observed somewhat as is the modern New Year’s day: clients sent presents to their patrons, slaves to their masters, friends and relatives to one another. On the 4th the Agonalia were held, apparently in honour of Janus. On the 11th the Carmentalia were kept as a half-holiday, but principally by women; so also on the 15th. On the 13th of February were the Fawnalia, on the 15th the Lupercalia, on the 17th the Quirinalia, on the 18th the Ferialia, on the 23rd (at one time the last day of the Roman year) the Terminalia, on the 24th the Regifugium or Fugalia, and on the 27th the Equiae (or Mars). On the 1st of March were the Matronalia, on the 14th a repetition of the Equiae, on the 15th the festival of Anna Perenna, on the 17th the Libralia or Agonia, and from the 19th to the 23rd the Quinquatria (of Minerva). On the 4th of April were the Megalensia (of Cybele), on the 12th the Coralia, on the 21st the Pailia, on the 23rd the Vinalia, on the 25th the Ruhgalia, and on the 28th the Floralia. The 1st of May was the festival of the Lores Praestiles; on the 9th, 11th and 13th the Lemuria were celebrated; on the 12th the Ludi Martiales, and on the 15th those of Mercury. June 5 was sacred to Sevo Sancus; the Vestalia occurred on the 9th, the Matralia on the 11th, and the 2 In this month the anniversaries of the battle of Marathon, and of the downfall of the thirty tyrants, were also publicly celebrated.

3 See Schoemann, Griechische Altertumer, ii. 439 seq.; Mommsen's Homerica, p. i. 3. 
4 Feriae privatae, such as anniversaries of births, deaths and the like, were observed by separate clans, families or individuals.
Quinquatrus Minusculae on the 13th. The Ludi Apollinares were on the 5th, and the Neptunalia on the 23rd of July. On the 13th of August were the Nemoria, in honour of Diana, on the 28th the Consualia, on the 10th the Vinalia Rustica, and on the 23rd the Vulcanalia. The Ludi Magni, in honour of Jupiter, Juno and Minerva, began on September 4. The Meditrinalia (new wine) were on the 12th of October, the Faunalia on the 13th, and the Equaria on the 15th. The Epulum Jovis was on 13th November. The December festivals were—on the 5th Faunalia, and towards the close Opalia, Saturnalia, Larentalia.

The calendar as it stood at the Augustan age was known to contain many comparatively recent accessions, brought in under the influence of two "closely allied powers, the foreign priest and the foreign cook" (Mommsen). The Megalaia, for example, had been introduced 204 B.C. The Ludi Apollinares could not be traced farther back than 208 B.C. The Floralia and Cerealia had not come in much earlier. Among the oldest feasts were undoubtedly the Lupercalia, in honour of Lupercus, the god of fertility; the Equaria, in honour of Mars; the Palitia, the great September festival; and the Saturnalia.

Among the feriae conceptivae were the very ancient feriae Latinae, held in honour of Jupiter on the Alban Mount, and attended by all the higher magistrates and the whole body of the senate. The time of their celebration greatly depended on the state of affairs at Rome, as the consuls were not allowed to take the field until they had held the Latinae, which were regarded as days of a sacred truce. The feriae sementivae were held in the spring, and the Ambarvalia in autumn, both in honour of Ceres. The Paganalia of each pagus, and the Comitiales of each vicus were also conceptivae. Of feriae imperativae—that is to say, festivals appointed by the senate, or magistrates, or higher priests to commemorate some great event or avert some threatened disaster—the best known is the N Vince, which used to be celebrated as often as stones fell from heaven (Liv. xxi. 62, xxv. 7, &c.). In addition to all those already mentioned, there occasionally occurred ludi votivi, which were celebrated in fullness of a vow; ludi funebres, sometimes given by private persons; and ludi seculares, to celebrate certain periods marked off in the Etrusco-Roman religion.

Feasts of the Jews.—By Old Testament writers a festival or feast is generally called either ספ (compare the Arabic Hadj), from ס to rejoice, or ספ, from ס, to appoint. The words ספ and ספ ספ are also occasionally used. In the Talmud the three principal feasts are called ספ, after Exod. xxxii. 14. Of the Jewish feasts which are usually traced to a pre-Mosaic origin the most important and characteristic was the weekly Sabbath, but special importance was also attached to a very early date to the feast of the Passover. It is probable that other festivals also, of a seasonal character, were observed (see Exod. v. 1). In common with most others, the Mosaic system of annual feasts groups itself readily around the vernal and autumnal equinoxes. In Lev. xxiii., where the list is most fully given, they seem to be arranged with a conscious reference to the sacred number seven (compare Numb. xxviii.). Those belonging to the vernal equinox are three in number; a preparatory day, that of the Passover, leads up to the principal festival, that of unleavened bread, which again is followed by an after-feast, that of Pentecost (see PASSOVER, PENTECOST). Those of the autumnal equinox are four; a preparatory day on the new moon of the seventh month (the Feast of Trumpets) is followed by a great day of rest, the day of Atonement (which, however, was hardly a festival in the stricter sense of the word), the Feast of Tabernacles, and by a great concluding day (Lev. xxiii. 36; John vii. 37). If the feast of the Passover be excepted, it will be seen that all these celebrations or commemorations associate themselves more readily with natural than with historical events. There was also a considerable number of post-Mosaic festivals, of which the principal were that of the Dedication (described in 1 Mac. v. 5, 6, and John x. 22) and that of Purim, the origin of which is given in the book of Esther (ix. 20 seq.). It has probably no connexion with the Persian festival Furdigh (see ESTUERI).2 Earlier Christian Festivals.—While making it abundantly manifest that Christ and his disciples observed the appointed Jewish feasts, the New Testament nowhere records the formal institution of any distinctively Christian festival. But we have unambiguous evidence of the actual observance, from a very early period, of the first day of the week as a holy day (John xx. 19, 26; 1 Cor. xvi. 2; Acts xx. 7; Rev. i. 10). Pliny in his letter to Trajan describes the Christians of Bithynia as meeting for religious purposes on a set day; that this day was Sunday is put beyond all reasonable doubt by such a passage as that in the Apology of Justin Martyr, where he says that "on Sunday του θνου λεγουμενοι νυμφοι all the Christians living either in the city or the country met together." The Jewish element, in some churches at least, and especially in the East, was strong enough to secure that, along with the dies dominica, the seventh day should continue to be kept holy. Thus in the Apostolic Constitutions (ii. 59) we find the Saturday specially mentioned along with the Sunday as a day for the assembling of the church; in v. 15 it is ordained that there shall be no fasting on Saturday, while in viii. 35 it is added that both on Saturday and Sunday Christians are to remember their dead from their labours. The 36th canon of the council of Laodicea almost certainly means that the solemn public service was to be held on Saturday as well as on Sunday. In other quarters, however, the tendency to regard both days as equally sacred met with considerable resistance. The 36th canon of the council of Iliiberis, for example, deciding that Saturday should be observed as a fast-day, was doubtless intended to enforce the distinction between Saturday and Sunday. At Milan in Ambrose's time Saturday was observed as a festival; but Pope Innocent is found writing to the bishop of Eubugium to urge that it should be kept as a fast. Ultimately the Christian church came to recognize but one weekly festival.

The numerous yearly festivals of the later Christian church, when historically investigated, can be traced to very small beginnings. Indeed, while it appears to be tolerably certain that Jewish Christians for the most part retained all the festivals which had been instituted under the old dispensation, it is not at all probable that either they or their Gentile brethren recognized any yearly feasts as of distinctively Christian origin or obligation. It cannot be doubted, however, that gradually, in the course of the 2nd century, the universal church came to view the most important of the known feasts of Christ: the πάσχα αναστάσεως, and the πάσχα αποκάλυψεως, as the latter was more generally recognized (see EASTER and GOOD FRIDAY). Not long afterwards Whitsunday also came to be fixed in the usage of Christendom as a great annual festival. Even Origen (in the 5th book Against Celsus) enumerates as Christian festivals the Sunday, the πασχανευς, the Passover with the feast of the Resurrection, and Pentecost; under which latter term, however, he includes the whole period between Easter and Whitsuntide. About Cyprian's time we find individual Christians commemorating their departed friends, and whole churches commemorating their martyrs; in particular, there are traces of a local and partial observance of the feast of the Innocents. Christmas day and Epiphany were among the later introductions, the feast of the Epiphany being somewhat the earlier of the two. Both are alluded to indeed by Clemens Alexandrinus (i. 340), but only in a way which indicates that even in his time the precise date of Christ's birth was unknown, that its anniversary was not usually observed, and that the day of his baptism was kept as a festival only by the followers of Basilides (see EPIPHANY).

When we come down to the 4th century we find that, among the 50 days between Easter and Pentecost, Ascension Day has
come into new prominence. Augustine, for example, enumerates as anniversaries celebrated by the whole church those of Christ's passion, resurrection and ascension, along with that of the outpouring of the Holy Ghost, while he is silent with regard to Christmas and Epiphany. The general tendency of this and the following centuries was largely to increase the festivals of the Church, and by legislation to make them more fixed and uniform. Many passages, indeed, could be quoted from Chrysostom, Jerome and Augustine to show that these fathers had not by any means forgotten that comparative freedom with regard to outward observances was one of the distinctive excellences of Christianity as contrasted with Judaism and the various heathen systems (compare Socrates, H.E. v. 22). But there were many special circumstances which seemed to the leaders of the Church at that time to necessitate the permission and even legislative sanction of a large number of new feasts. The innovations of heretics sometimes seemed to call for rectification by the institution of more orthodox observances; in other instances the propriety of rude and uneducated converts from paganism to cling to the festal rites of their forefathers proved to be inconvenient, so that it was seen to be necessary to seek to adapt the old usages to the new worship rather than to abolish them altogether; moreover, although the empire had become Christian, it was manifestly expedient that the old holidays should be recognized as much as possible in the new arrangements of the calendar. Constantine soon after his conversion enacted that on the dies dominicae there should be no suits or trials in law; Theodosius the Great added a prohibition of all public shows on that day, and T. theodosius the younger extended the prohibition to Epiphany and the anniversaries of martyrs, which at that time included the festivals of St Stephen, and of St Peter and St Paul, as also that of the Maccabees. In the 21st canon of the council of Agde (506), besides Easter, Christmas, Epiphany, Ascension and Pentecost, we find the Nativity of John the Baptist already mentioned as one of the more important festivals on which attendance at church was regarded as obligatory. To these were added, in the centuries immediately following, the feasts of the Annunciation, the Purification, and the Assumption of the Virgin; as well as those of the Circumcision, of St Michael and of All Saints.

Festivals were in practice distinguished from ordinary days in the following ways: all public and judicial business was suspended, as well as every kind of game or amusement which might interfere with devotion; the churches were specially decorated; Christians were expected to attend public worship, attired in their best dress; love feasts were celebrated, and the rich were accustomed to show special kindness to the poor; fasting was strictly forbidden, and public prayers were said in a standing posture.

Later Practice.—In the present calendar of the Roman Catholic Church the number of feast days is very large. Each is celebrated by an appropriate office, which, according to its character, is either duplex, semi-duplex or simplex. A duplex again may be either of the first class or of the second, or a major or a minor. The distinctive names of ritual for each of these are given: the first minutenesses in the general rubrics of the breviary: they turn chiefly on the number of Psalms to be sung and of lessons to be read, on the manner in which the antiphons are to be given and on similar details. The duplica of the first class are the Nativity, the Epiphany, Easter with the three preceding and two following days, the Ascension, Whitsunday and the two following days, Corpus Christi, the Nativity of John Baptist, Saints Peter and Paul, the Assumption of the Virgin, All Saints, and, for each church, the feast proper to its patron or title and the feast of its dedication. The duplica of the second class are the Circumcision, the feast of the Holy Name of Jesus, of the Holy Trinity, and of the Most Precious Blood of Christ, the feasts of the Purifica-

1 As, at a later period (601), Gregory the Great instructed his Anglo-Saxon missionaries to so Christianize the temples, festivals, &c., of the heathen "ut durae mentes gradibus vel passibus, non autem saltibus, eleverunt."

2 Manumission, however, was lawful on any day.
FEATHER

are not to be continued; nevertheless it is lawful and necessary, upon special emergent occasions, to separate a day or days for public fasting or thanksgiving, as the several eminent and extraordinary dispensations of God’s providence shall administer cause and opportunity to his people.

Several attempts have been made at various times in western Europe to reorganize the festival system on some other scheme than the Christian. Thus at the time of the French Revolution, during the period of Robespierre’s ascendancy, it was proposed to substitute a tenth day (Décadi) for the weekly rest, and to introduce the following new festivals: that of the Supreme Being and of Nature, of the Human Race, of the French people, of the Benefactors of Mankind, of Freedom and Equality, of the Martyrs of Freedom, of the Republic, of the Freedom of the World, of Patriotism, of Hatred of Tyrants and Traitors, of Truth, of Justice, of Modesty, of Fame and Immortality, of Friendship, of Temperance, of Heroism, of Fidelity, of Unselfishness, of Stoicism, of Love, of Conjugal Fidelity, of Filial Affection, of Childhood, of Youth, of Manhood, of Old Age, of Misfortune, of Agriculture, of Industry, of our Forefathers, of Purity and Felicity. The proposal, however, was never fully carried out, and it failed to obliterate.

Mohammedan Festivals. These are chiefly two—the 'Eed es-Sagheer (or minor festival) and the 'Eed el-Kebeer (or great festival), sometimes called 'Eed el-Kurban. The former, which lasts for three days, immediately follows the month of Ramadan, and is generally the more joyful of the two; the latter begins on the tenth of Zu-l-Heggeh (the last month of the Mahomedan year), and lasts for three or four days. Besides these festivals they usually keep holy the first ten days of Moharram (the first month of the year), especially the tenth day, called Yom Ashoora; the birthday of the prophet, on the twelfth day of the third month; the birthday of El-Hoseyn, in the fourth month; the anniversary of the prophet’s miraculous ascension into heaven, in the seventh month; and one or two other anniversaries. Friday, called the day of El-Gumah (the assembly), is a day of public worship; but it is not usual to abstain from public business on that day except during the time of prayer.

Hindu and Buddhist Festivals. In modern India the leading popular festivals are the Holt, which is held in March or April, and lasts for five days, and the Dasahara, which occurs in October. Although in its origin Buddhism was a deliberate revolt against all ceremonial, it does not now refuse to observe festivals. By Buddhists in China, for example, three days in the year are especially observed in honour of the Buddha—the eighth day of the second month, when he left his home; the eighth day of the fourth month, the anniversary of his birthday; and the eighth of the twelfth, when he attained to perfection and entered Nivâna. In Siam the eighth and fifteenth days of every month are considered holy, and are observed as days of rest and worship. At Trut, the festival of the close of the year, visiting and play-going are universal. The new year (January) is celebrated for three days; in February is another holiday; in April is a sort of Lent, ushering in the rainy season; on the last day of June presents are made of cakes of the new rice; in August is the festival of the angel of the river, “whose forgiveness is then asked for every act by which the waters of the Meina have been rendered impure.” See Bowring’s Siam and Carne’s Travels in Indo-China and the Chinese Empire. Copious details of the elaborate festival-system of the Chinese may be found in Dvořáek’s Social Life of the Chinese.

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FEATHER (O. Eng. falter, Ger. Feder, from an Indo-European root seen also in Gr. πτερον, and πτερεσθαυ, to fly), a horny outgrowth of the skin of birds homologous with the scale of the reptile. The body-covering of birds is, without exception, comprised of feathers, and by this character alone birds may be distinguished from all other animals. The most perfect form of feather is made up of a long, tapering rod, fringed on either side, for the greater part of its length, by a secondary series of slender and tapering rods forming a more or less acute angle with the central axis. This fringe is known as the "vexillum" or "vane" (fig. 1 d). The central axis is divisible into two distinct parts,—a hollow, cylindrical, transparent "calamus," or "quill," the base of which is inserted into the skin, and a solid, quadrangular "rhachis" or "shaft" which supports the vane. At the lower end of the quill is a small hole—the lower "umbilicus"—through which the nutritive pulp passes during the growth of the feather: while at the upper end, where it passes into the shaft, a similar hole will be found,—the upper umbilicus—and from this the last remains of the capsules which contained the nutritive pulp may sometimes be seen protruding. If the quill is cut open a series of these capsules will be found fitting one into the other throughout the whole length of the tubular chamber.

![Fig. 1.—Diagrams of Feather-Bars.](image-url)

a. Outline of a feather showing the relation of the barbs and barbules to the central axis or shaft.
b. Section across two of the barbs shown in a, highly magnified.
c. Two barbules of the posterior series—seen only in cross-section in b.
d. A barbule of the anterior series.
e. Section across the base of three anterior barbules showing attachment to barb.
f. A portion of the hooklet of the anterior series showing the method of interlocking with the barbules of the posterior series.

The rods comprising the lateral fringe, or vane, are known as the "rami" or the "barbs," and will be found, on microscopic examination, to be lath-shaped and to taper to a point. Further, each barb supports a double series of smaller outgrowths known as the "radii," or "barbules"; so that each barb may be likened to a feather in miniature. These "barbules," however, differ markedly in structure on the two sides of the barb, those pointing towards the tip of the feather—the "anterior barbules"—being ribbon-shaped from the base outwards for about half their length, when they become cut up to form a series of long and very delicate hooklets (fig. 1 d). On the opposite side of the barb the barbules are also ribbon-shaped for about half their length, but the ribbon is curved trough-fashion, so that the whole series of posterior barbules forms a number of deep valleys, and into these the hooklets are thrust so as to catch hold of the upper edges of the troughs, which are set so that the
upper edge is towards the upper, and the lower edge towards the under surface of the feather. The manner in which this beautiful mechanism works may be seen in fig. 1 b.

In one of the primary or "quill" feathers of the wing of a crane, each barb of the inner side of the vane was found to bear about 600 pairs of barbules, which would make about 800,000 barbules for the inner web of the vane alone, or more than a million for the whole feather (H. F. Gadow). It is to the agency of these hooklets alone that the closely-knit, elastic vanes of the flight feathers and the body feathers are due. Where these hooklets are wanting the barbs do not adhere together, resulting in a loose "discontinuous" vane such as, for example, is found in the plumes of the ostrich.

Many feathers, in addition to the main axis, bear a second, generally much shorter axis, supporting a loose discontinuous vane; this shorter branch is known as the "aftershaft" and arises from the under surface of the feather. Only in the cassowary and emu among adult birds is the aftershaft as large as the main shaft.

There are several different kinds of feathers—contour feathers, semiplumes, down-feathers, filoplumes and powder-down. Contour feathers, as their name implies, are those which form the contour or outline of the body, and are all that can generally be seen. Those which form the "flight feathers" of the wing, and the tail feathers, are the most perfectly developed. Semiplumes are degenerate contour feathers. The down-feathers are generally completely hidden by the contour feathers: they form in many birds, such as gulls and ducks, a thick underclothing comparable to the under-fur of mammals such as the seals. In all cases they are of a loose, soft, "fluffy" structure, the barbs being of great length and slenderness, while the barbules are often long and provided with knob-like thickening answering to the hooklets of the more perfectly developed contour feathers; these thickening help to "felt" the separate down-feathers together, the barbs of one down-feather interlocking with those of its neighbour. Down-feathers differ from semiplumes both in their relation to contour feathers and in that they do not possess a main axis, all the barbs arising from a common centre.

Filoplumes are degenerate structures having a superficial resemblance to hairs, but they always bear a minute vane at the tip. They occur in all birds, in clusters of varying number, about the bases of contour feathers. In some birds they attain a great length, and may project beyond the contour feathers, sometimes forming conspicuous white patches, as for example in the necks of cormorants. In their early stages of development they often possess a large aftershaft made up of a number of barbs, but these quickly disappear, leaving only the degenerate main shaft. The eyelashes and bristles round the mouth found in many birds appear to be akin to filoplumes.

Powder-down feathers are degenerate down-feathers which appear to secrete a dry, waxy kind of powder. This powder rapidly disintegrates and becomes distributed over the plumage, adding thereto a quite peculiar bloom. In birds of the heron tribe, powders as formed by many birds, at a high degree of development, forming large patches in the breast and thighs, while in some hawks, and in the parrots, these mysterious feathers are scattered singly over the greater part of the body.

The nature of the covering of nestling birds is of a more complex character than has hitherto been suspected. The majority of young birds, as is well known, either emerge from the egg clothed in down-feathers, or develop these within a day or two afterwards. But this covering, though superficially similar in all, may, as a matter of fact, differ widely in its constitution, even in closely related forms, while only in a very few species can the complete history of these feathers be made out.

The brown or tawny owl (Syrmium aluco) is one of these. At hatching, the young of this species is thickly clad in white, woolly down-feathers, of the character known as umbelliform—that is to say, the central axis or main shaft is wanting, so that the barbs all start from a common centre. These feathers occupy the position of the ultimate contour feathers. They are shortly replaced by a second down-like covering, superficially resembling, and generally regarded as, true down. But they differ in that their barbs spring from a central axis as in typical contour feathers. Feathers of this last description indeed have now made their appearance in the shape of the "flight" or quill feathers (remiges) and of the tail feathers. This plumage is worn until the autumn, when the downy feathers give place to the characteristic adult plumage. The down feathers which appear at hatching-time are known as pre-pennae, or pre-plumulae, as the case may be; the first generation of pre-pennae, in the case of the tawny owl for example, is made up of protopilae, while the succeeding plumage is made up of mesopilae, and these in turn give place to the teleopilae or adult feathers. The two forms of nesting plumage—pre-pennae and pre-plumulae—may be collectively called "neopilae," a term coined by H. F. Gadow to distinguish the plumage of the nestling from that of the adult—the "teleopilae" plumage.

As a rule the nestling develops but one of these generations of neopilae, and this generally answers to the mesopilae plumage, though there is a case of a degenerate type. In some birds, as in the Megapodes, the "protopilae" or first of these two generations of pre-pennae is developed and shed while the chick is yet in the shell, so that at hatching the mesopilae plumage is well developed. But in the majority of birds, probably, the mesopilae plumage only is developed, while the earlier, and apparently more degenerate, dress is suppressed. In the penguins both of these nesting plumages are developed, but the mesopilae dress has degenerated so that umbelliform feathers now take the place of feathers having a central axis.

The Anatidae show traces of the earlier, first generation of feathers in one or two species only, e.g. Cléphaga rubidiceps. In all the remaining species mesopilae only occur. And this is true also of the game-birds. In both the Tinamous, the duck-tribe and the game-birds this mesopilae plumage shows, in different species, every gradation between feathers having a well-developed main shaft and aftershaft, and those which are mere umbelliform tufts.

As development proceeds and the contour feathers make their appearance they thrust the mesopilae feathers out of their follicles—the pockets in the skin in which they were rooted—and these will often be found adhering to the tips of the contour feathers for many weeks after the bird has left the nest. This occurs because the development of the contour feather begins before that of the mesopilae has completed.

The plumage in nestling birds is still further complicated by the fact that it may be almost, or entirely, composed of pre-plumulae; that is to say, of down-feathers which are later succeeded by adult down-feathers. This is the case among the accipitrine birds for example, and thereby it differs entirely from that of the owls, which develop neither pre-plumulae nor adult down. The cormorants are, so far as is known, the only birds which have a nestling plumage composed entirely of pre-plumulae.

In variety and brilliancy the colours of birds are not surpassed by those of any other group of animals. Yet the pigments to which these colours are due are but few in number, while a large number of the most resplendent hues are produced by structural peculiarities of the colourless horny surface of the feathers, and hence are known as subjective or optical colours.

The principal colour pigments are (a) melanin pigments, derived possibly from the haemoglobin of the blood, but more probably from the blood plasma, and (b) lipochrome or "fat" pigments, which are regarded as reserve products; though in the case of birds it is exceedingly doubtful whether they have this significance.

The melanin pigments (soomelatin) occur in the form of granules and give rise to the black, brown and grey tones; or they may combine with those of the lipochrome series.

The lipochrome pigments (soomerythrin and sooxanthin) tend to be diffused throughout the substance of the feather, and give rise respectively to the red and yellow colours.
In addition to these must be reckoned turacin, a reddish-purple pigment consisting of the same elements as melanin, but remarkable for the fact that it contains from 7 to 8% of copper, which can be extracted by a weak alkaline solution, such as ammonia, and with the addition of acetic acid it can be filtered off as a metallic red or blue powder. The presence of metallic copper is indicated by the green flame of these red feathers when burnt. Turacin was discovered by Sir A. H. Church in the quill-feathers of the wings of Touracoës or "pluinteaters." These feathers, he showed, lose their colour after they have become wet, but regain it on drying. But turacin is not, as was supposed, confined to the feathers of the pluinteaters, since it has been obtained from a cuckoo, Dasylophus superciliosus.

What effect food may have on colour in birds in a wild state we have no means of knowing, but it is significant that flamingoes and linnets in confinement never regain their bright hues after their first moult in captivity. If cayenne pepper be mixed with the food of certain strains of canaries, from the time the birds are hatched onwards, the yellow colour of the feathers becomes intensified, till it takes on a deep orange hue. Bullfinches, if fed on hemp-seed, turn black. According to Darwin, the natives of the Amazonian region feed the common green parrot on the fat of large Siluroid fishes, and as a result the feathers become beautifully variegated with red and yellow. Similarly, in the Malay Archipelago, the natives of Gilolo change the colours of another parrot.

With but rare exceptions bright colours are confined to the exposed portions of the plumage, but in some of the Bustards the down is of a bright pink colour.

Structural colours include all metallic or prismatic colours, blue, green, white, some yellows, and, in part, glossy black.

In metallic feathers the radii (barbules) are modified in various ways, frequently to form flattened, overlapping plates or tiles, while the surfaces of the plates are either smooth, finely striated or pitted. But, save only in the case of white feathers, beneath this colourless, glazed outer coat there is always a layer of pigment.

The only green pigment known to occur in feathers is turacin, found in the feathers of the pluinteaters; it contains a relatively large amount of iron, but no copper. In all other cases the green colour of feathers is due to yellow, orange or greyish-brown pigment occurring with a special superstructure consisting of narrow ridges, as in some parrots and pittas (ant-thrushes), or the surface of the bars and barbules is smooth and transparent, while between it and the pigment there exists a layer of small polygonal, colourless bodies having highly refractory, and often striated, surfaces.

Barbels are unknown as a pigment in feathers. Blue feathers contain only orange or brownish pigment (Gadow), the blue colour being caused by the combination of pigment corpuscles and colourless striated polygonal bodies, as in green feathers.

While in many birds the coloration takes the form either of a uniform hue or of bands and patches of colour more or less brilliant, in others the coloration is sombre, and made up of dark longitudinal stripes or transverse bars on a lighter ground. The latter is the more primitive, and there seems good reason to believe that longitudinal stripes preceded transverse bars. This is indicated by the fact that the nestlings of the more primitive groups are longitudinally striped, and that young hawks in their first plumage are so striped, while the adults are barred.

There is also evidence to show that the evolution of brilliant plumage began with the males, and has, in many cases, been more or less perfectly acquired by the females, and also by the young, as for example in the kingfishers, where parents and offspring wear the same livery. Often, where the parents are alike in plumage, the young wear a different and duller livery, as in the case of the common starling (Sturnus vulgaris). But where the female differs from the male in coloration the young resemble the female parent.

The physiological explanation of complete disappearance of pigment in adult life, e.g. gannet, is not yet apparent.

At least once annually birds renew their feathers completely by a process known as a moult. Until the new feathers have attained at least half their full length they are invested in a soft sheath, and, as development proceeds, the sheath breaks up from the tip of the feather downwards, so that for a time the new feathers have almost a brush-like appearance. Generally this replacement takes place gradually, new and old feathers occurring side by side, and on this account it is not always possible to see whether a moult is proceeding without raising the old feathers.

The "quill" feathers of the wing and tail are renewed in pairs, so that flight is little, if at all, impaired, the change taking place in the wing from the region of the wrist inwards, as to the primaries, and from the body outwards, towards the tip of the wing, as to the secondaries. In certain birds, however, as in the duck tribe and the rails, for example, all the quill-feathers of the wing are shed at once, so that for some time flight is impossible.

In the penguins this simultaneous method of moultage is carried still further. That is to say, the old feathers covering the body are not replaced gradually, but en masse. This method of ecdysis is, however, still further remarkable in that the old feathers do not drop out, to be succeeded by spine-like stumps which, later, split at the tip, liberating the barbs of the new feathers. They are, on the contrary, thrown out upon the tips of the new feathers, the barbs of which are never enclosed within an envelope such as that just described. When their growth has practically completed, and not till then, the old feathers are removed in large patches by the aid of the bird's beak; exposing thereby a perfectly developed plumage. In the cassowary, and emu, the old feathers similarly adhere for a time to the tips of the new; but in these birds the feathers are moulted singly as in other birds.

Some birds moult twice within the year, the additional moult taking place in the spring, as in the case of the "warblers" (Sylviiidae) and Limicolae, for example. But when this is the case the spring moult is only partial, since the quill feathers of the wings and tail feathers are not renewed.

At this spring moult a special "nuptial" plumage is often assumed, as for example in many of the Limicolae, e.g. godwits, knots, dunlin, ruff.

The sequel to this habit of assuming a nuptial dress is an interesting one. Briefly, this plumage, at first assumed at the mating period by the males only, and doffed soon after the young appear, has become retained for longer and longer periods, so that the succeeding plumage, often conspicuously dull compared with the nuptial dress, is worn only for a few weeks, instead of many months, as in the case of many of the ducks, for example; wherein the males, as soon as the young are hatched, assume what C. Waterton has aptly called an "eclipse" dress. This, instead of being worn till the following spring, as in the waders, is shed again in the autumn and replaced by what answers to the answers to the waders' "nuptial" dress. In the game-birds a trace of this "eclipse" plumage remains; and this, apparently, only in jinagle-fowl, the common grey partridge (Perdix cinerea) and the blackcock (Lyrurus), in whose case the head and neck for a short period following the breeding season are clothed only by dull feathers. Further, this more highly developed plumage becomes transferred, first to the female, then to the young, so that, in many groups, the dull phase of plumage is entirely eliminated.

But the assumption at the breeding season of a conspicuously brilliant plumage is not always due to a moult. In many birds, notably many Passerines, this change is brought about by shedding the tips of the feathers, which are of a duller hue than the rest of the feather. In this way the bright rose-pink of the finnet's breast, the blue and black head of the chiffinch, and the black throat and chestnut-and-black markings of the back of the sparrow, are assumed—to mention but a few instances.

These birds moult but once a year, in the autumn, when the new feathers have broad brown fringes; as the spring advances these drop off, and with them the barbicels from the barbles
of the upper surface of the feather, thus revealing the hidden tints.

According to some authorities, however, some birds acquire a change of colour without a moult by the ascent of pigment from the base of the feather. The black head assumed by many gulls in the spring is, for example, said to be gained in this way. There is, however, not only no good evidence in support of the contention, but the whole structure of the feather is against the probability of any such change taking place.

Feathers correspond with the scales of reptiles rather than with the hairs of mammals, as is shown by their development. They make their first appearance in the developing chick at about the sixth day of incubation, in the shape of small dots on the flat embryo feathers, which are formed as the result of a cluster of dermal cells—that is to say, of cells of the deeper layer of the skin—capped by cells of the epidermis. These last form a single superficial layer of flattened cells—epitrichium—over the feather. In this way, which is seen in more obvious form in the form of a band of almost uniform width, but generally it expands considerably in the lumbar region, as in Passeres. Frequently it is divided into two portions; an upper, terminating in the region of the middle of the back in a fork, and a lower, which commences either as a fork, e.g., plover, barbet, or as a median band, e.g., gull. The dorsal region of this tract encloses a more or less extensive featherless patch (pectoralis), e.g., swift, hawk. While, as a rule, the dorsal region of this tract is relatively narrow, it is in some of great breadth, e.g., grebe, pigeon, etc.

(3) The ventral tract (pt. ventralis), which presents almost as marked variations as the spinal tract.

In its simplest form it runs from the throat backwards in the form of a median band as far as the base of the neck where it divides, sending a branch to each side of the breast. This branch commonly again divides into two, one into a short, broad outer branch which lodges the "flank" feathers, and a long, narrow, inner branch which stretches backwards to join its opposite side in front of the cloacal aperture. This branch lodges the "abdominal feathers." The median spinal tract which divides the inner branches of the tract may be continued forwards as far as the middle of the neck, and thence upwards to the throat, e.g., plover. Only in a few cases is the neck continuously covered by feathers on the union of the head and the neck.

The development of feathers.

(4) The humeral tract (pt. humeralis), which gives rise to the "scapular" feathers.

(5) The femoral tract (pt. femorialis), which forms an oblique band across the thigh.

(6) The crural tract (pt. cruralis), which clothes the rest of the leg.

(7) The talon (pt. caudalis), including the tail feathers and their coverts; and

The wing tract (pt. alaris). The wing tract presents many peculiar features. Each segment—arm, forearm and hand—bears feathers essential to flight, and these are divided into remiges, or "quill" feathers, and tecristes, or "coverts."

The remiges of the arm, more commonly described as "tertiaries," are, technically, collectively known as the parapteron and hypapteron, and are composed respectively of long, quill-like feathers forming a double series, the former arranged along the arm, and the latter along the lower aspect of the humerus. They serve to fill up the gaps between the quills, and would otherwise occur during flight between the quills of the forearm and the body, a gap which would make flight impossible. In short-winged birds these two series are extremely reduced.

The remiges range in number from 16, in as humming-birds, to 48 as in the albatross, according to the length of the wing. But these numerical differences in flight, in flying birds, rather upon the length of the forearm, since the quills of the hand never exceed 12 and never fall below 10, though the tenth may be reduced to a mere remige.

The quills of the forearm are known as "secondaries," those of the hand as "primaries." The former are attached by their bases at relatively wide distances apart to the ulna, while the primaries are closely united, and are attached to the ulna by a single, or in some cases by two, small ligaments. The six or seven which rest upon the fused metacarpals I–III. are known as "metacarps." The next succeeding feather is borne by the phalanx of digit III. and hence is known as the addigial. Phalanges four and five supply the "digitalis" quills, while the remaining feathers—one or two—are borne by the last phalanx of digit II. and are known as pre-digitalis, while the whole series of primaries are known as the metacarpo-digitals.

In birds which fly much there are not uniformly distributed over the body, but grow only along certain definite tracts known as pteryla, leaving bare spaces or apteria. These pteryla differ considerably in their conformation in different groups of birds, and hence are of considerable service in zoological classification. The principal pterylae are as follows:

(1) The head tract (pt. capitis), which embraces the head only.

(2) The spinal tract (pt. spinalis), which extends the whole length of the vertebral column. It is one of the most variable in its modifications, especially in so far as the region from the base of the neck to the tail is concerned. In its simplest form it runs down the back in the form of a band of almost uniform width, but generally it...
The first row of the series is formed by the major covert; these, like the primaries, have their free-edges directed toward the tip of the wing, and hence are said to have a distal overlap. The next row is formed by the median coverts. These, on the fore-arm, commonly overlap the distal edges of the adjacent secondaries, but this overlap is half proximally. On the hand this series is incomplete. Beyond the median are four or five rows of coverts known as the minor coverts. These may have either a proximal or a distal overlap. The remaining rows of small feathers, known as the marginal coverts, and they always have a distal overlap.

The three or four large quill-like feathers borne by the thumb form what is known as the bastard-wing, *ala spurii*. In both the Carinatae, these feathers are slightly similar to that of the upper surface, but the minor coverts are commonly but feebly developed, leaving a more or less bare space which is covered by the great elongation of the marginal series.

One noteworthy fact about the coverts of the under side of the wing is that all the major and median coverts have what answers to the dorsal surfaces of the feather turned towards the body, and what answers to the ventral surface of the feather turned towards the under surface of the wing. In the major and median coverts, however, the ventral surface is turned towards, that is to say, in the extended wing they, likethe remiges, have the ventral surfaces turned downwards or towards the body in the closed wing.

A remarkable fact in connexion with the pterylosis of the wing is the fact that in all, save the Passerine and Galliforme types, and some few other isolated exceptions, the secondary series of remiges appears always to lack the fifth remex, counting from the wing-tips inwards. In this we have, however, a feature which is always found, in the place of the fifth remex, a pair of major coverts only, while throughout the rest of the series each such pair of coverts embraces a quill.

An extraordinary fact was first discovered by the French naturalist Z. Gerbe, and was later rediscovered by R. S. Wray. Neither of these, however, was able to offer any explanation thereof. This, however, has since been attempted, simultaneously, by P. C. Marsh, of the American Museum, and W. P. Pyrcraft. The former has employed the term *diastataxic* to denote the gap in the series, and eutaxic to denote such wings as have an uninterrupted series of quills. While both authors agree that there is no evidence of any loss in the number of quills in the wing, in the interpretation of the facts, as to which of the two conditions is the more primitive and the means by which the gap has been brought about. According to Mitchell the diastataxie is the more primitive condition, and has produced evidence showing, on the one hand, the method by which this transition is effected, and on the other that by which the diastataxic may again recover the eutaxic condition, though in this last particular the evidence adduced by Mitchell is much more complete. The matter, however, one of considerable difficulty, but is well worth further investigation.

All birds of the families of Galliformes and most of those of the Carinatae, just described, in many ways. All are degenerate and quite useless as organs of flight. In some cases indeed they have become reduced to mere vestiges.

The ostrich and Rhea are the least degraded.

In the ostrich ankylosis has prevented the flexion of the hand at the wrist joint so that the quills—primaries and secondaries—form an unbroken series of about forty in number. Of these sixteen belong to each wing. Every down of the former has a shaft, a umbilicus exceeding that of any other bird. What the significance of this may be with regard to the primitive wing it is impossible to say at present. The coverts are, in their disposition, bear a general resemblance to those of Carinatae, and are composed of the remaining feathers of the wing, the great length of the feathers and the absence of any definite overlap.

The wing of the South American Rhea more nearly resembles that of flying birds since the hand can be flexed at the wrist joint, and the coverts and secondaries are for half a hand, as in grebes, and some storks, for example.

The coverts, as in the African ostrich, are remarkable for their great length, those representing the major series being as long as the remiges of the human hand. To the sub-divisions of the Carinatae do not, however, arranged in quinques, as is the rule among the Carinatae, but in parallel, transverse rows, in which respect they resemble the owls.

In the ostrich and Rhea, as well as in all the other strophious birds, the under surface of the wing is entirely bare.

The wing of the cassowary, emu and aporxy has undergone complete degeneration; so much so that only a vestige of the hand remains.

Remiges in the cassowary are represented by a few spine-like shafts—three primaries and two secondaries. These are really hypertrophied calami. This is shown by the fact that in the nestling these remiges have normal calamus, rachis and vane; but as development proceeds the rachis and vane fall off, and calamus becomes enormously lengthened and solid.

In the emu the wing is less atrophied than in the cassowary, but is not yet completely degenerate. Altogether seventeen remiges are represented, of which seven correspond to primaries. Since, however, these feathers have each an afereshift as long as the main shaft—like the rest of the body feathers—it may be that they answer not to the wing.

The wing of aporxy, like that of the cassowary, has become extremely reduced. The remiges are thirteen in number, four of which answer to primaries. These feathers are specially interesting, inasmuch as they retain throughout life a stage corresponding to that seen in the very young cassowary, the rachis, tertiary, and aporxy being greatly swollen, and supporting a very degenerate rachis and vane.

The penguins afford another object-lesson in degeneration of this kind. Of late the wing has become transformed into a paddle, clothed on both sides with a covering of feathers. In Apteryx the rachis is wanting, as in the cassowary, emu and aporxy, while it is impossible to say whether remiges are represented or not.

Authorities.—The following authors should be consulted for further details on all the points mentioned above:


Commercial Applications of Feathers.—The chief purposes for which feathers become commercially valuable may be comprehended under four divisions:-(1) bed and upholstery feathers; (2) quills for writing; (3) ornamental feathers; and (4) miscellaneous uses of feathers.

Bed and Upholstery Feathers.—The qualities which render feathers available for stuffing beds, cushions, &c., are lightness, elasticity, freedom from matting and softness. These are combined in the most satisfactory degree in the feathers of the goose and of several other allied birds. The feathers of these birds are protected with a warm downy covering. Goose feathers and down, when plucked in spring from the living bird, are most esteemed, being at once more elastic, cleaner and less liable to taint than those obtained from the bodies of killed geese. The down of the eider duck, *Anas mollissima*, is valued above all other substances for lightness, softness and elasticity; but it has some tendency to mat, and is consequently more used for quilts and in articles of clothing than unmixed for stuffing beds. The feathers of swans, ducks and of the common domestic fowl are also largely employed for beds; but in the case of the latter bird, which is of course non-aquatic, the feathers are harboured.
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and less downy than are those of the natatorial birds generally. Feathers which possess strong or stiff shafts cannot without some preliminary preparation be used for stuffing purposes, as the stiff points they present would not only be highly uncomfortable, but would also pierce and cause the escape of the feathers from any covering in which they might be enclosed. The bars are therefore stripped or cut from these feathers, and when so prepared they, in common with soft feathers and down, undergo a careful process of drying and cleaning, without which they would acquire an offensive smell, readily attract damp, and harbour vermin. The drying is generally done in highly heated apartments or stoves, and subsequently the feathers are smartly beaten with a stick, and shaken in a sieve to separate all dust and small debris.

Quills for Writing.—The earliest period at which the use of quill feathers for writing purposes is recorded is the 6th century; and from that time till the introduction of steel pens in the early part of the 19th century they formed the principal writing implements of civilized communities. It has always been from the goose that quills have been chiefly obtained, although the swan, crow, eagle, owl, hawk, and turkey all have more or less been laid under contribution. Swan quills, indeed, are better and more costly than are those from the goose, and for fine lines crow quills have been much employed. Only the five outer wing feathers of the goose are useful for writing, and of these the second and third are the best, while left-wing quills are also generally more esteemed than those of the right wing, from the fact that they curve outward and away from the writer using them. Quills obtained in spring, by plucking or otherwise, from living birds are by far the best, those taken from dead geese, more especially if fattened, being comparatively worthless. To take away the natural greasiness to remove the superficial and internal pellicles of skin, and to give the necessary qualities of hardness and elasticity, quills require to undergo some processes of preparation. The essential operation consists in heating them, generally in a fine sand-bath, to 130° to 180° F. according to circumstances, and scraping them under pressure while still soft from heat, whereby the outer skin is removed and the inner shrivelled up. If the heating has been properly effected, the quills are found on cooling to have become hard, elastic and somewhat brittle. While the quills are soft and hot, lozenge-shaped patterns, ornamental designs, and names are easily and permanently impressed on them by pressure with suitable instruments or designs in metal stamps.

Ornamental Feathers.—Feathers do not appear to have been much used, in Europe at least, for ornamental purposes till the close of the 13th century. They are found in the conical caps worn in England during the reigns of Edward III. and Richard II.; but not till the period of Henry V. did they take their place as a part of military costume. Towards the close of the 15th century the fashion of wearing feathers in both civil and military life was carried to an almost ludicrous excess. In the time of Henry VIII. they first appeared in the bonnets of ladies; and during Elizabeth’s reign feathers began to occupy an important place as head-dress ornaments of women. From that time down to the present, feathers of endless variety have continued to be leading articles of ornamentation in female dress, but, except for military plumes, they have long ceased to be worn in ordinary male costume. At the present day, the feathers of numerous birds are, in one way or another, turned to account by ladies for the purpose of personal ornament. Ostrich feathers, however, hold, as they have always held, a pre-eminent position among ornamental feathers; and the ostrich is the only bird which may be said to be reared exclusively for the sake of its feathers. Ostrich farming is one of the established industries of South Africa, and is also practised in Kordofan and other semi-desert regions of North Africa, in Argentina, and in Arizona and California in North America. The feathers are generally plucked from the living animal—a process which does not appear to cause any great inconvenience. In the male bird, the long feathers of the rump and wings are white, and the short feathers of the body are jet black; while the rump and wing feathers of the female are white tinged with a dusky grey, the general body colour being the latter hue. The feathers of the male are consequently much more valuable than those of the female, and they are separately classified in commerce. The art of the plumassier embraces the cleaning, bleaching, dyeing, curling and making up of ostrich and other plumes and feathers. White feathers are simply washed in bundles in hot soapy water, run through pure warm water, exposed to sulphurous fumes for bleaching, thereafter blued with indigo solution, rinsed in pure cold water, and hung up to dry. When dry the shafts are pared or scraped down to give the feathers greater flexibility, and the bars are curled by drawing them singly over the face of a blunt knife or by the cautious application of a heated iron. Dull-coloured feathers are usually dyed black. Feathers which are dyed light colours are first bleached by exposure in the open air. Much ingenuity is displayed in the making up of plumes, with the general result of producing the appearance of full, rich, and long feathers from inferior varieties and from scraps and fragments of ostrich feathers; and so dexterously can facilitate plumes be prepared that only the experienced observer can detect the difference. The plumes of ostrich are widely employed in the production of headdresses and for the decoration of women’s dresses, headdresses and the like. They are also used as a substitute for cock feathers, and for the purpose of making up fans and other embellishments.

In addition to those of the ostrich, the feathers of certain other birds form articles of steady commercial demand. Among these are the feathers of the South American ostrich, Rheia americana, the marabout feathers of India obtained from Leptoptilos argala and L. javanica, the aigrettes of the heron, the feathers of the various species of birds of paradise, and of numerous species of humming-birds. Swan-down and the skins of various penguins and grebes and of the albatross are used, like fur, for muffbs and collarettes.

The Chinese excel in the preparation of artificial flowers and other ornaments from bright natural-coloured or dyed feathers; and the French also skilfully work fragments of feathers into bouquets of artificial flowers, imitation butterflies, &c.

Miscellaneous Applications of Feathers.—Quills of various sizes are extensively employed as holders for the sable and camel hair brushes used by artists, &c. Feather brushes and dusters are made from the wing-feathers of the domestic fowl and other birds; those of a superior quality, under the name of vulture dusters, being really made of American ostrich feathers. A minor application of feathers is found in the making of artificial fly-hooks for fishing. As steel pens came into general use it became an object of considerable importance to find applications for the supplanted goose-quills, and a large field of employment for them was found in the preparation of toothpicks.

(F. PA: W. P. P.)

FEATHERSTONE, an urban district in the Osgoldcross parliamentary division of the West Riding of Yorkshire, England, 6 m. E. of Wakefield on the Lancashire & Yorkshire railway. Pop. (1901) 12,093. The industrial population is employed in large collieries in the vicinity; and here, on the 7th of September 1893, serious riots during a strike resulted in the destruction of some of the colliery works belonging to Lord Masham, and were not quelled without military intervention and some bloodshed.

FEATLEY (or FAIRCLOUGH) DANIEL (1582—1643), English divine, was born at Charlton, Oxfordshire, on the 15th of March 1582. He was a scholar of Corpus Christi College, Oxford, and probationer fellow in 1603, after which he went to Oxford as chaplain to the English ambassador. For some years he was domestic chaplain to George Abbot, archbishop of Canterbury, and held also the rectories of Lambeth (1610), Allhallows, Bread Street (c. 1622), and Acton (1627), this last after leaving the archbishop’s service in 1625. His varied activities included a “scholastic duel” with James I. in 1625, and the publication of (1) the report of a conference with some Jesuits in 1624, (2) a devotional manual entitled Ancilla Pietatis (1626), (3) Mystica Clinias, a Key opening divers Difficult Texts of Scripture in 70 Sermons (1630). He was appointed provost of Chelsea College in 1630, and in 1641 was one of the sub-committee “to settle religion.” In the course of this work he had a dispute with four Baptists at Southwark which he commemorated in his book...
FEBRONIANISM

Febronianism, the name given to a powerful movement within the Roman Catholic Church in Germany, in the latter part of the 18th century, directed towards the "nationalizing" of Catholicism, the restriction of the monarchical power usurped by the papacy at the expense of the episcopate, and the reunion of the dissident churches with Catholic Christendom. It was thus, in its main tendencies, the equivalent of what in France is known as Gallicanism (q.v.). The name is derived from the pseudonym of "Justinus Febronius" adopted by Johann Nikolaus von Honthiem (q.v.), coadjutor bishop of Treves (Trier), in publishing his work De statu ecclesiae et legum pontificum Romanorum pontificum. This book, which roused a vast amount of excitement and controversy at the time, exercised an immense influence on opinion within the Roman Catholic Church, and the principles it proclaims were put into practice by the rulers that church in various countries during the latter part of the 18th and the beginning of the 19th century.

The main propositions defended by "Febronius" were as follows. The constitution of the Church is not, by Christ's institution, monarchical, and the pope, though entitled to a certain primacy, is subordinate to the universal Church. Though as the "centre of unity" he may be regarded as the guardian and champion of the ecclesiastical law, and though he may propose laws, and send legates on the affairs of his primate, his sovereignty (principatus) over the Church is not one of jurisdiction, but of order and collaboration (ordinis et consociationis). The Roman (ultramontane) doctrine of papal infallibility is not accepted "by the other Catholic Churches" and, moreover, "has no practical utility." The Church is based on the one episcopacy common to all bishops, the pope being only primum inter pares. It follows that the pope is subject to general councils, in which the bishops are his colleagues (coniuris), not merely his consultors; nor has he the exclusive right to summon such councils. The decrees of general councils need not be confirmed by the pope nor can they be altered by him; on the other hand, appeal may be made from papal decisions to a general council. As for the rights of the popes in such matters as appeals, reservations, the confirmation, translation and deposition of bishops, these belong properly to the bishops in provincial synods, and were usurped by the papacy gradually as the result of a variety of causes, notably of the False Decretals. For the health of the Church it is therefore necessary to restore matters to their condition before the False Decretals, and to give to the episcopate its due authority. The main obstacle to this is not the pope himself, but the Curia, and this must be fought by all possible means, especially by thorough popular education (primum adversus abusum ecclesiasticum potestatis remedium), and by the assembling of national and provincial synods, the neglect of which is the main cause of the Church's woes. If the pope will not move in the matter, the princes, and notably the emperor, must act in cooperation with the bishops, summon national councils even against the pope's will, defy his excommunication, and in the last resort refuse obedience in those matters over which the papacy has usurped jurisdiction.

It will be seen that the views of Febronius had but little originality. In the main they were those that predominated in the great general councils of Constance and Basel in the 15th century; but they were backed by him with such a wealth of learning, and they fitted so well into the intellectual and political conditions of the time, that they found a widespread acceptance. The book, indeed, was at once condemned at Rome (February 1764), and by a brief of the 21st of May the pope commanded all the bishops of Germany to suppress it. The papal condemnation met with a very mixed reception; in some dioceses the order to prohibit the book was ignored; in others action was postponed pending an independent examination, in yet others (nine in all) it was at once obeyed "for political reasons," though even in these the forbidden book became the "violation of the governments." The Febronian doctrine, in fact, exactly fitted the views of the German bishops, which were by no means disinterested. It must be remembered that the bishops were at this time great secular princes rather than Catholic prelates; with rare exceptions, they made no pretence of carrying out their spiritual duties; they shared to the full in the somewhat shallow "enlightenment" of the age. As princes of the Empire they had asserted their practical independence of the emperor; they were irked by what they considered the unjustifiable interference of the Curia with their sovereign prerogatives, and wished to establish their independence of the pope also. In the ranks of the hierarchy, then, selfish motives combined with others more respectable to secure the acceptance of the Febronian position. Among secular rulers the welcome given to it was even less equivocal. Even so devout a sovereign as Maria Theresa refused to allow "Febronius" to be forbidden in the Habsburg dominions; her son, the emperor Joseph II., applied the Febronian principles with remorseless thoroughness. In Venice, in Tuscany, in Naples, in Portugal, they inspired the vigorous efforts of "enlightened despots" to reform the Church from above; and they gave a fresh impetus to the movement against the Jesuits, which, under pressure of the secular governments, culminated in the suppression of the Society by Pope Clement XIV. in 1773. "Febronius," too, inspired the proceedings of two notable ecclesiastical assemblies, both held in the year 1786. The reforming synod which met at Pistoia under the presidency of the bishop, Scipione de' Ricci, is dealt with elsewhere (see PISTOIA). The other was the so-called congress of Ems, a meeting of the delegates of the four German archbishops, which resulted, on the 25th of August, in the celebrated "Punctation of Ems," subsequently ratified and issued by the archbishops. This document was the outcome of several years of controversy between the archbishops and the papal nuncios, aroused by what were considered the unjustifiable interference of the latter in the affairs of the German dioceses. In 1769 the three archbishop-electors of Mainz, Cologne, and Treves (Trier) had drawn up in thirty articles their complaints against the Curia, and after submitting them to the emperor Joseph II., had forwarded them to the new pope, Clement XIV. These articles, though "Febronius" was prohibited in the archdioceses, were wholly Febronian in tone; and, indeed, Bishop von Honthiem himself took an active part in the diplomatic negotiations which were their outcome. In drawing up the "Punctation" he took no active part, but it was wholly inspired by his principles. It consisted of XXXIII. articles, which may be summarized as follows. Bishops have, in virtue of their God-given powers, full authority within their dioceses in all matters of dispensation, patronage and the like; papal bulls, briefs, &c., and the decrees of the Roman Congregations are only of binding force in each diocese when sanctioned by the bishop; nunciatures, as hitherto conceived, are to cease; the oath of allegiance to the pope demanded of bishops since Gregory VII.'s time is to be altered so as to bring it into conformity with episcopal rights; annates and the fees payable for the pallium and confirmation are to be lowered and, in the event of the pallium or confirmation being refused, German archbishops and bishops are to be free to exercise their office under the protection of the emperor; with the Church tribunals of first and second instance (episcopal and metropolitan) the nuncios are not to interfere, and, though appeal to Rome is allowed under certain "national" safe-guards, the opinion is expressed that it would be better to set up in each archdiocese a final court of appeal representing the provincial synod; finally the emperor is prayed to use his influence with the pope to secure the assembly of a national council in order to remove the grievances left unredressed by the council of Trent.

Whether this manifesto would have led to a reconstitution of the Roman Catholic Church on permanently Febronian lines must for ever remain doubtful. The French Revolution intervened; the German Church went down in the storm: and in
1803 the secularizations carried out by order of the First Consul put an end to the temporal ambitions of its prelates. Febronianism indeed, survived. Karl Theodor von Dalberg, prince primate of the Confederation of the Rhine, upheld its principles throughout the Napoleonic epoch and hoped to establish them in the new states created by the congress of Vienna. Interest to this assembly, as representative of the German Church, Bishop von Wessenberg, who in his diocese of Constance had not hesitated to apply Febronian principles in reforming, on his own authority, the services and discipline of the Church. But the times were not favourable for such experiments. The tide of reaction after the Revolutionary turmoil was setting strongly in the direction of traditional authority, in religion as in politics; and that ultramontane movement which, before the century was ended, was to dominate the Church, was already showing signs of vigorous life. Moreover, the great national German Church of which Dalberg had a vision—with himself as primate—did not appeal to the German princes, tenacious of their newly acquired status as European powers. One by one these entered into concordats with Rome, and Febronianism from an aggressive policy subsided into a speculative opinion. As such it survived strongly, especially in the universities (Bonn especially had been, from its foundation in 1774, very Febronian), and it reasserted itself vigorously in the attitude of many of the most learned German prelates and professors towards the question of the definition of the dogma of papal infallibility in 1870. It was, in fact, against the Febronian position that the decrees of the Vatican Council were deliberately directed, and their promulgation marked the triumph of the ultramontane view (see VATICAN COUNCIL, ULTRAMONTANISM, PAPACY). In Germany, indeed, the struggle against this doctrine was carried on for a while by the governments on the so-called Kulturkampf, the Old Catholics representing militant Febronianism. The latter, however, since Bismarck “went to Canossa,” have sunk into a respectable but comparatively obscure sect, and Febronianism, though it still has some hold on opinion within the Church in the chapters and universities of the Rhine provinces, is practically extinct in Germany. Its revival under the guise of so-called Modernism drew from Pope Pius X. in 1908 the scathing condemnation embodied in the encyclical Pascendi gregis.

AUTHORITIES.—See Justus Febronius, De status ecclesiæ et legisimae potestasæ Romani pontificis (Bullioni, 1768); second and enlarged ed. 1772; prem. to pope Pius X, Mar. 11, 1928; and 1772 to 1774, and 1774 to 1776, at Frankfort, are devoted to vindications of the original work against the critics. In the Révolution et concorde publique (Paris, 1846, 2 vols., 1848, 3 vols., and 1850, 4 vols., (tome X, p. 492) is an interesting article under the title of “L’Allemagne Catholique,” from the papal point of view, by Georges Guyau. For the congress of Ems see Herzog-Hauck, Realencyklopädie (Leipzig, 1868), s.v. Emser Kongress. Further references are given in the article Bonn (g.v.).

FEBRUARY, the second month of the modern calendar. In ordinary years it contains 28 days; but in bisextile or leap year, by the addition of the intercalary day, it consists of 29 days. This month was not in the Romanul calendar. In the reign of Numa two months were added to the year, namely, January at the beginning, and February at the end; and this arrangement was continued until 452 B.C., when the decemvirs placed February after January. The ancient name of Februarius was derived from februare, to purify, or from Febru, the Roman festival of general expiation and lustration, which was celebrated during the latter part of this month. In February also the Lupercalia were held, and women were purified by the priests of Pan Lyccus at that festival. The Anglo-Saxons called this month Sprout-Kale from the sprouting of the cabbage season. Later it was known as Solmounth, because of the return of the sun from the low latitudes. The most generally noted days of February are the following:—the 2nd, Candlemas day, one of the fixed quarter days used in Scotland; the 14th, St Valentine’s day; and the 24th, St Matthias. The church festival of St Matthias was formerly observed on the 27th of February in bisextile years, but it is now invariably celebrated on the 24th.

FEBVRE, ALEXANDRE FRÉDÉRIC (1835–91), French actor, was born in Paris, and after the usual apprenticeship in the provinces and in several Parisian theatres in small parts, was called to the Comédie Française in 1866, where he made his début as Philip II in Don Juan d’Aútriche. He soon became the most popular leading man in Paris, not only for his classical répertoire, but in contemporary novelties. In 1894 he toured the principal cities of Europe, and, in 1895, of America. He was also a composer of light music for the piano, and published several books of varying merit. He married Madlle Harville, daughter of one of his predecessors at the Comédie Française, herself a well-known actress.

FÉCAMP, a sea-port and bathing resort of northern France, in the department of Seine-Inférieure, 28 m. N.N.E. of Havre on the Western railway. Pop. (1906) 15,872. The town, which is situated on the English Channel at the mouth of the small river Fécamp, consists almost entirely of one street upwards of 2 m. in length. It occupies the bottom and sides of a narrow valley opening out towards the sea between high cliffs. The most important building is the abbey church of La Trinité, dating for the most part from 1175 to 1225. The central tower and the south portal (13th century) are the chief features of its simple exterior; in the interior, the decorative work, notably the chapel-screens and some fine stained glass, is remarkable. The hotel-de-ville with a municipal museum and library occupy the remains of the abbey buildings (18th century). The church of St Étienne (16th century) and the Benedictine liqueur distillery, a modern building which also contains a museum, are of some interest. A tribunal and chamber of commerce, a board of trade-arbitrators and a nautical school, are among the public institutions. The parish church proper consists of an entrance channel nearly 400 yds. long leading to a tidal harbour and docks capable of receiving ships drawing 26 ft. at spring-tide, 29 ft. at neap-tide. Fishing for herring and mackerel is carried on and the town equips a large fleet for the codbanks of Newfoundland and Iceland. The chief exports are oil-cake, flint, coal and Benedictine liqueur. Imports include coal, timber, tar and hemp. Steel sawing, metal-founding, fish-salting, shipbuilding and repairing, and the manufacture of ship's biscuits and fishing-nets are among the industries.

The town of Fécamp grew up round the nunnery founded in 658 to guard the relic of the True Blood which, according to the legend, was found in the trunk of a fig-tree drifted from Palestine to this spot, and which still remains the most precious treasure of the church. The original convent was destroyed by the Northmen, but was re-established by Duke William Longsword as a house of canons regular, which shortly afterwards was converted into a Benedictine monastery. King Richard I. greatly enlarged this, and rebuilt the church. The town achieved some prosperity under the dukes of Normandy, who improved its harbour, but after the annexation of Normandy to France it was overshadowed by the rising port of Havre.

FECHNER, GUSTAV THEODOR (1801–1887), German experimental psychologist, was born on the 9th of April 1801 at Gross-Sarchen, near Muskau, in Lower Lusatia, where his father was pastor. He was educated at Sorau and Dresden and at the University of Leipzig, in which city he spent the rest of his life. In 1834 he was appointed professor of physics, but in 1839 contracted an affection of the eyes while studying the phenomena of colour and vision, and, after much suffering, resigned. Subsequently recovering, he turned to the study of mind and the relations between body and mind, giving public lectures on the subjects of which his books treat. He died at Leipzig on the 18th of November 1887. Among his works may be mentioned: Das Bücklein vom Leben nach dem Tode (1836, 5th ed., 1903), which has been translated into English; Nanna, oder über das Seelenleben der Pflanzen (1848, 3rd ed., 1903); Zendavesta, or

1 The liqueur is said to have been manufactured by the Benedictine monks of the abbey as far back as 1520; since the Revolution it has been produced commercially by a secular company. The familiar legend D. O. M. (Deo Optimo Maximo) on the bottles preserves the memory of its original makers.
FECHTER—FECKENHAM

have devoted himself to a sculptor's life but for the accident of a striking success made in some private theatricals. The result was an engagement in 1841 to play in a travelling company that was going to Italy. The tour was a failure, and the company broke up; whereupon Fechter returned home and worked assiduously at sculpture. At the same time he attended classes at the Conservatoire with the view of gaining admission to the Comédie Française. Late in 1842 he won the grand medal of the Académie des Beaux-Arts with a piece of sculpture, and was admitted to make his début at the Comédie Française as Seide in Voltaire's Mahomet and Valère in Molière's Tartuffe. He acquitted himself with credit; but, tired of the small parts he found himself condemned to play, returned again to his sculptor's studio in 1846. In that year he accepted an engagement to play with a French company in Berlin, where he made his first decisive success as an actor. On his return to Paris in the following year he married the actress Eléonore Rabut (d. 1893). Previously he had appeared for some months in London, in a season of French classical plays given at the St James's theatre. In Paris for the next ten years he fulfilled a series of successful engagements at various theatres, his chief triumph being his creation at the Vaudeville on the 2nd of February 1852 of the part of Armand Duval in La Dame aux camélias. For nearly two years (1857-1858) Fechter was manager of the Odéon, where he produced Tartuffe and other classical plays. Having returned to England, he undertook several engagements, but the public was not much interested in his work. He then returned to his beloved sculpture, and appeared there on the 27th of October 1860 in an English version of Victor Hugo's Ruy Blas. This was followed by The Corsican Brothers and Don César de Bazan; and on the 20th of March 1861 he first attempted Hamlet. The result was an extraordinary triumph, the play running for 115 nights. This was followed by Othello, in which he played alternately the Moor and Iago. In 1863 he became lessee of the Lyceum theatre, which he opened with The Duke's Moto; this was followed by The King's Butterfly, The Mountebank (in which his son Paul, a boy of seven, appeared), The Roadside Inn, The Master of Ravenswood, The Corsican Brothers (in the original French version, in which he had created the parts of Louis and Fabian de Franchi) and The Lady of Lyons. After this he appeared at the Adelphi (1868) as Old Morocco in The Masqueraders, Dickens and Wilkie Collins, as Edmond Dantès in Monte Cristo, and as Count de Leyrac in Black and White, a play in which the actor himself collaborated with Wilkie Collins. In 1870 he visited the United States, where, with the exception of a visit to London in 1872) he remained till his death. His first appearance in New York was at Niblo's Garden in the title rôle of Ruy Blas. He played in the United States between 1870 and 1876 in most of the parts in which he had won his chief triumphs in England, making at various times attempts at management, rarely successful, owing to his ungovernable temper. The last three years of his life were spent in seclusion on a farm which he had bought at Rockland Centre, near Quakertown, Pennsylvania, where he died on the 5th of August 1870. He was succeeded by his wife, the actress A. D. W. Felton, in the Garrick Club, London.

FECKENHAM, JOHN (c. 1515-1584), English ecclesiastic, last abbot of Westminster, was born at Feckenham, Worcestershire, of ancestors who, by their wills, seem to have been substantial yeomen. The family name was Howman, but, according to the English custom, the surnames were changed; his progenitor, John Feckenham, changed it for the territorial name by which he is always known. Learning his letters first from the parish priest, he was sent at an early age to the clausual school at Evesham and thence, in his eighteenth year, to Gloucester Hall, Oxford, as a Benedictine student. After taking his degree in arts, he returned to the abbey, where he was professed; but he was at the university again in 1537 and took his B.D. on the 11th of June 1530. Returning to Evesham he was there when the abbey was surrendered to the king (29th of January 1540); and then, with a pension of £10 a year, he once more went back to Oxford, but soon after became chaplain to Bishop Bell of Worcester and then served Bonner in that same capacity from 1543 to 1549.
In 1544 Bonner gave him the living of Solihull; and Feckenham established a reputation as a preacher, and a disputant of keen intellect but unwavering charity. In 1540 Cramer sent him to the Tower of London, and while there “he was bowed out of prison” to take part in seven public disquisitions against Hooper, Jewel and others. Released by Queen Mary (5th of September 1553), he returned to Bonner and became prebendary of St Paul’s, rector of Finchley, then of Greenford Magna, chaplain and confessor to the queen, and dean of St Paul’s (10th of March 1554). He took part, with much charity and mildness, in the Oxford disputes against Cramer, Latimer and Ridley; but he had no liking for the fierce bigotry and bloody measures then in force against Protestants. Feckenham used all his influence with Mary “to procure pardon of the faults or mitigation of the punishment for poor Protestants” (Fuller), and he was sent by the queen to prepare Lady Jane Grey for death. When Elizabeth was sent to the Tower (18th of March 1554), Feckenham interceded for her life and liberty, even at the cost of displeasing the queen.

The royal abbey of Westminster having been restored to its primitive use, Feckenham was appointed abbot, and the old life began again within its hallowed walls on the 21st of November 1556. The abbey school was reopened and the shrine of St Edward restored. On the accession of Elizabeth Feckenham consistently opposed all the legislation for changes in religion, and, when the hour of trial came, he refused the oath of supremacy, rejecting also Elizabeth’s offer to remain with his monks at Westminster if he would conform to the new laws. The abbey was dissolved (12th of July 1559), and within a year Feckenham was sent by Archbishop Parker to the Tower (20th of May 1560), according to Jewel, “for having obstinately refused attendance on public worship and everywhere declaiming and railing against that religion which we now profess” (Parker Society, first series, p. 70). Henceforth, except for some brief periods when he was a prisoner at large, Feckenham spent the rest of his life in confinement either in some recognized prison, or in the more distasteful and equally rigorous keeping of the bishops of Winchester and Ely. After fourteen years’ confinement, he was released on bail and lived in Holborn, where his benevolence was shown by all manner of works of charity. “He relieved the poor wheresoever he came, so that flies flock not thicker to split honey than beggars constantly crowd about him” (Fuller). He set up a public aqueduct in Holborn, and a hospice for the poor at Bath; he distributed every day to the sick the milk of twelve cows, took care of orphans, and encouraged many sports on Sundays among the youth of London by giving prizes. In 1577 he was committed to the care of Cox of Ely with strict rules for his treatment; and the bishop (1578) could find no fault with him except that “he was a gentle person but in the popish religion too, too obstinate.” In 1580 he was removed to Wisbeach Castle, and there exhibited such an influence of charity and peace among his fellow-prisoners that was remembered when, in after years, the notorious Wisbeach Stirs broke out under the Jesuit Weston. Even here Feckenham found a means of doing public good; at his own cost he repaired the road and set up a market cross in the town. After twenty-four years of suffering for his conscience he died in prison and was buried in an unknown grave in the parish church at Wisbeach on the 16th of October 1584.

The fullest account of Feckenham is to be found in E. Taunton’s *English Black Monks of St Benedict* (London, 1897), vol. i. pp. 160-222. (E. T.)

**FEDCENKO, ALEXIS PAVLOVICH** (1844-1873), Russian naturalist and traveller, well known for his explorations in central Asia, was born at Irkutsk, in Siberia, on the 7th of February 1844; and, after attending the gymnasium of his native town, entered the University of Moscow, for the study more especially of zoology and geology. In 1868 he travelled through Turkestan, the district of the lower Syr-Darya and Samarkand; and shortly after his return he set out for Khokand, where he visited a large portion of territory till then unknown. Soon after his return to Europe he perished on Mont Blanc while engaged in an exploring tour in Switzerland, on the 12th of September 1873.

Accounts of the explorations and discoveries of Fedchenko have been published by the Russian government,—his *Journeys in Turkestan in 1874*, *In the Khanate of Khokand in 1875*, and *Botanical Discoveries in Turkestan in 1876*. See Petermann’s *Mittheilungen* (1872-1874).

**FEDERAL GOVERNMENT** (Lat. *foedus*, a league), a form of government of which the essential principle is that there is a union of two or more states under one central body for certain permanent common objects. In the most perfect form of federation the states agree to delegate to a supreme federal government certain powers or functions inherent in themselves in their sovereign or separate capacity, and the federal government, in turn, in the exercise of those specific powers acts directly, not only on the communities making up the federation, but on each individual citizen. So far as concerns the residue of powers unallotted to the central or federal authority, the separate states retain unimpaired their individual sovereignty, and the citizens of a federation consequently owe a double allegiance, one to the state, and the other to the federal government. They live under two sets of laws, the laws of the state and the laws of the federal government. Bryce, *Staatenbund* (in *History and Jurisprudence*, ii. 400). The word “federation,” as distinct from “federation” has been sometimes, though not universally, used to distinguish from such a federal state (*Bundesstaat*) a mere union of states (*Staatenbund*) for mutual aid, and the promotion of interests common to all (see FEDERATION).

The history of federal government practically begins with Greece. This, however, is due to the fact that the Greek federations are the only ones of which we have any detailed information. The obvious importance, especially to scattered villages or tribes, of systematic joint action in the face of a common danger makes it reasonable to infer that federation in its elementary forms was a widespread device. This view is strengthened by what we can gather of the conditions obtaining in such districts as Aetolia, Acarnania and Samnium, as in modern times among primitive peoples and tribes. The relatively detailed information which we possess concerning the federal governments of Greece makes it necessary to pay special attention to them.

In ancient Greece the most striking tendency of political development was the maintenance of separate city states, each striving for absolute autonomy, though all spoke practically the same language and shared to some extent in the same traditions, interests and dangers. This centrifugal tendency is most marked in the cases of the more important states, Athens, Sparta, Argos, Corinth, but Greek history is full of examples of small states deliberately sacrificing what must have been obvious commercial advantage for the sake of a precarious autonomy. Such examples as existed of even semi-federal union were very loose in structure, and the selfishness of the component units was the predominant feature. Thus the Spartan hegemony in the Peloponnesian was not really a federation except in the broadest sense. The states did, it is true, meet occasionally for discussion, but their relation, which had no real existence save in cases of immediate common danger, was really that between a paramount leader and unwilling and suspicious allies. The Athenian empire again was a thinly disguised autocracy. The synod (see DELIAN LEAGUE) of the “allies” soon degenerated into a mere form; of comprehensive united policy there was none, at all events after the League had achieved its original purpose of expelling the Persians from Europe.

None the less it is possible, even in the early days of political development in Greece, to find some traces of a tendency towards united action. Thus the unions of individual villages, known as synoecisms, such as took place in Attica and Elis in early times were partly of a federal character: they resulted in the establishment of a common administration, and no doubt in some degree of economic and military union. On the other hand, it is likely that those unions which were characterized in that the units could hardly be described as having any sovereign power: at the most they had some municipal autonomy as in the case of the Cleisthenic demes. The union was rather national than federal. Again the Amphictyonic unions had one of the
characteristic elements of federation, namely that they were free sovereign states combining for a particular purpose with an elaborate system of representation (see AMPHICTYONY). But these unions, at all events in historic times, were mainly concerned with religion, and the authority of the councils did not seriously affect the autonomy of the individual states.

Thus among the city-states as well as among scattered villages the principle of cohesion was not unknown. On the other hand the golden mean between an easily dissoluble relationship, more like an alliance than a federation, and a national system resulting from synoecism was practically never attained in early Greek history. There are, however, examples in Greece proper, and one, Lycia in Asia Minor, of real federal unions. The chief Greek federations were those of Thessaly, Boeotia, Acarnania, Olynthus, Arcadia, Aetolia, Achaea, the most important as well as the most complete in respect of organization being the Aetolian League and the Achaean League.

1. The Thessalian League originated in the deliberate choice by village aristocracies of a single monarch who belonged from time to time to several of the so-called Hellenid families. Soon after the Persian War this monarchy (dynasty of the Alcuedae, Heracles and his sons) disappeared, and the 50 cities in alliance with a sort of democratic federal council representing to κοινόν άθραξλον (cf. Thuc. i. 102, ii. 22, iv. 78), and probably composed of delegates from the towns. The local feudal nobles, however, seem to have put an end to this government by council, and a dictator (tagus) was appointed, with authority over the whole military force of the federation. Three such officers, Lycophron, Jason and Alexander, all of Pheneae, endeavoured vainly to administer the collective affairs of the federation, the last by means of a revived republican council. The final failure of this scheme coincided with the disappearance of Thessaly as a sovereign state (see ΘΕΣΣΑΛΙΑ).

2. The form and the history of the Boeotian federation are treated fully under Boeotia (q.v.). It may probably have originated in religious associations, but the guiding power throughout was the imperial policy of Thebes, especially during its short-lived supremacy after 370 B.C.

3. The federation of Acarnania is of peculiar interest as being formed by scattered villages or tribes, without settled, still less fortified, habitation. In the early part of the 4th century a κοινόν τῶν Ἀκαρνάνων met at Stratus (Xen. Hell. iv. 6. 4). Late in the same century towns began to form, without, however, disturbing the federation, which existed as late as the 2nd century B.C., governed by a representative council (βοινά), and a common assembly (κοινών) at which any citizen might be present.

4. The foundation of the Olynthian federation was due to the need of protection against the northern invaders (see ΟΛΥΝθαι). It was in many respects based on liberal principles, but Olynthus did not hesitate to exercise force against recalcitrants such as Acanthus.

5. The 4th century Arcadian league, which was no doubt a revival of an older federation, was the result of the struggle for supremacy between Thebes and Sparta. The defeat of Sparta at Leuctra removed the pressure which had kept separate the Arcadian tribes, and to κοινόν τῶν Ἀρκαδῶν was established in the new city, Megalopolis (q.v., also ARCADIA). The Aetolians and Achaean leagues (see ΑΕΤΟλΙΑ, and ΑΧΑΕΑΝ ΛΕΓΕΙΑΙ) were in all respects more important than the preceding and constitute a new epoch in European politics. Both belong to a period in Greek history when the great city states had exhausted themselves in the futile struggle against Macedon and Rome, and both represent a conscious popular determination in the direction of systematic government. This characteristic is curious in the Aetolian tribes which were famous in all time for habitual brigandage; there was, however, among them the strong link of a racial feeling. The governing council (τὸ κοινόν τῶν Αττικῶν) was the permanent representative body; there was also a popular assembly (πανοικίαν), partly of a primary, partly of a representative kind, any one being free to attend, but each state having only one official representative and one vote. Of all the federal governments of Greece, this league was the most certainly democratic in constitution. There was a complete system of federal officers, at the head of whom was a Strategus entrusted with powers both military and civil. This officer was annually elected, and, though the chief executive authority, was strictly limited in the federal deliberations to presidential functions (cf. Livy xxxv. 25, "ne praetor, quum de bello consuluisset, ipse sententiam diceret "). The Achaean League was likewise highly organized; joint action was strictly limited, and the individual cities had sovereign power over internal affairs. There were federal officers, all the military forces of the cities were controlled by the league, and federal finance was quite separate from city finance.

6. Of the Lycian federation, its origin and duration, practically nothing is known. We know of it in 188—170 B.C. as dependent on Rhodes, and, from 168 till the time when the emperor Claudius absorbed it in the provincial system, as an independent state under Roman protection. The federation was a remarkable example of a typical Hellenic development among a non-Hellenic people. Strabo (p. 665) informs us that the federation, composed of twenty-three cities, was governed by a council (κοινόν σωμβολον) which assembled from time to time at that city which was the nearest to the place of meeting at the time of the council. The cities were represented according to size by one, two or three delegates, and bore proportionate shares in financial responsibility. The Lycian league was, therefore, in this respect rather national than federal.

Of ancient federal government outside Greece we know very little. The history of Italy supplies a few examples, of which the chief is perhaps the league of the cities of Latium (g.e.; see also ΕΤΩΡΙΑ).


Among the later European confederations the Swiss republic is one of the most interesting. As now constituted it consists of twenty-two sovereign states or cantons. The government is vested in two legislative chambers, a senate or council of state (Ständerat), and a national council (Nationalrat), constituting unitedly the federal assembly. The executive council (Bundesrat) of seven members elects the president and vice-president for a term of three years (see SWITZERLAND: GOVERNMENT). Before the French Revolution the German empire was a complex confederation, with the states divided into electoral colleges, consisting—(1) of the ecclesiastical electors and of the secular electors, including the king of Bohemia; (2) of the spiritual and temporal princes of the empire next in rank to the electors; and (3) of the free imperial cities. The emperor was elected by the first college alone. This imposing confederation came to an end by the conquests of Napoleon; and the Confederation of the Rhine was established in 1806 with the French emperor as protector. But in 1815 the Germanic confederation (Deutscher Bund) was established by the congress of Vienna, which in its turn has been displaced by the present German empire. This, in its new organization, conferred on Germany the long-coveted unity and coherence the lack of which had been a source of weakness. The constitution dates, in its latest form, from the treaties entered into at Versailles in 1871. A federation was then organized with the king of Prussia as president, under the regency title of German emperor. Delegates of the various federated governments form the Bundesrat; the Reichstag, or popular assembly, is directly chosen by the people by universal suffrage; and the two assembles constitute the federal parliament. This body has power to legislate for the whole empire in reference to all matters connected with the army, navy, postal service, customs, coinage, &c., all political laws affecting citizens, and all general questions of commerce, navigation, passports, &c. The emperor represents the federation in all international relations, with the chancellor as first minister of the empire, and has power, with consent of the Bundesrat, to declare war in name of the empire.

The United States of America more nearly resembles the Swiss confederacy, though retaining marks of its English origin. The original thirteen states were colonies wholly independent of each
other. By the Articles of Confederation and Perpetual Union adopted by the Continental Congress in 1777, and in effect in 1781-1789, the states bound themselves in a league of common defence. By the written Constitution, drafted in 1787 and in operation since 1789, a stronger and more centralized union was established—in theory a federal republic formed by the voluntary combination of sovereign states. A common citizenship was recognized for the whole union; but the federal government was to exercise only such powers as were expressly delegated to it (Amendment of 1791). The powers of the central government are entrusted to three distinct authorities—executive, legislative and judicial. The president, elected for a term of four years by electors chosen for that purpose by each state, is the executive head of the republic. The vice-president, ex officio president of the Senate, assumes the presidency in case of resignation or death. "Legislative power is vested in a Congress, consisting of two Houses: a Senate, composed of two members elected by each state for a term of six years; and a House of Representatives, consisting of representatives in numbers proportionate to the population of each state, holding their seats for two years. The supreme judicial authority is vested in a Supreme Court, which consists of a chief justice and eight associate justices, all appointed for life by the president, subject to the senates' advice and consent.

The constitution of the Dominion of Canada which was thus originated presented the unique feature of a federal union of provinces practically exercising sovereign rights in relation to all local self-government, and sustaining a constitutional autonomy, while cherishing the colonial relationship to Great Britain. The Commonwealth of Australia (q.v.), proclaimed in 1901, is another example of a self-governing state federating into a united whole. There is, however, a striking difference observed in the powers of the federal governments of Canada and Australia. The federal parliament of Canada has jurisdiction over all matters not specially assigned to the local legislatures, while the federal parliament of Australia has only such jurisdiction as is expressly vested in it or is not expressly withdrawn from the local legislatures. This jurisdiction is undoubtedly extensive, comprising among others, power to legislate concerning trade and industry, criminal law, taxation, quarantine, marriage and divorce, weights and measures, legal tender, copyrights and patents, and naturalization and aliens. There was also an early attempt to federate the South African colonies, and an act was passed for that purpose (South African Act 1877), but it expired on the 18th of August 1882, without having been brought into effect by the sovereign in council; in 1908, however, the closer Union movement (see South Africa) ripened, and in 1909 a federating Act was successfully passed.

See also Bluntschi, The Theory of the State; W. Wilson, The State: Wharton, International Law.

FEDERALIST PARTY, in American politics, the party that organized the national government of the United States under the constitution of 1787. It may be regarded as, in various important respects, the lineal predecessor of the American Whig and Republican parties. The name Federalists (see Anti-Federalists) was first given to those who championed the adoption of the Constitution. They brought to the support of that instrument "the areas of intercourse and wealth" (Libby), the influence of the commercial towns, the greater planters, the army officers, creditors and property-holders generally,—in short, of interests that had felt the evils of the weak government of the Confederation,—and also of some few true nationalists (few, because there was as yet no general national feeling), actuated by political principles of centralization independently of motives of expediency and self-interest. Most of the Federalists of 1787-1788 became members of the later Federalist Party.

The Federalist Party, which may be regarded as definitely organized practically from 1791, was led, leaving Washington aside, by Alexander Hamilton (q.v.) and John Adams. A nationalization of the new central government to the full extent warranted by a broad construction of the powers granted to it by the constitution, and a correspondingly strict construction of the powers reserved to the states and the citizens, were the basic principles of Hamilton's policy. The friends of individual liberty and local government naturally found in the assumption by the central government of even the minimum of its granted powers constant stimulus to their fears (see Democratic Party); while the financial measures of Hamilton—which wish for extreme centralization was nowise satisfied by the government actually created in 1787—were calculated to force an immediate and firm assumption by that government, to the limit, of every power it could be held to possess. To the Republicans (Democratic Republicans) they seemed intended to cause a usurpation of powers ungranted. Hence these measures became the issues of which the parties were formed. Their effect was supplemented by the division into French and British sympathizers; the Republicans approving the aims and condoning the excesses of the French Revolution, the Federalists siding with British reaction against French democracy. The Federalists controlled the government until 1801. They, having the great opportunity of initiative, organized it in all its branches, giving it an administrative machinery that in the main endures to-day; established the doctrine of national neutrality toward European conflicts (although the variance of Federalist and Republican opinion on this point was largely fictitious); and fixed the practice of a liberal construction of the Constitution,1—not only by Congress, but above all by the United States Supreme Court, which, under the lead of John Marshall (who had been appointed chief-justice by Pres. John Adams), impressed enduringly on the national system large portions of the Federalist doctrine. These are the great claims of the party to history. After 1801 it never regained power. In attempts to do so, alike in national and in state politics, it impaired its morale by internal dissension, by intrigues, and by inconsistent factious opposition to Democratic measures on grounds of ultra-strict construction. It took up, too, the Democratic weapon of rights, and in New England carried sectionalism dangerously near secession in 1808, and in 1812-1814, during the movement, in opposition to the war of 1812, which culminated in the Hartford Convention (see Hartford). It lost, more and more, its influence and usefulness, and by 1817 was practically dead as a national party, although in Massachusetts it lingered in power until 1823. It is sometimes said that Federalism died because the Republicans took over its principles of nationality. Rather it fell because its great leaders, John Adams and Alexander Hamilton, became bitter enemies; because neither was even distantly comparable to Jefferson as a party leader; because the party could not hold the support of its original commercial, manufacturing and general business elements; because the party opposed sectionalism to a growing nationalism on the issues that ended in the war of 1812; and, above all, because the principles of the party's leaders (e.g. of Hamilton) were out of harmony, in various respects, with American ideals. Their conservatism became increasingly a reactionary form of democracy; indeed, it is not a strained construction of the times to regard the entire Federalist period from the American point of view as reactionary—a reaction against the doctrines of natural rights, individualism, and states' rights, and the financial looseness of the period of the War of Independence and the succeeding years of the Confederation.

1 Even the Democratic party has generally been liberal; although less so in theory (hardly less so in practice) than its opponents.
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paucu,
their meeting-places were always well known. They were, in fact, a survival of an ancient and venerable German institution; and if, during a certain period, they exercised something like a reign of terror over a great part of Germany, the cause of this lay in the sickness of the times, which called for some powerful organization to combat the growing feudal anarchy. Such an organization the Westphalian free courts, with their discipline of terror and elaborate system of secret service, were well calculated to supply. Everywhere else the power of life and death, originally reserved to the emperor alone, had been usurped by the territorial nobles; only in Westphalia, called "the Red Earth" because here the imperial blood-ban was still valid, were capital sentences passed and executed by the Fehmics in the emperor's name alone.

The system, though ancient, began to become of importance only after the division of the duchy of Saxony on the fall of Henry the Lion, when the archbishop of Cologne, duke of Westphalia from 1180 onwards, placed himself as representative of the emperor at the head of the Fehme. The organization now spread rapidly. Every free man, born in lawful wedlock, and neither excommunicate nor outlaw, was eligible for membership. Freemen were initiated and, in 1420 even the emperor Sigismund himself became "a true and proper Freischöffe of the Holy Roman Empire."

By the middle of the 14th century these Freischöffen (Latin seabini), sworn associates of the Fehme, were scattered in thousands throughout the length and breadth of Germany, known to each other by secret signs and pass-words, and all of them pledged to serve the summons of the secret courts and to execute their judgment.

The organization of the Fehme was elaborate. The head of each centre of jurisdiction (Freistuhl), often a secular or spiritual prince, sometimes a civic community, was known as the Stulherr, the archbishop of Cologne being, as stated above, supreme over all (Oberstuhltherr). The actual president of the court was the Freigraf (free count) chosen for life by the Stulherr from among the Freischöffen, who formed the great body of the initiated. Of these the lowest rank were the Fronbolten or Freifronen, charged with the maintenance of order in the courts and the duty of carrying out the commands of the Freigraf. The immense development of the Fehme is explained by the privileges of the Freischöffen; for they were subject to no jurisdiction but those of the Westphalian courts, whether as accused or accuser they had access to the secret sessions, and they shared in the discussions of the general chapter as to the policy of the society. At their initiation these swore to support the Fehme with all their powers, to guard its secrets, and to bring before its tribunal anything within its competence that they might discover. They were then initiated into the secret signs by which members recognized each other, and were presented with a rope and with a knife on which were engraved the mystic letters S.S.G.G., supposed to mean Strich, Stein, Gras, Grün (rope, stone, grass, green).

The procedure of the Fehmic courts was practically that of the ancient German courts generally. The place of session, known as the Freistuhl (free seat), was usually a hillock, or some other well-known and accessible spot. The Freigraf and Freischöffen occupied the bench, before which a table, with a sword on it, was placed. The accused was held by his cloak and, unless the session was declared secret, all freemen, whether initiated or not, were admitted. The accusation was in the old German form; but only a Freischöffe could act as accuser. If the offence came under the competence of the court, i.e. was punishable by death, a summons to the accused was issued under the seal of the Freigraf. This was not usually served on him personally, but was nailed to his door, or to some convenient place where he was certain to pass. Six weeks and three days' grace were allowed, according to the old Saxon law, and the summons was thrice repeated. If the accused appeared, the accuser stated the case, and the investigation proceeded by the examination of witnesses as in an ordinary court of law. The judgment was put into execution on the spot if that was possible. The secret court, from whose procedure the whole institution has acquired its evil reputation, was closed to all but the initiated, although these were so numerous as to secure quasi-publicity; any one not a member on being discovered was instantly put to death, and the members present were bound under the same penalty not to disclose what took place. Crimes of a serious nature, and especially those that were deemed unfit for ordinary judicial investigation—such as heresy and witchcraft—fell within its jurisdiction, as also did appeals by persons condemned in the open courts, and likewise the cases before those tribunals in which the accused had not appeared. The accused if a member could clear himself by his own oath, unless he had revealed the secrets of the Fehme. If he were one of the uninitiated it was necessary for him to bring forward witnesses to his innocence from among the initiated, whose number varied according to the number on the side of the accuser, but twenty-one in favour of innocence necessarily secured an acquittal. The only punishment which the secret court could inflict was death. If the accused appeared, the sentence was carried into execution at once; if he did not appear, it was quickly made known to the whole body, and the Freischöffe who was the first to meet the condemned was bound to put him to death. This was usually the hangman, but any other of the lowest tree serving for gallows. A knife with the caballistic letters was left beside the corpse to show that the deed was not a murder.

That an organization of this character should have outlived its usefulness and issued in intolerable abuses was inevitable. With the growing power of the territorial sovereigns and the gradual improvement of the ordinary process of justice, the functions of the Fehmic courts were superseded. By the action of the emperor Maximilian and of other German princes they were, in the 16th century, once more restricted to Westphalia, and here, too, they were brought under the jurisdiction of the ordinary courts, and finally confined to mere police duties. With these functions, however, but with the old forms long since robbed of their impressiveness, they survived into the 19th century. They were finally abolished by order of Jerome Bonaparte, king of Westphalia, in 1811. The last Freigraf died in 1835.

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FEHRBELLIN, a town of Germany, in the kingdom of Prussia, on the Rhine, 40 m. N.W. from Berlin on the railway to Neu-Ruppin. Pop. (1895) 1622. It has a Protestant and a Roman Catholic church and some small industries, among them that of wooden shoes. Fehrbellin is memorable in history as the scene of the famous victory gained, on the 18th of June 1675, by the great elector, Frederick William of Prussia, over the Swedes under Field-Marshal Wrangel. A monument was erected in 1879 on the field of battle, near the village of Hakenberg, to commemorate this great feat of arms.


FEIJÃO Y MONTENEGRO, BENITO JERÓNIMO (1766-1764), Spanish monk and scholar was born at Santa Martha de Melias, near Orense, on the 8th of October 1675. At the age of twelve he entered the Benedictine order, devoted himself to study, and waged war against the superstition and ignorance of his countrymen in the Teatro critico (1726-1739) and the Cartas eruditiss (1743-1770). These exposures of a retrograde system called forth embittered protests from narrow-minded patriots like Salvador José Maner, and others; but the opposition was
futile, and Fejő's services to the cause of knowledge were universally recognized long before his death, which took place at Oviedo on the 26th of September 1764. He was not a great genius, nor a writer of transcendent merit; his name is connected with no important discovery, and his style is distinguished. But he uprooted many popular errors, awakened an interest in scientific methods, and is justly regarded as the initiator of educational reform in Spain.

FEITH, RHIJNIS (1753–1824), Dutch poet, was born of an aristocratic family at Zwolle, the capital of the province Overijssel, on the 7th of February 1753. He was educated at Harderwijk and at the university of Leiden, where he took his degree in 1770. In 1772 he settled at his birthplace, and married. In 1786, in his twenty-seventh year, he became burgomaster of Zwolle. He built a luxurious villa, which he named Boschwijk, in the outskirts of the town, and there he lived in the greatest comfort. His first important production was Julia, in 1783, a novel written in emulation of Werther, and steeped in Weltische and despair. This was followed by the tragedy of Thysra (1784); Ferdinand and Constantia (1785), another Werther novel; and The Patriots (1784), a tragedy. Bilderk and other writers attacked his morbid melancholy, and Johannes Kinker (1784-1845) parodied his novels, but his works continued to be held in high esteem by the public. In 1791, for instance, he wrote "Johannes Grey," in 1792 a didactic poem The Grave, of four cantos; in 1793 Ina de Castro; in 1796 and 1814 five volumes of Odes and Miscellaneous Poems; and in 1820 Old Age, in six cantos. He died at Zwolle on the 8th of February 1824.

His works were collected (Rotterdam, 11 vols.) in 1824, with a biographical notice by N. G. van Kampen.

FEJER, GYORGY (1766-1831), Hungarian author, was born on the 23rd of April 1766, at Keszthely, in the county of Zala. He studied philosophy at Pest, and theology at Pressburg; eventually, in 1808, he obtained a theological professorship at Pest University. Ten years later (1818) he became chief director of the educational circle of Raab, and in 1824 was appointed librarian to the university of Pest. Fejér's works, which are nearly all written either in Latin or Hungarian, exceed one hundred and eighty in number. His most important work, Codex diplomaticus Hungarise ecclesiasticus ac civiles, published from 1829 to 1844, in eleven so-called tomes, really exceeds forty volumes. It consists of old documents and charts from A.D. 104 to the end of 1439, and forms an extraordinary monument of patient industry. This work, and many others relating to Hungarian national history have placed Fejér in the foremost rank of Hungarian historians. He died on the 2nd of July 1851. His latest works were A Kunok eredete (The Origin of the Huns), and A politikai forradalmak okai (The Causes of Political Revolutions), both published in 1850. The latter production, on account of its liberal tendencies, was suppressed by the Austrian government.

See Magyar írók: Eletrajz-gyűjtemény (Pest, 1856), and A magyar nemzeti írodalomtörténet védjára (Pest, 1861).

FELANITX, or FELANICH, a town of Spain, in the south-east of the island of Majorca, Balearic Islands; about 5 m. inland from its harbour, Puerto Colon. Pop. (1900) 11,209. A range of low hills intervenes between Felanitx and the Mediterranean; upon one summit, the Puig de San Sebastian, stands a Moorish castle with a remarkable series of subterranean vaults. From the 3rd century B.C. and possibly for a longer period, earthenware water-coolers and other pottery have been manufactured in the town, and many of the vessels produced are noteworthy for their beauty of form and antiquity of design. There is a thriving trade in wine, fruit, wheat, cattle, brandy, chalk and soap.

FELDKIRCH, a small town in the Austrian province of the Vorarlberg, some 20 m. S. of the end of the Lake of Constance. It is situated in a green hollow, on the Ill river, between the two narrow rocky gorges through which it flows out into the broad valley of the Rhine. Hence, though containing only about 4,000 inhabitants (German-speaking and Romanist), the town is of great military importance, since it commands the entrance into Tirol from the west, over the Arlberg Pass (9,912 ft.), and has been the scene of many conflicts, the last in 1799, when the French, under Oudinot and Masséna, were driven back by the Austrians under Hotze and Jellachich. It is a picturesque little town, overshadowed by the old castle of Schattenburg (now a poor-house), built about 1200 by the count of Montfort, whose descendant in 1375 sold it to the Habsburgs. The town contains many administrative offices, and is the residence of a suffragan bishop, who acts as vicar-general of the diocesan, the bishop of Brixen. Among the principal buildings are the parish church, dating from 1487, and possessing a "Descent from the Cross" (1521), which has been attributed to Holbein, the great Jesuit educational establishment called "Stella Mutatina," and a Capuchin convent and church. There is a considerable amount of transit trade at Feldkirch, which by rail is 11 m. from Buchs (Switzerland), through the principality of Liechtenstein, 24 m. from Bregenz, and 90 m. from Innsbruck by tunnel beneath the Arlberg Pass. The town also possesses numerous industrial establishments, such as factories for cotton-spinning, weaving, bell-founding, dying, &c.

(W. A. B. C.)

FÉLIBIEN, ANDRÉ (1619-1695), sieur des Avaux et de Javercy, French architect and historiographer, was born at Chartres in May 1619. At the age of fourteen he went to Paris to continue his studies; and in 1647 he was sent to Rome in the capacity of secretary of embassy to the Marquis de Maruel. His residence at Rome he turned to good account by diligent study of its manuscripts and works of art, and by the examination of the literary treasures, the first in its libraries, and by cultivating the acquaintance of men eminent in literature and in art, with whom he was brought into contact through his translation of Cardinal Barberini's Life of Pius V. Among his friends was Nicholas Poussin, whose counsels were of great value to him. On his return to France he married, and was ultimately induced, in the hope of employment and honours, to settle in Paris. Both Fouquet and Colbert in their turn recognized his abilities; and he was one of the first members (1663) of the Academy of Inscriptions. Three years later Colbert procured him the appointment of historiographer to the king. In 1671 he was named secretary to the newly-founded Academy of Architecture, and in 1673 keeper of the cabinet of antiques in the palace of Brion. To these offices was afterwards added by Louvois that of deputy controller-general of roads and bridges. Félibien found time in the midst of his official duties for study and research, and produced many literary works. Among these the best and most generally known is the Entretiens sur les arts et sur les ouvrages des plus excellents peintres anciens et modernes, a compendium of information on the various arts, from the 1st to the 18th century, and the 5th in 1688. It was republished with several additions at Amsterdam in 1706, and again at Trévoux in 1725. Félibien wrote also Origine de la peinture (1660), Principe de l'architecture, de la sculpture, de la peinture, &c. (1676-1690), and descriptions of Versailles, of La Trappe, and of the pictures and statues of the royal residences. Among other literary works, he edited the Conferences of the Academy of Painting, and translated the Castle of the Soul from the Spanish of St Theresa. His personal character commanded the highest esteem, agreeing with the motto which he adopted—Bene facere et vero dicere. He died in Paris on the 11th of June 1695.

His son, Jean François Félibien (c. 1658-1733), was also an architect who left a number of works on his subject; and a younger son, Michel Félibien (c. 1666-1719), was a Benedictine of Saint Germain-des-Prés whose fame rests on his Histoire de l'abbaye royale de S. Denis en France, and also his L'Histoire de la ville de Paris in 5 vols., a work indispensable to the student of Paris.

FELIX, the name of five popes.

FELIX I, pope from January 269 until his death in January 274. He has been claimed as a martyr, and as such his name is given in the Roman calendar and elsewhere, but his title to this honour is by no means proved, and he has been probably confused with another bishop of the same name. He appears in connexion with the dispute in the church of Antioch between Paul of Samosata, who had been deprived of his bishopric by a council of bishops for heresy, and his successor Domnus. Paul refused to give way, and in 272 the emperor Aurelian was asked to decide between the
rivals. He ordered the church building to be given to the bishop who was "recognized by the bishops of Italy and of the city of Rome" (Felix). See Eusebius, Hist. Eccl. vii. 30.

FELIX II., antipope, was in 356 raised from the archdeaconate of Rome to the papal chair, when Liberius was banished by the emperor Constantius for refusing to subscribe the sentence of condemnation against Athanasius. His election was contrary to the wishes both of the clergy and of the people, and the consecration ceremony was performed by certain prelates belonging to the court. In 357 Constantius, at the urgent request of an influential deputation of Roman ladies, agreed to the release of Liberius on condition that he signed the semi-Arian creed. Constantius also issued an edict to the effect that the two bishops should rule conjointly, but Liberius, on his entrance into Rome in the following year, was received by all classes with so much enthusiasm that Felix found it necessary to retire at once from Rome. According to the remainder of his life little is known, and the accounts handed down are contradictory, but he appears to have spent the most of it in retirement at his estate near Porto. He died in 365.

FELIX III., pope, was descended from one of the most influential families of Rome, and was a direct ancestor of Gregory the Great. He succeeded Simplicius in the papal chair on the 2nd of March 526, and died on the 29th of March 527. In his pontificate there was a deed of union, originating, it is supposed, with Acacius, patriarch of Constantinople, and published by the emperor Zeno with the view of allaying the strife between the Monophysites and their opponents in the Eastern church. He also addressed a letter of remonstrance to Acacius; but the latter proved refractory, and sentence of deposition was passed against him. As Acacius, however, had the support of the emperor, a schism arose between the Eastern and Western churches, which lasted for 34 years. Felix died in 529.

FELIX IV., pope, a native of Beneventum, was, on the death of John in 526, raised to the papal chair by the emperor Theodoric in opposition to the wishes of the clergy and people. His election was followed by serious riots. To prevent a recurrence of these, Felix, on his death-bed, thought it advisable to nominate his own successor. His choice fell upon the archdeacon Boniface (pope as Boniface II.). But this proceeding was contrary to all tradition and roused very serious opposition. Out of two old buildings adapted by him to Christian worship, Felix made the church of SS. Cosmo and Damiano, near the Via Sacra. He died in September 530.

FELIX V., the name taken by Amadeus (1481-1515), duke of Savoy, when he was elected pope in opposition to Eugenius IV. in 1439. Amadeus was born at Chambéry on the 4th of December 1383, and succeeded his father, Amadeus VII., as count of Savoy in 1391. Having added largely to his patrimonial possessions he became very powerful, and in 1416 the German king Sigismond erected Savoy into a duchy; after this elevation Amadeus added Piedmont to his dominions. Then suddenly, in 1434, the duke retired to a hermitage at Rippaile, near Thonon, resigning his duchy to his son Louis (d. 1465), although he seems to have taken some part in its subsequent administration. It is said, but some historians doubt the story, that, instead of leading a life of asceticism, he spent his revenues in furthering his own luxury and enjoyment. In 1439, when Pope Eugenius IV. was deposed by the council of Basel, Amadeus, although not in orders, was chosen as his successor, and was crowned in the following year as Felix V. In the stormy conflict between the rival popes which followed, Amadeus, who was a German king, Frederick IV., after some hesitation sided with Eugenius, and having steadily lost ground Felix renounced his claim to the pontificate in 1449 in favour of Nicholas V., who had been elected on the death of Eugenius. He induced Nicholas, however, to appoint him as apostolic vicar-general in Savoy, Piedmont and other parts of his own dominions, and to make him a cardinal. Amadeus died at Geneva on the 7th of January 1451.

FELIX, a missionary bishop from Burgundy, sent into East Anglia by Honorius of Canterbury (630-631). Under King Sigebert his mission was successful, and he became first bishop of East Anglia, with a see at Dunwich, where he died and was buried, 647-648. It is noteworthy that the Irish monk Furseus preached in East Anglia at the same time, and Bede notices the admission of Felix for Aidan.

See Bede, Hist. Eccl. (Plummer), ii. 15, iii. 18, 20, 25; Saxon Chronicle (Earle and Plummer), s.a. 636.

FELIX, of Urgella (fl. 8th century), Spanish bishop, the friend of Eilipandus and the propagator of his views in the great Adoptian Controversy (see ADOPTIANISM).

FELIX, of Valois (1127-1128), one of the founders of the monastic order of Trinitarians or Redemptorists, was born in the district of Valois, France, on the 19th of April 1127. In early manhood he became a hermit in the forest of Galeresse, where he remained till his sixty-first year, when his disciple Jean de Matha (1160-1213) suggested to him the idea of establishing an order of monks who should devote their lives to the redemption of Christian captives from the Saracens. They journeyed to Rome about the end of 1197, obtained the sanction of the pope, and on their return to France founded the monastery of Cerfroi in Picardy. Felix remained to govern and propagate the order, while Jean de Matha superintended the foreign journeys. A subordinate establishment was also founded by Felix in Paris near a chapel dedicated to St Mathurin, on which account his monks were also called St Mathurins. He died at Cerfroi on the 4th of November 1236.

FELIX, ANTONIUS, Roman procurator of Judaea (A.D. 52-60), in succession to Ventidius Cumanus. He was a freedman either of the emperor Claudius—according to which theory Josephus (Antig. xx. 7) calls him Claudius Felix—or more probably of the empress Antonia. On entering his province he induced Drusilla, wife of Azizus of Homs (Emesa), to leave her husband and live with him as his wife. His cruelty and licentiousness, coupled with his accessibility to bribes, led to a great increase of crime in Judaea. To put down the Zealots he favoured an even more violent sect, the Sicarii ("Dagger-men"), by whose aid he contrived the murder of the high-priest Jonathan. The period of his rule was marked by internal feuds and disturbances, which he put down with severity. The apostle Paul, after being apprehended in Jerusalem, was sent to be judged before Felix at Caesarea, and kept in custody for two years (Acts xxiv.). On returning to Rome, Felix was accused of having taken advantage of a dispute between the Jews and Syrians of Caesarea to slay and plunder the inhabitants, but through the intercession of his brother, the freedman Pallas, who had great influence with the emperor Nero, he was eventually acquitted.

See Tacitus, Annals, xx. 54; Hist. v. 9; Suetonius, Claudius, 28; E. Schürer, History of the Jewish People (1890-1891); article on Hastings' Dict. of the Bible (A. Robertson); commentaries on the Acts of the Apostles; Sir W. M. Ramsay, St Paul the Traveller; Carl v. Weizäcker, Apostolic Age (Eng. trans., 1894); art. Jews. 

FÉLIX, LIA (1830- ), French actress, was the third sister and the pupil of the great Rachel. She had hardly been given any trial when, by chance, she was called on to create the leading woman's part in Lamartine's Tousains Louverture at the Porte St Martin on the 6th of April 1850. The play did not make a hit, but the young actress was favourably noticed, and several important parts were immediately entrusted to her. She soon came to be recognized as one of the best comediennes in Paris. Rachel took Lia to America with her to play second parts, and on returning to Paris she played at several of the principal theatres, although her health compelled her to retire for several years. When she reappeared at the Gaîté in the title rôle of Jules Barbier's Jeanne d'Arc she had an enormous success.

FELIXSTOWE, a seaside resort of Suffolk, England; fronting both to the North Sea and to the estuary of the Orwell, where there are piers. Pop. of urban district of Felixstowe and Walton (1901), 58,157. It is 85 m. N.E. by E. from London by a branch line from Ipswich of the Great Eastern railway; and is in the Woodbridge parliamentary division of the county. It has good golf links, and is much frequented by visitors for its bracing climate and sea-bathing. There is a small dock, and phosphate of lime is extensively dug in the neighbourhood and
FELL, JOHN (1623-1686), English divine, son of Samuel Fell, dean of Christ Church, Oxford, was born at Longworth in Berkshire and received his first education at the free school at Thame in Oxfordshire. In 1636 he obtained a studentship at Christ Church, and in 1640 he was specially allowed by Archbishop Laud on account of his “known desert,” when wanting one term’s residence, to proceed to his degree of B. A. He obtained his M.A. in 1643 and took holy orders (deacon 1647, priest 1649). During the Civil War he bore arms for the king and held a commission as ensign. In 1668 he was deprived of his studentship by the parliamentary visitors, and during the next few years he resided chiefly at Oxford with his brother-in-law, Dr T. Willis, at whose house opposite Merton College he and his friends Allstreet and Dolben kept up the service of the Church of England through the Commonwealth.

At the Restoration Fell was made prebendary of Chichester, canon of Christ Church (July 27, 1660), dean (Nov. 30), master of St Oswald’s hospital, Worcester, chaplain to the king, and D.D. of the University of Cambridge (1674), and was consecrated bishop of Oxford, in 1676, retaining his deanship in commendam. Some years later he declined the primate of Ireland. Fell showed himself a most capable and vigorous administrator in his various high employments, and a worthy disciple of Archbishop Laud. He restored in the university the good order instituted by the archbishop, which in the Commonwealth had given place to anarchy and a general disregard of authority. He ejected the intruders from his college or else “fixed them in loyal principles.” “He was the most zealous man of his time for the Church of England,” says Wood, “and none that I yet knew of did go beyond him in the performance of the rules belonging thereunto.” He attended chapel four times a day, restored to the services, not without some opposition, the organ and surplice, and insisted on the proper academical dress which had fallen into disuse. He was active in recovering church property, and by his directions a children’s catechism was drawn up by Thomas Marshall for use in his diocese. “As he was among the first of our clergy,” says Burnet, “that apprehended the design of bringing in popery, so he was one of the most zealous against it.” He was in making converts from the Roman Catholics and Nonconformists. On the other hand, it is recorded to his honour that he opposed successfully the incorporation of Titus Oates as D.D. in the university in October 1679; and according to the testimony of William Nichols, his secretary, he disapproved of the Exclusion Bill. He excluded the undergraduates, whose presence had been irregularly permitted, from convocation. He obliged the students to attend lectures, instituted reforms in the performances of the public exercises in the schools, kept the examiners up to their duties, and himself attended the examinations. He encouraged the students to act plays. He entirely suppressed “coursing,” i.e. disputations in which the rival parties “ran down opponents in arguments,” and which commonly ended in blows and disturbances. He was an excellent disciplinarian and possessed a special talent for the education of young men, many of whom he received into his own family and watched over their progress with paternal care. Tom Browne, author of the Dialogues of the Dead, about to be expelled from Oxford for scandalous offence, was imprisoned by Fell in the condition of his translating exemplar...and the 13rd epigram from Martial:—

Non amo te, Sabidi, nec possis dicere quae; Hortum quantum possis dicere, non amo te. 1

To which he immediately replied with the well-known lines:—

I do not love you, Dr Fell, but why, I cannot tell. But this I know full well, I do not love you, Dr Fell. 1

Fell, however, were not always treated thus mildly by Fell, and Acton Cremer, for the crime of courting a wife while only a bachelor of arts, was seized as an imposition and brought to trial. He showed great energy in suppressing corruption.

Fell’s building operations almost rivalled the plans of the great ecclesiastical architects of the middle ages. In his own college he completed in 1665 the north side of Wolsey’s great quadrangle, already begun by his father but abandoned during the Commonwealth; he rebuilt in 1672 the east side of the Chaplain’s quadrangle “with a straight passage under it leading from the cloister into the field,” occupied now by the new Meadow Buildings; the lodgings of the canon of the 3rd stall in the passage uniting the Tom and Peckwater quadrangles (c. 1674); a long building joining the Chaplain’s quadrangle on the east side in 1677-1678; and lastly the great tower gate, begun in June 1681 on the foundation laid by Wolsey and finished in November 1682, to which the bell “great Tom,” after being recast, was transferred from the cathedral in 1683. He also recast many of his own bells. He left large sums of his own to these works, gave £100 for the restoration of Banbury church, erected a church at St Oswald’s, Worcester, and the parsonage house at Woodstock at his own expense, and rebuilt Cuddesdon palace. Fell disapproved of the use of St Mary’s church for secular purposes, and promoted the building of the Sheldonian theatre by Archbishop Sheldon. He was treasurer during its construction, presided at the formal opening on the 9th of July 1669, and was nominated with Wren curator in July 1670. In the theatre was placed the University Press, the establishment of which has been a subject of pride to Laud, which now engaged a large share of Fell’s energy and attention, and which as curator he practically controlled. “Were it not you, Mr Dean extraordinarily well,” writes Sir L. Jenkins to J. Williamson in 1672, “it were impossible to imagine how assiduous and drudging he is about his press.” He sent for type and printers from Holland, declaring that “the foundation of all success must be laid in doing things well, which I am sure will not be done with English letters.” Many works, including a Bible, editions of the classics and of the early fathers, were produced under his direction and publishing, and his press became celebrated not only in England but abroad. He published annually one work, generally a classical author annotated by himself, which he distributed to all the students of his college on New Year’s day. On one occasion he surprised the Press in printing surreptitiously Aretino’s Postures, when he seized and destroyed the plates and impressions. Ever “an eager defender and maintainers of the university and its privileges,” he was hostile to the Royal Society, which he regarded as a possible rival, and in 1686 he gave an absolute refusal to Obadiah Walker, afterwards the Roman Catholic master of University College, though licensed by James II., to print books, declaring he would as soon “part with his bed from under him” as his press. He conducted it on strict business principles, and to the criticism that more great works were not produced replied that they would not sell. He was, however, not free from fads, and his new spelling (of which one feature was the substitution of i for y in such words as eies, dates, maist) met with great disapprobation.

Fell also did much to encourage learning in the university. When still a young man, he left Christ Church he had shown both his zeal and his charity by receiving without the payment of fees the poor and neglected students of the college. He bore himself a high reputation as a Grecian, a Latinist and a philologist, and he found time, in spite of his great public employments, to bring out with the collaboration of others his great edition of St Cyprian in 1682, an English translation of The Unity of the Church in 1681, editions of Nemesis of Esma (1671), of Aratus and of Eratothenes (1672), Theocritus (1676), Aelius on Plato (1677), St Clement’s Epistles to the Corinthians (1677), Athenagoras (1682), Clemens Alexandrinus (1683), St Theophilus of Antioch (1684),

1 J. T. Browne, Works (9th ed. by J. Drake), iv. 99-100; T. Forde, Virtus Rediviva (1661), 106.

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Grammatica rationis sive institutiones logicae (1673 and 1685), and a critical edition of the New Testament in 1675. The first volume of Rerum Anglicarum scriptores and of Historiae Bruniensis, &c. were compiled under his patronage in 1684. He had the MSS. of St. Augustine in the Bodleian and other libraries at Oxford generously collated for the use of the Benefactresses at Paris, then preparing a new edition of the father.

Fell spent such large sums in his building, in his noble patronage of learning, and in charities, that sometimes there was little left for his private use. Occasionally in his schemes he showed greater zeal than prudence. He was the originator of a mission to India which was warmly taken up by the East India Company. He undertook himself to train as missionaries four scholars at Oxford, procured a set of Arabic types, and issued from these the Gospels and Acts in the Malay language in 1677. But this was scarcely the best method of communicating the gospel to the natives of India, and the mission collapsed. He affected to despise public opinion, and was masterful and despotic in his dealings with others, especially with those upon whom he was conferring favours. Having generously undertaken at his own charge to publish a Latin version of Wood's Antiquities of the University of Oxford, with the object of presenting the history of the university in a manner worthy of the great subject to European readers, and of extending its fame abroad, he arrogated to himself the right of editing the work. "He would correct, alter, dash out what he pleased. ... He was a great man and carried all things at his pleasure." In particular he struck out all the passages which Wood had inserted in praise of Hobbes, and substituted some disparaging epithets. He called the philosopher's Leviathan "monstrosissimus" and "publico damno notissimus." To the printed remonstrance of Hobbes, Fell inserted an insulting reply in the History to "irritabile illud et vanissimum Malsmbeinian animal," and to the complaint of Wood at this usage answered only that Hobbes "was an old man, had one foot in the grave; that he should mind his latter end, and not trouble the world any more with his papers." In small things as in great he loved to rule and direct. "Let not Fell," writes R. South to R. Bathurst, "have the finger and altering of them (i.e. his Latin verses) I think that, hatting the want of stipuendis and quinetimes, they are as good as his Worship can make." Wood styles him a "valde vulgus person." He was not content with ruling his own college, but desired to govern the whole university. He prevented Gilbert Ironside, who "was not pliable to his humour," from holding the office of vice-chancellor. He "endeavoured to carry all things by a high hand; scorn'd in the least to court the Masters when he had to have anything pass'd the convolution. Severe to other colleges, blind as to his own, very partial and with good words, and flatterers and tell-tales could get anything out of him." According to Bishop Burnet, who praises his character and his administration, Fell was "a little too much heated in the matter of our disputes with the dissenters." He had much zeal for reforming abuses, and managed it perhaps with too much heat and in too peremptory a way. "But," he adds, "we have so little of that among us that no wonder if such men are censured by those who love not such pattern, nor such severe taskmasters as this. But my observation is, that, as in all things, criticism must be discounted a little on account of the personal dispute,—after declaring that Fell "was exceeding partial in his government even to corruption; went thro' thick and thin; grasped at all yet did nothing perfect or effectually; cared not what people said of him, was in many things very rude and in most pedantic and pedagogical,"—concludes with the acknowledgment, "yet still aimed at the public good." Roger North, who paid Fell a visit at Oxford, speaks of him in terms of enthusiasm:—

"The great Dr Fell, who was truly great in all his circumstances, capacities, undertakings and learning, and above all for his superabundant public spirit and goodwill. ... O the felicity of that age and place when his authority swayed!"

In November 1684, at the command of the king, Fell deprived Locke, who had incurred the royal displeasure by his friendship with Shaftesbury, and was suspected as the author of certain seditious pamphlets, of his studentship at Christ Church, summarily and without hearing his defence. Fell in former years cultivated Locke's friendship, had kept up a correspondence with him, and in 1663 had written a testimonial in his favour; and the ready compliance of one who could on occasion offer a stout resistance to any invasion of the privileges of the university has been severely criticised. It must, however, be remembered in extenuation that the legal status of a person on the foundation of a collegiate body had not then been decided in the law-courts. With regard to the justice of the proceeding Fell had evidently some doubts, and he afterwards expressed his regret for the step which he was now compelled to take. But such scruples, however strong, would, with a man of Fell's political and religious opinions, yield immediately to an order from the sovereign, who possessed special authority in this case as a visitor to the college; and such subservience, however strange to modern notions, would probably only be considered natural and proper at that period.

Fell, who had never married, died on the roth of July 1686, worn out, according to Wood, by his overwhelming public duties. He was buried in the divinity chapel in the cathedral below the seat which he had so often occupied when living, where a monument and an epitaph, now moved elsewhere, were placed to his memory. "His death," writes John Evelyn, "was an extraordinary loss to the poor church at this time"; but for himself Fell was fortunate in the time of his departure; for a few months more of life would have necessitated a choice, most painful to a man of his character and creed, between fidelity to his sovereign and to his church. With all his faults, which were the defects which often attend eminent qualities such as his, Fell was a great man, "the greatest governor," according to Speaker Onslow, "that has ever been since his time in either of the universities," and of his own college, to which he left several exhibitions for the maintenance of poor scholars, he was a second founder. He was a worthy Upholder of the Laudian tradition at Oxford, an enlightened and untiring patron of learning, and a man of exemplary morals and great piety which remained unsullied in the midst of a busy life and much contact with the world. A sum of money was left by John Cross to perpetuate Fell's memory by an annual speech in his praise, but the Felli audes have been discontinued since 1866. There are two interesting pictures of Fell at Christ Church, one where he is represented with his two friends Allestree and Dolben, and another by Vanlyck. The statue placed on the N.E. angle of the Great Quadrangle bears no likeness to the bishop, who is described by Hearne as a "thin grave man."

Besides the learned works already mentioned Fell wrote the lives of his friends Dr Henry Hammond (1661), Richard Allestree, prefixed to his edition of the latter's sermons (1684), and Dr Thomas Willis, in Latin. His Seasonable advice to Protestants showing the necessity of maintaining the Established Religion in opposition to Popery was published in 1688. Some of his sermons, which Evelyn found dull, were printed, including Character of the Last Days, preached before the king, 1675, and a Sermon preached before the House of Peers Dec. 22, 1686. The Interest of the Univer. of Oxford (1684), another Sermon on the king, 1670, and The Vanity of Scroffing (1674), are also attributed to him. Fell probably had some share in the composition of The Whole Duty of Man, and in the subsequent works published under the name of the author of The Whole Duty, which included Reasons of the Decay of Christian Piety, The Ladies Calling, The Gentleman's Calling, The Government of the Tongue, The Art of Contentment, and The Lively Oracles given us, all of which were published in one volume with notes and a preface by Fell in 1684.

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* F. Maseres, Tracts of the Civil War, ii. 673.
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University by Dr J. F(e)ll (1695): Notes and Queries, ser. vi. 2, and ser. vii. 166; Calendars of State Papers, Dom. Series (1660-1675). Fell's books and papers were bequeathed by his nephew Henry Jones to the Bodleian library. A few of his letters are to be found in Add. MSS. Brit. Mus. 11046, and some are printed in Life of James II., by Ch. J. Fox: Appendix: Gent. Mag. 77, p. 633; Academy, 8, p. 141; Athenaeum for 1887 (2), p. 311; J. Gutch, Collectanea Curiosa, i. 269; and in Cal. of State Papers, Dom. Series.

FELL. (1) (Through the O. Fr. fel, from Low Lat. fello, felon), savage, ruthless, deadly; only used now in poetry. (2) (Of Scandinavian origin, cf. Danish field, probably connected with a Teutonic root appearing in German fels, rock), a hill, as in the names of mountains in the Lake District in England, e.g. Scawfell; also a lofty moorland down. (3) (A word common to Teutonic languages, cf. Ger. fell, and Dutch vel, cognate with Lat. fells, skin), the pelt or hide of an animal, with the hair or wool and skin; also used of any thick shaggy covering, like a matted fleece. (4) To cause to "fall," a word common to Teutonic languages and akin to the root of the Lat. fellare and Gr. φέλλαω, to cause to stumble, to deceive. As a substantive "fell" is used of a flat sea laid level with the surface of the farm, also, in weaving, of the end of the web.

FELLAH (or Fellahin, Arabic fellah, "the tenant" or "tiller," the word used in Arabic-speaking countries to designate peasantry. It is employed especially of the peasantry of Egypt, "fellahin" in modern English usage being almost equivalent to "Egyptians." In Egypt the name is applied to the peasantry as opposed to the Arabs of the desert (and even those who have settled on the land), the Turks and the townfolk. Fellah is used by the Arabs as a term of reproach, somewhat like the English "boor," but rather implying a slavish disposition; the fellahin, however, are not ashamed of the name and may pride themselves on being of good fellah descent, as a "fellah of a fellah." They may be classified as Hamito-Semitic, and preserve to some extent the blood of the ancient Egyptians. They form the bulk of the population of Egypt and are mainly Mahomedan though some villages in Upper Egypt are almost exclusively Copt (Christian). Their hybridism is well shown by their great divergence of colour, fellahin in the Delta being sometimes lighter than Arabs, while in Upper Egypt the pre-eminently inferior color is black. In the fellahin, some what above medium height, big-boned, of clumsy but powerful build, with head and face of fine oval shape, cheek-bones high, forehead broad, short flattish nose with wide nostrils, and black but not woolly hair. The eyebrows are always straight and smooth, never bushy. The mouth is thick-lipped and large but well formed. The eyes are large and black, and are remarkable for the closeness of the eyelashes. The women and girls are particularly noted for their graceful and slender figures and their fine carriage, due to the custom of carrying burdens, especially water-jars, on their heads. The men's heads are usually shaved. The women are not as a rule closely veiled: they generally paint the lips a deep blue, and tattoo a floral device on the chin, sometimes on the forehead and other parts of the body. All but the poorest wear necklaces of cheap pearls, coins or gilt disks. The men wear a blue or brown cotton shirt, linen drawers and a plain skull-cap, or on occasion the tarbush or fez, round which sometimes a turban is wound; the women wear a single cotton smock. The common fellah's house is a mud hut, roofed with earth and straw. Inside are a few mats, a sheepskin, baskets and some earthenware and wooden vessels. He lives almost entirely on vegetables, millet bread, beans, lentils, dates and onions. But some of the sheriffs are wealthy, and have large houses built of crude brick and whitewashed with lime, with courtyard, many apartments and good furniture. The fellah is laborious in the fields, and abominates absence from his occupations, which generally means loss of money to him. Military service on the old oriental plan was both ruinous and distasteful to him; hence voluntary mutilations to avoid conscription were formerly common and the ingrained prejudice against military service remains. Trained by British officers the fellahin make, however, excellent soldiers, as was proved in the Sudan campaigns of 1896–98. The fellah is intelligent, cheerful and sober, and as hospitable as his poverty allows. (See Corps and Coexy's.)

FELLENBERG, PHILIPP EMANUEL VON (1771–1844), Swiss educationist, was born on the 27th of June 1771 at Bern, in Switzerland. His father was of patrician family, and a man of importance in his canton, and his mother was a granddaughter of the Dutch admiral Van Tromp. From his mother and from Pfeffel, the blind poet of Colmar, he received a better education than falls to the lot of most boys, while the intimacy of his father with Pestalozzi gave to his mind that bent which it afterwards followed. In 1790 he entered the university of Tübingen, where he distinguished himself by his rapid progress in legal studies. On account of his health he afterwards undertook a walking tour in Switzerland and the adjoining portions of France, Swabia and Tirol, visiting the hamlets and farmhouses, mingling in the labours and occupations of the peasants and mechanics, and partaking of their rude fare and lodging. After the downfall of Kobespiere, he went to Paris and remained there long enough to be assured of the storm impending over his native country. This he did his best to avert, but his warning to the discredited and Switzerland was lost before any manifestation of moral courage. He promptly resided at Strassburg, where he had hastily raised a levy en masse, was proscribed; a price was set upon his head, and he was compelled to fly into Germany. Shortly afterwards, however, he was recalled by his countrymen, and sent on a mission to Paris to remonstrate against the rapacity and cruelty of the agents of the French Republic. But in this and other diplomatic offices which he held for a short time, he was witness to so much corruption and intrigue that his mind revolted from the idea of a political life, and he returned home with the intention of devoting himself wholly to the education of the young. With this resolution he purchased in 1799 the estate of Hofwyl, near Bern, intending to make agriculture the basis of a new system which he had projected, for elevating the lower and rightly training the higher orders of the state, and welding them together in a closer union than had hitherto been deemed attainable. For some time he carried on his labours in conjunction with Pestalozzi, but incompatibility of disposition soon induced them to separate. The scheme of Fellenberg at first enticed a large amount of ridicule, but gradually it began to attract the notice of foreign countries, and persons of the highest rank, began to flock to him from every country in Europe, both for the purpose of studying agriculture and to profit by the high moral training which he associated with his educational system. For forty-five years Fellenberg, assisted by his wife, continued his educational labours, and finally raised his institution to the highest point of prosperity and usefulness. He died on the 21st of November 1844.

See Hamm, Fellenberg's Leben und Wirken (Bern, 1845); and Schoni, Der Stifter von Hofwyl, Leben und Wirken Fellenberg's.

FELLER, FRANÇOIS XAVIER DE (1735–1802), Belgian author, was born at Brussels on the 18th of August 1735. In 1752 he entered a school of the Jesuits at Reims, where he manifested a great aptitude for mathematics and physical science. He commenced his novitiate two years afterwards, and in testimony of his admiration for the apostle of India added Xavier to his surname. On the expiry of his novitate he became professor at Luxembourg, and afterwards at Liége. In 1764 he was appointed to the professorship of theology at Tynnau in Hungary, but in 1771 he returned to Belgium and continued to discharge his professorial duties at Liége till the suppression of the Jesuits in 1773. The remainder of his life he devoted to study, travel and literature. On the invasion of Belgium by the French in 1794 he went to Paderborn, and remained there two years, after which he took up his residence at Ratisbon, where he died on the 23rd of May 1802.

Feller's works exceed 120 volumes. In 1773 he published, under the assumed name Fleixier de Revai (an anagram of Xavier D'Feller), his Cathéisme philo-aujus; and his principal work, Dictionnaire historique et littéraire (published in 1781 at Liége in volumes, and afterwards several times reprinted and continue
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down to 1848), appeared under the same name. Among his other works the most important are Cours de morale chrétienne et de littérature religieuse and his Coup d'œil sur congrès d'Ems. The Journal historique et littéraire, published at Luxembourg and Liége from 1774 to 1794 in 70 volumes, was edited and in great part written by him.

FEILLING, an urban district in the Jarrow parliamentary division of Durham, England, forming an eastern suburb of Gateshead. Pop. (1901) 22,467. Its large industrial population is employed in the neighbouring collieries and the various attendant manufactures.

FEILLOE, the outer rim of a wheel, to which the spokes are attached. The word is sometimes spelled and usually pronounced "felly." It is a Teutonic word, in O. Eng. felle, cognate with Dutch vegge, Ger. Felle; the original Teutonic root from which these are derived probably meant "to fit together."

FELLOW, properly and by origin a partner or associate, hence a companion, comrade or mate, as in "fellow-man," "fellow-countryan," &c. The word from the 15th century has also been applied, generally and colloquially, to any male person, often in a contemptuous or pitying sense. The Old English feolf meaning a "fellow," a member of a company, together with the money or property (fée, fòc) together for a common purpose. The word was, therefore, the natural equivalent for socius, a member of the foundation of an incorporated college, as Eton, or a college at a university. In the earlier history of universities both the senior and junior members of a college were known as "scholars," but later, as now, "scholar" was restricted to those members of the foundation still in situ stipendiarii, and "fellow" to those senior graduate members who have been elected to the foundation by the corporate body, sharing in the government and receiving a fixed emolument out of the revenues of the college. It is in this sense that "fellow" is used at the universities of Oxford and Cambridge and Trinity, Dublin. At these universities the college teaching is provided by those fellows who are also "tutors." At other universities the term is applied to the members of the governing body or to the holders of certain sums of money for a fixed number of years to be devoted to special study or research. By analogy the word is also used of the members of various learned societies and institutions.

FEILLOWS, SIR CHARLES (1799-1860), British archaeologist, was born in August 1799 at Nottingham, where his family had an estate. When fourteen he drew sketches to illustrate a trip to the ruins of Newstead Abbey, which afterwards appeared on the title-page of Moore's Life of Lord Byron. In 1820 he settled in London, where he became an active member of the British Association. In 1827 he discovered the modern ascent of Mont Blanc. After the death of his mother in 1832 he passed the greater portion of his time in Italy, Greece and the Levant. The numerous sketches he executed were largely used in illustrating Childe Harold. In 1838 he went to Asia Minor, making Smyrna his headquarters. His explorations in the interior and the south led him to districts practically unknown to Europeans, and he thus discovered ruins of a number of ancient cities. He entered Lydia and explored the Xanthus from the mouth at Patara upwards. Nine miles from Patara he discovered the ruins of Xanthus, the ancient capital of Lydia, finely situated on hills, and abounding in magnificent remains. About 15 m. farther up he came upon the ruins of Tlos. After taking sketches of the most interesting objects and copying a number of inscriptions, he returned to Smyrna, Lycia and Lycia. A copy of a publication of A Journal written during an Excursion in Asia Minor (London, 1839) aroused such interest that Lord Palmerston, at the request of the British Museum authorities, asked the British consul at Constantinople to get leave from the sultan to ship a number of the Lycian works of art. Late in 1839 Fellows, under the auspices of the British Museum, again set out for Lycia, accompanied by George Scharf, who assisted him in sketching. This second visit resulted in the discovery of thirteen ancient cities, and in 1841 appeared An Account of Discoveries in Lydia, being a Journal kept during a Second Excursion in Asia Minor. A third visit was made late in 1841, after Fellows had obtained a firm by personal application at Constantinople. He shipped a number of works of art for England, and in the fourth and most famous expedition (1844) twenty-seven cases of marble were despatched to the British Museum. His chief discoveries were at Xanthus, Pina, Patara, Tlos, Myra and Olympus. In 1844 he presented to the British Museum his portfolios, accounts of his expeditions, and specimens of natural history illustrative of Lydia. In 1845 he was knighted "as an acknowledgment of his services in the removal of the Xanthian antiquities to this country." He paid his own expenses in all his journeys and received no public reward. Fellows was twice married. He died in London on the 8th of November 1860.


FELO DE SE (M.L. a felon, i.e. murderer, of himself), one who commits murder upon himself. The technical conditions of murder apply to this crime; e.g., "if one commits any unlawful malicious act, the consequence of which is his own death, as if attempting to kill another he runs upon his antagonist's sword, or shooting at another the gun bursts and kills himself," he is a _felde de se_. The horror inspired by this crime led to the revolting punishment of an "ignominious burial on the highway, with a stake driven through the body." This was abolished by an act of 1823, which ordered the burial of the body of a person found to be _felde de se_ within 24 hours after the coroner's inquest, between the hours of 9 and 12 at night, and without Christian rites of sepulture. This act was again superseded in 1882 by the Intemperies (Felo de se) Act, which permits the interment of any _felde de se_ in the churchyard or other burial ground of the parish or place in which the law or custom of England he might have been interred but for the verdict. The interment is carried out in accordance with the Burial Laws Amendment Act 1880 (see Burial and Burial Acts). The act does not authorize the performance of any of the rites of Christian burial, but a special form of service may be used, at the expense of the goods and chattels, but not the land, of a _felde de se_ were forfeited to the crown, but such forfeitures were abolished by the Forfeiture Act 1870. (See also Suicide.)

FELONY (O. Fr. felonie, from felon, a word meaning "wicked," common to Romanic languages, cf. Italian fello, tellone, the ultimate origin of which is obscure, but is possibly connected either with Lat. fel, gall, or fallere, to deceive. The English "fell" cruel or fierce, is also connected; and the Greek φίλως, an impostor, has also been suggested). Legal writers have sought to throw light on the nature of felony by examining the supposed etymology of the word. Coke says it is _crimen animo fello perpetuum_ [a crime committed with malicious or evil intent (see John)]. Spelman connects it with the word _feci_, signifying fie or feud; and felony in this way would be equivalent to _pretium feudii_, an act for which a man lost or gave up his fee (see Stephen's Commentaries, vol. iv. p. 7). And acts involving forfeiture were styled felonies in feudal law, although they had nothing of a criminal character about them. A breach of duty on the part of the vassal to carry out service, delay in seeking investiture, and the like were felonies; and a murder by the lord against the vassal. Modern writers are now disposed to accept Coke's definition. In English law, crimes are usually classified as treason, felony, misdemeanour and summary offence. Some writers—and with some justice—treat treason merely as a grave form of felony and it is so dealt with in the Juries Detention Act 1897. But owing to legislation in and since the time of William and Mary, the procedure for the trial of most forms of treason differs from that of felony. The expression summary offence is ambiguous. Many offences which are at common law or by statute felonies, or misdemeanours indicable at common law or by statute, may under certain conditions be tried by a court
of summary jurisdiction (q.v.), and many merely statutory
offences which would ordinarily be punishable summarily may
at the election of the accused be tried by a jury on indictment
(Summary Jurisdiction Act 1879, s. 17).

The question whether a particular offence is felony or
misdemeanour can be answered only by reference to the history
of the offence and not by any logical test. For instance, killing
a horse in an unlicensed place is still felony under a statute of
1786. But most crimes described as felonies are or have been
capital offences at common law or by statute, and have also
taunted on the offender attaint and forfeiture of goods. A few
felonies were not punishable by death, e.g. petty larceny
and mayhem. Where an offence is declared a felony by statute,
the common law punishments and incidents of trial attach,
unless other statutory provision is made (Blackstone, iv. 94).

The chief common law felonies are: homicide, rape, larceny
(i.e. in ordinary language, theft), robbery (i.e. theft with violence),
burglary and kindred offences. Counterfeiting the coin has
been made a felony instead of being treason; and forgery
of most documents has been made a felony instead of being, as it
was under common law, a misdemeanour. At the beginning of
the 19th century felony was almost equivalent to capital crime;
but during that century capital punishment was abolished as
to all felonies, except willful murder, piracy with violence (7 W. IV. &
 I Vict. c. 88, s. 2) and offences against the Dockyards, &c., Protection Act 1772; and by the Forfeiture Act 1870, a
felon no longer forfeits land or goods on conviction, though
forfeiture on outlawry is not abolished. The usual punishment
for felony under the present law is penal servitude or imprisonment
with or without hard labour. "Every person convicted
of any felony which for which no punishment is specially provided by
the law in force for the time being is liable upon conviction
thereof to be sentenced to penal servitude for any period not
exceeding seven years, or to be imprisoned with or without
hard labour for any term not exceeding two years" (Stephen,
Dig. Cr. Law (6th ed.), art 18, Per. Servitude Act 1891). A
felon may not be fined or whipped on conviction nor put under
reconciliation to keep the peace or be of good behaviour except
under statutory provision. (See Offences against the Person Act
1861, ss. 5, 71.)

The result of legislative changes is that at the present time
the only practical distinctions between felony and misdemeanour are:

1. That a private person may arrest a felon without judicial
authority and that bail on arrest is granted as a matter of discretion
and not as of right. Any one who has obtained a drove
of oxen or a flock of sheep by false pretences may go quietly
on his way and no one, not even a peace officer, can apprehend
him without a warrant, but if a man offers to sell another a bit
of dead fowl supposed to have been stolen, he not only may
but is required to be apprehended by that person (Greaves,
Criminal Law Consolidation Act). (See Arrest, Bail.)

2. That on a trial for felony or felony counts must not be joined
for different felonies unless they form part of the same transaction.
(See Indictment.)

3. That on a trial for felony the accused has a right peremptorily
to challenge, or object to, the jurors called to try him, up
to the number of twenty. (See Jury.)

4. That a felon cannot be tried in absentia, and that the jury
who try him may not separate during the trial without leave of
the court, which may not be given in cases of murder.

5. That a special jury cannot be empanelled to try a felony.

6. That peers charged with felony are tried in a special manner.
(See Peerage.)

7. That the costs of prosecuting all felonies (except treason
felony) are paid out of public funds: and that a felon may be
condemned to pay the costs of his prosecution and to compensate
up to £100 for any loss of property suffered by any person
through or by means of the felony. In the Criminal Code
Bills of 1878-1880 it was proposed to abolish the term felony alto-
gether: and in the Queensland Criminal Code 1899 the term
"crime" is substituted, and within its connotation are included
not only treason and piracy but also perjury.

8. That a sentence of a felon to death, or to penal servitude
or imprisonment with hard labour or for over twelve months,
involves loss of and disqualification for certain offices until the
sentence has been served or a free pardon obtained. (Forfeiture
Act 1870.)

It is a misdemeanour (i.) to compound a felony or to agree
for valuable consideration not to prosecute or to show favour
in such prosecution; (ii.) to omit to inform the authorities of
a felony known to have been committed (see MISPRISON), and,
(iii.) not to assist in the arrest of a felon at the call of an officer
of the law. (See Criminal Law; MISDEMEANOUR; MISPRISON.)

FELSITE, in petrology, a term which has long been generally
used by geologists, especially in England, to designate fine-
grained igneous rocks of acid (or subacid) composition. As
a rule their ingredients are not determinable by the undaid eye,
but they are principally felspar and quartz as very minute
particles. The rocks are pale-coloured (yellowish or reddish
as a rule), hard, splintery, much jointed and occasionally nodular.
Many felsites contain porphyritic crystals of clear quartz in
rounded blebs, more or less idiomorphic felspar, and occasionally
biotite. Others are entirely fine-grained and micro-
 or crypto-
crystalline. Occasionally they show a fluxional banding; they
may also be spherulitic or vesicular. Those which carry porphy-
ritic quartz are known as quartz-felsites; the term soda-felsites
has been applied to similar fine-grained rocks rich in soda-felspar.

Although there are few objections to the employment of
felsite as a field designation for rocks having the above charac-
ters, it lacks definiteness, and has been discarded by many
petrologists as unsuited for the exact description of rocks,
especially when their microscopic characters are taken into
consideration. The felsites accordingly are broken up into "granite-
porphyries," "orthopsyes," and "orthoclase-porphries,"
But felsite or microfelsite is still the generally
accepted designation for that very fine-grained, almost crypto-
crystalline substance which forms the ground-mass of so many
rohyolites, dacites and porphyries.

In the hand specimen it is a dull, lustreless, stony-looking
aggregates. Under the microscope even with high powers and
the very thinnest modern sections, it often cannot be resolved
into its components. In places it may contain determinable
minute crystals of quartz; less commonly it may show grains
which can be proved to be felspar, but usually it consists of an
ultra-microscopic aggregate of fibres, threads and grains, which
react to polarized light in a feeble and indefinite manner.
Spherulitic, spotted, streaky and fluidal structures may appear
in it, and many different varieties have been established on such
characters as these but without much validity.

Its association with the acid rocks, its hardness, method of
weathering and chemical composition, indicate that it is an
intermixture of quartz and acid felspar, and the occasional
presence of these two minerals in well-defined grains confirms
this. Moreover, in many dikes, while the ground-mass is
microcrystalline and consists of quartz and felspar near the centre
of the mass, towards the margins, where it has been rapidly
chilled by contact with the cold surrounding rocks, it is felsitic.
The great very viscosity of acid magmas prevents their molecules,
especially when cooling takes place suddenly, from arranging
themselves to form discrete crystals, and is the principal cause
of the production of felsitic ground-masses. In extreme cases
these conditions hinder crystallization altogether, and glassy
rocks result. Some rocks are felsitic in parts but elsewhere
glassy; and it is not always clear whether the felsite is an original
substance or has arisen by the devitrification of primary glass.

The presence of perlitic structure in some of these felsites points
to the latter conclusion, and the result of an examination of
ancient glasses and of artificial glass which has been slowly
cooled are in accordance with this view. It has been argued
that felsite is a eutectic mixture of quartz and felspar, such that when
solidification takes place and the excess of felspar (or quartz) has
crystallized out it remains liquid till the temperature has fallen to its freezing point, and then consolidates simultaneously. This may be so, but analyses show that it has not always the same composition and consequently that the conditions which determine its formation are not quite simple. Felsitic rocks are sometimes silicified and have their matrix replaced by granular aggregates of cloudy quartz.

(J. S. F.)

FELSPAR, or Feldspar, a name applied to a group of mineral silicates of much importance as rock-constituents. The name, taken from the Ger. Feldspath, was originally written with a " d " but in 1794 it was written " felspar " by R. Kirwan, on the assumption that it denoted a mineral of the " fels " rather than of the " field," and this corrupted form is now in common use in England. By some of the earlier mineralogists it was written " felspaw," from the Swedish form fälspat.

The felspar-group is divided into two subgroups according to the symmetry of the crystals. Although the crystals of all felspars present a general resemblance in habit, they are usually regarded as belonging to two systems, some felspars being monoclinic and others anorthic. Figures of the crystals are given in the articles on the different species. Two cleavages are generally well marked. In the monoclinic or monosymmetric felspars these, being parallel to the basal pinacoid and clinopinacoid, necessarily make an angle of 90°, whence the name orthoclase applied to these minerals; whilst in the anorthic or asymmetric felspars the corresponding angle is never exactly 90°, and from this obliquity of the principal cleavages they are termed plagioclase (see Orthoclase and Plagioclase). There are consequently two series of felspars, one termed orthoclase or orthomorphous, and the other plagioclase or clinomorphous. F. E. Mallard suggested that all felspars are really asymmetric, and that orthoclase presents only a pseudo-monosymmetric habit, due to twinning. Twin-crystals are very common in all the felspars, as explained under their respective headings.

The two divisions of the felspar-group founded on differences of crystalline symmetry are subdivided according to chemical composition. All the felspars are silicates containing aluminium with some other metallic base or bases, generally potassium, sodium, or calcium, rarely barium, but never magnesium or iron. The monoclinic series includes common potash-felspar or orthoclase (KAlSi3O8) and hyalophane, a rare felspar containing barium (BaAlSi2O6). The anorthic series includes at one end the soda-felspar albite (NaAlSi3O8) and at the other extremity the lime-felspar anorthite (CaAl2Si2O8). It was suggested by G. Tschermak in 1874 that the other plagioclase felspars are isomorphous mixtures in various proportion of albite (Ab) and anorthite (An). These intermediate members are the lime-soda felspars known as oligoclase, andesine, labradorite and bytownite. There are also placed in the anorthic class a potash-felspar called microcline, and a rare soda-potash-felspar known as anorthoclase.

The specific gravity of the felspars has been shown by G. Tschermak and V. Goldschmidt to vary according to their chemical composition, rising steadily from 2.57 in orthoclase to 2.75 in anorthite. All the felspars have a hardness of 6 to 6.5, being therefore rather less hard than quartz. Pure felspar is colourless, but the mineral is usually white, yellow, red or green. Certain felspars are used as ornamental stones on account of their colour (see Amazon Stone). Other felspars are prized for their pearly opalescence (see Moonstone), or for their play of iridescent colours (see Labradorite), or for their spangled appearance, like aventurine (see Sun-Stone).

Felspar is much used in the manufacture of porcelain by reason of its fusibility. In England the material employed is mostly orthoclase from Scandinavia, often known as "Swedish spar." The high transluency of "ivory porcelain" depends on the large proportion of felspar in the body. The mineral is also an important constituent of most ceramic glazes. The melting points of felspars have been investigated by Prof. J. Joly, Prof. C. A. Doelter y Cisterich and especially by A. L. Day and E. T. Allen in the Geophysical Laboratory of the Carnegie Institute at Washington.

Among the applications of felspar is that of pure orthoclase in the manufacture of artificial teeth.

Felspar readily suffers chemical alteration, yielding kaolin (g.). The turbidity of orthoclase is usually due to partial kaolinization. Secondary mica is also a common result of alteration, and among other products are pinite, epidote, saussurite, chlorite, wollastonite and various zeolites.

See Albite, Amazon Stone, Andesine, Anorthite, Bytownite, Labradorite, Microcline, Moonstone, Oligoclase, Orthoclase, Plagioclase, Sun-stone.

FELSTED, or Felsted, a village of Essex, England, between Dunmow and Braintree, and 1 m. from Chelmsford, with a school, a police station, a grammar school, and a railway. Felsted is only noteworthy by reason of its important past school, dating back to its foundation as a grammar school in 1564 by Richard 1st Baron Rich, who as lord chancellor and chancellor of the court of augmentations had enriched himself with the spoil of the adjoining abbey and priory of Little Leez at the dissolution of the monasteries. It became a notable educational centre for Puritan families in the 17th century, numbering a hundred or more pupils, under Martin Holbech (1600-1670), headmaster from 1627-1649, and his successors C. Glasscock (from 1650 to 1690), and Simon Lydiatt (1690 to 1702). John Wallis and Isaac Barrow were educated here, and also four sons of Oliver Cromwell, Robert, Oliver, Richard (the Protector), and Henry. Another era of prosperity set in under the headmastership of William Trivet (1745-1830) between 1778 and 1794, and under his successors W. J. Carless (from 1794 to 1813) and E. Squire (from 1813 to 1829) the numbers dwindled. As the result of the discovery by T. Surridge (headmaster 1835-1850) from research among the records, that a larger income was really due to the foundation, a reorganization took place by act of parliament, and in 1851, under the headmastership of Rev. A. H. Trattles, the school was put under a new governing body (a revised scheme coming into operation in 1876). The result under Rev. W. S. Tarrant (1853-1897), the headmaster from 1856 to 1875, who may be considered almost the second founder, was the rapid development of Felsted into one of the regular public schools of the modern English type. New buildings on an elaborate scale arose, the numbers increased to more than 200, and a complete transformation took place, which was carried on under his successors D. S. Ingram (from 1875 to 1890), H. A. Dalton (to 1906), and F. Stephenson, under whom large extensions to the buildings and playing-fields were made.

See John Sargeant, History of Felsted School (1889); and Alumni Felstedenses, by R. J. Beevor, E. T. Roberts and others (1903).

FELT (cognate with Ger. Filz, Du. vill, Swed. and Dan. felt; the root is unknown; the word has given Med. Lat. Sfīrum, "filter"), a fabric produced by the "matting" or "felting" together of fibrous materials such as wools, hairs, furs, &c. Most textile fibres (see Fibres) possess the quality of matting to some extent, but wools, furs and some few hairs are the only fibres which can be felted satisfactorily. It is probable that the quality of felting must be attributed to the scale structure and waviness of the wools, furs and hairs referred to. When it is desired to incorporate non-felting fibres in felt cloths, wool must be employed to "carry" them.

There are two distinct classes of felts, viz. woven or "thread-structure" felts, and "fibre" or true felts. In the manufacture of thread-structure felts, wools possessing the quality of felting in a high degree are naturally selected, carefully scoured so that the felting quality is not seriously damaged, spun into woolen yarn possessing the necessary fibre arrangement and twist, woven into cloth of such a character that subsequently satisfactory shrinking or felting may be effected, and finally scoured, milled in the stocks of machine of both, dyed and finished on the lines of an ordinary woolen fabric. The lighter styles of woolen felts may be composed of a single cloth only, but for the heavier styles two or more cloths are woven, one on top of the other, at one and the same time, arrangements being made to stitch the cloths together during the weaving operation.

Fibre felts are exceedingly interesting from the historical point of view. It is now generally admitted that the art of
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weaving preceded that of spinning, and it must further be conceded that the art of felting preceded that of weaving, so that the felt fabric is probably one of the oldest of the various styles of recognized fabrics. The inhabitants of the middle and northern regions of Asia seem to have employed felt from time immemorial, as clothing and also as a covering for their habitations. Most of the classical writers refer to it and some of them actually describe its manufacture. Felt was also largely employed by the ancients for their hats, outer garments, and sometimes as a species of armour.

Fibre felts may be divided into three classes, viz. ordinary felts; hat felts; and impregnated felts. As all felts are based upon the ordinary felt, the process of manufacture of this will first be described. Of the wool employed the principal are:—East Indian, German or mid-European, New Zealand cross-breds, and Australian, Cape and Buenos Aires merinos. Vegetable fibres and silk are also employed, but wool must be used to "carry" them; thus a good felting wool may be made to carry its own weight of cotton, hemp, &c. Hairs and furs are principally used in the hat felts. The average loss upon the wool from the raw state to the finished felt is 40 to 50%. The order of the manufacturing processes is as follows:—mixing, willowing, teasing, scouring and carding. It is interesting to note that it is not usual to scour felting wools. This is not because they are really clean—some are dirty, but because the felting processes is liable to be interfered with in the scouring operation. Some wools, however, must be scoured to ensure satisfactory working in the machines. From the card the wool is delivered as a gossamer-like film from 50 to 60 in. wide on to an endless sheet from 30 to 60 yds. long, upon which the felt is built up, film upon film until the required thickness—perhaps 4 in.—is obtained. To harden this somewhat tender sheet of felt it is now passed through an ironing process, effected by either steam-heated rollers—to which a rotatory and vibratory motion is given—playing upon the continually drawn through cloth; or a huge vibrating flat-iron, to which the cloth is automatically fed, held in position and then wound up while the following length to be treated is drawn under the iron. Soaping, fulling or "felting" and the ordinary finishing operations—including dyeing and printing if desirable—now follow, so that ultimately a strong firm fabric is turned out. It must be admitted, however, that the strength is much greater lengthwise than cross-wise, owing to the parallelization of the fibres induced in the scouring and carding operations. Of course, the true felting or contraction occurs in the fulling or felting stock, but because the felting process is liable to be interfered with in the scouring operation. The reduction in fibre-contents in the finished product is much greater than in the raw wool. The wool is reduced from 70 to 25 in. The reduction in width, length and thickness is remarkable. This may be controlled within certain limits. The principal styles of ordinary fibre-felts are—linings for coats, furniture and rubber shoes; saddlery; seatings for carriages and pews; carpets, surroundings and under-felts for carpets; mantles, dresses and table-cloths; felt-sippers; mattress felts; chest-preservers, and shoulderpads; steam-engine packing, motor-car and anti-vibration felts, shipbuilding felts; drawing-roller felts and gun-wad felts.

Hat felts may be divided into two classes, viz. those made from wool and fur respectively. Wool "bodies" used for the lower quality hats are manufactured in the same way as ordinary felts, but the "shape" upon which the film issuing from the carder is built up takes the form of a double cone and thus approximates to the shape of the two hats ultimately formed. The shape is further controlled and developed in the fulling or felting operation. In the fur hat felts an air-blast is employed to carry the finely separated fibres on to the shape required, which is then shaped to the fibres are held in position by suction until the required thickness is obtained. The structure is then further developed and "stiffened," i.e. impregnated with certain stiffening agents according to requirements. If desirable the exterior fibres blown on to any shape may be of a different material from the body fabric. Impregnated felts are simply felt made in the ordinary way but subsequently impregnated with certain agents which give a special quality to the fabric. Messrs McNeill & Co., of London, were the originators of "asphalted-felt" for roofing and, among other styles, place on the market sheathing felt, inodorous felt, dry hair felt, foundation felt, &c. &c. A later development, however, is the impregnated iron-felt manufactured by Messrs. Mitchells, Ashworth, Stansfield & Co., of Waterfoot, near Manchester, who not only produce from 70 to 80% of the ordinary felts manufactured in Great Britain, but also place on the market several specialties of which this "iron-felt" is largely used in the construction of bridges, &c., and as a substitute for rubber, it being apparently more durable. (A. F. B.)

FELTON, or FELTHAM, OWEN (d. 1668), English moralist, was the son of Thomas Feltham or Feltham of Mutford in Suffolk. The date of his birth is given variously as 1602 and 1600. He is famous chiefly as the author of a volume entitled Resolves, Divine, Moral and Political, containing one hundred short and pithy essays. To later issues of the Resolves Feltham appended Lusoria, a collection of forty poems. Hardly anything is known of his life except that T. Randolph, the adopted "son" of Ben Jonson, addressed a poem of compliment to him, and became his friend, and that Feltham attacked Ben Jonson in an ode shortly before the aged poet's death, but contributed a flattering elegy to theJonsonus Arabus in 1658. Early in life Feltham visited Greece and Italy and is noted for his "Sketch of A Character of the Low Countries." He was a strict high-churchman and a royalist; he even described Charles I. as "Christ the Second." Hallam stigmatized Feltham as one of our worst writers. He has not, indeed, the elegance of Bacon, whom he emulated, and he is often obscure and affected; but his copious imagery and genuine penetration give his reflections a certain charm. To the middle classes of the 17th century he seemed a heaven-sent philosopher and guide, and was only less popular than Francis Quarles the poet.

Eleven editions of the Resolves appeared before 1700. Later editions by James Cumming (London, 1806; much garbled; has account of Feltham's life and writings), and O. Smeaton in "Temple Classics" series (London, 1864).

FELTON, CORNELIUS CONWAY (1807–1862), American classical scholar, was born on the 6th of November 1807, in West Newbury, Massachusetts. He graduated at Harvard College in 1827, having taught school in the winter vacations of his sophomore and junior years. After teaching in the Livingston high school of Geneseo, New York, for two years, he became tutor at Harvard in 1830, university professor of Greek in 1832, and in 1837 he was made professor of Greek and Latin in the university of the Creek Indians. He went from the Creek Indians to America and in 1842 became professor of Latin and Greek, and later professor of Greek and Latin, at the University of Pennsylvania. In 1850 he declined the presidency of the college of New York, and in 1851 he was appointed professor of Greek and Latin at the University of Pennsylvania, and in 1855 he became president of Harvard, the position he held until his death, at Chester, Pennsylvania, on the 26th of February 1862. Dr Felton edited many classical texts. His annotations on Wolf's text of the Iliad (1833) are especially valuable.

Greek, Ancient and Modern (2 vols., 1867), forty-nine lectures before the Lowell Institute, is scholarly, able and suggestive of the author's personality. Among his miscellaneous publications are the American edition of Sir William Smith's History of Greece (1853); translations of Menzel's German Literature (1840), of Munk's Metres of the Greeks and Romans (1844), and of Guyoit's Earth and Man (1849); and Familiar Letters from Europe (1865).

FELTON, JOHN (c. 1595–1628), assassin of the 1st duke of Buckingham, was a member of an old Suffolk family established at Playford. The date of his birth and the name of his father are unknown, but his mother was Eleanor, daughter of William Wright, mayor of Durham. He entered the army, and served as lieutenant in the expedition to Cadiz commanded by Sir Edward Cecil in 1625. His career seems to have been ill-starred and unfortunate from the beginning. His left hand was early disabled by a wound, and a morose temper rendered him unpopular and prevented his advancement. Every application made to Buckingham for his promotion was refused, on account of an enmity, according to Sir Simonds D'Ewes, which existed between Felton and Sir Henry Hunagte, a favourite of Buckingham. To his personal application that he could not live without a captaincy Buckingham replied harshly "that he might hang." Whether he
took part in the expedition to Rhodes in 1627 is uncertain, but there is no doubt that he continued to be refused promotion, and that even his scanty pay earned during the Cader adventure was not received. Exasperated by his ill-treatment, his discontent sharpened by poverty, and his hatred of Buckingham intensified by a study of the Commons' "Remonstrances" of the previous June, and by a work published by Eglesham, the physician of James I., in which Buckingham was accused of poisoning the king, Felton determined to effect his assassination. He bought a tenpenny knife on Tower Hill, and on his way through Fleet Street he left his name in a church to be prayed for as "a man much discontented in mind." He arrived at Portsmouth at 9 o'clock in the morning of the 23rd of August 1628, and immediately proceeded to No. 10 High Street, where Buckingham was lodged. Here mingling with the crowd of applicants and unnoticed he stabbed the duke, who immediately fell dead. Though escape would have been easy he confessed the deed and was seized and conveyed to the Tower, his journey thither, such was the unpopularity of the duke, being accompanied by cries of "God bless thee!" from the people. Charles and Laud desired he should be racked, but the illegal torture was prevented by the judges. He was tried before the king's bench on the 27th of November, pleaded guilty, and was hanged the next day, his body being exposed in chains subsequently at Portsmouth.

FELTRE, MORTO DA, Italian painter of the Venetian school, who worked at the close of the 15th century and beginning of the 16th. His real name appears to have been Pietro Luzzo; he is also known by the name Zaratòor Zarotto, either from the place of his death or because his father, a surgeon, was in Zara during the son's childhood: whether he was termed Morto (dead) from his joyless temperament is a disputed point. He may probably have studied painting first in Venice, but under what master is uncertain. At an early age he went to Rome, and investigated the ancient, especially the subterranean remains, and thence to Pazzuoli, where he painted from the decorations of antique crypts and tombs. It was, it seems, at this time that he managed to bequeath to these studies gained the name of "grottesche," whence comes the term "grottesque."; not, indeed, that Morto was the first painter of arabesque in the Italian Renaissance, for art of this kind had, apart from his influence, been fully developed, both in painting and in sculpture, towards 1480, but he may have powerfully aided its diffusion southwards. His works were received with much favour in Rome. He afterwards went to Florence, and painted some fine grotesques in the Palazzo Pubblico. Returning to Venice towards 1505, he assisted Giorgione in painting the Fondaco dei Tedeschi, and seems to have remained with him till 1511. If we may trust Ridolfi, Morto eloped with the mistress of Giorgione, whose grief at this transaction brought him to the grave; the allegation, however, is hardly reconcilable with other accounts. It may have been in 1515 that Morto returned to his native Feltre, then in a very ruinous condition from the ravages of war in 1509. There he executed various works, including some frescoes, still partly extant, and considered to be almost worthy of the hand of Raphael, in the loggia beside San Stefano. Towards the age of forty-five, Morto, unquiet and dissatisfied, abandoned painting and took to soldiering in the service of the Venetian republic. He was made captain of a troop of two hundred men; and fighting valorously, he is said to have died at Zara in Dalmatia, in 1519. This story, and especially the date of it, are questionable: there is some reason to think that Morto was painting as late as 1522. One of his pictures is in the Berlin museum, an allegorical subject of "Peace and War." Andrea Feltrini was his pupil and assistant as a decorative painter.

FELTRE (anc. Feltria), a town and episcopal see of Venetia, Italy, in the province of Belluno, 20 m. W.S.W. of it by rail, situated on an isolated hill, 895 ft. above sea-level. Pop. (1901) 5468 (town), 15,243 (commune). The cathedral has a fine polychromed altarpiece of the 16th century. The Palazzo del Consiglio, now a theatre, is attributed to Palladio. At one end of the chief square of the town, the Piazza Maggiore, is the cistern by which the town is supplied with water, and a large fountain. There are some remains of the medieval castle. The ancient Feltria, which lay on the road (Via Claudia) from Optergium to Triden- tum, seems to have been an unimportant place. It is the site of any importance under the Romans. Vittorino da Feltre (1378-1445) was a famous educator and philosopher of his time.

FELUCCA (an Italian word; in forms like the Span. faluca, Fr. folouque, it appears in other languages; it is probably of Arabic origin, cf. fūla, a ship, and fāluğa, to be round; the modern Arabic form is fālūka), a type of vessel used in the Mediterranean for coasters or fishing-boats. It is a long, low and narrow undecked vessel, built for speed, and propelled by oars or sails. The sails are lateen-shaped and carried on one or two masts placed far forward (see Boat).

FEMALE, the correlative of "male," the sex which performs the function of conceiving and bearing as opposed to the begetting of young. The word in Middle English is femelle, adopted from the French from the Lat. femella, which is a diminutive, and in classical Latin used strictly as such, of femina, a woman. The present termination in English is due to a connexion in ideas with "male." In various mechanical devices, where two corresponding parts work within the other, the receiving part is often known as the "female," as for example in the "male" and "female screw." The O. Fr. feme, modern femme, occurs in legal phraseology in feme covert, a married woman, i.e. protected or covered by a husband, and in feme sole, one not so protected, a widow or spinster (see Women and Husband and Wife).

FEMERELL, properly FEMERELL, (from O. Fr. fumeraille, Lat. fumus, smoke), the old English term given to the lantern in the ridge of a half roof for the purpose of letting out the smoke of the fire kindled on a central hearth.

FENCING. If by "fencing"—the art of fence, i.e. of defence or offence—were meant generally the dexterous use of the sword, the subject would be wide indeed; as wide, in fact, as the history of the sword (q.v.) itself. But, in its modern acceptance, the meaning of the word has become considerably restricted. The scope of investigation must therefore be confined to one kind of swordsmanship only: to that which depends on the regulated, artificial conditions of "single combat." It is indeed this play, hemmed in by many restrictions, which we have come to mean more specially by "fencing." It differs, of course, in many respects, from what may be called the art of fighting in the light of nature. But as its restrictions are among the very elements which work to the perfection of the play, it is undoubtedly in the history of swordsmanship as applied to duelling (see Duel) that we shall trace the higher development of the art.

It may be said that the history of fencing, therefore, would be tantamount to the history of private duelling. Now, this is an ethical subject; one, again, which would carry the investigation too far; and it need not be taken up farther back than the middle of the 16th century, when, on the disuse of the medieval warg of battle, the practice of private duelling began to take a firm footing. The duel is thus defined: "It is curious to mark that the first cultivation of refined cunning in fence dates from that period, which corresponds chronologically with the general disuse of armour, both in battle and in more private encounters. It is still more curious to note that, in order to fit himself to meet what was an illegal but aristocratic obligation, the gallant of those days had to appeal to a class of men hitherto little considered: to those plebeian adepts, in fact, who for generations had cultivated skill in the use of hand weapons, on foot and without armour. Thus it came to pass that the earliest masters of fence in all countries, namely, the masters of the art of conducting skilfully what was essentially considered as an honourable encounter, were almost invariably to be found among a somewhat discredited and disfashioned party—gladiators, free companions, professional champions, more or less openly recognized, or braves of the most uncompromising character. In Germany, which may be considered the cradle of systematic swordsmanship, these teachers of the sword had, as early as the 15th century, formed themselves into gilds; among which the best known were the Marsbrieder, or the Associates of St Marcus
of Löwenberg, who had their headquarters at Frankfort, and branches in all the more important towns. Similarly, in Spain and in northern Italy, professional swordsmen were at various times allowed to form themselves into recognized or at least tolerated associations.

In England "swordsmen" had been looked upon with especial disfavour by the powers that were, until Henry VIII., who was a great lover of all manly exercises, found it likewise advisable to turn their obnoxious existence to a disciplined and profitable channel by regularizing their position. The most re- doutable masters were allowed to form themselves into a company, with powers to increase their numbers with suitable and duly tried men, in imitation of the world-famed German Marzbrüder or Marchbrüder. Under these conditions they were granted the lucrative monopoly of teaching the art of fight in England. The enormous privileges that the king, in course of time, conferred on his Corporation of Masters of Defence very soon enabled it to put down or absorb all the more ferocious of independent swashbucklers, and thereby to impart to the profession a moderate degree of respectability under the coat of arms granted by the royal heralds: gaules a sword pendant argent.

It was in the midst of such corporations and in the fighting dens of independent swordsmen, therefore, that sprouted the first buds of systematic swordsmanship. Among the professional fencers, curiously and happily for the historian, there seem to have been a few with a literary turn of mind.

The oldest manuscripts of fence belong to Italy and Germany. They deal with the methods of carrying out single combats on foot, with any of the most generally accepted weapons—long sword and short sword, dagger and every kind of knives, mace, long and short staff, axes, &c., and with the tricks of wrestling recommendable therefor. Among the most comprehensive in their scope may be mentioned Il Fier di battaglia di Maestro Fiore dei Liberi da Premaria; a work which, although illustrated with truly Italian taste and grace, shows, as far as its fighting style is concerned, unmistakable marks of German influence. The text of the MS. bears the date 1419, but the writer was known to be flourishing as a master of fence as early as 1383. A reprint of this invaluable codex has been published, under the care of Francesco Donati, by the Istituto Italiano d’Arte Grafiche. Another is the better known Thalhofer’s Fechtbuch, gerichtliche und andere Zueckämpfe darstellend (1607), a reprint of which, with its 286 plates in facsimile, was brought out by Gustave Hergsell in Prague. The oldest printed book is likewise German: Ergänzungslonge ritterlicher Kunst der Fechter, d. i. Andreas Paurnecki, Offizier zu Wien (1516). This work, which is exceedingly rare, is a very complete exposition of the ways of wielding long and short blades to the utmost of their lethal capacity. It was reproduced (under various titles, very confusing to the bibliographer) in Frankfort, Augsburg, Strassburg, and finally done into French under the name of La Nobile scien&ccedil;e des joueurs d’épée, published in Paris and Antwerp, 1535.

Following the Germans, the oldest printed books of fence are Italian. The first French book on the sword is known to be a translation from the German. Curiously enough, the second, and one of the most notable, Le Traité de l’épée seule, mère de toutes armes, of the Sieur de St Didier, published in Paris in 1573, can be shown to be a transparent adaptation of two Italian treatises, the Trattato di sciensa d’arme of Camillo Agrippa, and Grassi’s Ragione di adoperar sicuramente l’arme, &c.

It is about this time, namely, the latter half of the 16th century, that swordsmanship pure and simple may be said to find its origin; for then a great change is perceptible in the nature and tendency of fence books: they dissociate themselves from indecorous wrestling tricks, and approximate more and more to the common standard of what we understand by swordsmanship. The older works expounded the art of fighting generally; taught the reader a number of valuable, if not "gentlemanlike," dodges for overcoming an adversary at all manner of weapons: now the lucubrations of fence-masters deal almost exclusively with the walking sword, that is, the duelling weapon—with the rapier in fact, both with and without its lieutenant, the dagger. It must be remembered that at this period private duelling and cavalier quarrelsome amounted to a perfect mania. The fencing masters was no longer merely a teacher of efficacious, if rascally, tricks; he was becoming a model of gallant deportment; in many cases he was even a recognized arbiter on matters of honour. He was often a gentleman himself: at all events he posed as such.

Although the Germans were always redoubtable adepts at the rougher games of swordsmanship, it is in Italy that is to be found development of that nimble, more regulated, more cunning, better controlled, kind of play which we have learned to associate with the term "fencing." It was from Italy that the art of fence first spread over Europe: not from Spain, as it has been asserted by many writers. The Italians—if we take their early books as evidence, and the fact that their phraseology was adopted by all Europe—were the first to perceive (as soon as the problem of armour-breaking ceased to be the most important one in fight) the superior efficiency of the point. They accordingly reduced the breadth of their sword, modified the hilt portion thereof to admit of reader thrust action, and relegated the cut to quite a secondary position in their system. With this lighter weapon they devised in course of time that brilliant cutting play known as rapier fence.

The rapier was ultimately adopted everywhere by men of courtly habit; but, if it was, at least, it was not accepted without murmur and vituperation from the older fencing class of swordsmen, especially from the members and admirers of the English Corporation of Defence Masters. As a body Englishmen were as conservative then as they are now. They knew the value of what they had as their own, and distrusted innovations, especially from foreign quarters. The old sword and the buckler were reckoned as your true English weapons: they always went together—in fact sword and buckler play in the 16th century was evidently held to be as national a game as boxing came to be in a later age. Many are the allusions in contemporary dramatic literature to this characteristic national distrust of continental innovations. There is the well-known passage in Porter’s play, The Two Angry Women of Abingdon, for instance: "Sword and buckler fight," says a sturdy Briton (in much the same tone of disgust as a British lover of fisticuffs might now assume when talking of a French "Mousseur’s" roll play), "begins to grow out of use. I am sorry for it. I shall never see good manhood again. If it be once gone, this piquing fight with rapier and dagger will come up. Then the tall man (that is, a courageous man and master of the sword-buckler man) will be splitted like a cat or a rabbit!" The long-sword, that is, the two-hander, was also an essentially national weapon. It was a right-down pleasing and sturdy implement, recalling in good steel the vernacular quarter-staff of old. It required thewes and sinews, and, incidentally, much beef and ale. The long-sword man looked perhaps with even greater disfavour than the smaller swashbuckler upon the new-fangled "bird-spit." "Tut, man," says Justice Shallow, typical lăudator of the good bygone days, on hearing of the ridiculous Frenchman’s skill with his rapier, "I could have told you more. In these times you stand on distance, your passes, stoc. cadoes, and I know not what; 'tis the heart, Master Page; 'tis here, 'tis here. I have seen the time, with my long-sword, I would have made you four tall fellows skip like rats."

Now, sword-and-buckler and long-sword play was no doubt a manly pursuit and a useful. But, as an every-day companion, the long-sword was incongruous to a fastidious cavalier; and again, the buckler, indispensable adjunct to the broad swashing blade of home production, was hardly more suitable. In Elizabethan days it soon became obvious that the buckler was inadmissible as an item of gentlemanly attire. It was accordingly left to the body attendant; and the gallant took kindly to the fine rapier of Milanese or Toledo make. On the other hand, it is not difficult to understand the rapid popularity gained among the gentry by this nimble rapier, so much reviled by the older fighting men. The rapier, in fact, came in with the taste for "cavaliero"
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style, and may be looked upon as its fit outward symbol already in the days of Queen Mary. In Elizabeth's reign it was firmly established as a gentleman-like weapon. The rapier was decidedly a foreigner; yet it suited the Elizabethan age, for it was decorative as well as practical. Its play was picturesque, fantastic—almost euphuisitic, one might say—in comparison with the matter-of-fact hanger of older days. Its phraseology had a quaint, rich, southern smack, which connoted outlandish experience and gave those conversant with its intricate distinctions that marvellous character, at once precious and ruffling, which was so highly appreciated by the cavalier youth of the time. The rapier in its heyday was an admirable weapon to look at, a delicious one to wield. And, besides, in proper hands, it was undoubtedly one that was most conclusive. It was, in short, as elegant and deadly as its predecessors were stately and brutal.

By the time that the most perfect, namely, the Italian, rapier fence came to be generally taught in England—that is, during the third third of Elizabeth's reign—the theory of swordsmanship, as applied to a single combat, after having passed through many phases of imperfection, was already tolerably simple and practical. (The exact story of its evolution may be found in a work now included in Bohn's Libraries, Schools and Masters of Fence.) What may be considered as one of the cardinal actions of regulated sword-play on foot, namely, the lunge, had already been discovered. Although a great many movements which, according to modern notions, would be considered not only unnecessary but actually pernicious, still formed part of the system, it may be doubted whether, considering the character of the weapon, anything very much better could be devised, even in the present state of knowledge.

For it must be remembered that the evolution of the forms of the sword and of the theories concerning its most efficient use are closely connected. It is, in fact, sometimes difficult to decide whether the change in the shape of the weapon was the result of a development of a theory; or whether new theories were elaborated to fit alterations in these shapes due to fashion or any other reason.

When systematic fence came over to England it was already much simplified (it should be noted that improvement in the art, from its earliest days down to the present time, seems always to have been in the direction of simplification); yet, for more than a century from the appearance of the first real treatise, simplification never reached that point which would render impossible a belief in the undoubted efficacy of those "secret thrusts," of that "universal parry," of those inextinguishable passes, which every master professed to teach. These precious secrets remain long, among a certain shabby class of swordsmen, an object of untried study, carried on with much the same faith and zest as the quest of the alchemist for his powders of projection, or of the Merchant Adventurer for El Dorado. There can, of course, be no such thing as an insuperable pass, a secret thrust or parry; every attack can be parried, every parry can be deceived by suitable movements. Yet there was some justification for the belief in the existence of secrets of swordsmanship in days when, as a rule, lessons of fence were given in jealous privacy; constant practice at one particular pass, especially with the long rapier, which required a great deal of muscular strength, might render any peculiarly fierce, sudden and audacious stroke excessively dangerous to one who did not happen to have opposed that stroke before. Undoubtedly there was little in Elizabethan fencing-schools of what we understand in modern days by loose-play between the pupils; practice was almost invariably conducted between scholar and teacher in private; and thus the opportunities for shopping for testing any particular fence-play were few. Such an opportunity would, as a rule, only occur on occasions of an earnest fight; and the possession of a specially handy thrust (if it came off at all) would of course take good care that his opponent should not live to ponder over the secret. The secret, such as it was, remained. In this guise it was inevitable that an almost superstitious belief in "secret foymes," in the bote secrete of certain practised duellists, should arise.

Be that as it may, there is no doubt that towards the end of the 16th century there were many free-lances in the field of arms who professed to teach, in exchange for much gold, strokes that were not to be parried. From one twinkling personage, whom Brantôme mentions, Tappa the Milanese, you could learn how to cut (if it so took your fancy) both eyes out of your adversary's face with a rinverso tondo, or circular "reverse of the point." From Caizo, another Italian teacher, at one time much favoured by the French court, lessons were to be had in the special art of ham-stringing. Caizo's botte secrete seems to have been nothing more nor less than a false manto, that is, a left-handed drawing cut, at the inside of the knee. But, as practised and taught by him, it was infallible. This stroke has come down to us as le coup de Jarnac—a stroke, be it said, which, notwithstanding its bad name, was quite as fair as any in rapier fence. One Le Flamand, a French master in Paris, was reputed the inventor of a jerky time-thrust at the adversary's brows, which was a certainty. This especial foyme, which was merely an imbocatra at the head, has become legendary in the fencing world as la botte de Neers.

English fencers have their own legends about "the very butcher of a silk button," and this brings us to the first writer on the rapier in England, Vincenzo Saviolo, the great expounder of that Italianated fence which was so obnoxious to the old masters, withal so much admired of Elizabethan courtiers; the man, in short, who—there seems to be much internal evidence to show it—was Shakespeare's fencing master.

Vincenzo was not the only foreign master of note established in London during the latter part of Elizabeth's reign. One, Signor Rocco, had, we hear, a very gorgeously appointed academy in Warwick Lane, near St Paul's, where he coined money rapidly at the expense of gulls and gallants alike. But this man came to grief ultimately in an encounter with the long-sword with an old-fashioned English master of defence. Another popular teacher was a certain "Geronimo," who, as he met with a melancholy and premature end by the hands of one Cheele, "a tall man in his fight and natural English," says George Silver, the champion of the Corporation of Masters of Defence. Saviolo, however, seems to have remained unconquered. In his work (Vincenzo Saviolo, his practise, in two books, the first treatise of the use of the Rapier and Dagger, the second of Honor and honorable quarrels. London. Printed by John Wolfe, 1595) are expounded in a most typical manner the principles of rapier play.

The fencing phraseology of Elizabethan times is highly picturesque, but with difficulty intelligible in the absence of practical demonstration. Without going into technical details it may be pointed out that the long Elizabethan rapier, however admirably balanced it might otherwise be, was still too heavy to admit of quick parries with the blade itself. Thrusts, as a rule, had to be avoided by body movements, by ducking, or by a vault aside (incartata), or beaten away with the left hand, the hand being protected with a gauntlet or armed with a dagger. In fact, one may say that the chief characteristic of Elizabethan sword-play was the concerted action of the left hand parrying while the right delivered the attack. Benvolio's description of Tybalt's fight is graphic:—

"With piercing steel he lifts at bold Mercutio's breast, 
Who, all as hot, turns deadly point to point, 
And with a mortal stroke cuts to the heart, 
Cold death aside, and with the other
Sends it back to Tybalt, whose dexterity 
Retorts it....."

Of these body movements, in Saviolo's days, the most approved were: the incarata, just mentioned; the pass (the "passato," in the ruffling Anglo-Italian jargon), that is, passing of one in front of the other whilst delivering the attack; the bota lunga, a long jibe; and the carciata, which was a far-reaching combination of the two. Of systematic sword movements there were six: stocata, a thrust delivered with nails upwards; imbocatra, with nails down; pulvo-recorsa, any thrust delivered from the left side of the body; mandrito, a cut from the right; rinverso, one from the left; stramasons, a right-down blow with the point of the sword.
It is from that date, namely, from the last third of the 17th century, that the sword, as a fighting implement, becomes differentiated into two very different directions. The military weapon becomes the back-sword or sabre; the walking companion and duelling weapon becomes what we now understand by the small-sword. Two utterly different kinds of fence are practised: one, that of the back-sword; the other, what we would now call foil-play.

The magnificent old cut and thrust rapier still flourished, it is true, in parts of Italy and Spain; but by the end of the 17th century it had already become an object of ridicule in the eyes of all persons addicted to bon ton—and it must be remembered that bon ton, on the Continent everywhere and even in England, at that time, was French ton. The walking sword, fit for a gentleman’s side, was therefore the small-sword of Versailles pattern. Its use had to be learnt from French masters of deportment; the old magniloquent Italo-Spanish rapier jargon was forgotten; French terms, barbarized into carte, tierce, sasso, fianquenade, and so forth, were alone understood. In fact, French fencing became as indispensable an accomplishment to the Georgian gentleman as the fine Italianated fencing had been to the Elizabethan Jacobite.

The French sword was one which it must be owned, very neat, quiet, precise, and, if anything, even more deadly than the old fence. It was perfect as a decorative mode of fight, and as well suited to the lace ruffles, to the high perruque and the red heels of the “beau” as the long cup-hilted rapier had been to the booted and spurred “cavalier.” The essence of its play was nimbleness of wrist; it required quickness of spirit rather than muscular vigour. It is to be noted, however, that the same sort of popular opposition met the invasion of French fencing, in post-Restoration days, that had been offered to the new-fangled Italian rapier a century earlier. During the Parliamentary period the rapier and its attendant dagger had practically disappeared; they were not true warlike weapons, their chief virtue was for duelling or sudden encounters. But the stout English back-sword survived; and with it a very definite school of back-sword play. Under Charles II., the amusement of stage or prize-fighting with swords had become à la mode. Courtly assaults at many weapons, of course rebated, had been frequent under the Harlequin and Macheath, but of the serious fencing it is remarked in such sword-matches on the scaffold that we find the origin of our modern prize-fights at fisticuffs. The first instance known of a challenge at sharps on the fighting stage is seen in a cartel sent by George Silver and Toby his son, as champions of the Corporation of Masters of Defence, to the obnoxious “Signors” Saviolo and Geronimo. As a matter of fact, the latter, having apparently no wish to improve their excellent social position or to risk forfeiting it, declined this invitation to a public trial of skill. But the idea was right martial and pleasing to the English mind, and the fashion of prize-fighting took the firm hold it retained on English minds till stringent legislation, not so very long ago, was brought to bear upon it. Be it as it may, this prize-fighting with swords endured until middle Georgian days; when, under the impetus given to fistic displays then by the renowned Figg (who was at one and the same time the most formidable of English fencers and the first on the long list of English pugilistic champions), back-swording became relegated to the provinces, and ultimately dwindled into our bastard “single-stick.”

Fencing, in its restricted sense of purely trusting play, was always an “academic” art in England. The first great advocate and exponent of the new small-sword fence, as taught by the new French school, was Sir William Hope of Balcomy, at one time deputy governor of Edinburgh Castle, who wrote a great number of quaint treatises of great interest to the “operative” as well as to the “speculative” fencer. Yet, oddly enough, Sir William Hope was instrumental in endeavouring to push through parliament a bill for the establishment of a court of honour, the office of which was to have been the deciding of honourable quarrels, whenever possible, without appeal to fencing skill. The House,
however, being at the time excited and busy on the question of the union of Scotland and England, the bill never became act. It is true several times he began to be practised as a regulated art, on manly broadsword play has already passed through four main phases. The first belongs to the early Tudor days of sword and buckler encounters, whereof, if the best theoretical treatises appears in Italy, the sturdiest practical exponents were most probably found in the British Isles. Then came the age of the rapier, coeval with the general diouse of the buckler.

There may be discerned the dawn of fencing proper, which will fully arise when, in Caroline times, the outrageous length of the tucke will at last be sufficiently reduced no longer to require the dagger as a helpermate. The third was the age of the small-sword. With its light, elegant and deadly practice we enter a new atmosphere, so to speak, on fencing ground. Suppleness of wrist and precision of fingering replace the ramping and traversing, the heavy forcing play, of the Elizabethan. If the rapier age was well exemplified by Vincent Saviolo, this one was typified, albeit perhaps at a time when it was already somewhat on the wane, by the admirable Angelo Tremamondo Malcovoli.

In the early days of the small-sword age men still fenced in plaist, but light and skill were to be the mark as before. The word on the scene (during the last years of the 18th century) an implement destined to revolutionize the art and hopelessly to divide the practice of the school from that of the field: that was the fencing mask. Before this invention, small-sword play in the master's room was perforce comparatively cautious, correct, sure and above all deliberate. The long, excited, argumentative phrases of modern assaults were unknown; and so was the almost inevitably consequent skirmage. But under the protection of the fencing mask a new school of foil-play was evolved, one in which the art of offense and defense, parry, of riposte, remise, counter-riposte and reprise, assumed an all-important character. With the new style began to assert itself that utter recklessness of "chance hits" which in our days so markedly differentiate foil-practice from actual fencing. And this brings us to the fourth phase, the fencing art, to what may be called the age of the foil.

If anything were required to demonstrate that foil-play has nowadays passed into the state of what may be called fine art in athleticism, it would be found in the rise of the method which French masters particularize as le jeu du terrain, as duelling play in fact; a play which differs as completely from academic foil-fencing as cross-country riding in an unknown district from the haute école of horsemanship in the manege. By fencing, nowadays, that is by foil-play, we have come to mean not simply fighting for hits, but a strictly regulated game which, being quite conventional, does not take accidental hits into consideration at all. This game requires for its perfect display a combination of artificial circumstances, such as even floors, featherweight weapons, and an unconditional acceptance of a number of traditional conventions. Now, for the more utilitarian purposes of duelling, the major part of the foillier's special achievement and brilliancy has to be uncompromisingly sacrificed in the presence of the brutal fact that thrusts in the face, or below the waist, do count, insomuch as they may kill; that accidental hits in the air are unavoidable and may, and generally should, put a premature stop to the bout. The "rub on the green" must be accepted, perforce, and indeed often plays as important a part in the issue of the game as the player's skill. The fact, however, that in earnest encounters all conventionalities which determine the value of a hit vanish, does not in any way justify the notion, prevalent among many, that a successful hit justifies any method of planting the same; and that the mere discarding of all convention in practical sword-play is sufficient to convert a bad fencer into a dangerous duellist.

It is the recognition of this fact (which, oddly enough, only came to be generally admitted, and not without reluctance, as being the art of the last quarter of the 19th century) which has led to the elaboration of the modified system of small-sword fence now known as épée play. The new system, after passing through various rather extravagant phases of its own, gradually returned to the main principle of sound foil-play, but shorn of all futile conventions as to the relative values of hits. In épée play a hit is a hit, whether correctly delivered or reckless, whether intentional or the result of mere chance, and must, at the cost of much caution and patience, be guarded against.

Per contra the elaboration by the devotees of the épée of a really practical system of fence, that is, one applicable to trials in earnest, has reacted upon the teaching of foil-play by the best masters of the present day—a teaching which, without ceasing to be academical up to a certain point, takes now cognisance of the necessity of defending every part of the body as sedulously as the target of the breast, and, moreover, of warding the many possibilities of chance hits in contretemps.

In both plays—in the highly refined, complicated and brilliant fence of the first-class "foil," as well as in the simpler and more cautious operations of the practiced duellist—the one golden rule remains, that one so qualitatively expressed by M. Jourdais maître d'armes in Molierè's comedy: "Tout le secret des armes ne consiste qu'en deux choses, à donner et à ne point recevoir.

The point most usually lost sight of by sanguine and self-reliant scorers of conventionalities is, that although with the quieter击s the duellist may be comparatively easy at any time to "give," it is by no means easy to make sure of "giving." The mutual simultaneous hit—the coup-double—is, in fact, the dread pitfall of all sword-play. For this reason, in courteous bouts, a hit has no real value, not only when it is actually cancelled by a counter, but when it is delivered in such a way as to admit of a counter. In short, the experience of ages and the careful consideration of probabilities have given birth to the various make-believes and restrictions that go to make sound foil-play. These restrictions are destined to act in the same direction as the warning presence of a sharp point instead of a button; and, as far as possible, to prevent those mutual hits—the contretemps of the old masters—which mar the greater number of assaults. The proper observance of those conventions, other things being equal, distinguishes the good from the indifferent swordsman, the man who uses his head from him who rushes blindly where angels fear to tread. So much for foil-play.

In modern sword-play, on the other hand, is seen the usual tendency of arts which have reached their climax of complication to return to comparative simplicity. With reference to actual duelling, it is a recognized thing that it would be the height of folly to attempt, sword in hand, the complex attacks, the full-length lunges, the neat but somewhat weak parries of the foil; so much so, that many have been led to assert that, for its ultimate practical purpose (which logically is that of duelling), the refined art of the foil, requiring so many years of assiduous and methodical work, is next to useless. It is alleged, as a proof, that many successful duellists have happened to be indifferent performers on the fencing floor. Some even maintain that a few weeks' special work in that restricted—very restricted—play, which alone can be considered safe on the field of honour, will produce as good a practical swordsman as any who have walked the schools for years. Nothing can be further from the truth: were it but on the ground that the greater includes the less; that the accurate and skillful fencer who can perform with ease and accuracy all the intricate movements of the assassin, who has trained his hand and eye to the lightning speed of the well-handled foil, must logically prove more than a match for the more purely practical but less trained devotees of the épée de combat. The only difference for him in the two plays is that the latter is incomparably slower in action, simpler; that it demands above all things patience and caution; and that, instead of protecting his breast only, the épée fencer must beware of the wily attack, or the chance hit, at every part of his body, especially at his sword-hand.

The difference which still exists between the French and Italian schools of small-sword fence—by no means so wide, in point of theory, as popularly supposed—is mainly due to the dissimilarity of the weapons favoured by the two schools. The quillons, which are retained to this day in the Italian
FÉDÉRAL—FÉNÊTRON

foret and spada, conduce to a freer use of wrist-play and a straight arm. The French, on the other hand, having long ago adopted the plain grip both for fleuret and épée, have come to rely more upon finger-play and a semi-bent arm. Both schools have long laid claims to an overwhelming superiority, on theoretical ground, over their rivals—claims which were unanswerable with the play of the days, especially since the evolution of a special "duelling play." The two schools show a decided tendency, notwithstanding the difference in the grip of the weapons, towards a mutual assimilation of principles.

As a duelling weapon—as one, that is to say, the practice of which under the restrictive influence of conventions could become elaborated into an art—the sabre (see SABRE-FENCING) returned to favour in some countries at the close of the Napoleonic wars. Considered from the historical point of view, the modern sabre, albeit now a very distant cousin of the smallsward, is as direct a descendant as the latter itself of the old cut-and-thrust rapier. It is curious, therefore, to note that, just as the practice of the "small" or thrusting sword gave rise to two rival schools, the French and the Italian, that of the sabre or cutting sword (it can hardly be called the broadsword, the blade, for the purposes of duelling play, having been reduced to slenderest proportions) became split up into two main systems, Italian and German. And further it is remarkable that the leading characteristics of the latter should still be, in a manner, "severity" and steadfastness; and that the former, the Italian, should rely, as of yore, specially upon agility and insidious cunning.

Concerning the latter-day evolution of that special and still more conventional system of fence, the Schlager or Hau-rapier play favoured by the German student, from that of the ancestral rapier, the curious will find a critical account in an article entitled "Schlägerets" which appeared in the Saturday Review, 5th of December 1885.

See also the separate articles on Cane-Fencing (canne); ÉPEE-DE-COMBAT; FOIL-FENCING; SABRE-FENCING; and SINGLE-STICK.

Authorities.---The bibliography of fencing is a copious subject; but it has been very completely dealt with in the following works: Bibliotheca dimicatoria, in the "Fencing, Boxing and Wrestling" volume of the Badminton library (Longmans): A Bibliography of Fencing and Duelling, by Carl A. Thimm (John Lane). For French works: the Bibliographie d'escrime, by Viollet (Paris, Mottez); and La Collection d'escrime, by the same (Paris, Quaint). For Italian books: Bibliografia generale della scherma, by Gelli (Firenze, Nicolai). For Spain and Portugal: Libros de esgrima españoles y portugueses, by Leguina (Madrid, Los Historicos de España); and Gelli's works deal with the subject generally; but their entries are, of course, or even tolerably accurate, in the case of books belonging to their own countries. Concerning the history of the art, Egerton, Castle's Schools and Masters of Fencing (George Bell); Hutton's The Sword and the Centuries (Grant Richards); and Letanturier-Fradin's Les Joueurs d'épée à travers les âges (Paris, Flammarion) cover the ground, technically and ethically. As typical exponents of the French and Italian schools respectively may be mentioned here: La Théorie de l'escrime, by Prévost (Paris, de Brunhoff) (this is the work which was adopted in the Badminton volume on Fencing); and Trattato teorico-pratico della scherma, by Parise (Rome, Voghera). (E. C.A.)

FÉDÉRAL, a metal guard or defence (whence the name) for a fire-place. When the open hearth with its logs burning upon dogs or andirons was replaced by the closed grate, the fender was devised as a finish to the smaller fire-places, and as a safeguard against the dropping of cinders upon the wooden floor, which was now laid bare. The modern fender are usually of steel, brass or iron, solid or pierced. Those more of the 16th and 17th cent. in the latter half of the 18th and the earlier part of the 19th centuries are by far the most elegant and artistic. They usually had three claw feet, and the pierced varieties were often cut into arabesques or conventional patterns. The lyre and other motives of the Empire style were much used during the prevalence of that fashion. The modern fender is much lower and is often little more than a kerb; it is now not infrequently of stone or marble, fixed to the floor.

FÉNÉOLON, BERTRAND DE SALIGNAC DE LA MOTHE (1632-1689). French diplomatist, came of an old family of Périgord. After serving in the army he was sent ambassador to England in 1658. At the request of Charles IX. he endeavoured to excuse to Elizabeth the massacre of St. Bartholomew as a necessity caused by a plot which had been laid against the life of the king of France. For some time after the death of Charles IX. Fénelon was continued in his office, but he was recalled in 1575 when Catherine de' Medici wished to bring about a marriage between Elizabeth and the duke of Alençon, and thought that another ambassador would have a better chance of success in the negotiation. In 1582 Fénelon was charged with a new mission to England, then to Sweden, and returned to France in 1583. He opposed the Protestants until the end of the reign of Henry III., but espoused the cause of Henry IV. He died in 1586. His nephew in the sixth generation was the celebrated archbishop of Cambrai.

Fénelon is the author of a number of writings, among which those of general importance are Mémoires touchant l’Angleterre et la Suisse, ou Sommaire de la négociation faite en Angleterre, l’an 1671, relating a number of the letters of Charles and his mother, relating to Queen Elizabeth, Queen Mary and the Bartholomew massacre, published in the Mémoires of Castelna (Paris, 1659); Négociations de la Mothe Fénélon et de Michel, sieur de Mauvisièire, in Angleterre; and Dépêches de M. de la Mothe Fénélon, Inclusions au négociation de M. de Mauvisièire, both contained in the edition of C. la Mothe Fénélon’s Mémoires, published at Brussels in 1731. The correspondence of Fénélon was published at Paris in 1838-1841, in 7 vols. 8vo.

See "Lettres de Catherine de Mèdici," edited by Hector de la Postel (1880 seq.) in the Collection de documents inédits sur l'histoire de France.

FÉNELON, FRANÇOIS DE SALIGNAC DE LA MOTHE (1650-1715), French writer and archbishop of Cambrai, was born at the château of Fénélon in Périgord on the 6th of August 1651. His father, Pons, comte de Fénélon, was a country gentleman of ancient lineage, large family and small estate. Owing to his delicate health the boy’s early education was carried on at home; though he was able to spend some time at the neighbouring university of Cahors. In 1666 he came to Paris, under charge of his father’s brother, Antoine, marquis de Fénélon, a retired soldier of distinction, well known for his religious zeal. Three years later he entered the famous theological college of Saint-Sulpice. Here, while imbibing the somewhat mystical piety of the house, he had an excellent chance of carrying on his beloved classical studies; indeed, at one time he proposed to couple sacred and profane together, and go on a missionary journey to the Levant. “There I shall once more make the Apostle’s voice heard in the Church of Corinth. I shall stand in the Areopagus where St. Paul preached to the sages of this world an unknown God. But I shall have to descend thence to the Piraeus, where Socrates sketched the plans of his Republic. I shall mount to the double summit of Parnassus; I shall revel in the joys of Tempe.” Family opposition, however, put an end to this attractive prospect. Fénélon remained at Saint-Sulpice till 1679, when he was made “superior” of a “New Catholic” sisterhood in Paris—an institution devoted to the conversion of Huguenot ladies. Of his work here nothing is known for certain. Presumably it was successful; since in the winter of 1685, just after the revocation of the edict of Nantes, Fénélon was put at the head of a number of priests, and sent on a mission to the Protestants of Saintonge, the district immediately around the famous Huguenot citadel of La Rochelle. To Fénélon such employment was clearly uncongenial; and if he was rather too ready to employ unsavoury methods—such as bribery and espionage—among his proles, his general conduct was kindly and statesmanlike in no slight degree. But neither in his actions nor in his writings is there the least trace of that belief in liberty of conscience ascribed to him by 18th-century philosophers. Tender-hearted he might be in practice; but he was not, as a monition, synonymous with “cowardly indulgence and false compassion.”

Meanwhile the marquis de Fénélon had introduced his nephew into the devout section of the court, dominated by Mme de Maintenon. He became a favourite disciple of Bossuet, and at the bishop’s instance undertook to refute certain metaphysical errors of Father Malebranche. Followed thereon an independent philosophical Treatise on the Existence of God, wherein Fénélon rewrote Descartes in the spirit of St Augustine. More important
were his *Dialogues on Eloquence*, wherein he entered an eloquent plea for greater simplicity and naturalness in the pulpit, and urged preachers to take the scriptural, natural style of Bossuet as their model, rather than the coldly analytic eloquence of his great rival, Bourdaloue. Still more important was his *Treatise on the Education of Girls*, being the first systematic attempt ever made to deal with that subject as a whole. Hence it was probably the most influential of all Fénélon's books, and guided French ideas on the question all through the 18th century. It holds a most judicious balance between the two opposing parties of the time. On the one side were the *précieuses*, enthusiasts for the “higher” education of their sex; on the other were the heavy Philistines, so often portrayed by Molière, who thought that the less girls knew the better they were likely to be. Fénélon sums up in favour of the cultivated housewife; his first object was to persuade the mothers to take charge of their girls themselves, and fit them to become wives and mothers in their turn.

The book brought its author more than literary glory. In 1689 Fénélon was gazetted tutor to the duke of Burgundy, eldest son of the dauphin, and eventual heir to the crown. The character of this strange prince has been drawn once for all by Saint-Simon. Shortly it may be said that he was essentially a mass of contradictions—brilliant, passionate to the point of mania, but utterly weak and unstable, capable of developing into a saint or a monster, but quite incapable of becoming an ordinary human being. Fénélon assailed him on the religious side, and managed to transform him into a devotee, excessively affectionate, earnest and religious, but woefully lacking in tact and common sense. In justice, however, it should be added that his health was being steadily undermined by a mysterious internal complaint, and that Fénélon's tutorship came to an end on his disgrace in 1697, before the pupil was fifteen. The abiding result of his tutorship is a code of carefully graduated moral lessons—the *Fables*, the *Dialogues of the Dead* (a series of imaginary conversations between departed heroes), and finally *Télémaque*, where the adventures of the son of Ulysses in search of a father are made into a political novel with a purpose. Never, indeed, Fénélon meant his book to be the literal parallel Constitution some of his contemporaries thought it. Like other Utopias, it is an easy-going compromise between dreams and possibilities. Its one object was to broaden Burgundy's mind, and ever keep before his eyes the “great and holy maxim that kings exist for the sake of their subjects, not subjects for the sake of kings.” Here and there Fénélon carries his philanthropy to lengths curiously prophetic of the age of Rousseau—fervid denunciation of war, belief in nature and fraternity of nations. And he has a truly 18th-century belief in the all-efficiency of institutions. Mentor proposes to “change the tastes and habits of the whole people, and build up again from the very foundations.” Fénélon is on firmer ground when he leads a reaction against the “mercantile system” of Colbert, with its crushing restrictions on trade; or when he sings the praises of agriculture, in the hope of bringing back labour to the land, and thereby ensuring the future of a nation. Fénélon believed in the value of babyhood and in the sweet simplicity of rural life. If these ideas, they fitted but ill into the scheme of a romance. Seldom was Voltaire wider of the mark than when he called *Télémaque* a Greek poem in French prose. It is too *molévé*, too full of ingenious contrivances, to be really Greek. As, in Fénélon's own opinion, the great merit of Homer was his “amiable simplicity,” so the great merit of *Télémaque* is the art that gives to each adventure its hidden moral, to each scene some sly reflection on Versailles. Under stress of these preoccupations, however, organic unity of structure went very much to the wall, and *Télémaque* is a grievous offender against its author's own canons of literary taste. Not that it altogether lost thereby. There is a curious richness in this prose, so full of rhythm and harmony, that breaks at every moment into verse, as it drags itself along its slow and weary way, half-fainting under an overload of epithets. And although no single feature of the book is Greek, there hangs round it a moral fragrance only to be called forth by one who had fulfilled the vow of his youth, and learnt to breathe, as purely as on “the double summit of Parnassus,” the very essence of the antique.

*Télémaque* was published in 1690. Four years before, Fénélon had been appointed archbishop of Cambrai, one of the richest benefices in France. Very soon afterwards, however, came the great calamity of his life. In the early days of his tutorship he had met the Quietist apostle, Mme Guyon (q.v.), and had been much struck by some of her ideas. These he developed along lines of his own, where Christian Neoplatonism curiously mingles with theories of chivalry and disinterestedness, borrowed from the *précieuses* of his own time. His mystical principles are set out at length in his *Maxims of the Saints*, published in 1697 (see Q U E T T I S M). Here he argues that the more love we have for ourselves, the less we can spare for our Maker. Perfection lies in getting rid of self-hood altogether—in never thinking of ourselves, or even of the relation in which God stands to us. The saint does not love Christ as his Redeemer, but only as the Redeemer of the human race. Bossuet (q.v.) attacked this position as inconsistent with Christianity. Fénélon promptly appealed to Rome, and after two years of bitter controversy his book was condemned by Innocent XII. in 1699. As to the merits of the controversy opinion will always be divided. On the point of doctrine all good judges agree that Fénélon was wrong; though many still welcome the *obiter dictum* of Pope Innocent, that Fénélon erred by loving God too much, and Bossuet by loving his neighbour too little. Of late years, however, Bossuet has found powerful defenders; and if they have not cleared his character from reproach, they have certainly managed to prove that Fénélon's methods of controversy were not much better than his. One of the results of the quarrel was Fénélon's banishment from court; for Louis XIV. had ardently taken Bossuet's side, and brought all the batteries of French influence to bear on the pope. Immediately on the outbreak of the controversy, Fénélon was exiled to his diocese, and during the last eighteen years of his life he was only once allowed to leave it.

To Cambrai, accordingly, all his energies were now directed. Even Saint-Simon allows that his episcopal duties were perfectly performed. Tours of inspection, repeated several times a year, brought him into touch with every corner of his diocese. His administration was administered with great strictness, and yet on broad and liberal lines. There was no bureaucratic fussiness, no seeking after popularity; but every man, whether great or small, was treated exactly as became his station in the world. And Saint-Simon bears the same witness to his government of his palace. There he lived with all the piety of a true pastor, yet with all the dignity of a great nobleman, who was still on excellent terms with the world. But his magnificence made no one angry, for it was kept up chiefly for the sake of others, and was exactly proportionate to his place. With all its luxuries and courtly ease, his house remained a true bishop's palace, breathing the strictest discipline and restraint. And of all this chastened dignity the archbishop was himself the ever-present, ever-inimitable model—in all that he did the perfect churchman, in all the high-bred noble, in all things, also, the author of *Télémaque*.

The one constant passion of his life was his persecution of the Jansenists (see J A N E S N I S M). His theories of life were very different from theirs; and they had taken a strong line against his *Maxims of the Saints*, holding that visionary theories of perfection were ill-fitted for a world where even the holiest could scarce be saved. To suppress them, and to gain a better market for his own ideas, he was even ready to strike up an alliance with the Jesuits, and force on a reluctant France the doctrine of papal infallibility. His time was much better employed in fitting his old pupil, Burgundy, for a kingdom that never came. Louis XIV. seldom allowed them to meet, but for years they corresponded; and nothing is more admirable than the mingled tact and firmness with which Fénélon spoke his mind about the prince's faults. This exchange of letters became still more frequent in 1711, when the wretched dauphin died and left Burgundy heir-apparent to the throne. Fénélon now wrote a series of memorable criticisms on the government of Louis XIV., accompanied by projects of reform, not always quite so wise. For his practical
political service was to act as an alarm-bell. Much more clearly than most men, he saw that the Bourbons were tottering to their fall, but how to prevent that fall he did not now. Not that any amount of knowledge would have availed. In 1712 Burgundy died, and with him died all his tutor's hopes of reform. From this moment his health began to fail, though he mustered strength enough to write a remarkable Letter to the French Academy in the autumn of 1714. This is really a series of general reflections on the literary movement of his time. As in his political theories, the critical element is much stronger than the constructive. Fénélon was feeling his way away from the rigid standards of Boileau to a "Sublime so simple and familiar that all may understand it." But some of his methods were remarkably erratic; he was anxious, for instance, to abolish verse, as unsuited to the genius of the French. In other respects, however, he was far before his age. The 17th century has treated literature as it treated politics and religion; each of the three was cooped up in a water-tight compartment by itself. Fénélon was one of the first to break down these partition-walls, and insist on viewing all three as products of a single spirit, seen at different angles.

A few weeks after the Letter was written, Fénélon met with a carriage-accident, and the shock proved too much for his enfeebled frame. On the 7th of January 1715 he died at the age of 63. Ever since, his character has been a much-discussed enigma. Bossuet can only be thought of as the high-priest of authority and common-sense; but Fénélon has been made by turns into a sentimentalist, a mystical saint, an 18th-century philosophe, an ultramontane churchman and a hysterical hypocrite. And each of these views, except the last, contains an element of truth. More than most men, Fénélon "wanders between two worlds— one dead, the other powerless to be born." He came just at a time when the characteristic ideas of the 17th century—the ideas of Louis XIV., of Bossuet and Boileau—had lost their savour, and before another creed could arise to take their place. Hence, like most of those who break away from an established order, he seems by turns a revolutionary and a reactionary. Such a man expresses his ideas much better by word of mouth than in the cold format of print; and Fénélon's contemporaries thought far more highly of his conversation than of his books. That down-to-earth, gossiping German princess, the Machiavel of Orléans, cared less for the Maxims; but she was enraptured by his author, and his "ugly face, all skin and bone, though he laughed and talked quite unaffectedly and easily." An observer of very different mettle, the great lawyer d'Aguesseau, dwells on the "noble singularity, that gave him an almost prophetic air. Yet he was neither passionate nor masterful. Though in reality he governed others, it was always by seeming to give way; and he reigned in society as much by the attraction of his manners as by the superior virtue of his parts. Under his hand the most trifling subjects gained a new importance; yet he treated the gravest with a touch so light that he seemed to have invented the sciences rather than learnt them, for he was always a creator, always original, and himself was imitable of none." Still better is Saint-Simon's portrait of Fénélon as he appeared about the time of his appointment to Cambrai—tall, thin, well-built, exceedingly pale, with a great nose, eyes from which fire and genius poured in torrents, a face curious and unlike any other, yet so striking and attractive that, once seen, it could not be forgotten. To be found are the most contradictory qualities in perfect agreement with each other—gravity and courtliness, earnestness and gaiety, the man of learning, the noble and the bishop. But all centred in an air of high-bred dignity, of graceful, polished seclusions and wit—it cost an effort to turn away one's eyes.

**Authorities.—**The best complete edition of Fénélon was brought out by the abbé Gosseil of Saint Sulpice (10 vols., Paris, 1851). Gosselin also edited the Histoire de Fénélon, by Cardinal Bainsset (4 vols., Paris, 1856). Modern authorities are Fénélon et Cambrai (Paris, 1885), by Emmanuel de Brogni; Fénélon, by Paul Janet (Paris, 1892); Bossuet et Fénélon, by L. Crousé (2 vols., Paris, 1894); J. Lemaître, Fénélon (1910). In English there are: Fénélon, his Friends and Enemies, by E. K. Sanders (1901); and François de Fénélon, by Lord Syres (1906); see also the Quarterly Review for January 1902, and M. Masson, Fénélon et Madame Guyon (1907). (St. C.)

**FENESTELLA—FENIANS.** Roman historian and encyclopaedic writer, flourished in the reign of Tiberius. If the notice in Jerome be correct, he lived from 2 B.C. to A.D. 30 (according to others 35 B.C.—A.D. 36). Taking Varro for his model, Fénélon was one of the chief representatives of the new style of historical writing which, in the place of the brilliant descriptive pictures of Livy, discussed curious and out-of-the-way incidents and customs of political and social life, including literary history. He was the author of an Annales, probably from the earliest times down to his own days.

The fragments indicate the great variety of subjects discussed: the origin of the appeal to the people (provocatio); the use of elephants in the circus games; the wearing of gold rings; the introduction of the olive tree; the material for making the toga; the cultivation of the soil; certain details as to the lives of Cicero and Terence. The work was very much used (mention is made of an abridgment) by Pliny the elder, Asconius Pedianus (the commentator on Cicero), Nonius, and the philologists.

**Fragments in H. Peter, Historiarum Romanae fragmenta (1883): see also monographs by L. Mercklin (1844) and J. Poeth (1849); M. Schanz, Geschichte der rom. Lit., ed. 2 (1901); Teuffel, Hist. of Roman Literature, p. 259. A work published under the name of L. Fénélon (De magistraturis et sacerdotiis Romanorum, 1510) is really by A. D. Fiochi, canon and papal secretary, and was subsequently published as his "Under the last-faced form of his name, Flocuos," edited by Aegidius Witsius (1561).**

**FENESTRATION (from O. Fr. fenestrare, modern fenêtre, Lat. fenestra, a window, connected with Gr. φαίνεω, to show), an architectural term applied to the arrangement of windows on the front of a building, more especially when, in the absence of columns or pilasters separating them, they constitute its chief architectural embellishment. The term "fenestral" is given to a frame or "chassis" on which oiled paper or thin cloth was strained to keep out wind and rain when the windows were not glazed.**

**FENIANS, or FENIAN BROTHERHOOD, the name of a modern Irish-American revolutionary secret society, founded in America by John O'Mahony (1816-1877) in 1858. The name was derived from an anglicized version of fáinn, fíinne, the legendary band of warriors in Ireland led by the hero Find Mac Cumaill (see FINN MAC COOL; and Celt: Celtic Literature: Irish); and it was given to his organization of conspirators by O'Mahony, who was a Celtic scholar and had translated Keating's History of Ireland in 1857. After the collapse of William Smith O'Brien's attempted rising in 1848, O'Mahony, who was concerned in it, escaped to America, and since 1852 had been living in New York. James Stephens, another of the "men of 1848," had established himself in Paris, and was in correspondence with O'Mahony and other disaffected Irishmen at home and abroad. A club called the Phoenix National and Literary Society, with Jeremiah Donovan (afterwards known as O'Donovan Rossa) among its more prominent members, had recently been formed at Skibbereen; and under the influence of Stephens, who visited it in May 1858, it became the centre of preparations for armed rebellion. About the same time O'Mahony in the United States established the "Fenian Brotherhood," whose members bound themselves by an oath of "allegiance to the Irish Republic, now virtually established," and swore to take up arms when called upon and to yield implicit obedience to the commands of their superior officers. The object of Stephens, O'Mahony and other leaders of the movement was to form a great league of Irishmen in all parts of the world against British rule in Ireland. The organization was modeled after that of the French Jacobins at the time of the French revolution. On "Committee of Public Safety," in Paris, with a number of subsidiary committees, and affiliated clubs; its operations were conducted secretly by unknown and irresponsible leaders; and it had ramifications in every part of the world, the "Fenians," as they soon came to be generally called, being found in Australia, South America, Canada, and above all in the United States, as well as in the large centres of population in Great Britain such as London, Manchester and Glasgow. It is, however, noteworthy that Fenianism never gained much hold on the tenant-farmers or agricultural labourers in Ireland, although the scurrilous press by which it
was supported preached a savage vendetta against the land-
owners, who were to be shot down “as we shoot robbers and
rats.” The movement was denounced by the priests of the
Catholic Church.

It was, however, some few years after the foundation of the
Fenian Brotherhood before it made much headway, or at all
events before much was heard of it outside the organization
itself, though it is probable that large numbers of recruits had
enrolled themselves in its “circles.” The Phoenix Club Con-
spiracy in Kerry was easily crushed by the government, who
had accurate knowledge from an informer of what was going on.
Some twenty ringleaders were put on trial, including Donovan,
and when they pleaded guilty were, with a single exception,
treated with conspicuous leniency. But after a convention held
at Chicago under O’Mahony’s presidency in November 1863 the
movement began to show signs of life. About the same time
the Irish People, a revolutionary journal of extreme violence, was
started in Dublin by Stephens, and for two years was allowed
without molestation by the government to advocate armed
rebellion, and to appeal for aid to Irishmen who had made military
training in the American Civil War. At the close of that war in
1865 numbers of Irish who had borne arms flocked to Ireland,
and the plans for a rising matured. The government, well served
as usual by informers, now took action. In September 1865 the
Irish People was suppressed, and several of the more
prominent Fenians were sentenced to terms of penal servitude; Stephens,
through the connivance of a prison warder, escaped to France.
The Habeas Corpus Act was suspended in the beginning of 1866,
and a considerable number of persons were arrested. Stephens
issued a bombastic proclamation in America announcing an
imminent general rising in Ireland; but he was himself soon
afterwards deposed by his confederates, among whom dissension
had broken out. A few Irish-American officers, who landed at
Cork in the expectation of commanding an army against England,
were locked up in gaol; some petty disturbances in Limerick
and Kerry were easily suppressed by the police.

In the United States, however, the Fenian Brotherhood, now
under the presidency of W. R. Roberts, continued plotting.
They raised money by the issue of bonds in the name of the
Irish Republic,” which were bought by the credulous in the
expectation of their being honoured when Ireland should be
“a nation once again.” A large quantity of arms was purchased,
and preparations were openly made for a raid into Canada, which
the United States government took no steps to prevent. It was
indeed believed that President Andrew Johnson was second
in importance in the government to account in the settlement of the
Alabama claims. The Fenian “secretary for war” was General
T. W. Sweeney (1820-1892), who temporarily (Jan. 1865-Nov.
1866) was struck off the American army list. The command
of the expedition was entrusted to John O’Neill, who crossed the
Niagara river at the head of some 800 men on the 1st of June
1866, and captured Fort Erie. But large numbers of his men
deserted, and at Ridgeway the Fenians were routed by a battalion
of Canadian volunteers. On the 3rd of June the remnant surrendered
on the American warship “Michigan”; and the tardy issue of President
Johnson’s proclamation enforcing the laws of neutrality brought the raid to an ignominious end; the
prisoners were released, and the arms taken from the raiders were,
according to Henri Le Caron, “returned to the Fenian organization,
only to be used for the same purpose some four years later.”
In December 1867, John O’Neill became president of the
Brotherhood in America, which in the following year held a
great convention in Philadelphia attended by over 400 properly
accredited delegates, while 6000 Fenian soldiers, armed and in
uniform, paraded the streets. This second convention in the
west was determined upon while the news of the Clerkenwell
explosion in London (see below) was a strong incentive to a vigorous policy. Le Caron (q.v.), who, while acting as
a secret agent of the English government, held the position of
“inspector-general of the Irish Republican Army,” asserts
that he “distributed fifteen thousand stands of arms and almost
three million rounds of ammunition in the care of the many
trusted men stationed between Ogdensburg and St. Albans,” in
preparation for the intended raid. It took place in April 1870,
and proved a failure not less rapid or complete than the attempt
of 1866. The Fenians under O’Neill’s command crossed the
Canadian frontier near Franklin, Vt., but were dispersed by a
single volley from Canadian volunteers, while O’Neill himself
was promptly arrested by the United States authorities acting
under the orders of President Grant.

Meantime in Ireland, after the suppression of the Irish People,
disaffection had continued to smoulder, and during the latter
part of 1866 Stephens endeavoured to raise funds in America
for a fresh rising planned for the following year. A bold move on
the part of the Fenian “circles” in Lancashire had been
coordinated in co-operation with the movement in Ireland.
An attack was to be made on Chester, the arms stored in the castle
were to be seized, the telegraph wires cut, the rolling stock on
the railway to be appropriated for transport to Holyhead, where
shipping was to be seized and a descent made on Dublin before the
authorities should have time to interfere. This scheme was
frustrated by information given to the government by the
former John Joseph Corydon, one of Stephens’s most trusted
agents. Some insignificant outbreaks in the south and west of
Ireland brought “the rebellion of 1867” to an ignominious close.
Most of the ringleaders were arrested, but although some of them
were sentenced to death, one of them was executed. On the 11th
of September 1867, Colonel Thomas “deputy central organizer of the Irish Republic,” one of the most notorious of
the Fenian conspirators, was arrested in Manchester, whither
he had gone from Dublin to attend a council of the English
“centres,” together with a companion, Captain Deasy. A plot
to effect the rescue of these prisoners was hatched by Edward
O’Meaher Condon with other Manchester Fenians; and on the
18th of September, while Kelly and Deasy were being conveyed
through the city from the court-house, the prison van was
attacked by Fenians armed with revolvers, and in the scuffle
police-sergeant Brett, who was seated inside the van, was shot
dead. Condon, Allen, Larkin, Maguire and O’Brien, who had
taken a prominent part in the rescue, were arrested. All five
were sentenced to death; but Condon, who was an American
citizen, was respited at the request of the United States
government, his sentence being commuted to penal servitude for
life, and Maguire was granted a pardon. Allen, Larkin, and O’Brien
were hanged on the 23rd of November for the murder of Brett.
Attempts were made at the time, and have since been repeated,
to show that these men were unjustly sentenced, the contention
of their sympathizers being that as political offenders they
should not have been treated as ordinary criminals, and, secondly,
that as they had no deliberate intention to kill the
police-sergeant, the shot that caused his death had been fired
for the purpose of breaking open the lock of the van, the crime
was at worst that of manslaughter. But even if these pleas rest
on a correct statement of the facts they have no legal validity,
and they afford no warrant for the title of the “Manchester
martyrs” by which these criminals are remembered among the
more extreme nationalists in Ireland and America. Kelly and
Deasy escaped to the United States, where the former obtained
employment in the New York custom-house.

In the same month, November 1867, one Richard Burke,
who had been employed by the Fenians to purchase arms in Birmingham,
was arrested and lodged in Clerkenwell prison in London.
While he was awaiting trial a wall of the prison was blown down
by gunpowder, the explosion causing the death of twelve persons,
and the maiming of some hundred and twenty others. This
outrage, for which Michael Barrett suffered the death penalty,
professorially influenced W. E. Gladstone in deciding that the
Protestant Church of Ireland should be disestablished as a con-
cession to Irish disaffection. In 1870, Michael Davitt (q.v.) was
sentenced to fifteen years’ penal servitude for participation in
the Fenian conspiracy; and before he was released on ticket
of leave the name Fenian had become practically obsolete, though
the “Irish Republican Brotherhood” and other organizations
in Ireland and abroad carried on the same tradition and pursued the same policy in later years. In 1879, John Devoy, a member of the Fenian Brotherhood, promoted a "new departure" in America, by which the "physical force party" allied itself with the "constitutional movement" under the leadership of C. S. Parnell (q.v.) and the political conspiracy of the Fenians was combined with the agrarian revolution inaugurated by the Land League.


**FENNEL, Foeniculum vulgare** (also known as *F. capillaceum*), a perennial plant of the natural order Umbelliferae, from 2 to 3 or (when cultivated) 4 ft. in height, having leaves three or four times pinnate, with numerous linear or awl-shaped segments, and glaucous compound umbels of about 15 or 20 rays, with no involucres, and small yellow flowers, the petals incurved at the tip. The fruit is laterally compressed, five-ridged, and has a large single resin canal or "vitta" under each furrow. The plant appears to be of south European origin, but is now met with in various parts of Britain and the rest of temperate Europe, and in the west of Asia. The dried fruits of cultivated plants from Malta have an aromatic taste, and colour, and are used for the preparation of licorice-flavoured water, valerian, &c.

It is given in doses of 1 to 2 oz., the active principle being a volatile oil which is probably the same as oil of anise. The shoots of fennel are eaten blanched, and the seeds are used for flavouring. The fennel seeds of commerce are of several sorts. Sweet or Roman fennel seeds are the produce of a tall perennial plant, with umbels of 25-30 rays, which is cultivated near Nice in the south of France; they are elliptical and arched in form, about $\frac{1}{2}$ in. long and a quarter as broad, and are smooth externally, and of a colour approaching a pale green. Shorter and straighter fruits are obtained from the annual variety of *F. vulgare* known as *F. Panormitum* (Panmuhati) or Indian fennel, and are employed in India in curries, and for medicinal purposes. Other kinds are the German or Saxon fruits, brownish-green in colour, and between $\frac{1}{2}$ and $\frac{1}{4}$ in. in length, and the broader but smaller fruits of the wild or bitter fennel of the south of France. A variety of fennel, *F. dulce*, having the stem compressed at the base, and the umbel 6-8 rayed, is grown in kitchen-gardens for the sake of its leaves.

Giant fennel is the name applied to the plant *Foenula communis*, a member of the natural order, and a fine herbaceous plant, native in the Mediterranean region, where the pith of the stem is used as tinder. Hog's or sow fennel is the species *Peucedanum officinale*, another member of the Umbelliferae.

**FENNER, DUDLEY** (c. 1558-1587), English puritan divine, was born in Kent and educated at Cambridge University. There he became an adherent of Thomas Cartwright (1535-1603), and publicly expounded his presbyterian views, with the result that he was obliged to leave Cambridge without taking his degree. For some months he seems to have assisted the vicar of Cranbrook, Kent, but it is doubtful whether he received ordination. He next followed Cartwright to Antwerp, and, having received ordination according to rite of the Reformed church, assisted Cartwright for several years in preaching to the English congregation there. The liberty shown by Archbishop Grindal to puritans encouraged him to return to England, and he became curate of Cranbrook in 1583. In the same year, however, he was one of seventeen Kentish ministers suspended for refusing to sign an acknowledgment of the queen's supremacy and of the authority of the Prayer Book and articles. He was imprisoned for a time, but eventually regained his liberty and spent the remainder of his life as chaplain in the Reformed church at Middletour.

A list of his authentic works is given in Cooper's *Athenae Cantabrigienses* (Cambridge, 1858-1861). They rank among the best expositions of the principles of puritanism.

**FENNY STRATFORD**, a market town in the Buckingham parliamentary division of Buckinghamshire, England, 48 m. N.W. by N. of London on a branch of the London & North-Western railway. Pop. of urban district (1901), 4790. It lies in a deep valley on the west (left) bank of the Ouzel, where the great north-western road from London, the Roman Watling Street, crosses the stream, and is 1 m. E. of Bletchley, an important junction on the main line of the North-Western railway. The church of St Martin was built (c. 1730) on the site of an older church at the instance of Dr Browne Willis, an eminent antiquary (d. 1750), buried here; but the building has been greatly enlarged. A custom instituted by Willis on St Martin's Day (November 11th) includes a service in the church, the firing of some small cannon called the "Fenny Poppers," and other celebrations. The trade of the town is mainly agricultural.

**FENRI, or Fenris**, in Scandinavian mythology, a water-demon in the shape of a huge wolf. He was the offspring of Loki and the giantess Angrboda, who bore two other children, Midgard the serpent, and Hel the goddess of death. Fenris grew so large that the gods were afraid of him and had him chained up. But he broke the first two chains. The third, however, was made of the sound of a cat's footsteps, a man's beard, the roots of a mountain, a fish's breath and a bird's spittle. This magic bond was too strong for him until Ragnarok (Judgment Day), when he escaped and swallowed Odin and was in turn slain by Vidar, the lar's son.

**FENS**, a district in the east of England, possessing a distinctive history and peculiar characteristics. It lies west and south of the Wash, in Lincolnshire, Huntingdonshire, Cambridgeshire and Norfolk, and extends over more than 700 m. in length (Lincoln to Cambridge) and some 35 m. in maximum breadth (Stamford to Brandon in Suffolk), its area being considerably over one half a million acres. Although low and flat, and seasoned by innumerable water-courses, the entire region is not, as the Roman name of *Metanus Aestuarium* would imply, a river estuary, but a bay of the North Sea, silted up, of which the Wash is the last remaining portion.

Hydrographically, the Fens embrace the lower parts of the drainage-basins of the rivers Witham, Welland, Nene and Great Ouse; and against these streams, as against the ocean, they are protected by earthen embankments, 10 to 15 ft. high. As a rule the drainage water is lifted off the Fens into the rivers by means of steam-pumps, formerly by windmills.

**General History.**—According to fairly credible tradition, the first systematic attempt to drain the Fens was made by the Romans. They dug a catchwater drain (as the artificial fenland water-courses are called), the Caer or Car Dyke, from Lincoln to Ramsey (or according to Stukeley, as far as Cambridge), along the western edge of the Fen. The excavation of the higher districts which border the fenland, and the construction alongside the Welland and on the seashore earthen embankments, of which some 150 m. survive. Mr S. H. Miller is disposed to credit the native British inhabitants of the Fens with having executed certain of these works. The Romans also carried causeways over the country. After their departure from Britain in the first half of the 5th century the Fens fell into neglect; and despite the preservation of the woodlands for the purposes of the chase by the Norman and early Plantagenet kings, and the unsuccessful attempt which Richard de Rulos, chamberlain of William the Conqueror, made to drain Deeping Fen, the fenland region became almost everywhere waterlogged, and relapsed to a great extent into a state of nature. In addition to this it was ravaged by serious inundations of the sea, for example, in the years 1178, 1248 (or 1250), 1288, 1322, 1335, 1407, 1571. Yet the fenland was not altogether a wilderness of reed-grown marsh and watery swamp. At various spots, more particularly in the north and in the south, there existed islands of firmer and higher ground, resting generally on the boulder clays of the Glacial epochs and on the inter-Glacial gravels of the Flandrian. In these isolated localities members of the human race lived.
orders (especially at a later date the Cistercians) began to settle
after about the middle of the 7th century. At Medeshamstede
(i.e. Peterborough), Ely, Crowland, Ramsey, Thorney, Spald-
ing, Peakirk, Swineshead, Tattershall, Kirkstead, Bardney,
Sempingham, Bourne and numerous other places, they made
settlements and built churches, monasteries and abbeys.
In spite of the incursions of the predatory Northmen and Danes in
the 9th and 10th centuries, and of the disturbances consequent
upon the establishment of the Camp of Refuge by Hereward the
Wake in the fens of the Isle of Ely in the 11th century, these
scattered outposts continued to shed rays of civilization across the
lonely Fenland down to the dissolution of the monasteries in
the reign of Henry VIII. Then they, too, were partly overtaken
by the fate which befell the rest of the Fens; and it was only in
the end of the 18th and the beginning of the 19th century that the
complete drainage and reclamation of the Fen region was finally
effectuated. Attempts on a considerable scale were indeed made to
reclaim them in the 17th century, and the work as a whole forms
one of the most remarkable chapters of the industrial history of
England. Thus, the reclamation of the Whitham Fens was
undertaken by Sir Anthony Thomas, the earl of Lindsey, Sir William
Killigrew, King Charles I., and others in 1631 and succeeding
years; and that of the Deeping or Welland Fens in 1638 by Sir
W. Ayloff, Sir Anthony Thomas and other “adventurers,” after
one Thomas Lovell had ruined himself in a similar attempt in the
reign of Queen Elizabeth. The earl of Lindsey received 24,000
acres for his work. Charles I., declaring himself the “under-
taker” of the Holland Fen, claimed 8000 out of its 22,000 acres
as his share.
A larger work than these, however, was the drainage of the fens of the
Nene and the Great Ouse, comprehending the wide
tract known as the Bedford level. This district took name from the
agreement of Francis, earl of Bedford, the principal land-
holder, and thirteen other adventurers, with Charles I. in 1634, to
drain the level, on condition of receiving 57,000 acres of the
reclaimed land. A partial attempt at drainage had been made
(1478-1490) by John Morton, when bishop of Ely, who constructed
Morton’s Leam, from Peterborough to the sea, to carry the
waters of the Nene, but this also proved a failure. An act was
passed, moreover, in 1602 for effecting its reclamation; and Lord
Chief-Justice Popham (whose name is preserved in Popham’s
Eau, S.E. of Wisbech) and a company of Londoners began the
work in 1603; but the first effectual attempt was that of 1634.
The work was largely directed by the Dutch engineer Cornelius
Vermuyden, who had begun work in the Fens in 1621, and was
knighted in 1628.
Three years after the agreement of the earl of Bedford and his
partners with the king, after an outlay of £100,000 on the
part of the company, the contract was annulled, on the fraudu-
 lent plea that the works were insufficient; and an offer was
made by King Charles to undertake its completion on condition
of receiving 57,000 acres in addition to the amount originally
agreed on. This unjust attempt was frustrated by the breaking
out of the civil war; and no further attempt at drainage was
made until 1649, when the parliament reinstated the earl of
Bedford’s successor in his father’s rights. After an additional
outlay of £300,000, the adventurers received 95,000 acres of
reclaimed land, according to the contract, which, however, fell
short of repaying the expense of the undertaking. In 1664 a
royal charter was obtained to incorporate the company, which
still exists, and carries on the concern under a governor, 6
baillifs, 2 conservators, and a commonalty, each of whom must
possess 100 acres of land in the level, and has a voice in the election
of officers. The conservators must each possess not less than 280
acres, the governor and baillifs each 400 acres. The original
adventurers had allotments of land according to their interest of the
original 95,000 acres; but Charles II., on granting the charter, took
under the crown a lot of 12,000 acres out of the 95,000, which,
however, is held under the directors, whereas the allotments are not held in common, though subject
to the laws of the corporation. The level was divided in 1697 into
three parts, called the North, Middle, and South Levels—the
second being separated from the others by the Nene and Old
Bedford rivers.
These attempts failed owing to the determined opposition of the
native fenmen (“still-walkers”), whom the drainage and
appropriation of the unclosed fenlands would deprive of valuable and long- enjoyed rights of commomage, turbary (turfcutting), fishing, fowling, &c. Oliver Cromwell is said to have put
himself at their head and succeeded in stopping all the operations.
When he became Protector, however, he sanctioned Vermuyden’s
plans, and Dutch prisoners taken at Dunbar, and Dutch
prisoners taken by Blake in his victory over Van Tromp, were
employed as the workers. Vermuyden’s system, however, was
exclusively Dutch; and while perfectly suited to Holland it did
not meet all the necessities of East Anglia. He confined his
attention almost exclusively to the inland draining and embank-
ments, and did not provide sufficient outlet for the waters them-
elves into the sea.
Holland and other Fens on the west side of the Witham were
finally drained in 1676, although not without much rioting and
lawlessness; and a striking account of the wonderful improve-
ments effected by Vermuyden later is recorded in Arthur Young’s
General View of the History and Present State of the County of Lincoln (London,
1799). The East, West and Welland Fens on the east side of the
Witham were drained in 1801-1807 by John Rennie, who carried
off the precipitation which fell on the higher grounds by catch-
water drains, on the principle of the Roman Car Dyke, and
improved the outfall of the river, so that it might the more easily
discharge the Fen water which flowed or was pumped into it.
The Welland or Deeping Fens were drained in 1794, 1801, 1824,
1837 and other years. Almost the only portion of the original
wild Fens now remaining is Wicken Fen, which lies east of the
river Cam and south-east of the Isle of Ely.

The Fen Rivers.—The preservation of the Fens depends in an
intimate and essential manner upon the preservation of the
rivers, and especially of their banks. The Witham, known
originally as the Grant Avon, also called the Lindis by Leyland
(‘Itinerary, vol. vii. p. 41), and in Jean Ingelow’s High Tide on the
Lincolnshire Coast, is some 80 m. long, and drains an area of
110 sq. m. It owes its present condition to engineering works carried
out in the years 1762-1764, 1854, 1881, and especially in
1880-1884. In 1500 the river was dammed immediately above Boston
by a large sluice, the effect of which was not only to hinder
the navigation up to Lincoln (to which city sea-going vessels used to
penetrate in the 14th and 15th centuries), but also to choke the channel
below Boston with sedimentary matter. The sluice, or rather a new structure made in
1764-1766, remains; but the river below Boston has been materially improved (1880-1884),
first by the construction of a new outfall, 3 m. in length, whereby
the channel was not only straightened, but its current carried
directly into deep water, without having to battle against the
often shifting sandbanks of the Wash; and secondly, by the
deepening and regulation of the river-bed up to Boston. The
Welland, which is about 70 m. long, and drains an area of
760 sq. m., was made to assume its present shape and direction in 1620,
1652, 1704, and 1835 and following years. The most
radical alteration was made in 1704, when a new outfall was
made from the confluence of the Glen (30 m. long) to the Wash, a
distance of nearly 3 m. The Nene, 99 m. long, and draining an
area of some 1775 sq. m., was first regulated by Bishop Montagu,
and it was further improved in 1631, 1721, and especially, under
plans by Rennie and Telford, in 1827-1830 and 1832. The work
done from 1721 onward consisted in straightening the lower
reaches of the stream and in directing and deepening the outfall.
The Ouse (q.v.) or Great Ouse, the largest of the fenland rivers,
seems to have been deflected, at some unknown period, from a
former channel connecting via the Old Croft river with the Nene,
into the Little Ouse below Littleport; and the courses of the two
streams are now linked together by an elaborate network of
artificial drains, the results of the great engineering works
 carried out in the Bedford Level in the 17th century. The old
channel, starting from Earth, and known as the Old West river,
carries only a small stream until, at a point above Ely, it joins the
The salient features of the plan executed by Vermuyden for the earl of Bedford in the years 1652–1653 were as follows: taking the division of the area made in 1657–1658 into (i) the North Level, between the river Welland and the river Nene; (ii) the Middle Level, between the Nene and the Old Bedford river (which was made at this time, i.e. 1630); and (iii) the South Level, from the Old Bedford river to the south-eastern border of the fenland. In the North Level the Welland was embanked, the New South Eau, Peakirk Drain, and Shire Drain made, and the existing main drains deepened and regulated. In the Middle Level the Nene was embanked from Peterborough to Guyhirn, near Ramsey, Whittlesby (1857–1858), &c., drained and brought under cultivation. A considerable barge traffic is maintained on the Ouse below St Ives, on the Cam up to Cambridge, the Lark and Little Ouse, and the network of navigable cuts between the New Bedford river and Peterborough. The Nene, though locked up to Northampton, and connected from that point with the Grand Junction canal, is practically unused above Wansford, and traffic is small except below Wisbech.

The effect of the drainage schemes has been to lower the level of the fenlands generally by some 18 in., owing to the shrinkage of the peat consequent upon the extraction of so much of its contained water; and this again has tended, on the one hand, to diminish the speed and erosive power of the fenland rivers, and, on the other, to choke up their respective outfalls with the sedimentary matters which they themselves sluggishly roll seawards.

The Wash.—From this it will be plain that the Wash (q.v.) is being silted up by riverine detritus. The formation of new dry land, known at first as “marsh,” goes on, however, but slowly. During the centuries since the Romans are believed to have constructed the sea-banks which shut out the sea, it is computed that an area of not more than 60,000 to 70,000 acres has been won from the Wash, embanked, drained and brought more or less under cultivation. The greatest gain has been at the direct head of the bay, between the Welland and the Great Ouse, where the average annual accretion is estimated at 10 to 11 lineal feet. On the Lincolnshire coast, farther north, the average annual gain has been not quite 2 ft.; whilst on the opposite Norfolk coast it has been little more than 6 in. annually. On the whole, some 35,000 acres were enclosed in the 17th century, about 19,000 acres during the 18th, and about 10,000 acres during the 19th century. The first comprehensive scheme for regulating the outfall channels and controlling the currents of the Fen rivers seems to be that proposed by Nathaniel Kinderley in 1751. His idea was to link the Nene with the Ouse by means of a new cut to be made through the marshland, and guide the united stream through a further new cut “under Wotten and Wolverton through the Marshes till over against Ingletshorpe or Snetsham, and there discharge itself immediately into the Deeps of Lyn Channel.” In a similar way the Witham, “when it has received the Welland from Spalding,” was to be carried “to some convenient place over against Wrangle or Friskney, where it may be discharged into Boston Deeps.” This scheme was still further improved upon by Sir John Rennie, who, in a report which he drew up in 1839, recommended that the outfalls of all four rivers should be directed by means of fascined channels into one common outfall, and that the land lying between them be enclosed as rapidly as it consolidated. By this means he estimated that 150,000 acres would be won to cultivation, but beyond one or two abortive or half-hearted attempts, e.g. by the Lincolnshire Estuary Company in 1851 and in 1876 and subsequent years by the Norfolk Estuary Company, no serious effort has ever been made to execute either of these schemes.

Climate.—The annual mean temperature, as observed at Boston, in the period 1864–1885, is 48°7' F.; January, 35°5' July, 62°8'; and as observed at Wisbech, for the period 1861–1875, 49°4'. The average mean rainfall for the seventy-one years 1830–1900, at Boston, was 22.5 in.; at Wisbech for the fifteen years 1860–1875, 24.2 in., and for the fifteen years 1866–1880, 26.7 in.; and at Maxey near Peterborough, 21.7 for the nineteen years 1882–1900. Previous to the drainage of the Fens, ague, rheumatism, and other ailments incidental to a damp

1 The principles upon which he proceeded are set forth in his Discourse touching the Draining of the Great Fennes (1642), reprinted in Fenland Notes and Queries (1898), pp. 26-38 and 81-87.

climates were widely prevalent, but at the present day the Fen country is as healthy as the rest of England; indeed, there is reason to believe that it is conducive to longevity. Its name, as

Historical Notes.—The earliest inhabitants of this region of whom we have record were the British tribes of the Iceni confederation; the Romans, who subdued them, called them Coriceni or Coritani. In Saxon times the inhabitants of the Fens were known (e.g. to Bede) as Gryvii, and are described as travelling the country on stilts. Macaulay, writing of the year 1869, gives to them the name of Bredlings, and describes them as "a half-savage population... who led an amphibious life, sometimes wading, sometimes rowing, from one islet of firm ground to another." In the end of the 18th century those who dwelt in the remoter parts were scarcely more civilized, being known to their neighbours by the expressive term of "Slodgers." These rude fen-dwellers have in all ages been animated by a tenacious love of liberty. Baroicen, queen of the Iceni, the worthy foe of the Romans; Hereward the Saxon, who defied William the Conqueror; Cromwell and his Ironsides, are representative of the leman’s spirit at its best. The fen-pancy showed a stubborn defence of their rights, not only when they resisted the encroachments and selfish appropriations of the "adversary of the Fens," the Parliaments, the Bolingbroke, the Parliamentary Level, as Deeping Fen, and in the Witham Fens, and again in the 18th century, when Holland Fen was finally enclosed, but also in the Peasants’ Rising of 1831, and in the Pilgrimage of Grace in the reign of Henry VIII.

The Fens, once unclosed and thickly studded with immense "forests" of reeds, and innumerable marshy pools and "rows" (channels connecting the pools), they abounded in wild fowl, being regularly frequented by various species of wild duck and geese, garganines, polchards, shovelers, teal, wigeons, peewits, terns, grebes, coots, water-hens, water-rails, red-shanks, lapwings, god-wits, whimbrels, cranes, bitterns, herons, swans, ruffs and reeves. Vast numbers of these were taken in decoys and sent to the London markets. At the same time equally vast quantities of tame geese were reared in the Fens, and driven by road to London to be killed at Michaelmas. Their down, feathers and quills (for pens) were also a considerable source of profit. The Fen waters, too, abounded in fresh-water fish, especially pike, perch, bream, tench, rud, dace, roach, eels and sticklebacks. The Witham, on whose banks so many monkeys were formerly kept, and the untrammelled rivers of the southern part of the Fens for their eels. The soil of the reclaimed Fens is of exceptional fertility, being almost everywhere rich in humus, which is capable not only of producing very heavy crops of wheat and other corn, but also of fattening live-stock with peculiar ease. Lincolnshire oxen were famous in Elizabeth’s time, and are specially singled out by Arthur Young, the breed being the short-horn. Of the crops peculiar to the region it must suffice to mention the old British dyes-plant woad, which is still grown on a small scale in two or three parishes immediately south of Boston; hemp, which was extensively grown in the 18th century, but is not now planted; and peppermint, which is occasionally grown, e.g. at Deeping and Wisbech. In the second half of the 19th century the Fen country acquired a certain celebrity in the world of sport from the encouragement it gave to speed skating. Whenever practicable, championship and other racing meetings are held, chiefly at Littleport and Spalding. The little village of Welney, between Ely and Wisbech, has produced some of the most noted of the typical Fen skaters, e.g. "Turkey" Smart and "Fish" Smart.

Apart from fragmentary ruins of the former monastic buildings of Crowland, Kirksstead and other places, the Fen country of Lincolnshire (division of Holland) is especially remarkable for the size and beauty of its parish churches, mostly built of Barnack rag from Northamptonshire. Moreover, in the possession of such buildings as Ely cathedral and the parish church of King’s Lynn, other parts of the Fens must be considered only less rich in ecclesiastical architecture. Using these fine opportunities, the Fen folk have long cultivated the science of carollology.

Dialect.—Owing to the comparative remoteness of their geographical situation, and the relatively late period at which the Fens were definitely enclosed, the Fenmen have preserved several dialectal features of a distinctive character, not the least interesting being their close kinship with the classical English of the present day. Professor E. E. Freeman (Longman’s Magazine, 1870) remarks modern Englishmen that it was a native of the Fens, “a Bourne man, who gave the English language its present shape.” This was Robert Manning, or Robert of Brunne, who in or about 1303 wrote The Handlyng Synne. Tennyson’s dialgue poems, The Northern Farmer, &c., do not reproduce the pure Fen dialect, but rather the dialect of the Wold district of mid Lincolnshire.


FENTON, EDWARD (d. 1603), English navigator, son of Henry Fenton and brother of Sir Geoffrey Fenton (q.v.), was a native of Nottinghamshire. In 1577 he sailed, in command of the “Gabriel,” with Sir Martin Frobisher’s second expedition for the discovery of the north-west passage, and in the following year he took part as second in command in Frobisher’s third expedition, his ship being the “Judith.” He was then employed in Ireland for a time, but in 1582 he was put in charge of an expedition which was to sail round the Cape of Good Hope to the Moluccas and China. His information was never brought home, and the knowledge of the north-west passage was lost completely without hindrance to his trade. On this unsuccessful voyage he got no farther than Brazil, and throughout he was engaged in quarrelling with his officers, and especially with his lieutenant, William Hawkins, the nephew of Sir John Hawkins, whom he had in irons when he arrived back in the Thames. In 1588 he had command of the “Mary Rose,” one of the ships of the fleet that was formed to oppose the Armada. He died fifteen years afterwards.

FENTON, ELIJAH (1683-1730), English poet, was born at Shelton near Newcastle-under-Lyme, of an old Staffordshire family, on the 25th of May 1683. He graduated from Jesus College, Cambridge, in 1704, but was prevented by religious scruples from taking orders. He accompanied the earl of Orrery to Flanders as private secretary, and on returning to England became assistant in a school at Headley, Surrey, being soon afterwards appointed master of the free grammar school at Sevenoaks (Kent) in 1700. He resigned his appointment in the expectation of a place in the House of Commons, but his disappoinment was tempered with the appointment of tutor to Lord Broghill, son of his patron Orrery. Fenton is remembered as the consoled of Alexander Pope in his translation of the Odyssey. He was responsible for the first, fourth, nineteenth and twentieth books, for which he received £500. He died at East Hampstead, Berkshire, on the 10th of July 1730. He was buried in the parish church, and his epitaph was written by Pope.

Fenton also published Oxford and Cambridge Miscellany Poems (1707); Miscellanea Poems (1717); Marianne, a tragedy (1723); an edition (1725) of Milton’s poems, and one of Waller (1729) with elaborate notes. See W. W. Lloyd, Elijah Fenton, his Poetry and Friends (1894).
FENTON, SIR GEOFFREY (c. 1530–1608), English writer and politician, was the son of Henry Fenton, of Nottinghamshire. He was the younger son of Edward Fenton the navigator. He is said to have visited Spain and Italy in his youth; possibly he went to Paris in Sir Thomas Hob's train in 1566, for he was living there in 1567, when he wrote Certaine tragicall discourses written out of Frenche and Latin. This book is a free translation of François de Belleforest's French rendering of Matteo Bandello's Novelle. Till 1579 Fenton continued his literary labours, publishing Monophylus in 1572, Golden epistles gathered out of Guevarus's works as other authors . . . 1575, and various religious tracts of strong protestant tendencies. In 1579 appeared the Historie of Guicciardini, translated out of French by G. F. and dedicated to Elizabeth. Through Lord Burghley he obtained, in 1580, the post of secretary to the new lord deputy of Ireland, Lord Grey de Wilton, and thus became a fellow worker with the poet, Edmund Spenser. From this time Fenton abandoned literature and became a faithful if somewhat unscrupulous servant of the crown. He was a bigoted protestant, longing to use the rack against "the diabolical secte of Rome," and even advocating the imprisonment of the queen's most dangerous subjects. He won Elizabeth's confidence, and the hatred of all his fellow-workers, by keeping her informed of every one's doings in Ireland. In 1587 Sir John Perrot arrested Fenton, but the queen instantly ordered his release. Fenton was knighted in 1589, and in 1590–1591 he was in London as commissioner on the impeachment of Perrot. Full of dislike of the Scots and of James VI. (which he did not scruple to utter), on the latter's accession Fenton's post of secretary was in danger, but Burghley exerted himself in his favour, and in 1604 it was confirmed to him for life, though he had to share it with Sir Richard Coke. Fenton died in Dublin on the 19th of October 1608, and was buried in St Patrick's cathedral. He married in June 1585, Alice, daughter of Dr Robert Weston, formerly lord chancellor of Ireland, and widow of Dr Hugh Brady, bishop of Meath, by whom he had two children, a son, Sir William Fenton, and a daughter, Catherine, who in 1603 married Richard Boyle, 1st earl of Cork.

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FENTON, LAVINIA (1708–1760), English actress, was probably the daughter of a naval lieutenant named Beswick, but she bore the name of her mother's husband. Her first appearance was as Monimia in Otway's Orphans, in 1726 at the Haymarket. She then joined the company of players at the theatre in Lincoln's Inn Fields, where her success and beauty made her the toast of the beau. It was in Gay's Beggar's Opera, as Polly Peachment, that Miss Fenton made her greatest success. Her pictures were in great demand, verses were written to her and books published about her, and she was the most talked-of person in London. Hogarth's picture shows her in one of the scenes, with her in the Beswick dress. After appearing in several comedies, and then in numerous repetitions of the Beggar's Opera, she ran away with her lover Charles Paulet, 3rd duke of Bolton, a man much older than herself, who, after the death of his wife in 1751, married her. Their three children all died young. The duchess survived her husband and died on the 24th of January 1760.

FENTON, a town of Staffordshire, England, on the North Staffordshire railway, adjoins the east side of Stoke-on-Trent, in which parliamentary and municipal borough it is included. Pop. (1891) 16,908; (1901) 22,742. The manufacture of earthenware common to the district (the Potteries) employs the bulk of the large industrial population.

FENUGREEK, in botany, Trigonella Foenum-graecum (so called from the name given to it by the ancients, who used it as fodder for cattle), a member of a genus of leguminous herbs very similar in habit and in most of their characters to the species of the genus Medicago. The leaves are formed of three obovate leaflets, the middle one of which is stalked; the flowers are solitary, or in clusters of two or three, and have a campanulate, 5-cleft calyx; and the pods are many-seeded, cylindrical or flattened, and straight or only slightly curved. The genus is widely diffused over the south of Europe, West and Central Asia, and the north of Africa, and is represented by several species in Australia. Fenugreek is indigenous to south-eastern Europe and western Asia, and is cultivated in the Mediterranean region, parts of central Europe, and in Morocco, and largely in Egypt and in India. It bears a sickle-shaped pod, containing from 10 to 20 seeds, from which 6%, of a fetid, fatty and bitter oil can be extracted by ether. In India the fresh plant is employed as an esculent. The seed is an ingredient in curry powders, and is used for flavouring cattie foods. It was formerly much esteemed as a medicine, and is still in repute in veterinary practice.

FENWICK, SIR JOHN (c. 1645–1697), English conspirator, was the eldest son of Sir William Fenwick, or Fenwicke, a member of an old Northumberland family. He entered the army, becoming major-general in 1688, but before this date he had been entrusted with the succession to his father's estates. He was by right of parliament for Northumberland, which county he represented from 1677 to 1687. He was a strong partisan of King James II., and in 1685 was one of the principal supporters of the act of attainder against the duke of Monmouth; but he remained in England when William III. ascended the throne three years later. He began at once to plot against the new king, for which he underwent a short imprisonment in 1689. Renewing his plots on his release, he publicly insulted Queen Mary in 1691, and it is practically certain that he was implicated in the schemes for assassinating William which came to light in 1695 and 1696. After the seizure of his fellow-conspirators, Robert Charnock and others, he remained in hiding until the imprudent conduct of his friends in attempting to induce one of the witnesses against him to leave the country led to his arrest in June in 1696. To save himself he offered to reveal all he knew about the Jacobite conspiracies; but his confession was a farce, being confined to charges against some leading friends of the king, which were damaging, but not conclusive. By this time his friends had succeeded in removing one of the two witnesses, and in these circumstances it was thought that the charge of treason must fail. The government, however, overcame this difficulty by introducing a bill of attainder, which, after a long and acrimonious discussion passed through both Houses of Parliament. His wife persevered in her attempts to save his life, but her efforts were fruitless, and Fenwick was beheaded in London on the 28th of January 1697, with the same formalities as were usually observed at the execution of a peer. By his wife, Mary (d. 1708), daughter of Charles Howard, 1st earl of Carlisle, he had three sons and one daughter. Macaulay says that "all of the Jacobites, the most desperate characters not excepted, he (Fenwick) was the only one for whom William felt an intense personal aversion"; and it is interesting to note that Fenwick's hatred of the king is said to date from the time when he was serving in Holland, and was recommended by William, then prince of Orange, to leading noblemen, which were damaging, but not conclusive. By this time his friends had succeeded in removing one of the two witnesses, and in these circumstances it was thought that the charge of treason must fail.

FEOMMENT, in English law, during the feudal period, the usual method of granting or conveying a freehold or fee. For the derivation of the word see FEE and FEE. The essential elements were "livery of seisin" (delivery of possession), which consisted in formally giving to the feeor on the land a lodo or turf, or a growing twig, as a symbol of the transfer of the land, and words by the feeor declaratory of his intent to deliver possession to the feeor with a "limitation" of the estate intended to be transferred. This was called livery in deed. Livery in law was made not on but in sight of this land, the feeor saying to the feeor, "I give you that land; enter and take possession." Livery in law, in order to pass the estate, had to be perfected by entry by the feeor during the joint lives of himself and the feeor. It was usual to evidence the feoffment by writing in a charter or deed of feoffment; but writing was not essential until the Statute of Frauds; now, by the Real Property Act 1845, a conveyance of real property is void unless evidenced by deed, and
thus foemen have been rendered unnecessary and superfluous.

All corporeal hereditaments were by that act declared to be in grant as well as livery, i.e. they could be granted by deed without livery. A feoffment might be a tortuous conveyance, i.e. if a person attempted to give to the feoffee a greater estate than he himself had in the land, he forfeited the estate of which he was seised. (See CONVEYANCING; REAL PROPERTY.)

**Ferdinand** (Span. Fernando or Hernando; Ital. Ferdinando or Ferrante; in O. H. Ger. Herinband, i.e. "brave in the host," from O. H. G. Heri, "army," A.S. here, Mod. Ger. Heer, and the Goth. *nædjan*, "to dare"), a name borne at various times by many European sovereigns and princes, the more important of whom are noticed below in the following order: emperors, kings of Naples, Portugal, Spain (Castile, Leon and Aragon) and the two Sicilies; then the grand duke of Tuscany, the prince of Bulgaria, the duke of Brunswick, and the elector of Cologne.

**Ferdinand I.** (1503-1564), Roman emperor, was born at Alcalá de Henares on the 9th of March 1503, his father being Philip the Handsome, son of the emperor Maximilian I, and his mother Joanna, daughter of Ferdinand and Isabella, king and queen of Castile and Aragon. Philip died in 1506 and Ferdinand, educated in Spain, was regarded with especial favour by his maternal grandfather who wished to form a Spanish-Italian kingdom for his namesake. This plan came to nothing, and the same fate attended a suggestion made after the death of Maximilian in 1519 that Ferdinand, and not his elder brother Charles, afterwards the emperor Charles V., should succeed to the imperial throne. Charles, however, secured the Empire and the whole of the lands of Maximilian and Ferdinand, while the younger brother was performed content with a subordinate position. Yet some provision must be made for Ferdinand. In April 1521 the emperor granted to him the archduchies and dukies of upper and lower Austria, Carinthia, Styria and Carniola, adding soon afterwards the county of Tirol and the hereditary possessions of the Habsburgs in south-western Germany. About the same time the emperor appointed Ferdinand the duke of Württemberg, which had come into the possession of Charles V. and in May 1521 he was married at Linz to Anna (d. 1547), a daughter of Ladislaus, king of Hungary and Bohemia, a union which had been arranged some years before by the emperor Maximilian. In 1521 also he was made president of the council of regency (Reichsregiment), appointed to govern Germany during the emperor’s absence, and the next five years were occupied with imperial business, in which he acted as his brother’s representative, and in the government of the Austrian lands.

In Austria and the neighbouring dukies Ferdinand sought at first to suppress the reformers and their teaching, and this was possibly one reason why he had some difficulty in quelling risings in the districts under his rule after the Peasants’ War broke out in 1524. But a new field was soon opened for his ambition. In August 1526 his childless brother-in-law, Louis II., king of Hungary and Bohemia, was killed at the battle of Mohacs, and the archduke at once claimed both kingdoms, both by treaty and by right of his wife. Taking advantage of the divisions among his opponents, he was chosen king of Bohemia in October 1526, and crowned at Prague in the following February, but in Hungary he was less successful. John Zapolya, supported by the national party and soon afterwards by the Turks, offered a sturdy resistance, and although Ferdinand was chosen king at Pressburg in December 1526, and after defeating Zapolya at Tokay was crowned at Stuhlweissenburg in November 1527, he was unable to take possession of the kingdom. The Bavarian Wittelsbachs, incensed at not securing the Bohemian throne, were secretly intriguing with his foes; the French, after assisting spasmodically, made a formal alliance with Turkey in 1533; and Zapolya was a very useful centre round which the enemies of the Habsburgs were not slow to gather. A truce made in 1533 was soon broken, and the war dragged on until 1538, when by the treaty of Grasswardein, Hungary was divided between the claimants. The kingly title was given to Zapolya, but Ferdinand was to follow him on the throne. Before this, in January 1531, he had been chosen king of the Romans, or German king, at Cologne, and his coronation took place a few days later at Aix-la-Chapelle. He had thoroughly earned this honour by his loyalty to his brother, whom he had represented in several diets. In religious matters the kingdom was now inclined, probably owing to the Turkish danger, to steer a middle course between the contending parties, and in 1532 he agreed to the religious peace of Nuremberg, receiving in return from the Protestants some assistance for the war against the Turks. In 1534, however, his prestige suffered a severe rebuff. Philip, landgrave of Hesse, and his associates had succeeded in conquering Württemberg on behalf of its exiled duke, Ulrich (q.v.), and, otherwise engaged, neither Charles nor Ferdinand could send much help to their lieutenants. They were consequently obliged to consent to the treaty of Cadiz, made in June 1534, by which the German king recognized Ulrich as duke of Württemberg, on condition that he held his duchy under Austrian suzerainty. In Hungary the peace of 1538 was not permanent. When Zapolya died in July 1540 a powerful faction refused to admit the right of Ferdinand to succeed him, and put forward his young son John Sigismund as a candidate for the throne. The cause of John Sigismund was espoused by the Turks and by Ferdinand’s other enemies, and, unable to get any serious assistance from the imperial diet, the king repeatedly sought to make peace with the sultan, but his envoy was haughtily repulsed. In 1544, however, a short truce was made. This was followed by others, and in 1547 one was concluded for five years, but only on condition that Ferdinand paid tribute for the small part of Hungary which remained in his hands. The struggle was renewed in 1551 and was continued in the same desultory fashion until 1562, when a truce was made which lasted during the remainder of Ferdinand’s lifetime. During the war of the league of Schmalkalden in 1546 and 1547 the king had taken the field primarily to protect Bohemia, and after the conclusion of the war he put down a rising in this country with some rigour. He appears during these years to have governed his lands with vigour and success, but in imperial politics he was merely the representative and spokesman of the emperor. About 1546, however, he began to take up a more independent position. Although Charles had crushed the league of Schmalkalden he had refused to restore Württemberg to Ferdinand; and he gave further offence by seeking to secure the succession of his son Philip, afterwards king of Spain, to the imperial throne. Ferdinand naturally objected, but in 1551 his reluctant consent was obtained to the plan that, on the proposed abdication of Charles, Philip should be chosen king of the Romans, and should succeed Ferdinand himself as emperor. Subsequent events caused the scheme to be dropped, but it had a somewhat unfortunate sequel for Charles, as during the short war between the emperor and Maurice, elector of Saxony, in 1552 Ferdinand’s attitude was rather that of a spectator and mediator than of a partisan. There seems, however, to be no truth in the suggestion that he acted treacherously towards his brother, and was in alliance with his foes. On behalf of Charles he negotiated the treaty of Passau with Maximilian II., and in 1555 after the conduct of imperial business had virtually been made over to him, and harmony had been restored between the brothers, he was responsible for the religious peace of Augsburg. Early in 1558 Charles carried out his intention to abdicate the imperial throne, and on the 24th of March Ferdinand was crowned as his successor at Frankfurt. Pope Paul IV. would not recognize the new emperor, but his successor Pius IV. did so in 1559 through the mediation of Philip of Spain. The emperor’s short reign was mainly spent in seeking to settle the religious differences of Germany, and in efforts to prosecute the Turkish war more vigorously. His hopes at one time centred round the council of Trent which assumed its sittings in 1552, but he was unable to induce the Protestants to be represented. Although he held firmly to the Roman Catholic Church he sought to obtain tangible concessions to her opponents; but he refused to conciliate the Protestants by abrogating the clause concerning ecclesiastical reservation in the peace of Augsburg, and all his efforts to bring about reunion were futile. He did indeed secure the privilege of communion in both kinds from Pius IV. for the
larity in Bohemia and in various parts of Germany, but the hearty support which he gave the Jesuits showed that he had no sympathy with Protestantism, and was only anxious to restore union in the Church. In November 1562 he obtained the election of his son Maximilian as king of the Romans, and having arranged a partition of his lands among his three surviving sons, died in Vienna on the 25th of July 1564. His family had consisted of six sons and nine daughters.

In spite of constant and harassing engagements Ferdinand was fairly successful both as king and emperor. He sought to consolidate his Austrian lands, reformed the monetary system in Germany, and reorganized the Aulic council (Reichshefetr). Less masterful but more popular than his brother, whose character overshadows his own, he was just and tolerant, a good Catholic and a conscientious ruler.

See the article on CHARLES V. and the bibliography appended thereto. Also, A. Ulloa, Vida del potentiissimo e christianissimo imperatore Ferdinando primo (Venice, 1565); S. Schard, Epitome rerum in variis orbis partibus a confirmatione Ferdinandi I. (Basel, 1574); F. B. von Bucholtz, Geschichte der Regierung Ferdinands des Alten (Vienna, 1831); K. Kauffmann, Geschichte der politischen Parteien und Kriegswesen unter Ferdinand I. (Vienna, 1859); A. Rezek, Die Regierung Ferdinands I. in Böhmen (Prague, 1878); E. Rosenthal, Die Behördenorganisation Kaiser Ferdinands I. (Vienna, 1887); and W. Bauer, Die Anfänge Ferdinands I. (Vienna, 1907).

FERDINAND II. (1568-1637), Roman emperor, was the eldest son of Charles, archduke of Styria (d. 1590), and his wife Maria, daughter of Albert IV., duke of Bavaria and a grandson of the emperor Ferdinand I. Born at Graz on the 9th of July 1568, he was trained by the Jesuits, finishing his education at the university of Ingolstadt, and became the pattern prince of the counter-reformation. In 1596 he undertook the government of Styria, Carninith and Carniola, and after a visit to Italy began an organized attack on Protestantism which under his father's rule had made great progress in these archduchies; and although hampered by the intrados of the Turks, he showed his indifference to the material welfare of his dominions by compelling many of his Protestant subjects to choose between exile and conversion, and by entirely suppressing Protestant worship. He was not, however, unmindful of the larger interest of his family, or of the Habsburg imperial estates; the Habsburgs regarded as belonging to them by hereditary right. In 1606 he joined his kinsmen in recognizing his cousin Matthias as the head of the family in place of the lethargic Rudolph II.; but he shrank from any proceedings which might lead to the deposition of the emperor, whom he represented at the diet of Regensburg in 1608; and his conduct was somewhat ambiguous during the subsequent quarrel between Rudolph and Matthias.

In the first decade of the 17th century the house of Habsburg seemed overtaken by senile decay, and the great inheritance of Charles V. and Ferdinand I. to be threatened by disintegration and collapse. The reigning emperor, Rudolph II., was inert and childless; his surviving brothers, the archduke Matthias (afterwards emperor), Maximilian (1558-1618) and Albert (1559-1621), all men of mature age, were also without direct heirs; the racial differences among its subjects were increased by their religious animosities; and it appeared probable that the numerous eminent scientists and artists who were at that time invited to divide the spoil. In spite of the recent murder of Henry IV. of France, this issue seemed still more likely when Matthias succeeded Rudolph as emperor in 1612. The Habsburgs, however, were not indifferent to the danger, and about 1615 it was agreed that Ferdinand, who already had two sons by his marriage with his cousin Maria Anna (d. 1616), daughter of William V., duke of Bavaria, should be the next emperor, and should succeed Matthias in the elective kingdoms of Hungary and Bohemia. The obstacles which impeded the progress of the scheme were gradually overcome by the energy of the archduke Maximilian. The elder archdukes renounced their rights in the succession; the claims of Philip III. and the Spanish Habsburgs were bought off by a promise of Alse: and the emperor consented to his succession in Hungary and Bohemia. In 1617 Ferdinand, who was just concluding a war with Venice, was chosen king of Bohemia, and in 1618 king of Hungary; but his election as German king, or king of the Romans, delayed owing to the anxiety of Melchior Klesl (q.v.) to conciliate the protestant princes, had not been accomplished when Matthias died in March 1619. Before this event, however, an important movement had begun in Bohemia. Having been surprised into choosing a devoted Roman Catholic as their king, the Bohemian Protestants suddenly realized that their religious, and possibly their civil liberties, were seriously menaced, and deeds of aggression on the part of Ferdinand's representatives showed that this was no idle fear. Gaining the upper hand they declared Ferdinand deposed, and elected the elector palatine of the Rhine, Frederick V., in his stead; and the struggle between the rivals was the beginning of the Thirty Years' War. At the same time other difficulties confronted Ferdinand, who had not yet secured the imperial throne. Charles Gabor, prince of Transylvania, invaded Hungary, while the Austrians rose and joined the Bohemians; but having seen his foes retreat from Vienna, Ferdinand hurried to Frankfort, where he was chosen emperor on the 28th of August 1619.

To deal with the elector palatine and his allies the new emperor allied himself with Maximilian I., duke of Bavaria, and the Catholic League, who put down Frederick from Bohemia in 1620, while Ferdinand's Spanish armies were devasting Transylvania. Peace having been made with the Bohemian Gabor in December 1621, the first period of the war ended in a satisfactory fashion for the emperor, and he could turn his attention to completing the work of crushing the Protestants, which had already begun in his archduchies and in Bohemia. In 1623 the Protestant clergy were expelled from Bohemia; in 1624 all worship save that of the Roman Catholic church was forbidden; and in 1627 an order of banishment against all Protestants was issued. A new constitution made the kingdom hereditary in the house of Habsburg, gave larger powers to the sovereign, and aimed at destroying the nationality of the Bohemians. Similar measures in Austria led to a fresh rising which was put down by the aid of the Bavarians in 1627, and Ferdinand could fairly claim that in his hereditary lands at least he had rendered Protestantism innocuous.

The renewal of the Thirty Years' War in 1625 was caused mainly by the emperor's vigorous championship of the cause of the counter-reformation in northern and north-eastern Germany. Again the imperial forces were victorious, chiefly owing to the genius of Wallenstein, who raised and led an army in this service, although the great scheme of securing the southern coast of the Baltic for the Habsburgs was foiled partly by the resistance of Stralsund. In March 1629 Ferdinand and his advisers felt themselves strong enough to take the important step towards which their policy in the Empire had been steadily tending. Issuing the famous edict of restitution, the emperor ordered that all lands which had been secularized since 1552, the date of the peace of Passau, should be restored to the church, and prompt measures were taken to enforce this decree. Many and powerful interests were vitally affected by this proceeding, and the result was the outbreak of the third period of the war, which was less favourable to the imperial arms than the preceding ones. This comparative failure was due, in the initial stages, to the emperor's decision in November 1628 to remove the magnates in Bohemia to the demand of Maximilian of Bavaria that Wallenstein should be deprived of his command, and also to the genius of Gustavus Adolphus; and in its later stages to his insistence on the second removal of Wallenstein, and to his complicity in the assassination of the general. This deed was followed by the peace of Prague, concluded in 1635, primarily with John George I., elector of Saxony, but soon assented to by other princes; and this treaty, which made extensive concessions to the Protestants, marks the definite failure of Ferdinand to crush Protestantism in the Empire, as he had already done in Austria and Bohemia. It is noteworthy, however, that the emperor refused to allow the inhabitants of his hereditary dominions to share in the benefits of the peace. During these years Ferdinand had also been menaced by the secret or open hostility of France. A dispute over the duchies of Mantua and Monferrato was
ended by the treaty of Cherasco in 1631, but the influence of France was employed at the imperial diets and elsewhere in thwarting the plans of Ferdinand and in weakening the power of the Habsburgs. The last important act of the emperor was to secure the election of his son Ferdinand as king of the Romans. An attempt in 1630 to attain this end had failed, but in December 1636 the princes, meeting at Regensburg, bestowed the coveted dignity upon the younger Ferdinand. A few weeks afterwards, on the 15th of February 1637, the emperor died at Vienna, leaving, in addition to the king of the Romans, a son Leopold William (1614–1662), bishop of Passau and Strassburg. Ferdinand's reign was so occupied with the Thirty Years' War and the struggle with the Protestants that he had little time or inclination for other business. It is interesting to note, however, that this orthodox and Catholic emperor was constantly at variance with Pope Urban VIII. The quarrel was due principally, but not entirely, to events in Italy, where the pope sided with France in the dispute over the succession to Mantua and Monferrato. The succession question was settled, but the enmity remained; Urban showing his hostility by preventing the election of the younger Ferdinand as king of the Romans in 1630, and by turning a deaf ear to the emperor's repeated requests for assistance to prosecute the war against the heretics. Ferdinand's character has neither individuality nor interest, but he ruled the Empire during a critical period in its history. Kind and generous to his dependents, his private life was simple and blameless, and he was to a great extent under the influence of his confessors.


**Ferdinand III.** (1608–1637). Roman emperor, was the elder son of the emperor Ferdinand II., and was born at Gratz on the 13th of July 1608. Educated by the Jesuits, he was crowned king of Hungary in December 1625, and king of Bohemia two years later, and soon began to take part in imperial business. Wallenstein, however, refused to allow him to hold a command in the imperial army; and henceforward reckoned among his enemies, the young king was appointed the successor of the famous general when he was deposed in 1634; and as commander-in-chief of the imperial troops he was nominally responsible for the capture of Regensburg and Donauworth, and the defeat of the Swedes at Nördlingen. Having been elected king of the Romans, or German king, at Regensburg in December 1636, Ferdinand became emperor on his father's death in the following February, and showed himself anxious to put an end to the Thirty Years' War. He persuaded one or two princes to assent to the terms of the treaty of Prague; but a general peace was delayed by his reluctance to grant religious liberty to the Protestants, and by his anxiety to act in union with Spain. In 1640 he had refused to entertain the idea of a general amnesty suggested by the diets at Regensburg; but negotiations for peace were soon begun, and in 1648 the emperor assented to the treaty of Westphalia. This event belongs rather to the general history of Europe, but it is interesting to note that owing to Ferdinand's insistence the Protestants in his hereditary dominions did not obtain religious liberty at this settlement. After 1648 the emperor was engaged in carrying out the terms of the treaty and ridding Germany of the foreign soldiery. In 1656 he sent an army into Italy to assist Spain in her struggle with France, and he had just concluded an alliance with Poland to check the aggressions of Charles X. of Sweden when he died on the 2nd of April 1657. Ferdinand was a scholarly and cultured man, an excellent linguist and a composer of music. Industrious and popular in public life, his private life was blameless; and although a strong Roman Catholic he was less fanatical than his father. His first wife was Maria Anna (d. 1646), daughter of Philip III. of Spain, by whom he had three sons: Ferdinand, who was chosen king of the Romans in 1633, and who died in the following year; Leopold, who succeeded his father on the imperial throne; and Charles Joseph (d. 1664), bishop of Passau and Breslau, and grand-master of the Teutonic order. The emperor's second wife, and his cousin Maria (d. 1671), daughter of the archduke Leopold; and his third wife was Eleonora of Mantua (d. 1686). His musical works, together with those of the emperors Leopold I. and Joseph I., have been published by G. Adler (Vienna, 1802–1803). See M. Koch, Geschichte des deutschen Reiches unter der Regierung Ferdinands III. (Vienna, 1805–1866).

**Ferdinand I.** (1753–1775), emperor of Austria, eldest son of Francis I. and of Maria Theresa of Naples, was born at Vienna on the 19th of April 1753. In his boyhood he suffered from epileptic fits, and could therefore not receive a regular education. As his health improved with his growth and with travel, he was not outside from the succession. In 1630 his father caused him to be crowned king of Hungary, a pure formality, which gave him no power, and was designed to avoid possible trouble in the future. In 1851 he was married to Anna, daughter of Victor Emmanuel I. of Sardinia. The marriage was barren. When Francis I. died on the 2nd of March 1835, Ferdinand was recognized as his successor. But his incapacity was so notorious that the conduct of affairs was entrusted to a council of state, consisting of Prince Metternich (q.v.) with other ministers, and two archdukes, Louis and Francis Charles. They composed the Staatskonferenzen, the ill-constructed and informal regency which led the Austrian dominions to the revolutionary outbreaks of 1846–1849. (See Austria-Hungary.) The emperor, who was subject to fits of actual insanity, and in his lucid intervals was weak and confused in mind, was a political nullity. His personal amiability earned him the affectionate pity of his subjects, and he became the hero of popular stories which did not tend to maintain the dignity of the crown. It was commonly said that 'having taken refuge on a rainy day in a farmhouse he was so tempted by the smell of the dumplings which the farmer and his family were eating for dinner, that he insisted on having one.' His doctor, who knew them to be indigestible, objected, and thereupon Ferdinand, in an imperial rage, made the answer—"Kaiser bin i', und Knüdel müß i' haben" (I am emperor, and will have the dumpling)—which has become a Viennese proverb. His popular name of Der Gäßige (the good sort of man) expressed as much derision as affection. Ferdinand had good taste for art and music. Some modification of the tight-handed rule of his father was made by the Staatskonferenzen during his reign. In the presence of the revolutionary troubles, which began with agrarian riots in Galicia in 1846, and then spread over the whole empire, he was personally helpless. He was compelled to escape from the disorders of Vienna to Innsbruck on the 17th of May 1848. He came back on the invitation of the diet on the 12th of August, but soon had to escape once more from the mob of students and workmen who were in possession of the city. On the 2nd of December he abdicated at Olmütz in favour of his nephew, Francis Joseph. He lived under supervision by doctors and guardians at Prague till his death on the 29th of June 1848. See Krones von Marchland, Grundriss der österreichischen Geschichte (Vienna, 1882), which gives an ample bibliography; Count F. Hartig, Genesis der Revolution in Österreich (Leipzig, 1852)—an enlarged English translation will be found in the 4th volume of W. C. Cox's History of Austria (London, 1862).

**Ferdinand I.** (1423–1444), also called Don Ferrante, king of Naples, the natural son of Alphonso V. of Aragon and I. of Sicily and Naples, was born in 1423. In accordance with his father's will, he succeeded him on the throne of Naples in 1458, but Pope Calixtus III. declared the line of Aragon extinct and the kingdom a fief of the church. But although he died before he could make good his claim (August 1438), and the new Pope Pius II. recognized Ferdinand, John of Anjou, profiting by the discontent of the Neapolitan barons, decided to try to regain the throne conquered by his ancestors, and invaded Naples. Ferdinand was severely defeated by the Angevins and the rebels at Sarno in July 1460, but with the help of Alessandro Sforza
and of the Albanian chief, Skanderbeg, who chivalrously came to
the aid of the prince whose father had aided him, he triumphed
over his enemies, and by 1464 had re-established his authority
in the kingdom. In 1478 he allied himself with Pope Sixtus IV,
again Lorenzo de' Medici, and invaded Naples when he succeeded
in negotiating an honourable peace with Ferdinand. In 1480 the
Turks captured Otranto, and massacred the majority of the inhabi-
tants, but in the following year it was retaken by his son Alphonso,
duke of Calabria. His oppressive government led in 1483 to an attempt
at revolt on the part of the nobles, led by Francesca Coppola and Anto-
nello Sanseverino and supported by Pope Innocent VIII; the rising
having been crushed, many of the nobles, notwithstanding
Ferdinand's promise of a general amnesty, were afterwards
treacherously murdered at his express command. In 1493
Charles VIII. of France was preparing to invade Italy for the
conquest of Naples, and Ferdinand realized that this was a greater
danger than any he had yet faced. With almost prophetic
instinct he warned the Italian princes of the calamities in store
for them, but his negotiations with Pope Alexander VI. and
Ludovico il Moro, lord of Mann, having failed, he died in
January 1494, worn out with anxiety. Ferdinand was
gifted with great courage and real political ability, but his method
of government was extravagant and disastrous. His financial admin-
istration was based on oppressive and dishonest monopolies, and
he was mercilessly severe and utterly treacherous towards his
enemies.

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written in the Royalist interest.

Ferdinand II. (1469-1496), king of Naples, was the grand-
son of the preceding, and son of Alphonso II. Alphonso finding
his tenure of the throne uncertain on account of the approaching
invasion of Charles VIII. of France and the general dissatisfac-
tion of his subjects, abdicated in his son's favour in 1495, but
notwithstanding this the treason of a party in Naples rendered
it impossible to defend the city against the approach of
Charles VIII. Ferdinand fled to Sicilia; but when the French
king left Naples with most of his army, in consequence of the
formation of an Italian league against him, he returned, defeated
the French garrisons, and the Neapolitans, irritated by the
conduct of their conquerors during the occupation of the city,
received him back with enthusiasm; with the aid of the great
Spanish general Gonzalo de Cordova he was able completely
to rid his state of its invaders shortly before his death, which
occurred on the 7th of September 1496.

For authorities see under FERDINAND I. of Naples; for the
exploits of Gonzalo de Cordova see H. P. del Pulgar, Crónica del

Ferdinand IV. (1751-1825), king of Naples (III., of Sicily,
1. and II. of the Two Sicilies), third son of Don Carlos of Bourbon,
king of Naples and Sicily (afterwards Charles III. of Spain),
was born in Naples on the 12th of January 1751. When his
father ascended the Spanish throne in 1759 Ferdinand, in accord-
cance with the provision of the Treaty of Madrid that he should
be made king of Naples, succeeded him as king of Naples, under a
regency presided over by the Tuscan Bernardo Tanucci. The
latter, an able, ambitious
man, wishing to keep the government as much as possible in his
own hands, purposely neglected the young king's education,
and encouraged him in his love of pleasure, his idleness and his
excessive devotion to outdoor sports. Ferdinand grew up athletic,
but ignorant, ill-bred, addicted to the lowest amuse-
ments; he delighted in the company of the lazaroni (the most
degraded class of the Neapolitan people), whose dialect and
habits he adopted, and he even sold fish in the market, haggling
over the price.

His minority ended in 1767, and his first act was the expulsion
of the Jesuits. The following year he married Maria Carolina,
daughter of the empress Maria Theresa. By the marriage con-
tract the queen was to have a voice in the council of state after
the birth of her first son, and she was not slow to avail herself
of this means of political influence. Beautiful, clever and
proud, like her mother, but cruel and treacherous, her ambition
was to increase the kingdom of Naples to the position of a great
power; she soon came to exercise complete sway over her stupid
and idle husband, and was the real ruler of the kingdom. Tanucci,
who attempted to thwart her, was dismissed in 1777, and the
Englishman Sir John Acton (1736), who in 1779 was appointed
director of marine, succeeded in so completely winning the
favour of Maria Carolina, by supporting her in her scheme to
free Naples from Spanish influence and securing a rapprochement
with Austria and England, that he became practically and after-
wards actually prime minister. Although not a mere grasping
adventurer, he was largely responsible for reducing the internal
administration of the country to an abominable system of
espionage, corruption and cruelty. On the outbreak of the French
Revolution the Neapolitan court was not hostile to the
movement, and the queen even sympathized with the revolu-
tionary ideas of the day. But when the French monarchy was
abolished and the royal pair beheaded, Ferdinand and Carolina
were seized with a feeling of fear and horror and joined the first
coalition against France in 1793. Although peace was made
with France in 1796, the colonists were in despair, whose
troops occupied Rome, alarmed the king once more, and,
at his wife's instigation he took advantage of Napoleon's absence
in Egypt and of Nelson's victories to go to war. He marched with
his army against the French and entered Rome (29th of
November), but on the defeat of some of his columns he hurried
back to Naples, and on the approach of the French, fled on board
Nelson's ship the "Vanguard" to Sicily, leaving his capital in
a state of anarchy. The French entered the city in spite of
the fierce resistance of the lazaroni, who were devoted to the
king, and with the aid of the nobles and bourgeois established
the Parthenopaean Republic (January 1799). When a few weeks
after the French troops were recalled to the north of Italy,
Ferdinand sent an expedition composed of Calabrians, brigands
and gaul-bois, under Cardinal Ruffo, a man of real ability,
great devotion to the king, and by no means so bad as he has
been painted, to reconquer the mainland kingdom. Ruffo
was completely successful, and reached Naples in May. His
army and the Parthenopea committed nameless atrocities, which
he honestly tried to prevent, and the Parthenopaean Republic
collapsed.

The savage punishment of the Neapolitan Republicans is
dealt with in more detail under NAPLES, NELSON and CARACCILO;
it is necessary to say here that the king, and above all the
queens, were particularly avaricious that no mercy should be shown
to the rebels, and Maria Carolina made use of Lady Hamilton,
Nelson's mistress, to induce him to execute her own spiteful
vengeance. Her only excuse is that as a sister of Marie Antoin-
ette the very name of Republican or Jacobin filled her with
loathing. The king returned to Naples soon afterwards,
and ordered wholesale arrests and executions of supposed Liberals,
which continued until the French successes forced him to agree
to a treaty in which amnesty for members of the French party
was included. When war broke out between France and Austria
in 1805, Ferdinand signed a treaty of neutrality with the former,
but a few days later he allied himself with Austria and allowed
an Anglo-Russian force to land at Naples. The French victory
at Austerlitz enabled Napoleon to despatch an army to southern
Italy. Ferdinand with his usual precipitation fled to Palermo
(23rd of January 1806), followed soon after by his wife and son,
and on the 14th of February the French again entered Naples.
Napoleon declared that the Bourbon dynasty had forfeited the
throne, and proclaimed his brother Joseph king of Naples and
Sicily. But Ferdinand continued to reign over the latter king-
dom under British protection. Parliamentary institutions of
a feudal type had long existed in the island, and Lord William
Bentinck (q.v.), the British minister, insisted on a reform of
the constitution on English and French lines. The king indeed
practically abdicated his power, appointing his son Francis
regent, and the queen, at Bentinck's instance, was exiled to Austria, where she died in 1814.

After the fall of Napoleon, Joseph Bonaparte, who was proclaimed king of Naples in 1808, was dethroned, and Ferdinand returned to Naples. By a secret treaty, Ferdinand himself advanced further in a constitutional direction than Austria should at any time approve; but, though on the whole he acted in accordance with Metternich's policy of preserving the status quo, and maintained with but slight change Murat's laws and administrative system, he took advantage of the situation to abolish the Sicilian constitution, in violation of his oath, and to proclaim the union of the two states into the kingdom of the Two Sicilies (December 12th, 1816). He was now completely subservient to Austria, an Austrian, Count Nugent, being even made commander-in-chief of the army; and for four years he reigned as a despot, every tentative effort at the expression of liberal opinion being ruthlessly suppressed. The result was an alarming spread of the influence and activity of the secret society of the Carbonari (q.v.), which in time affected a large part of the army. In July 1820 a military revolt broke out under General Pepe, and Ferdinand was terrorized into subscribing a constitution on the model of the impracticable Spanish constitution of 1812. On the other hand, a revolt in Sicily, in favour of the recovery of its independence, was suppressed by Neapolitan troops.

The success of the military revolution at Naples seriously alarmed the Holy Alliance, who feared that it might spread to other Italian states and so lead to that general European conflagration which it was their main precaution to avoid (see Europe: History). After long diplomatic negotiations, it was decided to hold a congress ad hoc at Troppau (October 1820). The main results of this congress were the issue of the famous Troppau Protocol, signed by Austria, Prussia and Russia only, and an invitation to King Ferdinand to attend the adjourned congress at Laibach (1821), an invitation of which Great Britain approved "as implying negotiation" (see Troppau, Laibach, Congresses of). At Laibach Ferdinand played so sorry a part as to provoke the contempt of those whose policy it was to re-establish him in absolute power. He had twice sworn, with gratuitous solemnity, to maintain the new constitution; but he was hardly out of Naples before he repudiated his oaths and, in letters addressed to all the sovereigns of Europe, declared his acts to have been null and void. An attitude so indecent threatened to defeat the very objects of the reactionary powers, and Gentz congratulated the congress that these sorry protests would be buried in the archives, offering at the same time to write for the king a dignified letter in which he should express his reluctance at having to violate his oaths in the face of irresistible force! But, under these circumstances, Metternich had no difficulty in persuading the king to allow an Austrian army to march into Naples "to restore order."

The campaign that followed did little credit either to the Austrians or the Neapolitans. The latter, commanded by General Pepe (q.v.), who made no attempt to defend the difficult defiles of the Abruzzi, were defeated, after a half-hearted struggle at Rieti (March 7th, 1821), and the Austrians entered Naples. The parliament was now dissolved, and Ferdinand inaugurated an era of savage persecution, supported by spies and informers, against the Liberals and Carbonari, the Austrian commandant in vain protesting against the savagery which his presence alone rendered possible.

Ferdinand died on the 4th of January 1825. Few sovereigns have left behind so odious a memory. His whole career is one long record of perjury, vengeance and meanness, unredeemed by a single generous act, and his wife was a worthy helmsman and actively co-operated in his tyranny.

But the standard of authority on Ferdinand's reign is Pietro Colletta's Storia del Reame di Napoli (2nd ed., Florence, 1848), which, although heavily written and not free from party passion, is reliable and accurate; L. Conferti, Napoli nell 1790 (Naples, 1886); G. Pepe, Memorie (Paris, 1847), a most valuable book; C. Auriol, La France, l'Angleterre, et Naples (Paris, 1906); for the Sicilian period and the British occupation, G. Bianco, La Sicilia durante l'occupazione Inglese (Palermo, 1902), which contains many new documents of importance; Freiherr A. von Helfert has attempted the impossible task of whitewashing Queen Carolina in his Königin Karolina von Neapel und Sicilien (Vienna, 1878), and Maria Karolina von Oesterreich (Vienna, 1884); he has also written a useful life of Ferdinand I. (Italian ed., Florence, 1895; for the Sicilian revolution of 1820 see G. Bianco La Revoluzione in Sicilia del 1820 (Florence, 1903), and M. Amati's Carteggio (Turin, 1896). (L. V.)*

Ferdinand I., king of Portugal (1345-1383), sometimes referred to as el Gentil (the Gentleman), son of Pedro I. of Portugal (who is not to be confounded with his Spanish contemporary Pedro the Cruel), succeeded his father in 1367. On the death of Pedro of Castile in 1369, Ferdinand, as great-grandson of Sancho IV. by the female line, laid claim to the vacant throne, for which the kings of Aragon and Navarre, and afterwards the duke of Lancaster (married in 1370 to Constance, the eldest daughter of Pedro), also became competitors. Meanwhile Henry of Trastamara, the brother (illegitimate) and conqueror of Pedro, had assumed the crown and taken the field. Although the two invaders campaigned, all parties were ready to accept the mediation of Pope Gregory XI. The conditions of the treaty, ratified in 1374, included a marriage between Ferdinand and Leonora of Castile. But before the union could take place the former had become passionately attached to Leonora Telles, the wife of one of his own courtiers, and having procured a dissolution of her previous marriage, he lost no time in making her his queen. This strange conduct, although it raised a serious insurrection in Portugal, did not at once result in a war with Henry; but the outward concord was soon disturbed by the intrigues of the duke of Lancaster, who prevailed on Ferdinand to enter into a secret treaty for the expulsion of Henry from his throne. The war which followed was unsuccessful; and peace was again made in 1375. On the death of Henry in 1379, the duke of Lancaster once more put forward his claims, and again found an ally in Portugal; but, according to the Continental annalists, the English proved as offensive to their companions in arms as to their enemies in the field; and Ferdinand made a peace for himself at Badajoz in 1382, being stipulated that Beatrix, the heiress of Ferdinand, should marry King John of Castile, and thus secure the ultimate union of the crowns. Ferdinand left no male issue when he died on the 2nd of October 1383, and the electorate was which had been in possession of the throne since the days of Count Henry (also of the same name) became extinct. The stipulations of the treaty of Badajoz were set aside, and John, grand-master of the order of Aviz, Ferdinand's illegitimate brother, was proclaimed. This led to a war which lasted for several years.

Ferdinand I. El Magn or "the Great," king of Castile (d. 1065), son of Sancho of Navarre, was put in possession of Castile in 1028, on the murder of the last count, as the heir of his mother Elvira, daughter of a previous count of Castile. He reigned with the title of king. He married Sancha, sister and heiress of Bermudo, king of Leon. In 1038 Bermudo was killed in battle with Ferdinand at Tamaron, and Ferdinand then took possession of Leon by right of his wife, and was recognized in Spain as emperor. The use of the title was resented by the emperor Henry IV. and by Pope Victor II. in 1055, as implying a claim to the headship of Christendom, and as a usurpation on the Holy Roman Empire. It did not, however, mean more than that Spain was independent of the Empire, and that the sovereign of Leon was the chief of the princes of the peninsula. Although Ferdinand had grown in power by a fratricidal strife, murder of Elvira, and though at a later date he defeated and killed his brother Garcia Navarre, and was afterward proclaimed among the kings of Spain who have been counted religious. But in a large extent he may have owed his reputation to the victories over the Mahommedans, with which he began the period of the great reconquest. But there can be no doubt that Ferdinand was profoundly pious. Towards the close of his reign he sent a special embassy to Seville to bring back the body of Santa Justa. The then king of Seville, Motadhid, one of the small princes who had divided the caliphate of Cordova, was himself a sceptic and poisoner, but he stood in wholesome awe of the power of the
FERDINAND II. V. (SPAIN)

Christian king. He favoured the embassy in every way, and when the body of Santa Justa could not be found, helped the envoys who were also aided by a vision seen by one of them in a dream, to discover the body of Saint Isidore, which was reverently carried away to Leon. Ferdinand died on the feast of Saint John the Evangelist, the 24th of June 1065, in Leon, with many manifestations of ardent piety—having laid aside his crown and royal mantle, dressed in the frock of a monk and lying on a bier, covered with ashes, which was placed before the altar of the church of Saint Isidore.

FERDINAND II., king of Leon only (d. 1188), was the son of Alphonso VII. and of Berenguela, of the house of the counts of Barcelona. On the division of the kingdom which had obeyed his father, he received Leon. His reign of thirty years was one of strife marked by no signal success or reverse. He had to contend with his unruly nobles, several of whom he put to death. During the minority of his nephew Alphonso VIII. of Castile he endeavoured to impose himself on the kingdom as regent. On the west he was in more or less constant strife with Portugal, which was in process of becoming an independent kingdom. His relations to the Portuguese house must have suffered by his repudiation of his wife Urraca, daughter of Alphonso I. of Portugal. Though he took the crown of Portugal prisoner in 1180, he made no political use of his success. He extended his dominions southward in Estremadura at the expense of the Moors. Ferdinand, who died in 1188, left the reputation of a good knight and hard fighter, but did not display political or organizing faculty.

FERDINAND III., El Santo or “the Saint,” king of Castile (1190-1252), son of Alphonso IX. of Leon, and of Berengaria, daughter of Alphonso VIII. of Castile, ranks among the greatest of the Spanish kings. The marriage of his parents, who were second cousins, was dissolved as unlawful by the pope, but the legitimacy of the children was recognized. Till 1217 he lived with his father in Leon. In that year the young king of Castile, Henry, was killed by accident. Berengaria sent for her son with such speed that her messenger reached Leon before the news of the death of the king of Castile, and when he came to her she renounced the crown in his favour. Alphonso LeÃ³nico considered the young king had to begin his reign by a war against his father and a faction of the Castilian nobles. His own ability and the remarkable capacity of his mother proved too much for the king of Leon and his Castilian allies. Ferdinand, who showed himself docile to the influence of Berengaria, so long as she lived, married the wife she found for him, Beatrice, daughter of the emperor Philip (of Hohenstaufen), and followed her advice both in prosecuting the war against the Moors and in the steps which she took to secure his peaceful succession to Leon on the death of his father in 1231. After the union of Castile and Leon in that year he began the series of campaigns which ended by reducing the Mahommedan dominions in Spain to Granada. Cordova fell in 1236, and Seville in 1248. The king of Granada did homage to Ferdinand, and undertook to attend the cortes when summoned. The king was a severe persecutor of the Albigenses, and his formal canonization was due as much to his orthodoxy as to his crusading by Pope Clement X. in 1671. He revived the university first founded by his grandfather Alphonso VIII. and placed it at Salamanca. By his second marriage with Joan (d. 1270), daughter of Simon, of Dammart, count of Pontlieu, by right of his wife Marie, Ferdinand was the father of Eleanor, the wife of Edward I. of England.

FERDINAND IV., El Emplazado or “the Summoned,” king of Castile (d. 1312), son of Sancho El Bravo, and his wife Maria de Molina, is a figure of small note in Spanish history. His strange title is given him in the chronicles on the strength of a story that he put two brothers of the name of Carvajal to death tyrannically, and was given a time, a plazo, by them in which to answer for his crime in the next world. But the tale is not contemporary, and is an obvious copy of the story told of Jacques de Molay, grand-master of the Temple, and Philippe Le Bel. Ferdinand IV. succeeded to the throne when a boy of six. His minority was a time of anarchy. He owed his escape from the violence of conspirators and nobles, partly to the tact and undaunted bravery of his mother Maria de Molina, and partly to the loyalty of the citizens of Avila, who gave him refuge within their walls. As a king he proved ungrateful to his mother, and weak as a ruler. He died suddenly in his tent at Jena when preparing for a raid into the Moorish territory of Granada, on the 7th of September 1312.

FERDINAND I., king of Aragon (1327-1414), called “of Antequera,” was the son of John I. of Castile by his wife Eleanor, daughter of the third marriage of Peter IV. of Aragon. His surname “of Antequera” was given him because he was besieging that town, then in the hands of the Moors, when he was told that the cortes of Aragon had elected him king in succession to his uncle Martin, the last male of the old line of Wilfred the Haary. As infante of Castile Ferdinand had played an honourable part. When his brother Henry III. died at Toledo, in 1406, the cortes was sitting, and the nobles offered to make him king in preference to his nephew John. Ferdinand refused to despoil his brother’s infant son, and even if he did not act on the moral ground he alleged, his sagacity must have shown him that he would be at the mercy of the men who had chosen him in such circumstances. As co-regent of the kingdom with Catherine, widow of Henry III. and daughter of John of Gaunt by his marriage with Constance, daughter of Peter the Cruel and Maria de Padilla, Ferdinand proved a good ruler. He restrained the follies of his sister-in-law, and kept the realm quiet, by firm government, and by prosecuting the war with the Moors. As king of Aragon his short reign of two years left him little time to make his mark. Having been bred in Castile, where the royal authority was, at least in theory, absolute, he showed himself impatient under the checks imposed on him by the fueros, the chartered rights of Aragon and Cata- lonia. He particularly resented the obstinacy of the Barcelonese, who compelled the members of his household to pay municipal taxes. His most signal act as king was to aid in closing the Great Schism in the Church by agreeing to the deposition of the antipope Benedict XIV., an Aragonese. He died at Urgualda in Catalonia on the 2nd of April 1416.

FERDINAND II., king of Aragon (1452-1504), was the son of John I. of Aragon by his second marriage with Joanna Henriquez, of the family of the hereditary grand admirals of Castile, and was born at Sos in Aragon on the 16th of March 1452. Under the name of “the Catholic” and as the husband of Isabella, queen of Castile, he played a great part in Europe. His share in establishing the royal authority in all parts of Spain, in expelling the Moors from Granada, in the conquest of Navarre, in forwarding the voyages of Columbus, and in contending with France for the supremacy in Italy, is dealt with elsewhere (see SPAIN: History). In personal character he had none of the attractive qualities of his wife. It may fairly be said of him that he was purely a politician. His marriage in 1496 to his cousin Isabella of Castile was dictated by the desire to unite his own claims to the crown, as the head of the younger branch of the same family, with hers, in case Henry IV. should die childless. When the king died in 1474 he made an ungenerous attempt to procure his own proclamation as king without recognition of the rights of his wife. Isabella asserted her own supremacy, and at all times endeavoured to restore the government of Castile. But though Ferdinand had sought a selfish political advantage at his wife’s expense, he was well aware of her ability and high character. Their married life was dignified and harmonious; for Ferdinand had no common vices, and their views in government were identical. The king cared for nothing but dominion and political power. His character explains the most ungracious acts of his life, such as his breach of his promises to Columbus, his distrust of Ximenez and of the Great Captain. He had given wide privileges to Columbus on the supposition that the discoverer would reach powerful king- doms. When islands inhabited by feeble savages were discovered, Ferdinand appreciated the risk that they might become the seat of a power too strong to be controlled, and took measures to avert the danger. He feared that Ximenez and the
Great Captain would become too independent, and watched them in the interest of the royal authority. Whether he ever boasted, as he is said to have boasted, that he had deceived Louis XII. of France twelve times, is very doubtful; but it is certain that when Ferdinand made a treaty, or came to an understanding with any one, the contract was generally found to contain implied meanings favourable to himself which the other contracting party had not expected. The worst of his character was prominently shown after the death of Isabella in 1504. He endeavoured to lay hands on the regency of Castile in the name of his insane daughter Joanna, and without regard to the claims of her husband Philip of Habsburg. The hostility of the Castilian nobles, by whom he was disliked, baffled him for a time, but on Philip's early death he reasserted his authority. His second marriage with Germaine of Foix in 1505 was apparently contrived in the hope that by securing an heir male he might punish his Habsburg son-in-law. Aragon did not recognize the right of women to reign, and would have been detached together with Catalonia, Valencia and the Italian states if he had had a son. This was the only occasion on which Ferdinand allowed passion to obscure his prudential sense, and lead him into acts which tended to undo his work of national unification. As king of Aragon he abstained from intrudes on the liberties of his subjects which might have provoked rebellion. A few acts of illegal violence are recorded of him—as when he invited a notorious demagogue of Saragossa to visit him in the palace, and caused the man to be executed without form of trial. Once when presiding over the Aragonese cortes he found himself sitting in a thorough draught and ordered the window to be shut, adding in a lower voice, "If it is not against the fueros." But his ill-will did not go beyond such snubs. He was too intent on building up a great state to complicate his difficulties by internal troubles. His arrangement of the convention of Guadalupe, which ended the fierce Agrarian conflicts of Catalonia, was wise and profitable to the country, though it was probably dictated mainly by a wish to weaken the landowners by taking away their feudal rights. Ferdinand died at Madrigalejo in Estremadura on the 23rd of February 1516.

The lives of the kings of this name before Ferdinand V. are contained in the chronicles, and in the Anales de Aragon of Zurita, and the History of Spain by Mariana. Both deal at length with the life of Ferdinand V. Prescott's History of the Reign of Ferdinand and Isabella is a valuable compilation, gives a full life of him with copious references to authorities.

Ferdinand VI., king of Spain (1713-1759), second son of Philip V., founder of the Bourbon dynasty, by his first marriage with Maria Louisa of Savoy, was born at Madrid on the 23rd of September 1713. His youth was depressed. His father's second wife, Elizabeth Farmese, was a managing woman, who had no affection except for her own children, and who looked upon her stepson as an obstacle to their fortunes. The hypo-

chondria of his father left Elizabeth mistress of the palace. Ferdinand was married in 1729 to Maria Magdalena Barbara, daughter of John V. of Portugal. The very homely looks of his wife were thought by observers to cause the prince a visible shock when he was first presented to her. Yet he became deeply attached to her for life, and proved in fact nearly as uxorious as his father. Ferdinand was by temperament melancholy, shy and distrustful of his own abilities. When complimented on his shooting, he replied, "It would be hard if there were not something I could do." As king he followed a steady policy of neutrality between France and England, and refused to be tempted by the offers of either into declaring war on the other. In his life he was orderly and retiring, averse from taking decisions, though not incapable of acting firmly, as when he cut short the dangerous intrigues of his able minister Ensenada by dismissing and imprisoning him. Shooting and music were his only pleasures, and he was the generous patron of the famous singer Farinelli (q.v.), whose voice soothed his melancholy. The death of his wife Barbara, who had been devoted to him, and who carefully abstained from political intrigue, broke his heart. Between the date of her death in 1735 and his own on the 10th of August 1759 he fell into a state of prostration in which he would not even dress, but wandered unshaven, unwashed and in a nightgown about his park. The memoirs of the count of Fernan Nuñez give a shocking picture of his death-bed.

A good account of the reign and character of Ferdinand VI. will be found in vol. iv. of Coxe's Memoirs of the Kings of Spain in the House of Bourbon (London, 1815). See also Vida de Carlos III., by M. Melia Nunez, ed. M. Morel Fatio and Don A. Paz y Melia (1896).

Ferdinand VII., king of Spain (1784-1833), the eldest son of Charles IV., king of Spain, and of his wife Maria Louisa of Parma, was born at the palace of San Ildefonso near Balsain in the Somosierra hills, on the 14th of October 1784. The events with which he was connected were many, tragic and of the widest European interest. In his youth he occupied the painful position of an heir apparent who was carefully excluded from all share in government by the jealousy of his parents, and the prevalence of a royal favourite. National discontent with a feeble government produced a revolution in 1808 by which he passed to the throne by the forced abdication of his father. Then he spent years as the prisoner of Napoleon, and returned in 1814 to find that while Spain was fighting for independence in his name a new world was born of European invasions and domestic revolution.

He came back to assert the ancient doctrine that his foreign authority resided in his person only. Acting on this principle he ruled frivolously, and with a wanton indulgence of whims. In 1820 his misrule provoked a revolt, and he remained in the hands of insurgents till he was released by foreign intervention in 1823. When free, he revenged himself with a ferocity which disgusted his allies. In his last years he prepared a change in the order of succession established by his dynasty in Spain, which angered a large part of the nation, and made a civil war inevitable. We have to distinguish the part of Ferdinand VII. in all these transactions, in which other and better men were concerned. It can confidently be said to have been uniformly base. He had perhaps no right to complain that he was kept aloof from all share in government while only heir apparent, for this was the traditional practice of his family. But as heir to the throne he had a right to resent the degradation of the crown he was to inherit, and the power of a favourite who was his mother's lover. If he did not put his hand on a head of a popular rising he would have been followed, and would have had a good excuse. His course was to enter on dim intrigues at the instance of his first wife, Maria Antonietta of Naples. After her death in 1808 he was drawn into other intrigues by flatterers, and, in October 1807, was arrested for the conspiracy of the Escorial. The conspiracy aimed at securing the help of the emperor Napoleon. When detected, Ferdinand betrayed his associates, and grovelled to his parents. When his father's abdication was extorted by a popular riot at Aranjuez in March 1808, he ascended the throne—not to lead his people manfully, but to throw himself into the hands of Napoleon, in the fatuous hope that the emperor would support him. He was in his turn forced to make an abdication and imprisoned in France, while Spain, with the help of England, fought for its life. At Valençay, where he was sent as a prisoner of state, he sank contentedly into vulgar vice, and did not scruple to applaud the French victories over the people who were suffering unutterable misery in his cause. When restored in March 1814, on the fall of Napoleon, he had just cause to repudiate the impracticable constitution made by the cortes without his consent. He did so, and then governed like an evil-disposed boy—indulging the merest animal passions, listening to a small camarilla of low-born favourites, changing his ministers every three months, and acting on the impulse of whims which were sometimes mere buffoonery, but were at times lubricious, or ferocious. The autocratic powers of the Grand Alliance, though forced to support him as the representative of legitimacy in Spain, watched his proceedings with disgust and alarm. "The king," wrote Gentz to the hospodar Caradja on the 1st of December 1814, "himself enters the houses of his first ministers, arrests them, and hands them over to their cruel enemies"; and again, on the 14th of January 1815, "The king has so debase himself that he has become no more than the leading police agent and gauder of his country." When at last the inevitable revolt came
in 1850 he grovelled to the insurgents as he had done to his parents, 
descending to the meanest submissions while fear was on him, 
and to the utterest submission. Then in violation of his oath 
to the last days of his life, he was imprisoned for the purpose 
of restoring the throne of Spain to a descendant of Henry 
IV., and of reconciling that fine kingdom with Europe," and in 
1851 he was in the same prison as that of St Louis, for the 

goal of preserving the throne of Spain to a descendant of Henry 
IV., and of reconciling that fine kingdom with Europe," and in 
May the revolutionary party carried Ferdinand to Cadiz, he 
continued to make promises of amendment till he was free. 
Then, in violation of his oath to grant an amnesty, he repented 
himself for three years of coercion by killing on a scale which 
revelled his "rescuers," and against which the duke of 
Angoulême, powerless to interfere, protested by refusing the 
Spanish decorations offered him for his services. During his 
last years Ferdinand's energy was abated. He no longer changed 
inhabitants every few months as a sport, and he allowed some 
them to conduct the current business of government. His habits 
of life were telling on him. He became torpid, bloated and 
horrible to look at. After his fourth marriage in 1829 with Maria 
Christina of Naples, he was persuaded by his wife to set aside 
the law of succession of Philip V., which gave a preference to all 
the males of the family in Spain over the females. His marriage 
had brought him only two daughters. When well, he consented 
to the change under the influence of his wife. When ill, he was 
terified by priestly advisers, who were partisans of his brother 
Don Carlos. What his final decision was is perhaps doubtful. 
His ill health was due to his bad diet—bed, and he could put the 
words she chose into the mouth of a dead man—and could move 
the dead hand at her will. Ferdinand died on the 29th of 
September 1833. It had been a frequent saying with the more 
zealous royalists of Spain that a king must be wiser than his ministers, 
for he was placed on the throne and directed by God. 
Since the reign of Ferdinand VII. no one has maintained this 
unqualified version of the great doctrine of divine right. 
King Ferdinand VII. kept a diary during the troubled years 
1820-1823, which has been published by the count de Casa Valencia. 

FERDINAND II. (1810-1850), king of the Two Sicilies, son of 
Francis I., was born at Palermo on the 12th of January 1810. 
In his early years he was credited with Liberal ideas and he 
was fairly popular, his free and easy manners having endeared him 
to the lazaroni. On succeeding his father in 1830, he published 
an edict in which he promised to "give his most anxious attention to 
the impartial administration of justice," reform the 
finances, and to "use every effort to heal the wounds which had 
afflicted the kingdom for so many years"; but these promises 
seem to have been meant only to lull discontent to sleep, for 
although he did something for the economic development of 
the kingdom, the existing burden of taxation was only slightly 
lightened, corruption continued to flourish in all departments of 
the administration, and an absolutist government was finally established 
harsher than that of all his predecessors, and supported by even 
more extensive and arbitrary arrests. Ferdinand was naturally 
shrewd, but badly educated, grossly superstitious and possessed 
of inordinate self-esteem. Though he kept the machinery of 
his kingdom fairly efficient, and was a patriot to the extent 
of brooking no foreign interference, he made little account of 
the wishes or welfare of his subjects. In 1832 he married Cristina, 
doughter of Victor Emmanuel I., king of Sardinia, and shortly 
after her death in 1836 he took for a second wife Maria Theresa, 
doughter of archduke Charles of Austria. After his Austrian 
alliance the bonds of despotism were more closely tightened, 
and the increasing discontent of his subjects was manifested by 
various abortive attempts at insurrection; in 1837 there was a 
rising in Sicily in consequence of the outbreak of cholera, and in 
1843 the Young Italy Society tried to organize a general rising, 
which, however, only manifested itself in a series of isolated 
outbreaks. The expedition of the Bandiera brothers (q.v.) in 1844, 
although it had no practical result, aroused great ill-feeling owing 
to the cruel sentences passed on the rebels. In January 1848 
a rising in Sicily was the signal for revolutions all over Italy 
and Europe; it was followed by a movement in Naples, and the king 
granted a constitution which he swore to observe. A dispute, 
however, arose as to the nature of the oath which should be taken 
by the members of the chamber of deputies, and as neither the 
king nor the deputies would yield, serious disturbances broke 
out in the Kingdom of Naples (New York, 1850) May, so the king, 
making these an excuse for withdrawing his troops, dissolved 
the national parliament on the 13th of March 1849. He retired 
to Gaeta with various despoited debts, and when the 
news of the Austrian victory at Novara (March 1849) reached 
him, he determined to return to a reactionary policy. Sicily, 
whence the Royalists had been expelled, was subjugated by 
General Filangieri (q.v.), and the chief cities were bombarded, 
an expedient which won for Ferdinand the epithet of "King 
Bomba." During the last years of his reign espionage and 
arbitrary arrests prevented all serious manifestations of 
resistance among his subjects. In 1851 the political prisoners 
of Naples were calculated by Mr Gladstone in his letters to Lord 
Aberdeen (1853) to number 15,000 (probably the real figure was 
nearer 40,000), and so great was the scandal created by the 
prevailing reign of terror, and the abominable treatment to which 
the prisoners were subjected, that in 1856 France and England 
were compelled to invade Italy, for Ferdinand's abdication 
which followed, and to make him an offer of amnesty, 
declared that the king was to mitigate his rigour and proclaim a 
universal amnesty, but without success. 
An attempt was made by a soldier to assassinate Ferdinand in 
1856. He died on the 22nd of May 1856, just after the 
declaration of war by France and Piedmont against Austria, which 
was caused by the revolution in the collapse of his kingdom and his dynasty. 
He was bigoted, cruel, mean, treacherous, through not without a 
certain bonhomie; the only excuse that can be made for him 
is that with his hereditary and education a different result could 
scarcely be expected. 

See Correspondence respecting the Affairs of Naples and Sicily, 
1838-1849, presented to both Houses of Parliament by Command 
of Her Majesty, 4th May 1849; Two Letters to the Earl of Aberdeen, by 
Mr. Gladstone (q.v.). (New York, 1850). R. de Cesare, La Caduta 
d'un Regno, vol. i. (Città di Castello, 1900), which contains a great 
deal of fresh information, but is badly arranged and not always 
trustworthy.

FERDINAND III. (1790-1824), grand duke of Tuscany, and 
archduke of Austria, second son of the emperor Leopold II., 
was born on the 6th of May 1799. On his father becoming 
emperor in 1809, he succeeded him as grand duke of Tuscany. 
Ferdinand was one of the first sovereigns to enter into diplomatic 
relations with the French republic (1793); and although, a few 
months latter, he was compelled by England and Russia to join 
the coalition against France, he concluded peace with that 
power in 1875, and by observing a strict neutrality saved his 
dominions from invasion by the French, except for a temporary 
occupation of Livorno (1809), when he was compelled to vacate 
his throne, and a provisional Republican government was 
established at Florence. Shortly afterwards the French arms 
were stopped by a reverse in Italy, and Ferdinand was restored to his 
territories; but in 1811, by the peace of Lunéville, Tuscany 
was converted into the kingdom of Etruria, and he was again 
compelled to return to Vienna. In lieu of the sovereignty 
of Tuscany, he obtained in 1802 the electorship of Salzburg, 
which he exchanged by the peace of Pressburg in 1805 for that of Würzburg. 
In 1806 he was admitted as grand duke of Würzburg to the 
confederation of the Rhine. He was restored to the throne of 
Tuscany after the abdication of Napoleon in 1814 and was 
received with enthusiasm by the people, but had again to vacate 
his capital for a short time in 1815, when Murat proclaimed war 
against Austria. The final overthrow of the French supremacy 
at the battle of Waterloo secured him, however, in the 
undisturbed possession of his grand duchy during the remainder 
of his life. The restoration in Tuscany was not accompanied by 
the reactionary excesses which characterized it elsewhere, 
and a large part of the French legislation was retained. 
His prime minister was Count V. Fossombroni (q.v.). The mild 
rule of Ferdinand, his solicitude for the welfare of his subjects, 

\(^1\) Louis XVIII.'s speech from the throne, Jan. 28, 1823.
his enlightened patronage of art and science, his encouragement of commerce, and his toleration render him an honourable exception to the generality of Tudor princes. At the same time his paternal despotism tended to emasculate the Tudor character. He died in June 1624, and was succeeded by his son Leopold II. (g.e.)

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FERDINAND, MAXIMILIAN KARL LEOPOLD MARIA, king of Bulgaria (1861-1918), fifth and youngest son of Prince Albert of Sax Coburg and Gotha, was born on the 20th of February 1861. Great care was exercised in his education, and every encouragement was given to the study of natural history which he exhibited at an early age. In 1879 he travelled with his brother Augustus to Brazil, and the results of their botanical observations were published at Vienna, 1883-1888, under the title of Itinerar Principum S. Coburgi. Having been appointed to a lieutenantcy in the 2nd regiment of Austrian hussars, he was holding this rank when, by unanimous vote of the National Assembly, he was elected prince of Bulgaria, on the 7th of July 1887, in succession to Prince Alexander, who had abdicated on the 17th of September preceding. He assumed the government on the 14th of August 1887, for Russia a long time refused to acknowledge the election, and he was accordingly exposed to frequent military conspiracies, due to the influence or attitude of that power. The firmness and vigour with which he met all attempts at revolution were at length rewarded, and his election was confirmed in March 1886 by the Porte and the great powers. On the 20th of April 1883 he married Marie Louise de Bourbon (d. 1890), eldest daughter of Duke of Parma, and in May following the Grand Sobranie confirmed the title of Ferdinand to the prince and his heir. The prince adhered to the Roman Catholic faith, but his son and heir, the young Prince Boris, was received into the Orthodox Greek Church on the 14th of February 1896. Prince Boris, to whom the tsar Nicholas III. became godfather, accompanied his father to Russia in 1898, when Prince Ferdinand visited St Petersburg and Moscow, and still further strengthened the bond already existing between Russia and Bulgaria. In 1905 Ferdinand married Eleanor (b. 1869), a princess of the house of Reuss. Later in the year, in connexion with the Austrian annexation of Bosnia-Herzegovina and the crisis with Turkey, he proclaimed the independence of Bulgaria, and took the title of king or tsar. (See BULGARIA, and EUPE: HISTORY.)

FERDINAND, duke of Brunswick (1721-1792), Prussian general field marshal, was the fourth son of Ferdinand Albert, duke of Brunswick, and was born at Wolfsburg on the 12th of January 1721. He was carefully educated with a view to a military career, and in his twentieth year he was made chief of a newly-raised Brunswick regiment in the Prussian service. He was present in the battles of Mollwitz and Chutositz. In succession to Margrave Wilhelm of Brandenburg, killed at Prague (1744), Ferdinand received the command of Frederick the Great's Leibgarde battalion, and at Solh (1745) he distinguished himself so greatly at the head of his brigade that Frederick wrote of him, "le Prince Ferdinand est surpasse." The height which he captured was defended by his brother Ludwig as an officer of the Austrian service, and another brother of Duke Ferdinand was killed by his side in the charge. During the ten years' peace he was in the closesttouch with the military work of Frederick the Great, who supervised the instruction of the guards battalion, and sought to make it a model of the whole Prussian army. Ferdinand was, moreover, one of the most intimate friends of the king, and thus he was particularly fitted for the tasks which afterwards fell to his lot. In this time he became successively major-general and lieutenant-general. In the first campaign of the Seven Years' War Ferdinand com-
endeavoured resolutely to root out heresy in the lands under his rule, and favoured the teaching of the Jesuits in every possible way. He supported the league founded by his brother Maximilian I., duke of Bavaria, and wished to involve the leagues in a general attack on the Protestants of north Germany. The cool political sagacity of the duke formed a sharp contrast to the impetuosity of the archbishop, and he refused to accede to his brother’s wish; but, in spite of these temporary differences, Ferdinand sent troops and money to the assistance of the league when the Thirty Years’ War broke out in 1619. The elector’s alliance with the Spaniards secured his territories to a great extent from the depredations of the war until the arrival of the Swedes in Germany in 1630, when the extension of the area of the struggle to the neighbourhood of Cologne induced him to enter into negotiations for peace. Nothing came of these attempts until 1647, when he joined his brother Maximilian in concluding an armistice with France and Sweden at Ulm. The elector’s later years were marked by a conflict with the citizens of Liége; and when the peace of Westphalia freed him from his enemies, he was able to crush the citizens and deprive them of many privileges. Ferdinand, who had held the bishopric of Paderborn since 1618, died at Arnsberg on the 13th of September 1650, and was buried in the cathedral at Cologne.

See L. Ennen, Frankreich und der Niederhier oder Geschichte von Stadt und Kurstadt Köln seit dem 30jährigen Kriege, Band i. (Cologne, 1855-1856).

FERENTINO (anc. Ferentum, or Ferentinum in Etruria), a town and episcopal see of Italy, in the province of Rome, from which it is 48 m. E.S.E. by rail. Pop. (1901) 7977 (town), 13,279 (commune). It is picturesquely situated on a hill 1290 ft. above sea-level, and still possesses considerable remains of ancient fortifications. The lower portion of the outer walls, which probably did not stand free, is built of roughly hewn blocks of a limestone which naturally splits into horizontal layers; above this in places is walling of rectangular blocks of tufa. Two gates, the Porta Sanguinaria (with an arch with tufa voussoirs), and the Porta S. Maria, a double gate constructed entirely of rectangular blocks of tufa, are preserved. Outside this gate is the tomb of A. Quinctillus Priscus, a citizen of Ferentum, with a long inscription cut in the rock. See Th. Mommesen in Corp. Inscrip. Lat. x. (Berlin, 1883), No. 5853.

The highest part of the town, the acropolis, is fortified also; it has massive retaining walls similar to those of the lower town. At the eastern corner, under the present episcopal palace, the construction is somewhat more careful. A projecting rectangular terrace has been erected, supported by walls of quarried lateral blocks of limestone arranged almost horizontally; while upon the level thus formed a building of rectangular blocks of local travertine was raised. The projecting cornice of this building bears two inscriptions of the period of Sulla, recording its construction by two censors (local officials); and in the interior, which contains several chambers, there is an inscription of the same censors over one of the doors; and another over a smaller external side door. The windows lighting these chambers come immediately above the cornice, and the wall continues above them again. The whole of this construction probably belongs to one period (Mommesen, op. cit. No. 5837 seq.). The cathedral occupies a part of the level top of the ancient acropolis; it was reconstructed on the site of an older church in 1699-1118; the interior was modernized in 1603, but was restored to its original form in 1902. It contains a fine canopy in the "Cosmatesque " style (see Relazione dei lavori eseguiti dall’ ufficio tecnico per la conservazione dei monumenti di Roma a provincia, Rome, 1903, 175 seq.). The Gothic church of S. Maria Maggiore, in the lower town (13th-14th century), has a very fine exterior; the interior, the plan of which is a perfect rectangle, has been spoilt by restoration. There are several other Gothic churches in the town.

Ferentino was the chief town of the Hernici; it was captured from them by the Romans in 364 B.C. and took no part in the rising of 306 B.C. The inhabitants became Roman citizens after 195 B.C., and the place later became a municipium. It lay just above the Via Latina and, being a strong place, served for the detention of hostages. Horace praises its quietness, and it does not appear much in later history.

(T. As.)

FERENTUM, or Ferentinum, an ancient town of Etruria, about 6 m. N. of Viterbo (the ancient name of which is unknown) and 35 m. E. of the Via Cassia. It was the birthplace (32 A.D.) of the emperor Otho, was destroyed in the 11th century, and is now entirely deserted, though it retains its ancient name. It occupied a ridge running from east to west, with deep ravines on three sides. There are some remains of the city walls, and of various Roman structures, but the most important ruin is that of the theatre. The stage front is still standing; it is pierced by seven openings with flat arches, and shows traces of reconstruction. The necropolis was on the hill called Talone on the north-east.

See G. Dennis, Cities and Cemeteries of Etruria (London, 1883), i. 156; Notizia degli scavi, 1900, 401; 1902, 84; 1905, 31.

FERGENA, or Fergana, a province of Russian Turkestan, formed in 1876 out of the former khane of Khokand. It is bounded by the provinces of Syr-darya on the N. and N.W., Semirkand on the W., and Semiryechens on the N.E., by Chinese Turkestan (Kashgaria) on the E., and by Bokhara and Afghanistan on the S. Its southern limits, on the Pamirs, were fixed by an Anglo-Russian commission in 1885, from Zor-kul (Victoria Lake) to the Chinese frontier; and Shigian, Roshan and Wakhnan were assigned to Bokhara in exchange for part of Darvaz (on the left bank of the Panj), which was given to Afghanistan. The area amounts to some 52,000 sq. m., of which 17,000 sq. m. are on the Pamirs. The most important part of the province is a rich agricultural valley valued at 1,500-1,500 ft., opening towards the S.W. Thence the province stretches northwards across the mountains of the Tian-shan system and southwards across the Alai and Trans-Alai Mts., which reach their highest point in Peak Kaufmann (23,000 ft.), in the latter range. The valley owes its fertility to two rivers, the Naryn and the Kardarya, which unite within its confines, near Namangan, to form the Syr-darya or Jaxartes. These streams, and their numerous mountain affluents, not only supply water for irrigation, but also bring down vast quantities of sand, which is deposited alongside the course of the most especially alongside the Syr-darya, and cuts its way through the Khojent-Ajar ridge, forming the Karakchikum. This expanse of moving sands, covering an area of 7,50 sq. m., under the influence of south-west winds, encroaches upon the agricultural districts. The climate of this valley is dry and warm. In March the temperature reaches 68° F., and then rapidly rises to 95° in June, July and August. During the five months following April no rain falls, but it begins again in October. Snow and frost (down to −4° F.) occur in December and January.

Out of some 3,000,000 acres of cultivated land, about two-thirds are under constant irrigation and the remaining third under partial irrigation. The soil is admirably cultivated, the principal crops being wheat, rice, barley, maize, millet, lucerne, tobacco, vegetables and fruit. Gardening is conducted with a high degree of skill and success. Large numbers of horses, cattle and sheep are kept, and a good many camels are bred. Over 17,000 acres are planted with vines, and some 350,000 acres are under cotton. Nearly 1,000,000 acres are covered with forests. The government maintains a factory for the distillation of brandy at Marghelan, from which 120,000 to 200,000 young tree is distributed free every year amongst the inhabitants of the province.

Silkworm breeding, formerly a prosperous industry, has decayed, despite the encouragement of a state farm at New Marghelan. Coal, iron, sulphur, gypsum, rock-salt, lacustrine salt and naphtha are all known to exist, but only the last two are extracted. Some seventy or eighty factories are engaged in cotton cleaning; while leather, saddlery, paper and cutlery...
are the principal products of the domestic industries. A considerable trade is carried on with Russia; raw cotton, raw silk, tobacco, hides, sheepskins, fruit and leather goods are exported, and manufactured wares, textiles, tea and sugar are imported and in part re-exported to Kashgaria and Bokhara. The total trade of Ferghana reaches an annual value of nearly £3,500,000. A new impulse was given to trade by the extension (1890) of the Transcaspian railway into Ferghana and by the opening of the Orenburg-Thashkent railway (1906). The routes to Kashgaria and the Pamirs are mere brode-paths over the mountains, crossing them by lofty passes. For instance, the passes of Kara-kazyk (14,400 ft.) and Tenghiz-bai (11,200 ft.), both passable all the year round, lead from Margelen to Karategin and the Pamirs, while Kashgar is reached via Osb and Gulcha, and then over the passes of Terek-davan (12,205 ft.; open all the year round), Taltdyk (11,500 ft.), Archat (11,600 ft.), and Shart-davan (14,000 ft.). Other passes leading out of the valley are the Jiptyk (11,450 ft.) S. of Khokand, the Ishkura (12,000 ft.), leading to the glen of the Surkhab, and the Kavak (13,000 ft.), across the Alai Mius.

The population numbered 1,571,243 in 1897; and of that number 707,113 were women and 286,696 were urban. In 1906 it was estimated at 1,796,500. Two-thirds of the total are Sarts and Uzbegs (of Turkic origin). They live mostly in the valley; while the mountain slopes above it are occupied by Kirghiz, partly nomad and pastoral, partly agricultural and settled. The other races are Tajiks, Kashgarians, Kipchaks, Jews and Gypsies. The governing classes are of course Russians, who constitute also the merchant and artisan classes. But the merchants of West Turkestan are called all over central Asia Andijanis, from the town of Andijan in Ferghana. The great mass of the population are Musulmans (1,039,115 in 1897). The province is divided into five districts, the chief towns of which are New Margelen, capital of the province (8,077 inhabitants in 1897), Andijan (46,682 in 1900), Khokand (86,704 in 1900), Namangan (61,906 in 1897), and Osh (37,397 in 1900); but Old Margelen (42,853 in 1900) and Chust (13,686 in 1897) are towns of importance. For the history, see KHOKAND.

FERGUS FALLS, a city and the county-seat of Otter Tail county, Minnesota, U.S.A., on the Red river, 170 m. N.W. of Minneapolis. Pop. (1890) 3772; (1900) 6072, of whom 2131 were foreign-born; (1905) 6692; (1910) 6887. A large part of the population is of Scandinavian birth or descent. Fergus Falls is served by the Great Northern and the Northern Pacific railways. Situated in the celebrated "park region" of the state, the city possesses great natural beauty, which has been enhanced by a system of boulevards and well-kept private lawns. Lake Alice, in the residential district, adds to the city's attractions. The city is a public library, a county court house, St. Luke's hospital, the G. B. Wright memorial hospital, and a city hall. It is the seat of a state hospital for the insane (1887) with about 1600 patients, of a business college, of the Park Region Luther College (Norwegian Lutheran, 1882), and of the North-Western College (Swedish Lutheran; opened in 1901). It has one of the finest water-power stations in the state. Flour is the principal product; among others are woolen goods, foundry and machine-shop products, wooden ware, sash, doors and blinds, caskets, shirts, waggons and packed meals. The city owns and operates its water-works and its electric-lighting plant. Fergus Falls was settled about 1859 and was incorporated in 1863.

FERGUSON, ADAM (1723-1816). Scottish philosopher and historian, was born on the 20th of June 1723, at Logierait, Perthshire. He was educated at Perth grammar school and the university of St Andrews. In 1751, owing to his knowledge of Gaelic, he was appointed deputy chaplain of the 43rd (afterwards the 42nd) regiment (the Black Watch), the licence to preach being granted him by special dispensation, although he had not completed the required six years of theological study. At the battle of Fontenoy (1745) Ferguson fought in the ranks throughout the day, and refused to leave the field, though ordered to do so by his colonel. He continued attached to the regiment till 1754, when, disappointed at not obtaining a living, he abandoned the clerical profession and resolved to devote himself to literary pursuits. In January 1757 he succeeded David Hume as librarian to the faculty of advocates, but soon relinquished this office on becoming tutor in the family of Lord Bute.

In 1759 Ferguson was appointed professor of natural philosophy in the university of Edinburgh, and in 1764 was transferred to the chair of "pneumatics" (mental philosophy) and moral philosophy. In 1767, against Hume's advice, he published his Essay on the History of Civilization, which was well received and translated into several European languages. In 1776 he appeared his (anonymous) pamphlet on the American revolution in opposition to Dr Price's Observations on the Nature of Civil Liberty, in which he sympathized with the views of the British legislature. In 1778 Ferguson was appointed secretary to the commission which endeavoured, but without success, to negotiate an arrangement with the revolted colonies. In 1783 appeared his History of the Progress and Termination of the Roman Republic: it was very popular, and went through several editions. Ferguson was led to undertake this work from a conviction that the history of the Romans during the period of their greatness was a practical illustration of those ethical and political doctrines which were the object of his special study. The history is written in an agreeable style and a spirit of impartiality, and gives evidence of a conscientious use of authorities. The influence of the author's military experience shows itself in certain portions of the narrative. Finding himself unequal to the labour of teaching, he resigned his professorship in 1785, and devoted himself to the revision of his lectures, which he published (1792) under the title of Principles of Moral and Political Science.

When in his seventieth year, Ferguson, intending to prepare a new edition of the history, visited Italy and some of the principal cities of Europe, where he was received with honour by the learned societies. From 1786 he resided successively at the old castle of Neidpath near Peebles, at Hallyards on Manor Water and at St Andrews, where he died on the 22nd of February 1816. In his ethical system Ferguson treats man throughout as a social being, and illustrates his doctrines by political examples. As a believer in the progress of the human race, he placed the principle of moral approbation in the attainment of perfection. His speculations were carefully criticized by Cousin (see his Cours de philosophie morale au dix-huitième siècle, pt. ii, 1839-1840):—"We find in his method the wisdom and circumspection of the Scotch school, with something more masculine and decisive in the results. The principle of perfection is a new one, at once more rational and comprehensive than benevolence and sympathy, which in our view places Ferguson as a moralist above all his predecessors." By this principle Ferguson endeavours to reconcile all moral systems. With the exception of Hume, regarded his writings as of great importance; in point of fact they are superficial. The facility of their style and the frequent occurrence of would-be weighty epigrams blinded his critics to the fact that, in spite of his recognition of the importance of observation, he made no real contribution to political theory (see Sir Leslie Stephen, English Thought in the Eighteenth Century, x. 89-96).

The chief authority for Ferguson's life is the Biographical Sketch by his brother, Peter (see Peter Ferguson, Gentleman's Magazine, i. (1816 supp.); W. R. Chambers's Biographical Dictionary of Eminent Scotsmen; memoir by Principal Lee in early editions of the Encyclopaedia Britannica; J. McCosh, The Scottish Philosophers (1875); articles in Dictionary of National Biography and Edinburgh Review (January 1867); Lord Henry Cockburn, Memoirs of His Time (1886).
FERGUSON, J.—FERGUSON, SIR S.

FERGUSON, James (1710–1776), Scottish mechanician and astronomer, was born near Rothiemay in Banffshire on the 25th of April 1710, of parents in very humble circumstances. He first learnt to read by overhearing his father teach his elder brother, and with the help of an old woman was "able," he says in his autobiography, "to read tolerably well before his father thought of teaching him." After receiving further instruction in reading from his father, who also taught him to write, he was sent at the age of seven for three months to the grammar school at Keith. His taste for mechanics was about this time accidentally awakened on seeing his father making use of a lever to raise a part of the roof of his house—an exhibition of seeming strength which at first "excited his terror as well as wonder."

In 1720 he was sent to a neighbouring farm to keep sheep, where in the daytime he amused himself by making models of mills and other machines, and at night in studying the stars. Afterwards, as a servant with a miller, and then with a doctor, he met with hardships which rendered his constitution feeble through life. Being compelled by his weak health to return home, he there amused himself with making a clock having wooden wheels and a whalebone spring. When slightly recovered he showed this and some other inventions to a neighbouring gentleman, who engaged him to clean his clocks, and also desired him to make his house his home. He there began to draw patterns for needlework, and his success in this art led him to think of becoming a painter. In 1734 he went to Edinburgh, where he began to draw the natural philosophy, and several structures which he completed, while engaged in his scientific studies, he supported himself and his family for many years. Subsequently he settled at Inverness, where he drew up his ASTRONOMICAL NOTULAE for showing the motions of the planets, places of the sun and moon, &c., and in 1743 went to London, which was his home for the rest of his life. He wrote various papers for the Royal Society, of which he became a fellow in 1763, devised astronomical and mechanical models, and in 1748 began to give public lectures on experimental philosophy. These he repeated in most of the principal towns in England. His deep interest in his subject, his clear explanations, his ingeniously constructed diagrams, and his mechanical apparatus rendered him one of the most successful of popular lecturers on scientific subjects. It is, however, as the inventor and improver of astronomical and other scientific apparatus, and as a striking instance of self-education, that he claims a place among the most remarkable men of science of his country. During the latter years of his life he was in receipt of a pension of £50 from the privy purse. He died in London on the 17th of November 1776.

Ferguson's principal publications are Astronomical Tables (1763); Lectures on the Earth's Subjects (1st ed., 1761; 2nd ed., 1797); Astronomy explained upon Sir Isaac Newton's Philosophy (1756, edited by Sir David Brewster in 1811); and Select Mechanical Exercises, with a Short Account of the Life of the Author, written by himself (1751). This autobiography is included in a Life by E. Henderson, LL.D. (1st ed., 1837; 2nd ed., 1870), which also contains a full description of Ferguson's principal inventions, accompanied with illustrations. See also The Story of the Peasant-Boy Philosopher, by Henry Mayhew (1857).

FERGUSON, ROBERT (c. 1637–1714), British conspirator and pamphleteer, called the "Plotter," was a son of William Ferguson (d. 1690) of Badifurrow, Abergavenny, and after receiving a good education, probably at the university of Aberdeen, became a Presbyterian minister. According to Bishop Burnet he was cast out by the Presbyterians; but whether this be so or not, he soon made his way to England and became vicar of Godmersham, Kent, from which living he was expelled by the Act of Uniformity in 1662. Some years later, having gained meanwhile a reputation as a theological controversialist and become a person of importance among the Nonconformists, he attracted the notice of the court of St. James and was appointed to the post of the master of the hospice of Westminster, which position he resigned after serving only a short time. He raised the cry against the marriage of George II. with the French princess, and the extreme part of his pamphlets and poetry, which was produced during and after the Revolution of 1713, were characterized by the language of the French Revolution. His first work, A Letter to the Duke of York, was published in 1671, and he continued to write in a style which was highly inflammatory and highly effective. In 1713 he was appointed to the post of master of the hospice of Westminster, but in the next year was dismissed, and went to France, where he remained until his death.

FERGUSON, SIR SAMUEL (1810–1886), Irish poet and antiquary, was born at Belfast, on the 10th of March 1810. He was educated at Trinity College, Dublin, and was called to the Irish bar in 1838, and was made Q.C. in 1839, but in 1876 retired from practice upon his appointment as deputy-keeper of the Irish records, then in a much neglected condition. He was an excellent civil servant, and was knighted in 1878 for his services to the department. His spare time was given to general literature, and in particular to poetry. He had long been a leading contributor to the Dublin University Magazine and to Blackwood's Magazine, where he had published his two literary masterpieces, "The Forgery of the Anchor," one of the finest of modern ballads, and the humorous prose extravaganza of "Father Tom and the Pope." He published Lays of the Western Gael in 1865, Poems in 1880, and in 1872 Congal, a metrical narrative of the heroic age of Ireland, and, though far from ideal perfection, perhaps the most successful attempt yet made by a modern Irish poet to revive the spirit of the past in a poem of epic proportions. Lyric poetry has seldom been better in other hands; many of Ferguson's pieces on modern themes, chiefly political and descriptive, are, nevertheless, excellent. He was an extensive contributor on antiquarian subjects to the Transactions of the Royal Irish Academy, and was elected its president in 1882. His manners were delightful, and his hospitality was boundless. He died at Howth on the 9th of August 1886. His most important antiquarian work, Ogham Inscriptions in Ireland, Wales, Scotland, was published in the year after his death.

See Sir Samuel Ferguson in the Ireland of his Day (1896), by his wife, Mary C. Ferguson; also an article by A. P. Graves in A Treasury of Irish Poetry in the English Tongue (1900), edited by Stopford Brooke and T. W. Rolleston.
FERGUSSON, JAMES (1808-1886), Scottish writer on architecture, was born at Ayr on the 22nd of January 1808. His father was an army surgeon. After being educated first at the Edinburgh high school, and afterwards at a private school at Hounslow, James went to Calcutta as partner in a mercantile house. Here he was attracted by the remains of the ancient architecture of India, little known or understood at that time. The successful conduct of an indigo factory, as he states in his own account, enabled him in about ten years to retire from business and settle in London. The observations made on Indian architecture were first embodied in his book on The Rock-cut Temples of India, published in 1845. The task of analysing the historic and aesthetic relations of this type of ancient buildings led him further to undertake a historical and critical comparative survey of the whole subject of architecture in The Handbook of Architecture, a work which first appeared in 1853.

This did not satisfy him, and the work was reissued ten years later in a much more extended form under the title of The History of Architecture. The chapters on Indian architecture, which had been considered at rather disproportionate length in the Handbook, were removed from the general History, and the whole of this subject treated more fully in a separate volume, The History of Indian and Eastern Architecture, which appeared in 1876, and, although not a part of the latter, is of the same kind and appendix to The History of Architecture. Previously to the appearance of the Handbook, in 1862, he published his History of Modern Architecture, in which the subject was continued from the Renaissance to the present day, the period of modern architecture being distinguished as that of revivals and imitations of ancient styles, which began with the Renaissance. The essential difference between this and the spontaneously evolved architecture of preceding ages Fergusson was the first clearly to point out and characterize. His treatise on The True Principles of Beauty in Art, an early publication, is a most thoughtful metaphysical study. Some of his essays on special points in archaeology, such as the treatise on The Mode in which Light was introduced into Greek Temples, included theories which have not received general acceptance. His real monument is his History of Architecture (later edition revised by R. Phené Spiers), which, for grasp of the whole subject, comprehensiveness of plan, and thoughtful critical analysis, stands quite alone in architectural literature. He received the gold medal of the Royal Institute of British Architects in 1871. Among his works, besides those already mentioned, are: A Profession of Faith (1863), A History of Indian, Persian, and Persepolis restored (1851), Mausoleum at Halicarnassus restored (1862), Tree and Serpent Worship (1868), Rude Stone Monuments in all Countries (1872), and The Temples of the Jews and the other Buildings in the Haram Area at Jerusalem (1878).

The sectional papers of the Institute of British Architects include papers by him on The History of the Pointed Arch, Architecture of Southern India, Architectural Splendour of the City of Bhopore, On the Erechtheum and on the Temple of Diana at Ephesus.

Although Fergusson never practised architecture he took a keen interest in all the professional work of his time. He was adviser with Avenin Layard in the scheme of decoration for the Assyrian court at the Crystal Palace, and indeed assumed in 1856 the duty of general manager to the Palace Company, a post which he held for two years. In 1847 Fergusson had published an "Essay on the Ancient Topography of Jerusalem," in which he had contended that the "Mosque of Omar" was the identical church built by Constantine the Great over the tomb of our Lord at Jerusalem, and that it, and not the present church of the Holy Sepulchre, was the ancient church there. The burden of this contention was further explained by the publication in 1860 of his Notes on the Site of the Holy Sepulchre at Jerusalem; and The Temples of the Jews and the other Buildings in the Haram Area at Jerusalem, published in 1878, was a still more complete elaboration of these theories, which are said to have been the origin of the establishment of the Palestine Exploration fund. His manifold activities continued till his death, which took place in London on the 9th of January 1886.
appointed at the age of twenty. In 1836 he succeeded Robert Liston as surgeon to the Edinburgh Royal Infirmary, and coming to London in 1840 as professor of surgery in King’s College, and surgeon to King’s College Hospital, he soon obtained a high position among the surgeons of the metropolis. He revived the operation for cleft-palate, which for many years had fallen into disrepute, and invented a special mouth-gag for the same. He also devised many other surgical instruments, chief among which, and still in use to-day, are his bone forceps, lion forceps and vaginal speculum. In 1866 he was created a baronet. He died in London on the 10th of February 1877. As a surgeon Fergusson’s greatest merit is that of having introduced the practice of “conservative surgery,” by which he meant the excision of a joint rather than the amputation of a limb. He made his diagnosis with almost intuitive certainty; as an operator he was characterized by self-possession in the most critical circumstances, by minute attention to details and by great refinement of touch, and he relied more on his mechanical dexterity than on complicated instruments. He was the author of The Progress of Anatomy and Surgery in the Nineteenth Century (1867), and of a System of Practical Surgery (1842), which went through several editions.

FERINGHI, or FERINGHEE, a Frank (Persian, Farangi). This term for a European is very old in Asia, and was originally used in a purely geographical sense, but now generally carries a hostile or contemptuous significance. The combatants on either side during the Indian Mutiny called each other Feringsies and Feringshees.

FERISHTA, MAHOMMED KASIM (c. 1570-1611), Persian historian, was born at Astrabad, on the shores of the Caspian Sea. While he was still a child his father was summoned away from his native country into Hindostan, where he held high office in the Deccan; and by his influence the young Ferishta received court promotion. In 1589 Ferishta removed to Bijapur, where he spent the remainder of his life under the immediate protection of the shah Ibrahim Adil II., who engaged him to write a history of India. At the court of this monarch he died about 1611. In the introduction to his work a résumé is given of the history of Hindostan prior to the times of the Mahomedan conquest, and also of the victorious progress of the Arabs through the East. The first ten books are each occupied with a history of the kings of one of the provinces; the eleventh book gives an account of the Mussulmans of Malabar; the twelfth a history of the Mussulman saints of India; and the conclusion treats of the geography and climate of India. Ferishta is reputed one of the most trustworthy of the Oriental historians, and his work still maintains a high place as an authority. Several portions of it have been translated into English; but the best as well as the most complete translation is that published by General J. Briggs under the title of The History of the Rise of the Mahometan Power in India (London, 1829, 4 vols. 8vo). Several additions were made by Briggs to the original work of Ferishta, but he omitted the whole of the twelfth book, and various other passages which had been omitted in the copy from which he translated.

FERMANAGH, a county of Ireland, in the province of Ulster, bounded N.W. by Donegal, N.E. by Tyrone, E. by Monaghan and S.W. by Cavan and Leitrim. The area is 457,369 acres or about 715 sq. m. The county is situated mostly in the basin of the Erne, which divides the county into two nearly equal sections. Its surface is hilly, and its appearance (in many parts) somewhat sterile, though in the main, and especially in the neighbourhood of Lough Erne, it is picturesque and attractive. The climate, though moist, is healthy, and the people are generally tall and robust. The chief mountains are Cullhagh (2188 ft.), partly in Leitrim and Cavan, Belmore (1312), Glenkeel (1223), North Shean (1135), Tappahan (1110), Carrmore (1043). Tossett or Toppid and Turaw mountains command extensive prospects, and form striking features in the scenery of the county. But the most distinguishing features of Fermanagh are the Upper and Lower Loughs Erne, which occupy a great extent of its surface, stretching for about 45 m. from S.E. to N.W. These lakes are expansions of the river Erne, which enters the county from Cavan at Wattle Bridge. It passes Belturbet, the Loughs Erne, Enniskillen and Belleek, on its way to the Atlantic, into which it descends at Ballyshannon. At Belleek it forms a considerable waterfall and is here well known to sportsmen for its good salmon fishing. Trout are taken in most of the Loughs, and pike of great size in the Loughs Erne. There are several mineral springs in the county, some of them chalybeates, others sulphurous. At Belcoo, near Enniskillen, there is a famous well called Daragh Phadric, held in repute by the peasantry for its cure of paralytic and other diseases; and a m. N.W. of the same town, at a place called “the Daughton,” are natural caves of considerable size.

This county includes in the north an area of the gneiss that is discussed under county Donegal, and, west of Omagh, a metamorphic region that stretches in from the central axis of Tyrone. A fault divides the latter from the mass of red-brown Old Red Sandstone that spreads south nearly to Enniskillen. Lower Carboniferous sandstone and limestone occur on the north of Lower Lough Erne. The limestone forms fine scarps on the southern side of the lake, capped by beds regarded as the Yoredale series. The scenery about the two Loughs Macnean is carved out in similarly scarred hills, rising to 2188 ft. in Cullagh on the south. The “Marble Arch” cave near Florence-court, with its emerging river, is a characteristic example of the subterranean waterways in the limestone. Upper Lough Erne is a typical meandering lake of the limestone lowland, with higher outliers of Carboniferous strata forming highlands north-east and south-west of it.

With the exception of the pottery works at Belleek, where iridescent ware of good quality is produced, Fermanagh has no distinguishing manufactures. It is chiefly an agricultural county. The proportion of tillage to pasture is roughly as 1 to 2. Cattle and poultry are the principal classes of live stock. Oats and potatoes are the crops most extensively cultivated. The north-western division of the Great Northern railway passes through the most populous portion of the county, one branch connecting Enniskillen with Clones, another connecting Enniskillen with Londonderry via Omagh, and a third connecting Bundoran Junction with Bundoran, in county Donegal. The Sligo, Leitrim & Northern Counties railway connects with the Great Northern at Enniskillen, and the Clogher Valley light railway connects southern county Tyrone with the Great Northern at Maguirebridge.

The population (74,170 in 1891; 65,430 in 1901; almost wholly rural) shows a decrease among the most serious of the county populations of Ireland. It includes 55% of Roman Catholics and about 35% of Protestant Episcopalians. Enniskillen (the county town, pop. 5412) is the only town of importance, the rest being little more than villages. The principal are Lisnaskea, Enniskillen (formerly Lowtherstown), Maguirebridge, Tempo, Newtownbutler, Belleek, Derrygonnelly and Kesh, at which fairs are held. Garrison, a fishing station on the wild Lough Melvin, and Pettigo, near to the lower Lough Erne, is market villages. Fermanagh returns two members to parliament, one each for the north and south divisions. It comprises eight baronies and nineteen civil parishes. The assizes are held at Enniskillen, quarter sessions at Enniskillen and Newtownbutler. The headquarters of the constabulary are at Enniskillen. Ecclesiastically it belongs to the Protestant and Roman Catholic dioceses of Clogher and Kilmore.

By the ancient Irish the district was called Fear-magh-Eanach, or the “country of the lakes” (lit. “the mountain-valley marsh district”); and also Magh-ure, or “the country of the waters.” A large portion was occupied by the Garrit, the ancestors of the MacGuire or Maguire, a name still common in the district. This family was so influential that for centuries the county was called after it Maguire’s Country, and one of the towns still existing bears its name, Maguirebridge. Fermanagh was formed into a county on the shiring of Ulster in 1585 by Sir John Perrot, and was included in the well-known scheme of colonization of James I., the Plantation of Ulster. In 1660 battles were fought between William III.’s army and the Irish
under Macardy (for James II.), Linskasae (26th July) and Newtownbutler (30th July). The chief place of interest to the antiquary is Devenish Island in Lough Erne, about 1.5 m. N.W. from Enniskillen (p. v.), with its ruined round tower and cross. In various places throughout the county may be seen the ruins of several ancient castles, Danish raths or encampments, and tumuli, in the last of which urns and stone coffins have sometimes been found. The round tower on Devenish Island is one of the finest examples in the country.

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Fermat, Pierre de (1601-1665), French mathematician, was born on the 17th of August 1601, at Beaumont-le-Domagne near Montauban. While still young, he, along with Blaise Pascal, made some discoveries in regard to the properties of numbers, on which he afterwards built his method of calculating probabilities. He discovered a simpler method of quadrating parabolas than that of Archimedes, and a method of finding the greatest and the smallest ordinates of curved lines analogous to that of the then unknown differential calculus. His great work De maxima et minima brought him into conflict with René Descartes, but the dispute was chiefly due to a want of explicitness in the statement of Fermat (see INFINITESIMAL CALCULUS). His brilliant researches in the theory of numbers entitle him to rank as the founder of the modern theory. They originally formed his researches from the works of Diophantus, and were published in 1670 by his son Samuel, who incorporated them in a new edition of this Greek writer. Other theorems were published in his Opera Varia, and in John Wallis's Commercium epistolicum (1658). He died in the belief that he had found a relation which every prime number must satisfy, namely

$$2^a + 1 = \text{a prime}.$$ 

This was afterwards disproved by Leonard Euler for the case when $n = 5$. Fermat's Theorem, if $p$ is prime and $a$ prime to $p$ then $a^{p-1} - 1$ is divisible by $p$, was first given in a letter of 1640. Fermat's Problem is that $x^n + y^n = z^n$ is impossible for integral values of $x, y, z$ when $n$ is greater than 2. Fermat was for some time councillor for the parliament of Toulouse, and in the discharge of the duties of that office he was distinguished both for legal knowledge and for strict integrity of conduct. Though the sciences were the principal objects of his private studies, he was also an accomplished general scholar and an excellent linguist. He died at Toulouse on the 12th of January 1665. He left a son, Samuel de Fermat (1659-1690) who published translations of several Greek authors and wrote certain mathematical works, and a daughter, Jeanne de Fermat, who became the wife of M. de Lescuyer, of Toulouse. The Opera mathematica of Fermat were published at Toulouse, in 2 vols. folio, 1670 and 1679. The first contains the "Arithmetique of Diophantus," with notes and additions. The second includes a "Method for the Quadrature of Paraboloids," and a treatise "Méthode pour la Détermination de Minima sur la Tangentes, et de Centres de Gravity," containing the same solutions of a variety of problems as were afterwards incorporated into the more extensive method of fluxions by Newton and Leibnitz. In the same volume are treatises on "Geometric Loci, or Spherical Tangencies," and on the "Rectification of Curves," besides a restoration of "Apollonius's Plane Loci," together with the author's correspondence addressed to Descartes, Pascal, Roberval, Huygens and others. The Oeuvres of Fermat have been re-edited by F. Pilâtre and C. Heurtel (1852 and 1854). See Paul Tannery, "Sur la date des principales découvertes de Fermat," in the Bulletin des Sciences (1893); and "Les Manuscrits de Fermat," in the Annales de la faculté des lettres de Bordeaux.

FERMENTATION. The process of fermentation in the preparation of wine, vinegar, beer and brandy was known and practised in prehistoric times. The alchemists used the term fermentation, digestion and putrefaction indiscriminately; any reaction in which chemical energy was displayed in some form or other—such, for instance, as the effervescence occasioned by the addition of an acid to an alkaline solution—was described as a fermentation (Lat. fervere, to boils); and the idea of the "Philosopher's Stone" setting up a fermentation in the common metals and developing the essence or gum, which should transmute them into silver or gold, further complicated the conception of fermentation. As an outcome of this alchemical doctrine the process of fermentation was supposed to have a purifying and elevating effect on the bodies which had been submitted to its influence. Basil Valentine wrote that when yeast was added to wort "an internal inflammation is communicated to the liquid, so that it raises in itself, and thus the segregation and separation of the feculent from the clear takes place." Johann Becher, in 1669, first found that alcohol was formed during the fermentation of solutions of sugar; he distinguished also between fermentation and putrefaction. In 1677 Georg Stahl admitted that fermentation and putrefaction were analogous processes, but that the former was a particular case of the latter.

The beginning of definite knowledge on the phenomenon of fermentation may be dated from the time of Antony Leeuwenhoek, who in 1680 designed a microscope sufficiently powerful to render yeast cells and bacteria visible; and a description of these organisms, accompanied by diagrams, was sent to the Royal Society of London. This investigator just missed a great discovery, for he did not consider the spherical forms to be living organisms but compared them with starch granules. It was not until 1803 that L. J. Thénard stated that yeast was the cause of fermentation, and held it to be of an animal nature, since it contained nitrogen and yielded ammonia on distillation, nor was it conclusively proved that the yeast cell was the originator of fermentation until the researches of C. Cagniard de la Tour, T. Schwann and F. Kützing from 1836 to 1839 settled the point. These investigators regarded yeast as a plant, and Meyer gave to the yeasts the systematic name of "Saccharomyces" (sugar-making). In the same year that the yeast fermentation was caused by micro-organisms, and enunciated his theory of mechanical decomposition. He held that every fermentation consisted of molecular motion which is transmitted from a substance in a state of chemical motion—that is, of decomposition—to other substances, the elements of which are loosely held together. It is clear from Liebig's publications that he first regarded yeast as a lifeless, ameboidin mass; but, although later he considered they were living cells, he would never admit that fermentation was a physiological process, the chemical aspect being paramount in the mind of this distinguished investigator.

In 1857 Pasteur decisively proved that fermentation was a physiological process, for he showed that the yeast which produced fermentation was no dead mass, as assumed by Liebig, but consisted of living organisms capable of growth and multiplication. His own words are: "The chemical action of fermentation is essentially a correlative phenomenon of a vital act, beginning and ending with it. I think that there is never any alcohol fermentation without living yeasts and, at the same time, organization, development and multiplication of the yeasts, or the continued consecutive life of globules already formed." Fermentation, according to Pasteur, was caused by the growth and multiplication of unicellular organisms out of contact with free oxygen, under which circumstance they acquire the power of taking oxygen from chemical compounds in the medium in which they are growing. In other words "fermentation is life without air, or life without oxygen." This theory of fermentation was materially modified in 1892 and 1894 by A. J. Brown, who described experiments which were in disagreement with Pasteur's dictum. A. J. Brown writes: "If for the theory "life without air" is substituted the consideration that yeast cells can use oxygen in the manner of ordinary aerobic fungi, and probably do require it for the full completion of their life-history, but that the exhibition of their fermentative functions is independent of their environment with regard to free oxygen, it will be found that there is nothing contradictory in Pasteur's experiments to such a hypothesis." Pasteur and Liebig were in agreement on the point that fermentation is intimately connected with the presence of yeast in the fermenting liquid, but their explanations concerning the mechanism of fermentation were quite opposed. According to M. Traube (1858), the active cause of fermentation is due to the action of different enzymes contained in yeast and not to the yeast cell itself. As will be seen later this theory was confirmed by subsequent researches of E. Fischer and E. Buchner.

In 1879 C. Nägeli formulated his well-known molecular-physical theory, which supported Liebig's chemical theory on the one hand and Pasteur's physiological hypothesis on the
yet it was on these experiments that sterilization as known to us was developed. It is only necessary to bear in mind the great part played by sterilization in the laboratory, and pasteurization on the fermentation industries and in the preservation of food materials. Pasteur first formulated the idea that bacteria are responsible for the diseases of fermented liquids; the corollary of this was a demand for pure yeast. He recommended that yeast should be purified by cultivating it in a solution of sugar containing tartaric acid, or, in water containing a small quantity of phenol. It was not recognized that many of the diseases of fermented liquids are occasioned by foreign yeasts; moreover, this process, as was shown later by Hansen, favours the development of foreign yeasts at the expense of the good yeast.

About this time Hansen, who had long been engaged in researches on the biology of the fungi of fermentation, demonstrated that yeast free from bacteria could nevertheless occasion diseases in beer. This discovery was of great importance to the zymo-technical industries, for it showed that bacteria are not the only undesirable organisms which may occur in yeast. Hansen set himself the task of studying the properties of the varieties of yeast, and to do this he had to cultivate each variety in a pure state. Having found that some of the commonest diseases of beer, such as yeast turbidity and the objectionable changes in beverage in general, were due to a single species of yeast, and, further, that different species of good brewery yeast would produce beers of different character, Hansen argued that the pitching yeast should consist only of a single species—namely, that best suited to the brewery in question. These views met with considerable opposition, but in 1890 Professor E. Duclaux stated that the yeast question as regards low fermentation has been solved by Hansen’s investigations. He emphasized the opinion that yeast derived from one cell was of no good for top fermentation, and advocated Pasteur’s method of purification. But in the course of time, notwithstanding many criticisms and objections, the reform spread from bottom fermentation to top fermentation breweries on the continent and in America. In the United Kingdom the employment of brewery yeasts selected from a single cell has not come into general use; it may probably be accounted for in a great measure by conservatism and the wrong application of Hansen’s theories.

Pure Cultivation of Yeasts.—The methods which were first adopted by Hansen for obtaining pure cultures of yeast were similar in principle to those devised by Lister for isolating a pure culture of lactic acid bacterium. Lister determined the number of bacteria present in a drop of the liquid under examination by counting, and then diluted this with a sufficient quantity of sterilized water so that each drop of the mixture should contain, on an average, less than one bacterium. A number of flasks containing a nutrient medium were each inoculated with one drop of this mixture; it was found that some remained sterile, and Lister assumed that the remaining flasks each contained a pure culture. This method did not give very certain results, for it could not be guaranteed that the growth in the inoculated flask was necessarily derived from a single bacterium. Hansen counted the number of yeast cells suspended in a drop of liquid diluted with sterilized water. A volume of the diluted yeast was introduced into flasks containing sterilized water, the degree of dilution being such that only a small proportion of the flasks became infected. The flasks were then well shaken, and the yeast cell or cells settled to the bottom, and gave rise to a separate yeast speck. Only those cultures which contained a single yeast speck were assumed to be pure cultivations. By this method several races of Saccharomyces and brewery yeasts were isolated and described.

The next important advance was the substitution of solid for liquid media; due originally to Schroter. R. Koch subsequently improved the method. He introduced bacteria into liquid sterile nutrient gelatin. After being well shaken, the liquid was poured into a sterile glass Petri dish and covered with a moist and sterile bell-jar. It was assumed that each separate speck contained a pure culture. Hansen pointed out that this
was by no means the case, for it is more difficult to separate the cells from each other in the gelatin than in the liquid. To obtain an absolutely pure culture with certainty it is necessary, even when the gelatin method is employed, to start from a single cell. To effect this some of the nutrient gelatin containing yeast cells is placed on the under-surface of the cover-glass of the moist chamber. Those cells are accurately marked, the position of which is such that the colonies, to which they give rise, can grow to their full size without coming into contact with other colonies. The growth of the marked cells is kept under observation for three or four days, by which time the colonies will be large enough to be taken out of the chamber and placed in flasks. The contents of the flasks can then be introduced into larger flasks, and finally into an apparatus suitable for making enough yeast for technical purposes. Such, in brief, are the methods devised by that brilliant investigator Hansen; and these methods have not only been the basis on which our modern knowledge of the Saccharomyces is founded, but are the only means of attack which the present-day observer has at his disposal.

From the foregoing it will be seen that the term fermentation has now a much wider significance than when it was applied to such changes as the decomposition of must or wort with the production of carbon dioxide and alcohol. Fermentation now includes all changes in organic compounds brought about by ferments elaborated in the living animal or vegetable cell. There are two distinct types of fermentation: (1) those brought about by living organisms (organized ferments), and (2) those brought about by non-living or unorganized ferments (enzymes). The first class include such changes as the alcoholic fermentation of sugar solutions, the acetic acid fermentation of alcohol, the lactic acid fermentation of milk sugar, and the putrefaction of animal and vegetable nitrogenous matter. The second class include all changes brought about by the agency of enzymes, such as the action of diastase on starch, invertase on cane sugar, glucose on maltose, &c. The actions are essentially hydrolytic.

**Biological Aspect of Yeast.—**The Saccharomyces belong to that division of the Thallophyta called the Hypomyxomycetes or Fungi q.s. Two great divisions are recognized in the Fungi: (i.) the Pycomycetes or Algal Fungi, which retain a definitely sexual method of reproduction as well as asexual (vegetative) methods, and (ii.) the Mycomycetes, characterized by extremely reduced or very difficult sexual reproduction. The Mycomycetes may be divided as follows: (A) forms bearing both sporangia and conidia (see Fungi), (B) forms bearing conidia only, e.g. the common mushroom. Division A comprises (a) the true Ascomycetes, of which the moulds Eurotium and Penicillium are examples, and (b) the Hemiasci, which includes the yeasts. The gradual disappearance of the sexual method of reproduction, as we pass upwards in the fungi from the points of their departure from the Algae, is an important fact, the last traces of sexuality apparently disappearing in the ascomycetes.

With certain rare exceptions the Saccharomyces have three methods of asexual reproduction:—
1. The most common. The formation of buds which separate to form new cells. A portion of the nucleus of the parent cell makes its way through the extremely narrow neck into the daughter cell. This method obtains when yeast is vigorously fermenting a saccharine solution.
2. A division by fission followed by Endogenous spore formation, characteristic of the Schizosaccharomyces. Some species show fermentative power.
3. Endospore formation, the conditions for which are as follows: (1) suitable temperature, (2) presence of air, (3) presence of moisture, (4) young and vigorous cells, (5) a food supply in the case of one species at least is necessary, and is in no case prejudicial. In some cases a sexual act would appear to precede spore formation. In most cases four spores are formed within the cell by free formation. These may readily be seen after appropriate staining.

In some of the true Ascomycetes, such as *Penicillium glaucum*, the conidia if grown in saccharine solutions, which they have the power of fermenting, develop single cell yeast-like forms, and do not—at any rate for a time—produce again the characteristic branching mycelium. This is known as the *Torula* condition. It is supposed by some that Saccharomyces is a very degraded Ascomycete, in which the Torula condition has become fixed.

The yeast plant and its allies are saprophytes and form no chlorophyll. Their extreme reduction in form and loss of sexuality may be correlated with the saprophytic habit, the proteids and other organic material required for the growth and reproduction being appropriated ready synthesized, the plant having entirely lost the power of forming them for itself, as evidenced by the absence of chlorophyll. The beer yeast *S. cerevisiae*, is never found wild, but the wine yeasts occur abundantly in the soil of vineyards, and so are always present on the fruit, ready to ferment the expressed juice.

**Chemical Aspect of Alcoholic Fermentation.—**Lavoisier was the first investigator to study fermentation from a quantitative standpoint. He determined the percentages of carbon, hydrogen and oxygen in the sugar and in the products of fermentation, and concluded that sugar in fermenting breaks up into a alcohol, carbonic acid and acetic acid. The elementary composition of sugar and alcohol was fixed in 1815 by analyses made by Gay-Lussac, Thénard and de Saussure. The first-mentioned chemist proposed the following formula to represent the change which takes place when sugar is fermented:—

\[
\text{C}_6\text{H}_{12}\text{O}_6 \rightarrow 2\text{CO}_2 + 2\text{C}_2\text{H}_5\text{O}.
\]

Sugar. Carbon dioxide. Alcohol.

This formula substantially holds good to the present day, although a number of definite bodies other than carbon dioxide and alcohol occur in small and varying quantities, according to the conditions of the fermentation and the medium fermented. Prominent among these are glycerin and succinic acid. In this connexion Pasteur showed that 100 parts of cane sugar on inversion gave 105-4 parts of invert sugar, which, when fermented, yielded 51-1 parts alcohol, 49-4 carbonic acid, 0-7 succinic acid, 3-2 glycerin and 0-3 unfermented. A. Béchamp and E. Duclaux found that acetic acid is formed in small quantities during fermentation; aldehyde has also been detected. The higher alcohols such as propyl, isobutyl, amyl, capryl, oenanthyl and caprol, have been identified; and the amount of these vary according to the different conditions of the fermentation. A number of esters are also produced. The characteristic flavour and odour of wines and spirits is dependent on the proportion of higher alcohols, aldehydes and esters which may be produced.

Certain yeasts exercise a reducing action, forming sulphuric hydrogen, when sulphur is present. The "stinking fermentations" occasionally experienced in breweries probably arise from this, the free sulphur being derived from the hops. Other yeasts are stated to form sulphurous acid in must and wort. Another fact of considerable technical importance is, that the various races of yeast show considerable differences in the amount and proportion of fermentation products other than ethyl alcohol and carbonic acid which they produce. From these remarks it will be clear that to employ the most suitable kind of yeast for a given alcoholic fermentation is of fundamental importance in certain industries. It is beyond the scope of the present article to attempt to describe the different forms of budding fungi (Saccharomyces), mould fungi and bacteria which are capable of fermenting sugar solutions. Thus, six species isolated by Hansen, *Saccharomyces cerevisiae*, *S. Pasteurianus* I., II., III., and *S. ellipsoides*, contained invertease and maltase, and can invert and subsequently ferment cane sugar and maltose. *S. exigus* and *S. Ludwigi* contain only invertease and not maltase, and therefore ferment cane sugar but not maltose. *S. apiculatus* (a common wine yeast) contains neither of these enzymes, and only ferments solutions of glucose or laevulose.

Previously to Hansen's work the only way of differentiating

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1. Hansen found there were three species of spore-bearing Saccharomyces and that these could be subdivided into varieties. Thus, *S. cerevisiae* I., *S. cerevisiae* II., *S. Pasteurianus* I., &c.
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yeasts was by studying morphological differences with the aid of the microscope. Max Reess distinguished the species according to the appearance of the cells thus, the ellipsoidal cells were designated Saccharomyces ellipsoides, the sausage-shaped Saccharomyces Pastorianus, and so on. It was found by Hansen that the same species of yeast can assume different shapes; and it therefore became necessary to determine how the different varieties of yeast could be distinguished with certainty. The formation of spores in yeast (first discovered by T. Schwann in 1839) was studied by Hansen, who found that each species only developed spores between certain definite temperatures. The time taken for sporulation varies greatly; thus, at 52° F., S. cerevisiae takes 10, S. Pastorianus I. and II. about 4, S. Pastorianus III. about 7, and S. ellipsoides about 41 days. The formation of spores is used as an analytical method for determining whether a yeast is contaminated with another species,—for example: a sample of yeast is placed on a gypsum or porcelain block saturated with water; if in ten days at a temperature of 52° F. no spores make their appearance, the yeast in question may be regarded as S. cerevisiae, and not associated with S. Pastorianus or S. ellipsoides.

The formation of spores on fermented liquids is a well-known phenomenon and common to all micro-organisms. A free still surface with a direct access of air are the necessary conditions. Hansen showed that the microscopic appearance of film cells of the same species of Saccharomyces varies according to the temperature of growth; the limiting temperatures of film formation, as well as the time of its appearance for the different species, also vary.

In the zymo-technical industries the various species of yeast exhibit different actions during fermentations. A well-known instance of this is the "top" and "bottom" brewery fermentations (see BREWING). In a top fermentation—typical of English breweries—the yeast rises, in a bottom fermentation, as the phrase implies, it settles in the vessel. Sometimes a bottom yeast may for a time exhibit signs of a top fermentation. It has not, however, been possible to transform a typical top yeast into a permanent typical bottom yeast. There appear to be no true distinctive characteristics for these two types. Their selection for a particular purpose depends upon some special quality with the brewer; thus, brewing liquids are demanded as regards stability, clarification, taste and smell; whereas, in distilleries, the production of alcohol and a high multiplying power in the yeast are required. Culture yeasts have also been successfully employed in the manufacture of wine and cider. By the judicious selection of a type of yeast it is possible to improve the bouquet, and from an inferior must obtain a better wine or cider than would otherwise be produced.

Certain acid fermentations are of common occurrence. The Bacterium acidi lactic described by Pasteur decomposes milk sugar into lactic acid. Bacillus amylolactus usually accompanies the lactic acid organism, and decomposes lactic and other higher acids with formation of butyric acid. Moulds have been isolated which occasion the formation of citric acid from glucose. The production of acetic acid from alcohol has received much attention at the hands of investigators, and it has an important technical aspect in the manufacture of vinegar. The phenomenon of nitrification (see BACTERIOLOGY, AGRICULTURE AND MANUFACTURING) i.e. the formation of nitrate in the existing flora, and the fern-like plants, Equisetales, Sphenophyllales, Lycopodiaceae (see PTERIDOPHYTA).

FERNANDEZ, ALVARO, one of the leading Portuguese explorers of the earlier 15th century, the age of Henry the Navigator. He was brought up (as a page or esquire) in the household of Prince Henry, and while still "young and audacious" took an important part in the discovery of "Guinea." He was a nephew of João Goncalves Zarco, who had rediscovered the Madeira group in Henry's service (1418-1420), and became part-governor of Madeira and commander of Funchal; when the great expedition of 1445 sailed for West Africa he was entrusted by his uncle with a specially fine caravel, under particular injunctions to devote himself to discovery, the most cherished object of his princely master, so constantly thwarted.
FERNANDEZ, D.—FERNANDINA

Fernandez, as a pioneer, outstripped all other servants of the prince at this time. After visiting the mouth of the Senegal, rounding Cape Verde, and landing in Goree (O), he pushed on to the "Cape of Masts" (Cabo dos Motos, so called from its tall spires"), and probably between Cape Verde and the Gambia, the most southerly point till then attained. Next year (1446) he returned, and coasted on much farther, to a bay one hundred and ten leagues "south" (i.e. S.S.E.) of Cape Verde, perhaps in the neighbourhood of Konakry and the Los Islands, and but little short of Sierra Leone. This record was not broken till 1461, when Sierra Leone was sighted and named. A wound, received from a poisoned arrow in an encounter with natives, now compelled Fernandez to return to Portugal, where he was received with distinguished honour and reward by Prince Henry and the regent of the kingdom, Henry's brother Pedro.


FERNANDEZ, DIEGO, a Spanish adventurer and historian of the 16th century. Born at Palencia, he was educated for the church, but about 1545 he embarked for Peru, where he served in the royal army under Alfonso de Alvarado. Andres Hurtado de Mendoza, marques of Cahueta, who became viceroy of Peru in 1655, bestowed on Fernandez the office of chronicler of Peru; and in this capacity he wrote a narrative of the insurrection of Francisco Hernandez Giron, of the rebellion of Gonzalo Pizarro, and of the administration of Pedro de la Gasca. The whole work, under the title Primera y segunda parte de la Historia del Peru, was published at Seville in 1571 and was dedicated to King Philip II. It is written in a clear and intelligible style, and with more art than is usual in the compositions of the time. It gives copious details, and, as he had access to the correspondence and official documents of the Spanish leaders, it is, although necessarily possessing bias, the fullest and most authentic record existing of the events it relates.

A notice of the work will be found in W. H. Prescott's History of the Conquest of Peru (new ed., London, 1902).

FERNANDEZ, JOHN (Joao, Joaom), Portuguese traveller of the 15th century. He was perhaps the earliest of modern explorers in the upland of West Africa, and a pioneer of the European slave- and gold-trade of Guinea. We first hear of him (before 1445) as a captive of the Barbary Moors in the western Mediterranean; while among these he acquired a knowledge of Arabic, and probably conceived the design of exploration in the interior of the continent whose coasts the Portuguese were now unveling. In 1445 he volunteered to stay in Guinea and gather what information he could for Prince Henry the Navigator with this object. He accompanied Antam Goncalvez to the "Riviera Real" (Rio d'Ouro, Rio de Oro) in 23° 40' N., where he landed and went inland with some native shepherds. He stayed seven months in the country, which lay just within Moslem Africa, slightly north of Pagan Negroland (W. Sudan); he was taken off again by Antam Goncalvez at a point farther down the coast, near the "Cape of Ransom" (Cape Mirik), in 10° 22' 14'"; and his account of his experiences proved of great interest and value, not only as to the natural features, climate, fauna and flora of the south-western Sahara, but also as to the racial affinities, language, script, religion, nomad habits, and trade of its inhabitants. These people—though Mahomedans, maintaining a certain trade in slaves, gold, &c., with the Barbary coast (especially with Tunis), and classed as "Arabs," "Berbers," and "Tawny Moors"—did not then write or speak Arabic. In 1446 and 1447 John Fernandez accompanied other expeditions to the Rio d'Ouro and other parts of West Africa in the service of Prince Henry. In 1448 personally sailed to Sierra Leone, another of the famous explorers of the early period of Portuguese expansion; and from Azurara's language it is clear that Fernandez' revelation of unknown lands and races was fully appreciated at home.

See Azurara, Chronica de . . . Guine, chs. xxix., xxxii., xxxiv., lxxvii., lxxviii.; Hurtado de Mendoza, Asias, Decade I, bk. i.

FERNANDEZ, JUAN (fl. c. 1570), Spanish navigator and discoverer. While navigating the coasts of South America it occurred to him that the south winds constantly prevailing near the shore, and retarding voyages between Peru and Chile, might not exist farther out at sea. His idea proved correct, and by the help of the trade winds and some currents at a distance from the coast he sailed with such rapidity (thirty days) from Callao to Chile that he was apprehended on a charge of sorcery. His inquisitors, however, accepted his natural explanation of the marvel. During one of his voyages in 1563 (from Lima to Valdivia) Fernandez discovered the islands which now bear his name. He was so enchanted with their beauty and fertility that he solicited the concession of them from the Spanish government. It was granted in 1572, but a colony which he endeavoured to establish at the largest of them (Isla Mas-a-Tierra) soon broke up, leaving behind the goats, whose progeny were hunted by Alexander Selkirk. In 1574 Fernandez discovered St Felix and St Ambrose islands (in 27° S., 82° 7' W.); and in 1576, while voyaging in the southern ocean, he is said to have sighted not only Easter Island, but also a continent, which was probably Australia or New Zealand if the story (rejected by most critics, but with reservations as to Easter Island) is to be accepted.

See J. L. Arias, Memorias referentes al viaje de Hopkins to the discovery of the new discovered islands (in Spanish, 1609; Eng. trans., 1773); Ulloa, Relacion del Viajo, bk. ii. ch. iv.; Alexander Dalrymple, "An Historical Collection of the several Voyages and Discoveries in the South Pacific Ocean" (London, 1786-1771); Frivald, Voyages de la Mer du Sud pour les Espagnols.

FERNANDEZ, LUCAS, Spanish dramatist, was born at Salamanca about the middle of the 15th century. Nothing is known of his life, and he is represented by a single volume of plays, Farsas y églogas al modo y estilo pastoril (1514). In his secular pieces—a comedia and two farsas—he introduces few personages, employs the simplest possible action, and burlesques the language of the uneducated class; the secular and devout elements are skilfully intermingled in his two Farsas del nacimiento de Nuestro Señor Jesucristo. But the best of his dramatic essays is the Auto de la Fazion, a devout play intended to be given on Maundy Thursday. It is written in the manner of Encina, with less spontaneity, but with a sombre force to which Encina scarcely attained.

Fernandez' plays were reprinted by the Spanish Academy in 1867.

FERNANDINA, a city, a port of entry, and the county-seat of Nassau county, Florida, U.S.A., a winter and summer resort, in the N.E. part of the state, 36 m. N.E. of Jacksonville, on Amelia Island (about 22 m. long and from 3 m. to 1 1/2 m. wide), which is separated from the mainland by an arm of the sea, known as Amelia river and bay. Pop. (1900) 3259; (1905, state census), 4950 (2057 negroes); (1910) 5482. Fernandez is served by the Seaboard Air Line railway, and by steamship lines connecting with domestic and foreign ports; its harbour, which has the deepest water on the E. coast of Florida, opens on the N. to Cumberland Sound, which was improved by the Federal government, beginning in 1879, reducing freight rates at Fernandina by 25 to 40%.

Under an act of 1907 the channel of Fernandina harbour, 1300 ft. wide at the entrance and about 2 m. long, was dredged to a depth of 20 to 24 ft. at mean low water with a width of 400 to 600 ft. The "inside" water-route between Savannah, Georgia and Fernandina is improved by the Federal government (1902-1904) and has a 75 ft. channel. The principal places of interest are "Amelia Beach," more than 20 m. long and 200 ft. wide, connected with the city by a compact shelf road nearly 2 m. long and by electric line; the Amelia Island lighthouse, in the N. end of the island, established in 1836 and rebuilt in 1880; Fort Clinch, at the entrance to the harbour; Cumberland Island, in Georgia, N. of Amelia Island, where land was granted to General Nathanael Greene after the War of American Independence by the state of Georgia; and Dungeness, the estate of the Carnegie family. Ocean City, on Amelia Beach, is a popular pleasure resort. The principal industries are the manufacture of lumber, cotton, palmeto fibres, and cigars, the canning of oysters, and the building and repair of railway cars. The foreign exports, chiefly lumber, railway ties, cotton, phosphate rock, and naval stores, were valued at $5,346,704 in 1907; and the imports in 1907 at $116,514.

The harbour of Fernandina was known to the early explorers.
of Florida, and it was here that Domíniq de Gourgues landed when he made his expedition against the Spanish at San Mateo in 1568. An Indian mission was established by Spanish priests later in the same century, but it was not successful. When Georgia was founded, General James Oglethorpe placed a military guard on Amelia Island to prevent sudden attack upon his colony by the Spanish, and the first blood shed in the petty warfare between Georgia and Florida was the murder of two unarmed members of the guard by a troop of Spanish soldiers and Indians in 1739. The first permanent settlement was made by the Spanish in 1808, at what is now the village of Old Fernandina, about 1 m. from the city. The island was a centre for smuggling during the period of the embargo and non-importation acts preceding the war of 1812. This was the pretexts for General George Matthews (1738-1812) to gather a band of adventurers at St Mary's, Georgia, invade the island, and capture Fernandina in 1812. In the following year the American forces were withdrawn. In 1817 Gregor MacGregor, a filibuster who had aided the Spanish provinces of South America in their revolt against Spain, fitted out an expedition in Baltimore and seized Fernandina, but departed soon after. Later in the same year Louis Aury, another adventurer, appeared with a small force from Texas, and took possession of the place in the name of the Republic of Mexico. In the following year Aury was expelled by United States troops, who held Fernandina in trust for Spain until Florida was finally ceded to the United States in 1821. Fernandina was first incorporated in 1859. In 1861 Fort Clinch was seized by the Confederates, and Fernandina harbour was a centre of blockade running in the first two years of the Civil War. In 1862 the place was captured by a Federal naval force from Port Royal, South Carolina, commander by Commodore S. F. Du Pont.

**Fernando de Noronha** [Fernão de Nor.], an island in the South Atlantic, 125 m. from the coast of Brazil, to which country it belongs, in 3º 30′ S., 24º 25′ W. It is about 7 m. long and 13 wide, and some other islets lie adjacent to it. Its surface is rugged, and it contains a number of rocky hills from 500 to 700 ft. high, and one peak towering to the height of 1080 ft. It is formed of basalt, trachyte and phonolite, and the soil is very fertile. The climate is healthy. It is defended by forts, and serves as a place of banishment for criminals from Brazil. The next largest island of the group is about a mile in circumference, and the others are small barren rocks. The population is about 2000, all males, including some 1400 convicts, and a garrison of 150. Communication is maintained by steamer with Pernambuco. The island takes name from its Portuguese discoverer (1503), the count of Noronha.

**Fernando Pó** or Fernando Pó, a Spanish island on the west coast of Africa, in the Bight of Biafra, about 20 m. from the mainland, in 3º 12′ N. and 8º 48′ E. It is of volcanic origin, related to the Cameroon system of the adjacent mainland, is the largest island in the Gulf of Guinea, is 44 m. long from N.N.E. to S.S.W., about 20 m. broad, and has an area of about 750 sq. m. Fernando Pó is noted for its beautiful aspect, seeming from a short distance to be a single mountain rising from the sea, its sides forming with luxuriant vegetation. The shores are steep and rocky and the coast plain narrow. This plain is succeeded by the slopes of the mountains which occupy the rest of the island and culminate in the magnificent cone of Clarence Peak or Pico de Santa Isabel (native name Owassa). Clarence Peak, about 10,000 ft. high, is in the north-central part of the island. In the south Musolo Mt. attains a height of 7400 ft. There are numerous other peaks between 4000 and 6000 ft. high. The mountains contain craters and crater lakes, and are covered, most of them to their summits, with forests. Down the narrow inter-vening valleys rush torrential streams which have cut deep beds through the coast plains. The trees most characteristic of the forest are palm, ferns, and include ebon, mahogany and the African oak. The under-growth is very dense; it includes the sugar-cane and cotton and indigo plants. The fauna includes antelopes, monkeys, lemurs, the civet cat, porcupine, pythons and green tree-snakes, crocodiles and turtles. The climate is very unhealthy in the lower districts, where malarial fever is common. The mean temperature on the coast is 28° Fahr., and varies little, but in the higher altitudes there is considerable daily variation. The rainfall is very heavy except during November-January, which is considered the dry season.

The inhabitants number about 25,000. In addition to about 500 Europeans, mostly Spaniards and Cubans, they are of two classes, the Bubis or Bube (formerly called Edija), who occupy the interior, and the coast dwellers, a mixed Negro race, largely descended from slave ancestors with an admixture of Portuguese and Spanish blood, and known to the Bubis as "Portos"—a corruption of Portuguese. The Bubis are of Bantu stock and early immigrants from the mainland. Physically they are a finely developed race, extremely jealous of their independence and unwilling to take service of any kind with Europeans. They go unclothed, smearing their bodies with a kind of pomatum. They stick pieces of wood in the lobes of their ears, wear numerous armlets made of ivory, beads or grass, and wear earrings, rings, and plates, both in the eaves and the surface. Their weapons are mainly of wood; stone axes and knives were in use as late as 1858. They have no knowledge of working iron. Their villages are built in the densest parts of the forest, and care is taken to conceal the approach to them. The Bubis are sportsmen and fishermen rather than agriculturists. The staple foods of the islanders generally are millet, rice, yams and bananas. Alcohol is distilled from the sugar-cane. The natives possess numbers of sheep, goats and fowls.

The principal settlement is Port Clarence (pop. 1500), called by the Spaniards Santa Isabel, a safe and commodious harbour on the north coast. In its graveyard are buried Richard Lander and several other explorers of West Africa. Port Clarence is unhealthy, and the seat of government has been removed to Basile, a small town 5 m. from Port Clarence and over 1000 ft. above the sea. On the west coast are the bay and port of San Carlos, on the east coast Concepcion Bay and town. The chief industry until the close of the 19th century was the collection of palm-oil, but the Spaniards have since developed plantations of coconut, coffee, sugar, tobacco, vanilla and other tropical plants. The kola nut is also cultivated. The cocoa plantations are of most importance. The amount of cocoa exported in 1905 was 1800 tons, being 370 tons above the average export for the preceding five years. The total value of the trade of the island from 1900-1905 was about 250,000 a year.

**History.**—The island was discovered towards the close of the 15th century by a Portuguese navigator called Fernão do Po, who, struck by its beauty, named it Formosa, but it soon came to be named by the name of its discoverer. A Portuguese colony was established in the island, which together with Annobon was ceded to Spain in 1778. The first attempts of Spain to develop the island ended disastrously, and in 1827, with the consent of Spain, the administration of the island was taken over by Great Britain, the British "superintendent" having a Spanish commission as governor. By the British Fernando Po was used as the terminal port for the smuggling of African produce and the slave trade. The British headquarters were named Port Clarence and the adjacent promontory Cape William, in honour of the duke of Clarence (William IV.). In 1844 the Spaniards reclaimed the island, refusing to sell their rights to Great Britain. They did not go at that time, however, than hoist the Spanish flag, appointing a British resident, John Beecroft, governor. Beecroft, who was made British consul in 1849, died in 1854. During the British occupation a considerable number of Sierra Leonians, West Indians and freed slaves settled in the island, and English became and remains the common speech of the coast peoples. In 1838 a Spanish governor was sent out, and the Baptist missionaries who had laboured in the island since 1843 were compelled to withdraw. They settled in Ambas Bay on the

1 Some authorities maintain that another Portuguese seaman, Lopes Gonçalves, was the discoverer of the island. The years 1499, 1471 and 1486 are variously given as those of the date of the discovery.
neighbouring mainland (see CAMEROON). The Jesuits who succeeded the Baptists were also expelled, but mission and educational work is now carried on by other than Catholic agencies, and (since 1870) by the Primitive Methodists. In 1879 the Spanish government recalled its officials, but a few years later, when the partition of Africa was being effected, they were replaced and a number of Cuban political prisoners were deported thither. Very little was done to develop the resources of the island until after the loss of the Spanish colonies in the West Indies and the Pacific, when Spain turned her attention to her African possessions. Stimulated by the success of the Portuguese cocoa plantations in the neighbouring island of St Thomas, the Spaniards started similar plantations, with some measure of success. The strategic importance and commercial possibilities of the island caused Germany and other powers to approach Spain with a view to its acquisition, and in 1900 the Spaniards gave France, in return for territorial concessions on the mainland, the right of pre-emption over the island and her other West African possessions.

The administration of the island is in the hands of a governor-general, assisted by a council, and responsible to the ministry of foreign affairs in Madrid. There is a normal central administration, with sub-governors of the other Spanish possessions in the Gulf of Guinea, namely, the Muni River Settlement, Corisco and Annobon (see those articles). None of these possessions is self-supporting.

See E. d’Almonte, "Someras Notas... de la isla de Fernando Pó y de la Guinea continental española," in Bol. Real Soc. Geog. de Madrid (1902); and a further article in the Rev. Geog. Col. of Madrid (1902). Daniel E. Baggesen. Fernando Pó y la Guinea colonial (the Bol. Real Soc. Geog. (1901); S. Javier, Tres Años en Fernando Pó (Madrid, 1875); O. Baumann, Eine afrikanische Tropheninsel: Fernando Pó und die Buebe (Vienna, 1888); Sir H. H. Johnstone, George Grenfell and the Congo Notes on Fernando Pó (London, 1908); Mary H. Kingsley, Travels in West Africa, ch. iii. (London, 1897); T. J. Hutchinson, sometime British Consul at Fernando Po, Impressions of Western Africa, chs. xii. and xiii. (London, 1853); and Ten Years' Wanderings among the Ethiopians, chs. xvii. and xviii. (London, 1861). For the Bubi language see J. Clarke, The Adeyeh Yabili (1841), and Introduction to the Fernandoan Tongue (1848). Consult also Wanderings in West Africa (1865) and other books written by Sir Richard Burton as the result of his consularship at Fernando Po, 1861-1865, and the works cited under MUNI RIVER SETTLEMENTS.

FERNEL, JEAN FRANCOIS (1497-1558), French physician, was born at Clermont in 1497, and after receiving his early education at his native town, entered the college of Saint-Barbe, Paris. At first he devoted himself to mathematical and astronomical studies; his Cosmographia (1538) records a determination of a degree of the meridian, which he made by counting the revolutions of his carriage wheels on a journey between Paris and Amiens. But from 1534 he gave himself up entirely to medicine, in which he graduated in 1530. His extraordinary general erudition, and the skill and success with which he sought to revive the study of the old Greek physicians, gained him a great reputation, and ultimately the office of physician to the court. He practised with great success, and at his death in 1558 left behind him an immense fortune. He also wrote Monologismus, sive astrologiæ genus, generalis horarii structure et usu (1558); De proportionibus (1558); De evanuendi ratione (1554); De abditis rerum causis (1554); and Medicina ad Hericum II. (1554).

FERNIE, an important city in the east Kootenay district of British Columbia. Pop. about 4000. It is situated on the Crow’s Nest branch of the Canadian Pacific railway, at the junction of Coal Creek with the Elk river, and owes its importance to the extensive coal mines in its vicinity. There are about 500 coke ovens in operation at Fernie, which supply most of the smelting plants in southern British Columbia with fuel.

FERNOW, KARL LUDWIG (1763-1808), German art-critic and archaeologist, was born in Pomerania on the 10th of November 1763. His father was a servant in the household of the lord of Blumenhagen. At the age of twelve he became clerk to a notary, and was afterwards apprenticed to a druggist. While serving his time he had the misfortune accidentally to shoot a young man who came to visit him; and although through the intercession of his master he escaped prosecution, the unwarranted error was heavy on his mind, and led him at the close of his apprenticeship to quit his native place. He obtained a situation at Lübeck, where he had leisure to cultivate his natural taste for drawing and poetry. Having formed an acquaintance with the painter Carstens, whose influence was an important stimulus and help to him, he renounced his trade of druggist, and set up as a portrait-painter and drawing-master. At Ludwigslust he fell in love with a young girl, and followed her to Weimar; but failing in his suit, he went next to Jena. There he was introduced to Professor Reinhold, and in his house met the Danish poet Baggesen. The latter invited him to accompany him to Switzerland and Italy, a proposal which he eagerly accepted (1794) for the sake of the opportunity of furthering his studies in the fine arts. On Baggesen’s return to Denmark, Fernow, assisted by some of his friends, visited Rome and made some stay there. He now renewed his intercourse with Carstens, who had settled at Rome, and applied himself to the study of the history and theory of the fine arts and of the Italian language and literature. Making rapid progress, he was soon qualified to give a course of lectures, which was in great demand by the principal artists then at Rome. Having married a Roman lady, he returned in 1802 to Germany, and was appointed in the following year professor extraordinary of Italian literature at Jena. In 1804 he accepted the post of librarian to Amelia, duchess-dowager of Weimar, which gave him the leisure he desired for the purpose of turning to the account the literary and archaeological researches in which he had engaged at Rome. His most valuable work, the Römische Studien, appeared in vols. (1806-1808). Among his other works are—Das Leben des Clarkes, its several editions; Des Künstlers Carstens (1800), Ariosto’s Lebenslauf (1809), and Francesco Petrarca (1818). Fernow died at Weimar, December 4, 1808.

A memoir of his life by Johanna Schopenhauer, mother of the philosopher, Arthur Schopenhauer, appeared in 1810, and a complete edition of his works in 1829.

FEROZEPUR, or FEROZPUR, a town and district of British India, in the Jullundur division of the Punjab. The town is a railway junction connecting the North-Western and Rajputana railways, and is situated about 4 m. from the present south bank of the Sutlej. Pop. (1901) 49,341. The arsenal is the largest in India, and Ferozepur is the headquarters of a brigade in the 3rd division of the northern army corps. British rule was first established at Ferozepur in 1835, when, on the failure of heirs to the Sikh family who possessed it, a small territory 86 m. in extent became an escheat to the British government, and the present district has been gradually formed around this nucleus.

The strategic importance of Ferozepur was at this time very great; and when, in 1839, Captain (afterwards Sir Henry) Lawrence took charge of the station as political officer, it was the outpost of British India in the direction of the Sikh power. Ferozepur accordingly became the scene of operations during the first Sikh War. The Sikhs crossed the Sutlej in December 1845, and were defeated successively at Mudki, Ferozepur, Aliwal and Sobraon; after which they withdrew into their own territory, and peace was concluded at Lahore. At the time of the mutiny Ferozepur cantonments contained two regiments of native infantry and a regiment of native cavalry, together with the 61st Foot and two companies of European artillery. One of the native regiments, the 57th, was disarmed; but the other, the 45th, broke into mutiny, and, after an unsuccessful attempt to seize the magazine, which was held by the Europeans, proceeded to join the rebel forces in Delhi. Throughout the mutiny Ferozepur remained in the hands of the English.

Ferozepur has rapidly advanced in material prosperity of late years, and is now a very important seat of commerce, trade being mainly in grain. The main streets of the city are wide and well paved, and the whole is enclosed by a low brick wall. Great improvements have been made in the surroundings of the city. The cantonment lies 2 m. to the south of the city, and is connected with it by a good metalled road.
The **District of Ferozepur** comprises an area of 4307 sq. m. The surface is level, with the exception of a few sand-hills in the south and south-east. The country consists of two distinct tracts, that liable to annual fertilizing inundations from the Sutlej, known as the *bheet*, and the *roh* or upland tract. The only river is the Sutlej, which runs along the north-western boundary.

The principal crops are wheat, barley, millet, gram, pulses, oil-seeds, corn, sunflowers, *tobacco*, &c. The manufactures are of the humbler kind, consisting chiefly of cotton and wool-weaving, and are confined entirely to the supply of local wants. The Lahore and Ludhiana roads run for 51 m. through the district, and forms an important trade route. The North-Western, the Southern Punjab, and a branch of the Rajputana-Malwa railways serve the district. The other important towns and seats of commerce are Fazilka (pop. 8053), Dharmkot (6721), Moga (6729), and Muktsar (6389).

Owing principally to the dryness of its climate, Ferozepur has the reputation of being an exceptionally healthy district. In September and October, however, after the annual rains, the people suffer a good deal from remittent fever. In 1901 the population was 95,072. Distributaries of the Sirhind canal water the whole district.

**Ferozeshah**, a village in the Punjab, India, notable as the scene of one of the chief battles in the first Sikh War. The battle was fought on 21st and 22nd of December 1845, by the British commander, Sir Hugh Gough, the British commander, was succeeded by the governor-general, Lord Auckland, who was acting as his second in command (see Sikh Wars). At the end of the first day's fighting the British had occupied the Sikh position, but had not gained an undisputed victory. On the following morning the battle was resumed, and the Sikhs were reinforced by a second army under Tej Singh but through cowardice or treachery Tej Singh withdrew at the critical moment, leaving the field to the British.

In the course of the fight the British lost 694 killed and 1721 wounded, the vast majority being British troops, while the Sikhs lost 100 guns and about 5000 killed and wounded.

**Ferrand, Antoine François Claude, Comte (1757–1829)**, French statesman and political writer, was born in Paris on the 4th of July 1757, and became a member of the parliament of Paris at eighteen. He left France with the first party of emigrants, and attached himself to the prince of Condé; later he was a member of the council of regency formed by the comte of Provence after the death of Louis XVI. He lived at Regensburg until 1801, when he returned to France, though he still sought to serve the royalist cause. In 1814 Ferrand became minister of state and postmaster-general. He oversigners the decay of Napoleon's power, and introduced a bill for the restoration of the property of the emigrants, establishing a distinction, since become famous, between royalists of *la ligne droite* and those of *la ligne courbe*. At the second restoration Ferrand was again for a short time postmaster-general. He was also a peer of France, member of the privy council, grand-officer and secretary of the orders of Saint Michel and the Saint Esprit, and in 1816 member of the Academy. He continued his active support of ultra-royalist views until his death, which took place in Paris on the 17th of January 1825.

Besides a large number of political pamphlets, Ferrand is the author of *L'Esprit de l'histoire, ou Lettres d'un père à son fils sur la manière d'étudier l'histoire* (4 vols., 1802), which reached seven editions, the last number in 1826 having preceded it by a biographical sketch of the author by his nephew Héricourt de Thury; *Éloge historique de Madame Élisabeth de France* (1814); *Œuvres dramatiques* (1817); *Théorie des révolutions* (1816); *La France et la religion* (6 vols., 1817); *La politique de la France* (2 vols., 1816). Ferrand in his *Éloge de trois dénommémes de la Pologne, pour faire suite à l'Histoire de l'ancarnerie de Pologne par Ruhtrée* (3 vols., 1820).

**Ferrar, Nicholas (1592–1637)**, English theologian, was born in London in 1592 and educated at Clare Hall, Cambridge, graduating in 1610. He was obliged for some years to travel for his health, but on returning to England in 1618 became actively connected with the Virginia Company. When this company was deprived of its patent in 1623 Ferrar turned his attention to politics, and was elected to parliament. But he soon decided to devote himself to a religious life; he purchased the manor of Little Gidding in Huntingdonshire, where he organized a small religious community. Here, in 1626, he was ordained a deacon by Laud, and declining preferment, he lived an austere, almost monastic life of study and good works. He died on the 4th of December 1637, and the house was despoiled and the community broken up ten years later. There are extant a number of "harmonies" of the Gospel, printed and bound by the community, two of them by Ferrar himself. One of the latter was made for Charles I. on his request, after a visit in 1633 to see the "Arminian Nunnery at Little Gidding," which had been the subject of some scandalous—and undeserved—criticism.

**Ferrar, Robert (d. 1555)**, bishop of St David's and martyr, born about the end of the 15th century of a Yorkshire family, is said to have been educated at Cambridge, whence he proceeded to Oxford and became a canon regular of St Augustine. He came under the influence of Thomas Gerrard and Lutheran theology, and was compelled to bear a faggot with Anthony Dalaber and others in 1528. He graduated B.D. in 1535, accompanied Bishop Barlow on his embassy to Sweden in 1535, and was made prior of St Fagans at Nostell near Pontefract. At the dissolution he surrendered his priory without compunction to the crown, and received a liberal pension. For the rest of Henry's reign his career is obscure; perhaps he fled abroad on the enactment of the Six Articles. He certainly married, and is said to have been made Cranmer's chaplain, and bishop of Sodor and Man; but he was never consecrated to that see.

After the accession of Edward VI., Ferrar was, probably through the influence of Bishop Barlow, appointed chaplain to Protector Somerset, a royal visitor, and bishop of St David's on Barlow's translation to Bath and Wells in 1548. He was the first bishop appointed by letters patent under the act passed in 1547 without the form of capular election; and the service performed at his consecration was also novel, being in English; he also preached at St Paul's on the 11th of November clad only as a priest and not as a bishop, and inveighed against vestments and altars. At St David's he had trouble at once with his singularly turbulent chapter, who, finding that he was out of favour at court since Somerset's fall in 1549, brought a long list of fantastic charges against him. He had found himself inveighed against, rebuked, and accused in pamphlets, called "worldly things such as baking, brewing, enclosing, ploughing and mining," preferred walking to riding, and denounced the debasement of the coinage. He seems to have been a kindly, homely, somewhat feeble person like many an excellent parish priest, who did not conceal his indignation at some of Northumberland's deeds. He had voted against the act of November 1540 for a reform of the canon law, and on a later occasion his nonconformity brought him into conflict with the Council; he was also the only bishop who satisfied Hooper's test of sacramental orthodoxy. The Council accordingly listened to the accusations of Ferrar's chapter, and in 1552 he was summoned to London and imprisoned on a charge of *præsumption* incurred by omitting the king's authority in a commission which he issued for the visitation of his diocese.

Imprisonment on such a charge under Northumberland might have been expected to lead to liberation under Mary. But Ferrar had been a monk and was married. Even so, it is difficult to see on what legal ground he was kept in the queen's bench prison after July 1553; for Mary herself was repudiating the royal marriage, Ferrar was a bishop and had no goods in the bishopric of March 1554, and his opinions for his further punishment. As soon as the heresy laws and ecclesiastical jurisdiction had been re-established, Ferrar was examined by Gardiner, and then with signal indelicacy sent down to be tried by Morgan, his successor in the bishopric of St David's. He appealed from Morgan's sentence to Pole as papal legate, but in vain, and was burnt at Caermarthens on the 30th of March 1555. It was perhaps the most wanton of all Mary's acts of persecution; Ferrar had been no such protagonist of the Reformation as Cranmer, Ridley, Hooper and Latimer; he had had nothing to do with Northumberland's or Wyatt's conspiracy.
taken no part in politics, and, so far as is known, had not said a word or raised a hand against Mary. He was burnt simply because he could not change his religion with the law and would not pretend that he could; and his execution is a complete refutation of the idea that Mary only persecuted heretics because and when they were traitors.


FERRARA, a city and archiepiscopal see of Emilia, Italy, capital of the province of Ferrara, 30 m. N.E. of Bologna, situated 30 ft. above sea-level on the Po di Vomano, a branch channel of the main stream of the Po, which is 3½ m. N. Pop. (1901) 32,968 (town), 86,392 (commune). The town has broad streets and numerous palaces, which date from the 16th century, when it was the seat of the court of the house of Este, and had, it is said, 100,000 inhabitants.

The most prominent building is the square castle of the house of Este, in the centre of the town, a brick building surrounded by a moat, with four towers. It was built after 1385 and partly restored in 1554; the pavilions on the top of the towers date from the latter year. Near it is the hospital of S. Anna, where Tassolo was consecrated during his attack of insanity (1577-1586). The Palazzo del Magnifico, built in the 13th century, was the earlier residence of the Este family. Close by is the cathedral of S. Giorgio, consecrated in 1335, when the Romanesque lower part of the main façade and the side façades were completed. It was built by Guglielmo degli Adelardi (d. 1416), who is buried in it. The upper part of the main façade, with arcades of pointed arches, dates from the 13th century, and the portal has recumbent lions and elaborate sculptures above. The interior was restored in the baroque style in 1712. The campanile, in the Renaissance style, dates from 1451-1493, but the last storey was added at the end of the 16th century. Opposite the cathedral is the Gothic Palazzo della Ragione, in brick (1315-1326), now the law-courts. A little way off is the university, which has faculties of law, medicine and natural science (hardly 100 students in all); the library has valuable MSS., including part of that of the Orlando Furioso and letters by Tasso. The other churches are of less interest than the cathedral, though S. Francesco, S. Benedetto, S. Maria in Vado and S. Cristoforo are all good early Renaissance buildings. The numerous early Renaissance palaces, often with good terms of architecture, form quite a feature of Ferrara; few towns of Italy have as many of them proportionately, though they are mostly comparatively small in size. Among them may be noted those in the N. quarter (especially the four at the intersection of its two main streets), which was added by Ercole (Hercules I.) in 1492-1505, from the plans of Biagio Rossetti, and hence called the "Addizione Erculea." The finest of these is the Palazzo de' Diamanti, so called from the diamond points into which the blocks of stone with which it is faced are cut. It contains the municipal picture gallery, with a large number of pictures of artists of the school of Ferrara. This did not require prominence until the latter half of the 15th century, when its best masters were Cosimo Tura (1432-1495), Francesco Cossa (d. 1480) and Ercole de' Roberti (d. 1490). To this period are due famous frescoes in the Palazzo Schifanoia, which was built by the Este family; those of the lower row depict the life of Borso of Este, in the central row are the signs of the zodiac, and in the upper are allegorical representations of the months. The vestibule was decorated with stucco mouldings by Domenico di Paris di Padua. The museum contains fine choir-books with miniatures, and a collection of coins and Renaissance medals. The simple house of Ariosto, erected by himself after 1526, in which he died in 1532, lies farther west. The best Ferrarese masters of the 16th century of the Ferrara school were Lorenzo Costa (1460-1533), and Dosso Dossi (1479-1542), the most eminent of all, while Benvenuto Tisi (Garofalo, 1481-1559) is somewhat monotonous and insipid.

The origin of Ferrara is uncertain, and probabilities are against the supposition that it occupied the site of the ancient Forum Alieni. It was probably a settlement formed by the inhabitants of the lagune at the mouth of the Po. It appears first in a document of Aistulf of 753 or 754 as a city forming part of the exarchate of Ravenna. After 984 we find it a fief of Tedaldo, count of Modena and Canossa, nephew of the emperor Otho I. It afterwards made itself independent, and in 1101 was taken by siege by the countess Matilda. At this time it was mainly dominated by several great families, among them the Adelardi.

In 1146 Guglielmo, the last of the Adelardi, died, and his property passed, as the dowry of his niece Marchesella, to Azzolino d' Este. There was considerable hostility between the newly entered family and the Salinguerra, but after considerable struggles Azzo Novello was nominated perpetual podestà in 1242; in 1259 he took Ezello of Verona prisoner in battle. His grandson, Obizzo II. (1264-1293), succeeded him, and the pope nominated him captain-general and defender of the states of the Church; and the house of Este was from henceforth settled in Ferrara. Niccolò III. (1303-1344) received several popes with great magnificence, especially Eugene IV., who held a council here in 1438. His son Borso received the fiefs of Modena and Reggio from the emperor Frederick III. as first duke in 1452 (in which year Girolamo Savonarola was born here), and passed his son Ercole I. duke of Ferrara and Pope Paul II. Ercole I. (1471-1530) carried on the policy of his father with great magnificence of the city. His son Alphonso I. married Lucrezia Borgia, and continued the war with Venice with success. In 1509 he was excommunicated by Julius II., and attacked the pontifical army in 1512 outside Ravenna, which he took. Gaston de Foix fell in the battle, in which he was supporting Alphonso. With the succeeding popes he was able to make peace. He was the patron of Ariosto from 1518 onwards. His son Ercole II. married Renata, daughter of Louis XII. of France; he too embellished Ferrara during his reign (1534-1559). His son Alphonso II. married Barbara, sister of the emperor Maximilian II. He raised the glory of Ferrara to its highest point, and was the patron of Tasso and Guarini, favouring, as the princes of his house had always done, the arts and sciences. He had no legitimate male heir, and in 1597 Ferrara was claimed as a vacant fief by Pope Clement VIII., as was also Comacchio. A fortress was constructed by him on the site of the castle of Tedaldo, at the W. angle of the town. The town remained a part of the states of the Church, the fortress being occupied by an Austrian garrison from 1832 until 1859, when it became part of the kingdom of Italy.

A considerable area within the walls of Ferrara is unoccupied by buildings, especially on the north, where the handsome Renaissance church of S. Cristoforo, with the cemetery, stands; but modern times have brought a renewal of industrial activity. Ferrara is on the main line from Bologna to Padua and Venice, and has branches to Ravenna and Poggio Rusco (for Suzza).

See G. Agenelli, Ferrara e Pomposa (Bergamo, 1902); E. G. Gardner, Dukes and Poets of Ferrara (London, 1904).

FERRARA—FLORENCE, COUNCIL OF (1438 ff.). The council of Ferrara and Florence was the culmination of a series of futile medieval attempts to reunite the Greek and Roman churches. The emperor, John VI. Palaeologus, had been advised by his experienced father to avoid all serious negotiations, as they had invariably resulted in increased bitterness; but John, in view of the rapid dismemberment of his empire by the Turks, felt constrained to seek a union. The situation was, however, complicated by the strife which broke out between the pope (Eugenius IV. and Nicholas V.) and the new pontifical council of Basel. Both sides sent embassies to the emperor at Constantinople, as both saw the importance of gaining the recognition and support of the East, for on this practically depended the victory in the struggle between papacy and council for the supreme jurisdiction over the church (see Councils). The Greeks, fearing the domination of the papacy, were at first more favourably inclined toward the conciliar party; but the astute diplomacy of the Roman representatives, who have been charged by certain Greek writers with the skilful use of money and of lies, won over the emperor.
FERRARI, GAUDENZIO

With a retinue of about 700 persons, entertained in Italy at the pope's expense, he reached Ferrara early in March 1438. Here a council had been formally opened in January by the papal party, a bull of the previous year having prominently taken advantage of the death of the Emperor Sigismund by ordering the removal of the council of Basel to Ferrara; and one of the first acts of the assembly at Ferrara had been to excommunicate the remnant at Basel. A month after the coming of the Greeks, the Union Synod was solemnly inaugurated on the 9th of April 1438. After six months of negotiation, the first formal session was held on the 8th of October, and on the 14th the real issues were reached. The time-honoured question of the filioque was still in the forefront when it seemed for several reasons advisable to transfer the council to Florence: Ferrara was threatened by condottieri, the pest was raging; Florence promised a welcome subscription, and a situation further inland would make it more difficult for uneasy Greek bishops to flee the synod.

The first session at Florence and the seventeenth of the union council took place on the 26th of February 1439; there ensued long debates and negotiations on the filioque, in which Markos Eugenikos, archbishop of Ephesus, spoke for the irreconcilables; but the Greeks under the leadership of Bessarion, archbishop of Nicea, and Isidor, metropolitan of Kiev, at length made a declaration on the filioque (4th of June), to which all save Markos Eugenikos subscribed. Out of the topic of importance, the primacy of the pope, the project of union nearly suffered shipwreck; but here a vague formula was finally constructed which, while acknowledging the pope's right to govern the church, attempted to safeguard as well the rights of the patriarchs. On the basis of the above-mentioned agreements, as well as of minor discussions as to purgatory and the Eucharist, the decree of union was drawn up in Latin and in Greek, and signed on the 5th of July by the pope and the Greek emperor, and all the members of the synod save Eugenikos and one Greek bishop who had fled; and on the following day it was solemnly published in the cathedral of Florence. The decree explains the filioque as a manner acceptable to the Greeks, but does not require them to insert the term in their symbol; it demands that celebrants follow the custom of their own church as to the employment of leavened or unleavened bread in the Eucharist. It states essentially the Roman doctrine of purgatory, and asserts the world-wide primacy of the pope as the "true vicar of Christ and the head of the whole Church, the Father and teacher of all Christians"; but, to satisfy the Greeks, inconsistently adds that all the rights and privileges of the Oriental patriarchs are to be maintained. After the next topic, the definition of the union, the Greeks remained in Florence for several weeks, discussing matters such as the liturgy, the administration of the sacraments, and divorce; and they sailed from Venice to Constanti
tinople in October.

The council, however, desires of negotiating unions with the minor churches of the East, remained in session for several years, and seems never to have reached a formal adjournment. The decree for the Armenians was published on the 22nd of November 1439; they accepted the filioque and the Athanasian creed, rejected Monophysitism and Monothelitism, agreed to the developed scholastic doctrine concerning the seven sacraments, and confirmed their calendar to the Western in certain points. On the 26th of April 1441 the pope announced that the synod would be transferred to the Lateran; but before leaving Florence a union was negotiated with the Oriental Christians known as Jacobites, through a monk named Andreas, who, at least as regards Abyssinia, acted in excess of his powers. The Decretum pro Jacobitis, published on the 4th of February 1442, is, like that for the Armenians, of high dogmatic interest, as it summarizes the doctrine of the great medieval scholastics on the points in controversy. The decree for the Syrians, published at the Lateran on the 30th of September 1444, and those for the Chaldeans (Nestorians) and the Maronites (Monothelitians), published at the last known session of the council on the 7th of August 1445, added nothing of doctrinal importance. Though the direct results of these unions were the restoration of prestige to the absolutist papacy and the bringing of Byzantine men of letters, like Bessarion, to the West, the outcome was on the whole disappointing. Of the complicated history of the United Churches of the East it suffices to say that Rome succeeded in securing but a precarious foothold, by the addition of fragments, of the greater organizations. As for the Greeks, the union met with much opposition, particularly from the monks, and was rejected by three Oriental patriarchs at a synod of Jerusalem in 1443; and after various ineffectual attempts to enforce it, the fall of Constanti
tinople in 1453 put an end to the endeavour. As Turkish interests demanded the isolation of the Oriental Christians from their western brethren, and as the orthodox Greek nationalists feared Latinization more than Mahomedan rule, a patriarch hostile to the union was chosen, and a synod of Constanti
tinople in 1472 formally rejected the decisions of Florence.


FERRARI, GAUDENZIO (1484-1549), Italian painter and sculptor, of the Milanese, or more strictly the Piedmontese, school, was born at Valduggia, Piedmont, and is said (very dubiously) to have learned the elements of painting at Ver
celli from Girolo
giovan
c. He next studied in Milan, in the school of Scotto, and some say of Luini; towards 1504 he proceeded to Florence, and afterwards (it is said) was offered to Rome. His pictorial style may be considered as derived mainly from the art of Raphael, with a touch of the influence of Da Vinci, and later on of Raphael himself in a personal manner there was something of the demonstrative and fantastic. The gentle qualities diminished, and the stronger intensified, as he progressed. By 1524 he was at Varallo in Piedmont, and here, in the chapel of the Sacro Monte, the sanctuary of the Piedmontese pilgrims, he executed his most memorable work. This is a fresco of the Crucifixion, with a multitude of figures, no less than twenty-six of them being modelled in actual relief, and coloured; on the vaulted ceiling are eighteen lamenting angels, powerful in expression. Other leading examples are the following. In the Royal Gallery, Turin, a "Pietà," an able early work. In the Brera Gallery, Milan, "St Katharine miraculously preserved from the Torture of the Wheel," a very characteristic example, hard and forcible in colour, thronged in composition, turbulent in emotion; also several frescoes, chiefly from the church of Santa Maria della Pace, three of them being from the history of Joachim and Anna. In the cathedral of Vercelli, the choir, the "Virgin with Angels and Saints under an Orange Tree." In the refectory of San Paolo, the "Last Supper." In the church of San Cristoforo, the transept (in 1532-1535), a series of paintings in which Ferrari's scholar Lanisti assisted him; by Ferrari himself are the "Birth of the Virgin," the "Annunciation," the "Visitation," the "Adoration of the Shepherds and Kings," the "Crucifixion," the "Assumption of the Virgin," all full of life and decided character, though somewhat mannered.
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In the Louvre, "St Paul Meditating." In Varallo, convent of the Minorities (1830), a "Presentation in the Temple," and "Christ among the Doctors," and (after 1850) "The History of Christ," in Milan, at the church of San Domenico, in six compartments, named the "Ancona of San Domenico." In Santa Maria di Loreto, near Varallo (after 1827), an "Adoration." In the church of Saronno, near Milan, the cupola (1553), a "Glory of Angels," in which the beauty of the school of Da Vinci alternates with bravura of foreshortenings in the mode of Correggio. In Milan, Santa Maria della Grazie (1542), the "Scourging of Christ," an "Ecce Homo," and a "Crucifixion." The "Scourging," or else a "Last Supper," in the Passion of Milan (unfinished), is regarded as Ferrari's latest work. He was a very prolific painter, distinguished by strong expression, animation and fulness of composition, and abundant invention; he was skilful in painting horses, and his decisive rather hard colour is marked by a partiality for shot tints in drapery. In general character, his work appertains more to the 15th than the 16th century. His subjects were always of the sacred order. Ferrari's death took place in Milan. Besides Lainini, already mentioned, Andrea Solari, Giambattista della Cerva and Peppino Stella were three of his immediate school. He is said to have been attached to his country and his art, jovial and sometimes facetious, but an enemy of scandal. The reputation which he enjoyed soon after his death was very great, but it has not fully stood the test of time. Lomazzo went so far as to place him seventh among the seven prime painters of Italy.

See G. Bordiga, two works concerning Gaudenzio Ferrari (1821 and 1835); G. Colombo, Vita ed opere di Gaudenzio Ferrari (1881); E. Hugo, Gaudenzio Ferrari (in the series Great Masters, 1900).

There was another painter nearly contemporary with Gaudenzio, Difende Ferrari, also of the Lombard school. His celebrity is by no means equal to that of Gaudenzio; but Kugler (1887, as edited by Laverdi) pronounced him to be "a good and original colourist, and the best artist that Piedmont has produced." (W. M. R.)

FERRARI, GIUSEPPE (1812-1876). Italian philosopher, historian and politician, was born at Milan on the 7th of March 1812, and died in Rome on the 2nd of July 1876. He studied law at Pavia, and took the degree of doctor in 1831. A follower of Romagnosi (d. 1835) and Giovan Battista Vico (q.v.), his first works were an article in the Biblioteca Italiana entitled "Mente di Gian Domenico Romagnosi" (1835), and a complete edition of the works of Vico, prefaced by an appreciation (1833). Finding Italy uncongenial to his ideas, he went to France and, in 1839, produced in Paris his Vico e l'Italia, followed by La Nouvelle Religion de Campanella and La Théorie de l'erreur. On account of these works he was made Doctor-ès-lettres of the Sorbonne and professor of philosophy at Rochefort (1840). He views, however, provoked antagonism, and in 1842 he was appointed to the chair of philosophy at Strassburg. After fresh trouble with the clergy, he returned to Paris and published a defence of his theories in a work entitled Idées de la philosophie de Platon et d'Aristote. After a short connexion with the college at Bourges, he devoted himself from 1849 to 1858 exclusively to writing. The works of this period are Les Philosophes Saliérs, Machzatul juge des révolutions de notre temps (1840), La Federazione repubblicana (1851), La Filosofia della rivoluzione (1851), L'Italia dopo il colpe di Stato (1852), Histoire des révolutions, ou Gueules et Gibelines (1858; Italian trans., 1871-1873). In 1859 he returned to Italy, where he opposed Cavour, and upheld federalism against the policy of a single Italian monarchy. In spite of this opposition, he held chairs of philosophy at Turin, Milan and Rome in succession, and during several administrations represented the college of Gavirate in the chamber. He was a member of the council of education and was made senator on the 13th of May 1876. Amongst other works may be mentioned Histoire de la raison d'état, La Chine et l'Europe, Corso d'istoria degli scrittori politici italiani. A sceptic in philosophy and a revolutionist in politics, rejoicing in controversy of all kinds, he was regarded as a man, an orator, and as a writer.

See Marro, Macchi, Annuario storico italiano (Milan, 1877); Mazzoleni, Giuseppe Ferrari; Werner, Die ital. Philosophie des 19. Jahrh., vol. 3 (Vienna, 1885); Überweg, History of Philosophy (Eng. trans., ii. 461 foll.).

FERRARI, PAOLO (1822-1889), Italian dramatist, was born at Modena. After producing some minor pieces, in 1852 he made his reputation as a playwright with Goldoni e le sue eroi commedie. Among numerous later plays his comedy Parini e la satira (1857) had considerable success. Ferrari may be regarded as a follower of Goldoni, modelling himself on the French theatrical methods. His collected plays were published in 1877-1880.

FERREIRA, ANTONIO (1528-1569), Portuguese poet, was a native of Lisbon; his father held the post of escrivão de facenda in the house of the Duke of Coimbra at Setubal, so that he must have there met the great adventurer Mendes Pinto. In 1547-1548 he went to the university of Coimbra, and on the 16th of July 1551 took his bachelor's degree. The Sonnets forming the First Book in his collected works date from 1532 and contain the history of his early love for an unknown lady. They seem to have been written in Coimbra or during vacations in Lisbon; and if some are dry and stilted, others, like the admirable No. 45, are full of feeling and tears. The Sonnets in the Second Book were inspired by D. Maria Pimentel, whom he afterwards married, but his passion was for the spirit of sentiment, seriousness and ardent patriotism which characterised the man and the writer. Ferreira's ideal, as a poet, was to win "the applause of the good," and, in the preface to his poems, he says, "I am content with this glory, that I have loved my land and my people." He was intimate with princes, nobles and the most distinguished literary men of the time, such as the scholarly Diogo de Teive and the poets Bernardes, Caminha and Corte-Real, as well as with the aged Sá de Miranda, the founder of the classical school of which Ferreira became the foremost representative.

The death in 1554 of Prince John, the heir to the throne, drew from him, as from Camoens, Bernardes and Caminha, a poetical lament, which consisted of an elegy and two eclogues, imitative of Virgil and Horace, and devoid of interest. On the 14th of July 1555 he took his doctor's degree, an event which was celebrated, according to custom, by a sort of Roman triumph, and he stayed on as a professor, finding Coimbra with its picturesque scenery congenial to his poetical tastes and love of a country life. The year 1557 produced his sixth elegy, addressed to the son of the great Albuquerque, a poem of noble patriotism expressed in eloquent and sonorous verse, and in the next year he married. After a short and happy married life, his wife died, and the ninth sonnet of Book 2 describes her end in moving words. This loss lent Ferreira's verse an added austerity, and the independence of his muse is remarkable when he addresses King Sebastian and reminds him of his duties as well as his rights. On the 14th of October 1567 he became Dismemberdor de Casa do Civel, and had to leave the quiet of Coimbra for Lisbon. His verses tell how he disliked the change, and how the bustle of the capital, then a great commercial emporium, made him sad and almost tongue-tied for poetry. The intricacies and moral twists of the courtiers and traders, among whom he was forced to live, hurt his fine sense of honour, and he felt his mental isolation the more, because his friends were few and scattered in that great city which the discoveries and conquests of the Portuguese had made into a world of almost 50,000 inhabitants. In the 20th of November, Ferreira, who had stayed there doing his duty when others fled, fell a victim.
Roman poetry of his letters, odes and elegies. It was all done of set purpose, for he was a reformer conscious of his mission and resolved to carry it out. The gross realism of the popular poetry, its lack of culture and its carelessness of form, offended his own sensitiveness and ingenuity no appeal to him. It is not surprising, however, that though he earned the applause of men of letters he failed to touch the hearts of his countrymen. Ferreira wrote the Terentian prose comedy *Bristo*, at the age of twenty-five (1553), and dedicated it to Prince John in the name of the university. It is neither a comedy of character nor manners, but its *vis comica* lies in its plot and situations. The *Cioso*, a later product, may almost be called a comedy of character. *Castro* is Ferreira's most considerable work, and, in date, is the first tragedy in Portuguese, and the second in modern European literature. Though fashioned on the great models of the ancients, it has little plot or action, and the characters, except that of the prince, are ill-designed. It is really a splendid poem, with a chorus which sings the sad fate of Ignez in musical odes, rich in feeling and grandeur of expression. Her love is the chaste, timid affection of a wife and a vassal rather than the strong passion of a mistress, but Pedro is really the man history describes, the love-fettered prince whom the tragedy of Ignez's death converted into the cruel tyrant. King Afonso is little more than a shadow, and only meets Ignez once, his son never; while, stranger still, the character of Ignez is merely narrated. Nevertheless, Ferreira merits all praise for choosing one of the most dramatic episodes in Portuguese history for his subject, and though it has since been handled by poets of renown in many different languages, none has been able to surpass the old master.

The *Castro* was first printed in Lisbon in 1587, and it is included in Ferreira's *Poemas*, published in 1598 by his son. It has been translated by Musgrave (London, 1825), and the chorus of Act I. appeared again in English in the *Savoy* for July 1896. It has also been done into French and German. The *Bristo* and *Cioso* first appeared with the comedies of Sá de Miranda in Lisbon in 1622. There is a good modern edition of the Complete Works of Ferreira (2 vols., Paris, 1865). See Castilho's *Antonio Ferreira* (3 vols., Río, 1865), which contains a full biographical and critical study with extracts.

**FERREL'S LAW**, in physical geography. "If a body moves in any direction on the earth's surface, there is a deflecting force arising from the earth's rotation, which deflects it to the right in the northern hemisphere and to the left in the southern hemisphere. This law applies to every body that is set in motion upon the surface of the rotating earth, but usually the duration of the motion of any body due to a single impulse is so brief, and there are so many frictional disturbances, that it is not easy to observe the results of this deflecting force. The movements of the atmosphere, however, are upon a scale large enough to make this observation easy, and the simplest evidence is obtained from a study of the direction of the air movements in the great wind systems of the globe. (See METEOROLOGY.)

**FERRERS**, the name of a great Norman-English feudal house, derived from Ferrières-St-Tiliaire, to the south of Bernay, in Normandy. Its ancestor Walelin was slain in a feud during the Conqueror's minority, leaving a son Henry, who took part in the Conquest. At the time of the Domesday survey his fief extended into fourteen counties, but the great bulk of it was in Derbyshire and Leicestershire, especially the former. He himself occurs in Worcestershire as one of the royal commissioners for the survey. He established his chief seat at Tutbury Castle, Staffordshire, on the Derbyshire border, and founded there a Clinkin priory. As was the usual practice with the great Norman houses, his eldest son succeeded to Ferrers, and, according to Statham, he was an ancestor of the Oakham house of Ferrers, whose memory is preserved by the horseshoes hanging in the hall of their castle. Robert, a younger son of Henry, inherited his vast English fief, and, for his services at the battle of the Standard (1138), was created earl of Derby by Stephen. He appears to have died a year after.

Both the title and the arms of the earls have been the subject of much discussion, and they seem to have been styled indifferently earls of Derby or Nottingham (both counties then forming one shireality) or of Tutbury, or simply (de) Ferrers. Robert, the 2nd earl, who founded Mererwal Abbey, was father of William, the 3rd earl, who began the opposition of his house to the crown by joining in the great revolt of 1173, when he fortified his castles of Tutbury and Duffield and plundered Nottingham, which was held for the king. On his subsequent submission his castles wererazed. Dying at the siege of Acre, 1190, he was succeeded by his son William, who attacked Nottingham on Richard's behalf in 1194, but whom King John favoured and confirmed in the earldom of Derby, 1199. A claim that he was heir to the honour of Peveney of Nottingham, which has puzzled genealogists, was compromised with the king, whom the earl thereupon stoutly supported, being with him at his death and witnessing his will, with his brother-in-law the earl of Chester, and with William Marshal, earl of Pembroke, whose daughter married his son. With them also he acted in securing the succession of the young Henry, joining in the siege of Mountsorel and the battle of Lincoln. But he was one of those great nobles who looked with jealousy on the rising power of the king's favourites. In 1227 he was one of the earls who rose against him on behalf of his brother Richard and made him restore the forest charters, and in 1237 he was one of the three counsellors forced on the king in the death of John. In 1254, the king on Henry's death, in 1252, of the earl of Chesters whose brother, his sister, his wife, inherited a vast estate between the Ribble and the Mersey. On his death in 1247, his son William succeeded as 4th earl, and inherited through his wife his share of the great possessions of the Marshals, earls of Pembroke. By his second wife, a daughter of the earl of Winchester, he was father of Robert, 6th and last earl. Succeeding as a minor in 1254, Robert had been secured by the king, as early as 1249, as a husband for his wife's niece, Marie, daughter of Hugh, count of Angoulême, but, in spite of this, he joined the opposition in 1263 and distinguished himself by his violence. He was one of the five earls summoned to Simon de Montfort's parliament, though, on taking the earl of Gloucester's part, he was arrested by Simon. In spite of this he was compelled on the king's triumph to forfeit his castles and seven years' revenues. In 1266 he broke out again in revolt on his own estates in Derbyshire, but was utterly defeated at Chesterfield by Henry "of Almain," deprived of his earldom and lands and imprisoned. Eventually, in 1269, he agreed to pay £50,000 for restoration, and was released from prison and Holkham for its payment. As he was not able to find the money, the lands passed to the king's son, Edmund, to whom they had been granted on his forfeiture.

The earl's son John succeeded to Chartley, a Staffordshire estate long famous for the wild cattle in its chase, and was summoned as a baron in 1209, though he had joined the baronial opposition in 1207. On the death, in 1450, of the last Ferrers lord of Chartley, the barony passed with his daughter to the Devereux family and then to the Shirleys, one of whom was created Earl Ferrers in 1711. The barony has been in abeyance since 1855.

The line of Ferrers of Groby was founded by William, younger brother of the last earl, who inherited from his mother Margaret de Quinci her estate of Groby in Leicestershire, and some Ferrers manors from his father. His son was summoned as a baron in 1300, but on the death of his descendant, William, Lord Ferrers of Groby, in 1445, the barony passed with his granddaughter to the Grey family and was forfeited with the dukedom of Suffolk in 1534. A younger son of William, the last lord, married the heiress of Tamworth Castle, and his line was seated at Tamworth till 1680, when an heiress carried it to a son of the first Earl Ferrers. From Sir Henry, a younger son of the first Ferrers of Tamworth, descended Ferrers of Baddesley Clinton, seated there in the male line till towards the end of the 19th century. The line of Ferrers of Wenmee was founded by a younger son of Lord Ferrers of Chartley, who married the heiress of Wenmee, Co. Salop, and was summoned as a baron in her right; but it
ended with their son. There are doubtless male descendants of this great Norman house still in existence.

Higham Ferrers, Northants, and Woodham Ferrers, Essex, take their names from this family. It has been alleged that they bore horsehoes for their arms in allusion to Ferrières (i.e., ironworks); but when and why they were added to their coat is a moot point.

See Dugdale’s Baronage; J. R. Planché’s The Conqueror and his Companions; G. E. Cockayne’s Complete Peerage; Chronicles and Memorials (Rolls Series); T. Stapleton’s Rota Scaccarii Nor- mani (2 vols., 1777).

FERRERS, LAURENCE SHIRLEY, 4th Earl (1720–1760), the last nobleman in England to suffer a felon’s death, was born on the 18th of August 1720. There was insanity in his family, and from an early age his behaviour seems to have been eccentric, and his temper violent, though he was quite capable of managing his business affairs. In 1758 his wife obtained a separation from him for cruelty. The Ferrers estates were then vested in trustees, the Earl Ferrers secured the appointment of an old family steward, Johnson, as receiver of rents. This man faithfully performed his duty as a servant to the trustees, and did not prove amenable to Ferrer’s personal wishes. On the 18th of January 1760, Johnson called at the earl’s mansion at Staunton Harold, Leicestershire, by appointment, and was directed to his lordship’s study. Here, after some business conversation, Lord Ferrers shot him. In the following April Ferrers was tried for murder by his peers in Westminster Hall. His defence, which he conducted in person with great ability, was a plea of insanity, and it was supported by considerable evidence, but he was found guilty. He subsequently said that he had only pleaded insanity to oblige his family; and that he had himself always been alarmed of such a defence. On the 5th of May 1760, dressed in a light-coloured suit, embroidered with silver, he was taken in his own carriage from the Tower of London to Tyburn and there hanged. It has been said that as a concession to his order the rope used was of silk.

See Peter Burke, Celebrated Trials connected with the Aristocracy in the Relations of Private Life (London, 1849); Edward Walford, Tales of our Great Families (London, 1877); Howell’s State Trials (1816), ix. 885–980.

FERRET, a domesticated, and frequently albino breed of quadruped, derived from the wild polecat (Putorius foetidus, or P. putorius), which closely resembles in size, form, and habits, and with which it interbreeds. It differs in the colour of its fur, which is usually yellowish-white, and of its eyes, which are pinky-red. The polecat-ferret is a breed of ferret, apparently the product of the above-mentioned cross. The ferret attains a length of about 14 in., exclusive of the tail, which measures 5 in. Although exhibiting considerable tameness, it seems incapable of attachment, and when not properly fed, or when irritated, is apt to give painful evidence of its ferocity. It is chiefly employed in destroying rats and other vermin, and in driving rabbits from their burrows. The ferret is remarkably prolific, the female bringing forth two broods annually, each numbering from six to nine young. It is said to occasionally devour its young immediately after birth, and in this case produces another brood soon after. The ferret was well known to the Romans, Strabo stating that it was brought from Africa into Britain by the Romans in tin mines. It is now frequently kept in country houses, under the name Viseria; the English name is not derived from this, but from Fr. furet, Late Lat. furro, robber. The date of its introduction into Great Britain is uncertain, but it has been known in England for at least 600 years.

The ferret should be kept in dry, clean, well-ventilated hutches, and fed twice daily on bread, milk, and meat, such as rabbits and fowls’ livers. When used to hunt rabbits it is provided with a muzzle, or, better and more usual, a cope, made by looping and knotting wine about the head and snout, in order to prevent it killing its quarry, in which case it would gorge itself and go to sleep in the hole. As the ferret enters the hole the rabbits flee before it, and are shot or caught by dogs as they break ground. A ferret’s hold on its quarry is as obstinate as that of a bulldog, but can easily be broken by a strong pressure of the thumb just above the eyes. Only full-grown ferrets are "worked to" rats. Several are generally used at a time and without copes, as rats are fierce fighters.

See Ferret, by Nicholas Everitt (London, 1897).

FERRI, CIRO (1634–1689), Roman painter, the chief disciple and successor of Pietro da Cortona. He was born in the Roman territory, studied under Pietro, to whom he became warmly attached, and, at an age a little past thirty, completed the painting of the ceilings and other internal decorations begun by his instructor in the Pitti palace, Florence. He also co-operated in or finished several other works by Pietro, both in Florence and in Rome, approaching near to his style and his particular merits, but with less grace of design and native vigour, and in especial falling short of him in colour. Of his own independent productions, the chief is an extensive series of scriptural frescoes in the church of S. Maria Maggiore in Bergamo; also a painting (rated as Ferret’s best work) of St Ambrose healing a sick person, the principal altarpiece in the church of S. Ambrogio della Massima later known as the "sala di profumi." The paintings of the cupola of S. Agnese in the same capital might rank even higher than the above, but the work remained unfinished at the death of Ferri, and was marred by the performances of his successor Corbellini. He executed also a large amount of miscellaneous designs, such as etchings and frontispieces for books; and he was an architect besides. Ferri was appointed to direct the Florentine students in Rome, and Gabbiani was one of his leading pupils. As regards style, Ferri ranks as chief of the so-called Machinists, as opposed to the school founded by Sacchi, and continued by Carlo Maratta. He died in Rome—his end being hastened, as it is said, by mortification at his recognized inferiority to Bacciccia in colour.

FERRI, LUIGI (1826–1895), Italian philosopher, was born at Bologna on the 15th of June 1826. His education was obtained mainly at the École Normale in Paris, where his father, a painter and architect, was engaged in the construction of the Théâtre Italian. From his twenty-fifth year he began to lecture in the colleges of Evreux, Dieppe, Blois and Toulouse. Later, he was lecturer at Annecy and Casal-Montferrat, and became head of the education department under Mamiani in 1860. Three years later he was appointed to the chair of philosophy at the Istituto di Perfezionamento at Florence, and, in 1875, was made professor of philosophy in the university of Rome. On the death of Mamiani in 1885 he became editor of the Filosofia delle scolae italiane, the title of which he changed to Rivista italiana di filosofia. He wrote both on psychology and on metaphysics, but is known especially as a historian of philosophy. His original work is eclectic, combining the psychology of his teachers, Jules Simon, Saiset and Mamiani, with the idealism of Rosmini and Gioberti. Among his works may be mentioned Studi sulla coscienza: II Fenomeno nelle sue relazioni con la sensazione; Della idea del vero; Della filosofia del diritto presso Aristotele (1855); Il Genio di Aristotele; La Psicologia di Pietro Pomponazzi (1877), and, most important, Éssai sur l’histoire de la philosophie en Italie au XIXe siècle (Paris, 1886), and La Psychologie de l’association depuis Hobbes jusqu’à nos jours.

FERRIER, ARNAUD DU (c. 1306–1358), French jurist and diplomatist, was born at Toulouse about 1306, and practised as a lawyer first at Bourges, afterwards at Toulouse. Councillor at Toulouse, he removed to the latter town, and then to that of Rennes, where he later became president of the parlement. In 1349 he represented Charles IX. king of France, at the council of Trent in 1526, but had to retire in consequence of the attitude he had adopted, and was sent as ambassador to Venice, where he remained till 1507, returning again in 1570. On his return to France he came into touch with the Calvinists whose tenets he probably embraced, and consequently lost his place in the privy council and part of his fortune. As compensation, Henry, king of Navarre, appointed him his chancellor. He died in the end of October 1582.

See also E. Frény, Un Ambassadeur libéral sous Charles IX et Henri III, Arnaud du Ferrier (Paris, 1880).

FERRIER, JAMES FREDERICK (1808–1864), Scottish metaphysical writer, was born in Edinburgh on the 16th of
FERRIER, P.—FERRIER, S. E.

June 1808, the son of John Ferrier, writer to the signet. His mother was a sister of John Wilson (Christopher North). He was educated at the university of Edinburgh and Magdalen College, Oxford, and subsequently, his metaphysical tastes having been fostered by his intimate friend, Sir William Hamilton, spent some time at Heidelberg studying German philosophy. In 1842 he was appointed professor of civil history in Edinburgh University, and in 1845 professor of moral philosophy and political economy at St Andrews. He was twice an unsuccessful candidate for chairs in Edinburgh, for that of moral philosophy on Wilson’s resignation in 1852, and for that of logic and metaphysics in 1856, after Hamilton’s death. He remained at St Andrews till his death on the 11th of June 1864. He married his cousin, Margaret Anne, daughter of John Wilson. He had five children, one of whom became the wife of Sir Alexander Grant.

Ferrier’s first contribution to metaphysics was a series of articles in Blackwood’s Magazine (1838-1839), entitled An Introduction to the Philosophy of Consciousness. In these he condemns previous philosophers for ignoring in their psychological investigations the fact of consciousness, which is the distinctive feature of man, and confining their observation to the so-called “states of the mind.” Consciousness comes into manifestation only when the man has used the word “I” with full knowledge of what it means. This notion he must originate within himself. Consciousness cannot spring from the states which are its object, for it is in antagonism to them. It originates in the will, which in the act of consciousness puts the thing in the place of our sensations. Morality, conscience, and responsibility are necessary results of consciousness. These articles were succeeded by a number of others, of which the most important were The Crisis of Modern Speculation (1841), Berkeley and Idealism (1842), and an important examination of Hamilton’s edition of Reid (1847), which contains a vigorous attack on the philosophy of common sense. The perception of matter is pronounced to be the ne plus ultra of thought, and Reid, for presuming to analyse it, is declared to be a representa
tionist in fact, although he professed to be an intuitionist. A distinction is made between the “perception of matter” and “our apprehension of the perception of matter.” Psychology vainly tries to analyse the former. Metaphysics shows the latter alone to be analysable, and separates the subjective element, “our apprehension,” from the objective element, “the perception of matter,”—not matter per se, but the perception of matter is the existence independent of the individual’s thought. It cannot, however, be independent of thought. It must belong to some mind, and is therefore the property of the Divine Mind. There, he thinks, is an inextricable foundation for the a priori argument for the existence of God.

Ferrier’s matured philosophical doctrines find expression in the Institutes of Metaphysics (1854), in which he claims to have met the twofold obligation resting on every system of philosophy, that it should be reasoned and true. His method is that of Spinoza, strict demonstration, or at least an attempt at it. All the errors of natural thinking and psychology must fall under one or other of three topics:—Knowing and the Known, Ignorance, and Being. These are all-comprehensive, and are therefore the departments into which philosophy is divided, for the sole end of philosophy is to correct the inadvertencies of ordinary thinking.

The problems of knowing and the known are treated in the “Epistemology or Theory of Knowing.” The truth that “along with whatever any intelligence knows it must, as the ground or condition of its knowledge, have some cognizance of itself,” is the basis of the whole philosophical system. Object + subject, thing+me, is the only possible knowable. This leads to the conclusion that the only independent universe which any mind can think of is the universe in synthesis with some other mind or ego.

The leading contradiction which is corrected in the “Agnostic or Theory of Ignorance” is this: that there can be an ignorance of that of which there can be no knowledge. Ignorance is a defect. But there is no defect in not knowing what cannot be known by any intelligence (e.g. that two and two make five), and therefore there can be an ignorance only of that of which we can be a knowledge, i.e. of some-object-plus-some-subject. The knowledge that Ferrier, says special claim to originality for this division of the Institutes.

The “Ontology or Theory of Being” forms the third and final division. It contains a discussion of the origin of knowledge, in which Ferrier traces all the perplexities and errors of philosophers to the assumption of the absolute existence of matter. The conclusion arrived at is that the only true real and independent existences are minds-together-with-that-which-they apprehend, and that the one strictly necessary absolute existence is a supreme and infinite and everlasting mind in synthesis with all things.

Ferrier’s works are remarkable for an unusual charm and simplicity of style. These qualities are especially noticeable in the Lectures on Greek Philosophy, one of the best introductions on the subject in the English language. A complete edition of his philosophical writings was published in 1875, with a memoir by E. L. Lushington; see also monograph by E. S. Haldane in the Famous Scots Series.

FERRIER, PAUL (1843—), French dramatist, was born at Montpellier on the 29th of March 1843. He had already produced several comedies when in 1873 he secured real success with two short pieces, Chêz l’avocat and Les Incendies de Masson
dard. Others of his numerous plays are Les Compensations (1876); L’Art de tromper les femmes (1890), with M. Najac. One of Ferrier’s greatest triumphs was the production with Fabrice Carré of Joséphine vendue par ses saufes (1886), an opéra bouffe with music by Victor Roger. His opera libretti include La Marocaine (1879), music of J. Offenbach; Le Chevalier d’Har
tental (1886) after the play of Dumas père, for the music of A. Messager; La Fille de Tabarin (1901), with Victorien Sardou, music of Gabriel Pierné.

FERIÆ, SUSAN EDMONSTONE (1782-1854), Scottish novelist, born in Edinburgh on the 7th of September 1782, was the daughter of James Ferrier, for some years factor to the duke of Argyll, and at one time one of the clerks of the court of session with Sir Walter Scott. Her mother was a Miss Coutts, the beautiful daughter of a Forfarshire farmer. James Frederick Ferrier, noticed above, was Susan Ferrier’s nephew.

Miss Ferrier’s first novel, Marriage, was begun in concert with a friend, Miss Clavering, a niece of the duke of Argyll; but this lady only wrote a few pages, and Marriage, completed by Miss Ferrier as early as 1810, appeared in 1818. It was followed in 1824 by The Inheritance, a better constructed and more mature work; and the last and perhaps best of her novels, Destiny, dedicated to Sir Walter Scott (who himself undertook to strike the bargain with the publisher Cadell), at Miss Ferrier’s instance. All these novels were published anonymously; but, with their clever portraiture of contemporary Scottish life and manners, and even recognizable caricatures of some social celebrities of the day, they could not fail to become popular north of the Tweed.

Lady MacLaughlan” represents Mrs Seymour Damer in dress and Lady Frederick Campbell, whose husband, Lord Ferrier, was executed in 1760, in manners. Mary, Lady Clark, well known in Edinburgh, figured as “Mrs Fox” and the three maiden aunts were the Misses Edmonstone. Many were the conjectures as to the authorship of the novels. In the Noctis Ambrosianae (November 1826), James Hogg is made to mention The In
eritance, and adds, “which I aye thought was written by Sir Walter, as weel’s Marriage, till it spunked out that it was written by a leddy.” Scott himself gave Miss Ferrier a very high place indeed among the novelists of the day. In his diary (March 27, 1826), criticizing a new work which he had been reading, he says, “The women do this better. Edgeworth, Ferrier, Austen, have all given portraits of real society far superior to anything man, vain man, has produced of the like nature.” Another friendly recognition of Miss Ferrier is to be found in the conclusion of his Teile of my Landlord, where Scott calls her his “sister shadow,” the still anonymous author of “the very lively work entitled Marriage.” Lively, indeed, all Miss Ferrier’s works are,—written in clear, brisk English, and
with an inexhaustible fund of humour. It is true her books portray the eccentricities, the follies, and foibles of the society in which she lived, caricaturing with terrible exactness its hypocrisy, boastfulness, greed, affectation, and undue subservience to public opinion. Yet Miss Ferrier wrote less to return than to amuse. In this she is less than Miss Edgeworth than Miss Austen. Miss Edgeworth was more of a moralist; her wit is not so involuntary, her caricatures not always so good-natured. But Miss Austen and Miss Ferrier were genuine humorists, and with Miss Ferrier especially a keen sense of the ludicrous was always dominant. Her humorous characters are always her best. It was no doubt because she felt this that in the last year of her life she regretted not having devoted her talents more exclusively to the service of religion. But if she was not a moralist, neither was she a cynic; and her wit, even where it is most caustic, is never uncharitable.

Miss Ferrier’s mother died in 1757, and from that date she kept house for her father until his death in 1829. She lived quietly at Morningside House and in Edinburgh for more than twenty years after the publication of her last work. The pleasantest picture that we have of her is in Lockhart’s description of her visit to Scott in May 1831. She was asked there to help to amuse the dying master of Abbotsford, who, when he was not writing Count Robert of Paris, would talk as brilliantly as ever. Only sometimes, before he had reached the point in a narrative, “it would seem as if some internal spring had given way.” He would pause, and gaze blankly and anxiously round him. “I noticed,” says Lockhart, “the delicacy of Miss Ferrier on such occasions. Her sight was bad, and she took care not to use her glasses when he was speaking; and she affected to be also troubled with deafness, and would say, ‘Well, I am getting as dull as a post; I have not heard a word since you said so-and-so,’”—being sure to mention a circumstance behind that at which he had really halted. He then took up the thread with his habitual smile of courtesy—as if forgetting his case entirely in the consideration of the lady’s infirmity.

Miss Ferrier died on the 5th of November 1854, at her brother’s house in Edinburgh. She left among her papers a short unpublished article, entitled “Recollections of Visits to Ashstiel and Abbotsford.” This is her own very interesting account of her long friendship with Sir Walter Scott, from the date of her first visit to him and Lady Scott at Ashstiel, where she went with her father in the autumn of 1811, to her last sad visit to Abbotsford in 1831. It contains some impromptu verses written by Scott in her album at Ashstiel.

Miss Ferrier’s letters to her sister, which contained much interesting biographical matter, were destroyed at her particular request, but a volume of her correspondence with a memoir by her grand-nephew, John Ferrier, was published in 1898.

FERROL [El Ferrol], a seaport of north-western Spain, in the province of Corunna; situated 12 m. N.E. of the city of Corunna, and on the Bay of Ferrol, an inlet of the Atlantic Ocean. Pop. (1900) 25,821. Together with San Fernando, near Cadiz, and Cartagena, Ferrol is governed by an admiral, with the special title of captain-general; and it ranks beside these two ports as one of the principal naval stations of Spain. The town is beautifully situated on a headland overlooking the bay, and is surrounded by rocky hills which render it invisible from the sea. Its harbour, naturally one of the best in Europe, and the largest in Spain except those of Vigo and Corunna, is deep, capacious and secure; but the entrance is a narrow strait about 2 m. long, which admits only one vessel at a time, and is commanded by modern and powerfully armed forts, while the neighbouring heights are also crowned by defensive works. Ferrol is provided with extensive dockyards, quays, warehouses and an arsenal; most of these, with the palace of the captain-general, the bull-ring, theatres, and other principal buildings, were built or modernized between 1875 and 1905. The local industries are mainly connected with the shipping trade, or the refitting of warships. Owing to the lack of railway communication, and the competition of Corunna at so short a distance, Ferrol is not a first-class commercial port; and in the early years of the 20th century its trade, already injured by the loss to Spain of Cuba and Porto Rico in 1898, showed little prospect of improvement. The exports are insignificant, and consist chiefly of wooden staves and beams for use as pit-prop, the chief imports are coal, cement, timber, iron and machinery. In 1904, 282 vessels of 155,881 tons entered the harbour. In the same year the construction of a railway to the neighbouring town of Betanzos was undertaken, and in 1909 important shipbuilding operations were begun.

Ferrol was a mere fishing village until 1752, when Ferdinand VI. began to fit it for becoming an arsenal. In 1799 the British made a fruitless attempt to capture it, but on the 4th of November 1805 they defeated the French fleet in front of the town, which they compelled to surrender. On the 27th of January 1809 it was through treachery delivered over to the French, but it was vacated by them on the 22nd of July. On the 13th of July 1823 another blockade was begun by the French, and Ferrol surrendered to them on the 27th of August.

FERRUCCO, or FERRUCCI, FRANCESCO (1489-1539), Florentine captain. After spending a few years as a merchant’s clerk he took to soldiering at an early age, and served in the Bande Nere in various parts of Italy, earning a reputation as a daring fighter and somewhat of a swashbuckler. When Pope Clement VII. and the emperor Charles V. decided to reinstate the Medici in Florence, they made war on the Florentine republic, and Ferruccio was appointed Florentine military commissioner at Empoli, where he showed great daring and resource by his rapid marches and sudden attacks on the Imperialists. Early in 1530 Volterra had thrown off Florentine allegiance and had been occupied by an Imperialist garrison, but Ferruccio surprised and recaptured the city. During his absence, however, the Imperialists captured Empoli by treachery, thus cutting off one of the chief avenues of approach to Florence. Ferruccio proposed to the government of the republic that he should march on Rome and terrorize the pope by the threat of a sack into making peace with Florence on favourable terms, but although the war committee appointed him commissioner-general for the operations outside the city, they rejected his scheme as too audacious. Ferruccio then decided to attack the Imperialists in the rear and started from Volterra for the Apennines. But at Pisa he was laid up for a month with a fever—a misfortune which enabled the enemy to get wind of his plan and to prepare for his attack. At the end of July Ferruccio left Pisa at the head of about 4000 men, and although the besieged in Florence, knowing that a large part of the Imperialists under the prince of Orange had gone to meet Ferruccio, wished to co-operate with the latter by means of a sortie, they were prevented from doing so by their own traitorous commander-in-chief, Malatesta Baglioni. Ferruccio encountered a much larger force of the enemy on the 3rd of August at Gavina; a desperate battle ensued, and at first the Imperialists were driven back by Ferruccio’s fierce onslaught and the prince of Orange himself was killed, but reinforcements under Fabrizio Maramaldo having arrived, the Florentines were almost annihilated, and Ferruccio was wounded and captured. Maramaldo then took personal charge of the imperial army, and Ferruccio, whose hand was almost cut off, was carried from the battle-field. This defeat sealed the fate of the republic, and nine days later Florence surrendered. Ferruccio was one of the great soldiers of the age, and his enterprise is the finest episode of the last days of the Florentine republic. See also UNDER FLORENCE and MEDICI.

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FERRUCE, a small metal cap or ring used for holding parts of a rod, &c., together, and for giving strength to weakened materials, or especially, when attached to the end of a stick, umbrella, &c., for preventing wearing or splitting. The word is properly terreil or vrell, in which form it was used till the 18th century, and is derived through the O. Fr. virelle, modern
virole, from a diminutive Latin *virola* of *viriae*, bracelets. The form in which the word is now known is due to the influence of Latin *ferrum*, iron. "Ferrule" must be distinguished from "ferule" or "ferula," properly the Latin name of the "giant fennel." From the use of the stalk of this plant as a cane or rod for punishment, comes the application of the word to many instruments used in chastisement, more particularly a short flat piece of wood or leather shaped somewhat like the sole of a boot, and applied to the palms of the hand. It is the common form of disciplinary instrument in Roman Catholic schools; the pain inflicted is exceedingly sharp and immediate, but the effects are momentary and leave no chance for any dangerous results. The word is sometimes applied to the ordinary cane as used by schoolmasters.

**FERRY, JULES FRANÇOIS CAMILLE** (1832-1893), French statesman, was born at Saint Die (Vosges) on the 5th of April 1832. He studied law, and was called to the bar at Paris, but soon went into politics, contributing to various newspapers, particularly to the *Temps*. He attacked the Empire with great violence, directing his opposition especially against Baron Hausmann, prefect of the Seine. Elected republican deputy for Paris in 1848, he was sent to the *Café de la Monnaie* to prepare the declaration of war with Germany, and on the 6th of September 1870 was appointed prefect of the Seine by the government of national defence. In this position he had the difficult task of administering Paris during the siege, and after the Commune was obliged to resign (5th of June 1871). From 1872 to 1873 he was sent by Thiers as minister to Athens, but returned to the chamber as deputy for the Vosges, and became one of the leaders of the republican party. When the first republican ministry was formed under W. H. Waddington on the 4th of February 1879, he was one of its members, and continued in the ministry until the 30th of March 1885, except for two short interruptions (from the 10th of November 1881 to the 30th of January 1882, and from the 20th of July 1882 to the 21st of February 1883), first as minister of education and then as minister of foreign affairs. He was twice premier (1889-1891 and 1893-1895). Two important works are associated with his administration, the non-clerical organization of public education, and the beginning of the colonial expansion of France. Following the republican policy, he proposed to destroy the influence of the church in the university. He reconvened the committee of public education (law of the 27th of February 1880), and proposed a regulation for the conferring of university degrees, which, though rejected, aroused violent polemics because the 7th article took away from the unauthorized religious orders the right to teach. He finally succeeded in passing the great law of the 28th of March 1882, which made primary education in France free, non-clerical and obligatory. In higher education the number of professors doubled under his ministry. After the military defeat of France by Germany in 1870, he formed the idea of acquiring a great colonial empire, not to colonize it, but for the sake of economic exploitation. He directed the negotiations which led to the establishment of a French protectorate in Tunis (1881), prepared the treaty of the 17th of December 1883 for the occupation of Madagascar; directed the exploration of the Congo and of the Niger region; and above all he organized the conquest of Indo-China. The excitement caused at Paris by an unimportant reverse of the French troops at Langson caused his downfall (10th of March 1885), but the treaty of peace with China (9th of June 1885) was his work. He still remained an influential member of the moderate republican party, and directed the opposition to General Boulanger. After the resignation of President Grévy (2nd of December 1887), he was a candidate for the presidency of the republic, but the radicals refused to support him, and he withdrew in favour of Sadi Carnot. The violent polemics aroused against him at this time caused a madman to attack him with a revolver, and he died from the wound, on the 17th of March 1893. The chamber of deputies voted him a state funeral.


**FERRY** (from the same root as that of the verb "to fare," to journey or travel, common to Teutonic languages, cf. Ger. *fahren*; it is connected with the root of Gr. *άποσπος*, way, and Lat. *portare*, to carry), a place where boats ply regularly across a river or arm of the sea for the conveyance of goods and persons. The word is also applied to the boats employed (ferry boats). In a car-ferry or train-ferry railway cars or complete trains are conveyed across a piece of water in vessels which have railway lines laid on their decks, so that the vehicles run on and off them on their own wheels. In law the right of ferrying persons or goods across a particular river or strait, and of exacting a reasonable toll for the service, belongs, like the right of fair and market, to the class of rights known as franchises. Its origin must be by statute, royal grant, or prescription. It is wholly unconnected with the ownership or occupation of land, so that the owner of the ferry need not be proprietor of the soil on either side of the water over which the right is exercised. He is bound to maintain safe and suitable boats ready for the use of the public, and to employ fit persons as ferrymen. As a correlative of this dace he has a right of action, not only against those who evade or refuse payment of toll when it is due, but also against those who disturb his franchise by setting up a new ferry, so as to diminish his estate. In a large number of circumstances, such as an increase of population near the ferry, justify other means of passage, whether of the same kind or not. See also WATER RIGHTS.

**Fersen, Fredrik Axel, Count von (1734-1794),** Swedish politician, was a son of Lieutenant-General Hans Reinhold Fersen and entered the Swedish Life Guards in 1749, and from 1743 to 1748 was in the French service (Royal-Sudois), where he rose to the rank of brigadier. In the Seven Years' War Fersen distinguished himself during the operations round Ue- dom and Wollin (1759), when he inflicted severe loss on the Prussians. But it is as a politician that he is best known. At the diet of 1755-1756 he was elected landmarschall, or marshal of the diet, and from henceforth, till the revolution of 1772, led the Hat party (see SWEDEN: History). In 1756 he defeated the projects of the court for increasing the royal power; but, after the disasters of the Seven Years' War, gravitated towards the court again and contributed, by his energy and eloquence, to uphold the interests of the Hats for several years. On the accession of the Caps to power in 1770, Fersen assisted them in their struggle with them by refusing to employ the Guards to keep order in the capital when King Adolphus Frederick, driven to desperation by the demands of the Caps, publicly abdicated, and a seven days' interregnum ensued. At the ensuing diet of 1769, when the Hats returned to power, Fersen was again elected marshal of the diet; but he made no attempt to redeem his pledges to the crown prince Gustavus, as to a very necessary reform of the constitution, which he had made before the elections, and thus involuntarily contributed to the subsequent establishment of absolutism. When Gustavus III. ascended the throne in 1772, and attempted to reconcile the two factions by a composition which aimed at dividing all political power between them, Fersen said he despaired of bringing back, in a moment, to the path of virtue and patriotism a people who had been running riot for more than half a century in the wilderness of political licence and corruption. Nevertheless he continued to open negotiations with the Caps, and was the principal Hat representative on the abortive composition committee. During the revolution of August 1772, Fersen remained a passive spectator of the overthrow of the constitution, and was one of the first whom Gustavus summoned to his side after his triumph. Yet his relations with the king were never cordial. The old party-leader could never forget that he had once been a power in the state, and it is evident, from his *Historiska Skrifver*, how jealous he was of Gustavus's personal qualities. There was a slight collision between them as early as the diet of 1778; but at the diet of 1786 Fersen boldly led the opposition against the king's financial measures (see GUSTAVUS III.) which were consequently rejected; while in private interviews, if his own account of them is to be trusted, he addressed his sovereign with
outrageous insolence. At the diet of 1789 Fersen marshalled the nobility around him for a combat d’outrance against the throne and that, too, at a time when Sweden was involved in two dangerous foreign wars, and national unity was absolutely indispensable. This tactical blunder cost him his popularity and materially assisted the secret operations of the king. Obstruction was Fersen’s chief weapon, and he continued to postpone the granting of subsidies by the house of nobles for some weeks. But after frequent stormy scenes in the diet, which were only prevented from becoming mêlées by Fersen’s moderation, or hesitation, at the critical moment, he and twenty of his friends of the nobility were arrested (17th February 1789) and the opposition collapsed. Fersen was speedily released, but henceforth kept aloof from politics, surviving the king two years. He was a man of great natural talent, with an imposing presence, and he always bore himself like the aristocrat he was. But his haughtiness and love of power are undeniable, and he was perhaps too great a party-leader to be a great statesman. Yet for seventeen years, with very brief intervals, he controlled the destinies of Sweden, and his influence in France was for some time pretty considerable. His Historiska Skrifter, which are a record of ‘Swedish history, mainly autobiographical, during the greater part of the 18th century, is excellent as literature, but somewhat unreliable as an historical document, especially in the later parts.


FERSEN, HANS AXEL, COUNT VON (1755-1810), Swedish statesman, was carefully educated at home, at the Carolinum at Brunswick and at Turin. In 1779 he entered the French military service (Royal-Bavière), accompanied General Rochambeau to America as his adjutant, distinguished himself during the war with England, notably at the siege of Yorktown, 1781, and in 1785 was promoted to be colonel-proprétair of the regiment Royal-Suédöis. The young nobleman was, from the first, a prime favourite at the French court, owing, partly to the recollection of his father’s devotion to France, but principally because of his own amiable and brilliant qualities. The queen, Marie Antoinette, was especially attracted by the grace and wit of le beau Fersen, who had inherited his full share of the striking handsomeness which was hereditary in the family.

It is possible that Fersen would have spent most of his life at Versailles, but for a hint from his own sovereign, then at Pisa, that he desired him to join his suite. He accompanied Gustavus III. in his Italian tour and returned home with him in 1784. When the war with Russia broke out, in 1788, Fersen accompanied his regiment to Finland, but in the autumn of the same year was sent to France, where the political horizon was already darkening. It was necessary for Gustavus to have an agent thoroughly in the confidence of the French royal family, and, at the same time, sufficiently able and audacious to help them in their desperate straits, especially as he had lost all confidence in his accredited minister, the baron de Stael. With his usual acumen, he fixed upon Fersen, who was at his post early in 1790.

Before the end of the year he was forced to admit that the cause of the French monarchy was hopeless so long as the king and queen of France were nothing but captives in their own capital, at the mercy of an irresponsible mob. He took a leading part in the flight to Varennes. He found most of the requisite funds at the last moment. He ordered the construction of the famous carriage for six, in the name of the baronesse von Woff, and kept it in his hotel grounds, rue Matignon, that all Paris might get accustomed to the sight of it. He was the coachman of the fiacre which drove the royal family from the Carrousel to the Porte Saint-Martin. He accompanied them to Bondy, the first stage of their journey.

In August 1791, Fersen was sent to Vienna to induce the emperor Leopold to accede to a new coalition against revolutionary France, but he soon came to the conclusion that the Austrian court meant to do nothing at all. At his own request, therefore, he was transferred to Brussels, where he could be of more service to the queen of France. In February 1792, at his own mortal peril, he once more succeeded in reaching Paris with counterfeit credentials as minister plenipotentiary to Portugal. On the 13th he arrived, and the same evening contrived to steal an interview with the queen unobserved. On the following day he was with the royal family from six o’clock in the evening till six o’clock the next morning, and convinced himself that a second flight was physically impossible. On the afternoon of the 21st he succeeded in paying a third visit to the Tuileries, there till midnight and succeeded, with great difficulty, in regaining Brussels on the 27th. This perilous expedition, a monumental instance of courage and loyalty, had no substantial result. In 1797 Fersen was sent to the congress of Rastatt as the Swedish delegate, but in consequence of a protest from the French government, was not permitted to take part in it.

During the regency of the duke of Sodermania (1792-1796) Fersen, like all the other Gustavians, was in disgrace; but, on Gustavus IV. attaining his majority in 1796, he was welcomed back to court with open arms, and reinstated in all his offices and dignities. In 1801 he was appointed Riksmarskalk (= earl-marshall). On the outbreak of the war with Napoleon, Fersen, accompanied by Gustavus IV. to Germany, retaining fresh allies. He prevented Gustavus from invading Prussia in revenge for the refusal of the king of Prussia to declare war against France, and during the rest of the reign was in semi-disgrace, though generally a member of the government when the king was abroad.

Fersen stood quite aloof from the revolution of 1809. (See Sweden: History.) His sympathies were entirely with Prince Gustavus, son of the unfortunate Gustavus IV., and he was generally credited with the desire to see him king. When the newly elected successor to the throne, the highly popular prince Christian Augustus of Augustenburg, died suddenly in Skåne in May 1810, the report spread that he had been poisoned, and that Fersen and his sister, the countess Piper, were accessories. The source of this equally absurd and infamous libel has never been discovered. But it was eagerly taken up by the anti-Gustavian press, and popular suspicion was especially aroused by a fable called ‘The Foxes’ directed against the Fersens, which appeared in Nya Posten. When, then, on the 20th of June 1810, the prince’s body was conveyed to Stockholm, and the regent courted by the populace in the streets, Fersen, gaining a barrier, and led the funeral cortège into the city, his fine carriage and his splendid robes seemed to the people an open admission of the general grief. The crowd began to murmur and presently to fling stones and cry “murderer!” He sought refuge in a house in the Riddarhus Square, but the mob rushed after him, brutally maltreated him and tore his robes to pieces. To quiet the people and save the unhappy victim, two officers volunteered to conduct him to the senate house and there place him in arrest. But he had no sooner mounted the steps leading to the entrance than the crowd, which had followed him all the way beating him with sticks and umbrellas, made a rush at him, knocked him down, and kicked and trampled him to death. This horrible outrage, which lasted more than an hour, happened, too, in the presence of numerous troops, drawn up in the Riddarhus Square, who made not the slightest effort to rescue the Riksmarskalk from his tormentors. In the circumstances, one must needs adopt the opinion of Fersen’s contemporary, Baron Gustavus Arnheim, “The more I consider it all, the more I am certain that the mob had the least to do with it. . . . But in God’s name what were the troops about? How could such a thing happen in broad daylight during a procession, when troops and a military escort were actually present?” The responsibility certainly rests with the government of Charles XIII., which apparently intended to intimidate the Gustavians by the removal of one of
their principal leaders. Arnfelt escaped in time, so Fersen fell the victim.


FESCA, FREDERIC ERNEST (1780-1826), German violinist and composer of instrumental music, was born on the 15th of February 1780 at Magdeburg, where he received his early musical education. He completed his studies at Leipzig under Eberhard Müller, and at the early age of fifteen appeared before the public with several concerti for the violin, which were received with general applause, and resulted in his being appointed leading violinist of the Leipzig orchestra. This position he occupied till 1806, when he became concert-master to the duke of Oldenburg. In 1808 he was appointed solo-violinist by King Jerome of Westphalia at Cassel, and there he remained till the end of the French occupation (1814), when he went to Vienna, and soon afterwards to Carlsruhe, having been appointed concert-master to the grand-duke of Baden. His failing health prevented him from enjoying the numerous and well-earned triumphs he cond. so his art, and in 1826 he died of consumption at the early age of thirty-seven. As a virtuoso Fesca ranks amongst the best masters of the German school of violinists, the school subsequently of Spohr and of Joachim. Especially as leader of a quartet for stringed instruments and other pieces of chamber music are the most remarkable. His two operas, Cenamiera and Omar and Leila, were less successful, lacking dramatic power and originality. He also wrote some sacred compositions, and numerous songs and vocal quartets.

FESCENNIA, an ancient city of Etruria, which is probably to be placed immediately to the N. of the modern Corchiano, 6 m. N.W. of Civita Castellana (see Faleri). The Via Amerina traverses it. G. Dennis (Cities and Cemeteries of Etruria, London, 1883, i. 115) proposed to place it at the Riserva S. Silvestro, 3 m. E. of Corchiano, nearer the Tiber, where remains of Etruscan walls exist. At Corchiano itself, however, similar walls may be traced. Tracing began a long and characteristic discovery—a triune between two deep ravines, with the third (west) side cut off by a ditch. Here, too, remains of two bridges may be seen, and several rich tombs have been excavated.

See A. Buglione, "Conte di Monale," in Römische Mittheilungen (1887), p. 21 seq.

FESCENNINE VERSES (Fescennina carmina), one of the earliest kinds of Italian poetry, subsequently developed into the Satura and the Roman comic drama. Originally sung at village harvest-home rejoicings, they made their way into the towns, and became the fashion at religious festivals and private gatherings—especially weddings, to which in later times they were practically restricted. They were usually in the Saturnian metre and took the form of a dialogue, consisting of an interchange of extemporary raillery. Those who took part in them wore masks made of the bark of trees. At first harmless and good-humoured, if somewhat coarse, these songs gradually outstripped the bounds of decency; malicious attacks were made upon both gods and men, and the matter became so serious that the law intervened and scourging personalities were forbidden by the Twelve Tables (Cicero, De re publica, iv. 10). Specimens of the Fescennines used at weddings are the Epithalamium of Manlius (Catullus, lxi. 122) and the four poems of Claudian in honour of the marriage of Honorius and Maria; the first, however, is distinguished by a licentiousness which is absent in the latter. Ausonius in his Cento nuptialis mentions the Fescennines of Annianus Falsicus, who lived in the time of Hadrian. Various derivations have been proposed for Fescennine. According to Festus, they were introduced from Fescenia in Etruria, but there is no reason to assume that any particular town was specially devoted to the use of such songs. As an alternative Festus suggests a connexion with fascinum, either because the Fescennines were regarded as a protection against evil influences (see Munro, Criticisms and Elucidations of Catullus, p. 76) or because fascinum (= phallos), as the symbol of fertility, would from early times have been naturally associated with harvest festivals. H. Nettleship, in an article on "The Earliest Italian Literature" (Journal of Philology, xi. 1882), in support of Munro's view, translates the expression "verses used by charmers," assuming a noun fascennus, connected with fas jari.

The locus classicus in ancient literature is Horace, Epistles, ii. i. 139; see also Virgil, Georgics, iii. 385; Tibullus ii. 1. 55; E. Hoffmann, "Die Fescenninen," in Rheinisches Museum, li. p. 320 (1866); art. Latin Literature.

FESCH, JOSEPH (1763-1830), cardinal, was born at Ajaccio on the 3rd of January 1763. His father, a Swiss officer in the service of the Genoese Republic, had married the mother of Laetitia Bonaparte, after the death of her first husband. Fesch therefore stood almost in the relation of an uncle to the young Bonapartes, and after the death of Lucien Bonaparte, archdeacon of Ajaccio, he became for a time the protector and patron of the family. In the year 1789, when the French Revolution broke out, he was archdeacon of Ajaccio, and, like the majority of the Corsicans, he felt repugnance for many of the acts of the French government during that period. Particularly he protested against the application to Corsica of the act known as the "Civil Constitution of the Clergy" (July 1790). As provost of the "chapter" in that city he directly felt the pressure of events; for on the suppression of religious orders and corporations, he was constrained to retire into private life.

Thereafter he shared the fortunes of the Bonaparte family in the intrigues and strifes which ensued. Drawn gradually by that family into espousing the French cause against Paoli and the Anglophiles, he was forced to leave Corsica and to proceed with Laetitia and her son to Toulon, in the early part of the autumn of 1793. Failing to find clerical duties at that time (the period of the Terror), he entered civil life, and served in various capacities, until on the appointment of Napoleon Bonaparte to the command of the French "Army of Italy" he became a commissary attached to that army. This part of his career is obscure and without importance. His fortunes rose rapidly on the attainment of the dignity of First Consul and the restoration of the Roman Catholic religion in the mind of the First Consul, Fesch resumed his clerical vocation and took an active part in the complex negotiations which led to the signing of the Concordat with the Holy See on the 15th of July 1801. His reward came in the prize of the archbishopric of Lyons, on the duties of which he entered in August 1802. Six months later he received a still more signal reward for his past services, being raised to the dignity of cardinal.

In 1804 on the retirement of Cacault from the position of French ambassador at Rome, Fesch received that important appointment. He was assisted by Châteaubriand, but soon sharply differed with him on many questions. Towards the close of the year 1804 Napoleon entrusted to Fesch the difficult task of securing the presence of Pope Pius VII. at the forthcoming coronation of the emperor on the 21st of May, at Notre Dame, Paris (Dec. 2nd, 1804). Fesch's tact in overcoming the reluctance of the pope to be present at the coronation (it was only eight months after the execution of the Duc d'Enghien) received further recognition. He received the grand cross of the Legion of Honour and became grand-almoner of the empire and had a seat in the French senate. He was to receive further honours. In 1806 one of the most influential of the German clerics, Karl von Dalberg, then prince bishop of Regensburg, chose him to be his coadjutor and designated him as his successor.

Events, however, now occurred which overclouded his prospects. In the course of the years 1806-1807 Napoleon came into sharp collision with the pope on various matters both political and religious. Fesch sought in vain to reconcile the two potentates. Napoleon was inexorable in his demands, and Pius VII. refused to give way where the discipline and
vital interests of the church seemed to be threatened. The emperor on several occasions sharply rebuked Fesch for what he thought to be weakness and ingratitude. It is clear, however, that the cardinal went as far as possible in counselling the submission of the spiritual to the civil power. For a time he was not on speaking terms with the pope; and Napoleon recalled him from Rome.

Affairs came to a crisis in the year 1809, when Napoleon issued at Vienna the decree of the 17th of May, ordering the annexation of the papal states to the French empire. In that year Napoleon conferred on Fesch the archbishopric of Paris, but he refused the honour. He, however, consented to take part in an ecclesiastical commission formed by the emperor from among the dignitaries of the Gallican Church, but in 1810 the commission was dissolved. The hopes of Fesch with respect to Regensburg were also damped by an arrangement of the year 1810 whereby Regensburg was absorbed in Bavaria.

In the year 1811 the emperor convoked a national council of Gallican clerics for the discussion of church affairs, and Fesch was appointed to preside over their deliberations. Here again, however, he failed to satisfy the inelastic emperor and was dismissed to his diocese. The friction between uncle and nephew became more acute in the following year. In June 1812, Pius VII. was brought from his first place of detention, Savona, to Fontainebleau, where he was kept under closely guarded custody. In the hope that he would give way in certain matters relating to the Concordat and in other clerical affairs, Fesch ventured to write to the aged pontiff a letter which came into the hands of the emperor. His anger against Fesch was such that he stopped the sum of 150,000 florins which had been accorded to him. The disasters of 1812–1813 brought Napoleon to treat Pius VII. with more leniency and the position of Fesch thus became for a time less difficult. On the first abdication of Napoleon (April 11th, 1814) and the restoration of the Bourbons, he, however, retired to Rome where he received a welcome. The events of the Hundred Days (March–June, 1815) brought him back to France; he resumed his archiepiscopal duties at Lyons and was further named a member of the senate. On the second abdication of the emperor (June 22nd, 1815) Fesch retired to Rome, where he spent the rest of his days in dignified ease, surrounded by numerous masterpieces of art, many of which he bequeathed to the city of Lyons. He died at Rome on the 13th of May 1839.


FESSA—FESSLER

FESSA, a town and district of Persia in the province of Fars. The town is situated in a fertile plain in 29° N. and 90° m. from Shiraz, and has a population of about 5000. The district has forty villages and extends about 40 m. north-south from Runiz to Nassrabad and 16 m. east-west from Valsilab to Duh Dastah (Dastajah); it produces much grain, dates, tobacco, opium and good fruit.

FESSENDEN, WILLIAM PITT (1806–1869), American statesman and financier, was born in Boscowen, New Hampshire, on the 16th of October 1806. After graduating at Bowdoin College in 1823, he studied law, and in 1827 was admitted to the bar, eventually settling in Portland, Maine, where for two years he was associated in practice with his father, Samuel Fessenden (1784–1866), a prominent lawyer and anti-slavery leader. In 1832 and in 1840 Fessenden was a representative in the Maine legislature, and in 1841–1843 was a Whig member of the national House of Representatives. When his term in this capacity was over, he devoted himself unremittingly and with great success to the law. He became well known, also, as an eloquent advocate of slavery restriction. In 1843–1846 and 1853–1854 he again served in the state House of Representatives, and in 1854 was chosen by the combined votes of Whigs and Anti-Slavery Democrats to the United States Senate. Within a fortnight after taking his seat he delivered a speech in opposition to the Kansas-Nebraska Bill, which at once made him a force in the congressional anti-slavery contest. From then on he was one of the most eloquent and frequent debaters among his colleagues, and in 1859, almost without opposition, he was re-elected to the Senate as a member of the Republican party, in the organization of which he had taken an influential part. He was a delegate in 1861 to the Peace Congress, but after the actual outbreak of hostilities he insisted that the war should be prosecuted vigorously. As chairman of the Senate Committee on Finance, his services were second in value only to those of President Lincoln and Secretary Salmon P. Chase in efforts to provide funds for the defence of the Union; and in July 1864 Fessenden succeeded Chase as secretary of the treasury. The finances of the country in the early summer of 1864 were in a critical condition; a few days before leaving office Secretary Chase had been compelled to withdraw from the market $32,000,000 of 6% bonds, on account of the lack of acceptable bids; gold had reached 28½ and was fluctuating between 225 and 250, while the value of the paper dollar had sunk as low as 34 cents. It was Secretary Fessenden's policy to avoid a further increase of the circulating medium, and to redeem or consolidate the temporary obligations outstanding. In spite of powerful pressure the paper currency was not increased a dollar during his tenure of the office. As the sales of bonds and treasury notes were not sufficient for the needs of the Treasury, interest-bearing certificates of indebtedness were issued to cover the deficit; but when these began to depreciate the secretary, following the example of his predecessors, engaged the services of the Philadelphia banker Jay Cooke (q.v.) and secured the consent of Congress to raise the balance of the $400,000,000 loan authorized on the 30th of June 1864 by the sale of the so-called “seven-thirty” treasury notes (i.e. notes bearing interest at 7½% payable in currency in three years or convertible at the option of the holder into 6% 5-20 year gold bonds). Through Cooke's activities the sales became enormous; the notes, issued in denominations as low as $50, appealed to the patriotic impulses of the people who could not subscribe for bonds of a higher denomination. In the spring of 1865 Congress authorized an additional loan of $600,000,000 to be raised in the same manner, and for the first time in four years the Treasury was able to meet all its obligations. After thus securing ample funds for the enormous expenditures of the war, Fessenden resigned the treasury portfolio in March 1865, and again took his seat in the Senate, serving till his death. In the Senate he again became chairman of the finance committee, and also of the joint committee on reconstruction. He was one of the joint authors of the report of this last committee (1866), in which the Congress's claims on the reconstructed states were set forth and which has been considered a state paper of remarkable power and cogency. He was not, however, entirely in accord with the more radical members of his own party, and this difference was exemplified in his opposition to the impeachment of President Johnson and subsequently in his voting for Johnson's acquittal. He bore with calmness the storm of reproach from his party associates which followed, and lived to regain the esteem of those who had attacked him. He died at Portland, Maine, on the 6th of September 1869.

See Francis Fessenden, Life and Public Services of William Pitt Fessenden (2 vols., Boston, 1907).

FESSLER, IGNAZ AURELIUS (1756–1839), Hungarian ecclesiastical, historian and freemason, was born on the 8th of May 1756 at the village of Zurény in the county of Mosen. In 1773 he joined the order of Capuchins, and in 1779 was ordained priest. He had meanwhile continued his classical and philological studies, and his liberal views brought him into frequent conflict with his superiors. In 1784, while at the monastery of Mödling, near Vienna, he wrote to the emperor Joseph II., making suggestions for the better education of the clergy and drawing his attention to the irregularities of the monasteries. The searching investigation which followed raised up against him many implacable enemies. In 1784 he was appointed professor of Oriental languages and hermeneutics in the university of Lemberg, where he took the degree of doctor
of divinity; and shortly afterwards he was released from his monastic vows on the intervention of the emperor. In 1788 he brought out his tragedy of Sidney, an exposition of the tyranny of James II. and of the fanaticism of the papists in England. This was attacked so violently as profane and revolutionary that he was compelled to resign his office and seek refuge in Silesia. In Breslau he met with a cordial reception from G. W. Korn the publisher, and, moreover, subsequently employed by the prince of Carolath-Schönich as tutor to his sons. In 1791 Fessler was converted to Lutheranism and next year contracted an unhappy marriage, which was dissolved in 1801, when he married again. In 1815 he went to Berlin, where he founded a humanist society, and was commissioned by the Freemasons of that city to assist Fichte in reforming the statutes and ritual of their lodge. He soon after obtained a government appointment in connexion with the newly-acquired Polish provinces, but in consequence of the battle of Jena (1806) he lost this office, and remained in very needy circumstances until 1809, when he was summoned to St Petersburg by Alexander I., to fill the post of court councillor, and the professorship of oriental languages and philosophy at the Alexander-Nevski Academy. This office, however, he was soon obliged to resign, owing to his alleged atheistic tendencies, but he was subsequently nominated a member of the legislative commission. In 1815 he went with his family to Sarepta, where he joined the Moravian community and again became strongly orthodox. This cost him the loss of his salary, but it was restored to him in 1817. In November 1820 he was appointed consistorial president of the evangelical communities at Saratov and subsequently became chief superintendent of the Lutheran communities in St Petersburg. Fessler's numerous works are all written in German. In recognition of his important services to Hungary as a historian, he was, in 1831, elected a corresponding member of the Hungarian Academy of Sciences. He died at St Petersburg on the 15th of December 1839.

Fessler was a voluminous writer, and during his life exercised great influence; but, with the possible exception of the history of Hungary, none of his books has any value now. He did not pretend to any critical treatment of his materials, and most of his historical works are practical, historical novels. He did much, however, to make the study of history popular. His most important works are—Die Geschichten der Ungarn und ihrer Landesassen (10 vols. Leipzig, 1815-1825); Marcus Aurelius (3 vols., Breslau, 1790-1792; 3rd edition, 4 vols., 1799); Aristides und Thermostobes (2 vols., Berlin, 1792; 3rd edition, 1818); Attila, König der Hunnen (Breslau, 1794); Malthus Corinthus (2 vols., Breslau, 1793-1794); and Die drei grossen Könige der Hungarn aus dem Arpadischen Strome (Breslau, 1838).

See Fessler's Rückliche auf seine siebenjährige Pilgerschaft (Breslau, 1824; 2nd edition, Leipzig, 1825).

FESTA, CONSTANZO (c. 1405-1545), Italian singer and musical composer, became a member of the Pontifical choir in Rome in 1517, and soon afterwards maestro at the Vatican. His motets and madrigals (the first book of which appeared in 1557) excited Dr Burney's praise in his History of Music; and, among other church music, his Te Deum (published in 1550) is still sung at important services in Rome. His madrigal, called in English "Down in a flow'ry vale," is well known.

FESTINIOG (or Ffestinio), a town of Merionethshire, North Wales, at the head of the Festiniog valley, 600 ft. above the sea, in the midst of rugged scenery, near the stream Dwyrtyd, 31 m. from Conway. Pop. of urban district (1901), 11,435.

There are many large slate quarries in this parish, especially at Blaenau Festinio, the junction of three railways, London & North Western, Great Western and Festiniog, a narrow-gauge line between Portmadoc and Duffws. This light railway runs at a considerable elevation (some 700 ft.), commanding a view across the valley and lake of Llyn Bwlch. Lord Lyttelton's letter to Mr Bower is a well-known panegyric on Festinio. Thousands of workmen are employed in the slate quarries. The Cynfael falls are famous. Near are Beddau gwyn Arudwy (the graves of the men of Arudwy), memorials of a fight to recover women of the Clwyd valley from the men of Arudwy. Near, too, is a rock named "Hugh Lloyd's pulpit" (Lloyd lived in the time of Charles I., Cromwell and Charles II.).

FESTOON (from Fr. feston, Ital. festone, from a Late Lat. festo, originally a festal garland, Latin festum, feast), a wreath or garland, and so in architecture a conventional arrangement of flowers, foliage or fruit bound together and suspended by ribbons, either from a decorated knot, or held in the mouths of lions, or suspended across the back of bull's heads as in the Temple of Jupiter at Tivoli. The "motif" is sometimes known as a "swag." It was largely employed both by the Greeks and Romans and formed the principal decoration of altars, friezes and panels. The ends of the ribbons are sometimes formed into bows or twisted curves; when in addition a group of foliage or flowers is suspended it is called a "drop." Its origin is probably due to the representation in stone of the garlands of natural flowers, &c., which were hung up across an entrance doorway on festive days, or suspended round the altar.

FESTUS (? RUFUS or RUFUS), one of the Roman writers of breviaria (epitomes of Roman history). The reference to the defeat of the Goths at Noviodunum (A.D. 369) by the emperor Valens, and the fact that the author is unaware of the constitution of Valentia as a province (which took place in the same year) are sufficient indication to fix the date of composition. Mommsen identifies the author with Rufus Festus, proconsul of Achaia (366), and both with Rufus Festus Avienus (q.v.), the translator of Aratus. But the absence of the name Rufus in the best MSS. is against this. Others take him to be Festus of Triduntum, magister memoriae (secretary) to Valens and proconsul of Asia, where he was sent to punish those implicated in the conspiracy of Theodorus, a commission which he executed with such merciless severity that his name became a byword. The work itself (Breviarium rerum gestorum populi Romani) is divided into two parts—one geographical, the other historical. The chief authorities used are Livy, Eutropius and Florus. It is extremely meagre, but the fact that the last part is based on the writer's personal recollections makes it of some value for the history of the 4th century.

Editions by W. Förster (Vienna, 1873) and C. Wagener (Prague, 1886); see also R. Jacoby, De Festi breviarioribus (Bonn, 1874), and H. Peter, Die geschichtliche Litt. über die römische Kaiserzeit i. d. 3. Jh. (1897), where the epitomes of Festus, Aurelius Victor and Eutropius are compared.

FESTUS, SEXTUS POMPEIUS, Roman grammarian, probably flourished in the 2nd century A.D. He made an epitome of the celebrated work De verborum significatu, a valuable treatise alphabetically arranged, written by M. Verrius Flaccus, a freedman and celebrated grammarian who flourished in the reign of Augustus. Festus gives the etymology as well as the meaning of every word; and his work throws considerable light on the language, mythology and antiquities of ancient Rome. He made a few alterations, and inserted some critical remarks of his own. He also omitted such ancient Latin words as had long been obsolete; these he discussed in a separate work now lost, entitled Priscorurum verborum cum exemplis. Of Flaccus's work only a few fragments remain, and of Festus's epitome only one original copy is in existence. This MS., the Codex Festi Farnesianus, contains only the second half of the work (M-V) and not in a perfect condition. It has been published in facsimile by Thewrewk de Ponor (1890). At the close of the 8th century Paulus Diaconus abridged the abridgment. From his work and the solitary copy of the original attempts have been made with the aid of conjecture to reconstruct the treatise of Festus.

Of the early editions the best are those of J. Scaliger (1565) and Fulvius Ursinus (1581); in modern times, those of C. O. Müller (1839, reprinted 1880) and de Ponor (1886); see J. E. Sandys, History of Classical Scholarship, vol. i. (1906).

FÉTIS, FRANÇOIS JOSEPH (1784-1871), Belgian composer and writer on music, was born at Mons in Belgium on the 25th of March 1784, and was trained as a musician by his father, who followed the same calling. His talent for composition manifested
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itself at the age of seven, and at nine years old he was an organist at Sainte-Waudru. In 1839 he went to Paris and completed his studies at the conservatoire under such masters as Boieldieu, Rey and Pradher. In 1886 he undertook the revision of the Koman liturgical chants in the hope of discovering and establishing their original form. In this year he married the granddaughter of the Chevalier de Kérálo, and also began his Biographie universelle des musiciens, the most important of his works, which did not appear until 1834. In 1821 he was appointed professor at the conservatoire. In 1827 he founded the Revue musicale, the first serious paper in France devoted exclusively to musical matters. Fétis remained in the French capital till 1833, at the request of Leopold I, he became director of the conservatoire of Brussels and the king’s chapelmaster. He also was the founder, and, till his death, the conductor of the celebrated concerts attached to the conservatoire of Brussels, and he inaugurated a free series of lectures on musical history and philosophy. He produced a large quantity of original compositions, from the opera and the oratorio down to the simple chanson. But all these are doomed to oblivion. Although not without traces of scholarship and technical ability, they show total absence of genius. More important are his writings on music. They are partly historical, such as the Curiosités historiques de la musique (Paris, 1850), and the Histoire universelle de musique (Paris, 1869–1876); partly technical, such as the Méthode des méthodes de piano (Paris, 1837), written in conjunction with Moscheles. Fétis died at Brussels on the 26th of March 1871. His valuable library was purchased by the Belgian government and presented to the Brussels conservatoire. His work as a musical historian was prodigious in quantity, and, in spite of many inaccuracies and some prejudice revealed in it, there can be no question as to its value for the student.

FETISHISM, an ill-defined term, used in many different senses: (a) the worship of inanimate objects, often regarded as peculiarly African; (b) negro religion in general; (c) the worship of inanimate objects conceived as the residence of spirits not inseparably bound up with, or originally connected with, such objects; (d) the doctrine of spirits embodied in, or attached to, or conveying influence through, certain material objects (Tylor); (e) the use of charms, which are not worshipped, but derive their magical power from a god or spirit; (f) the use as charms of objects regarded as magically potent in themselves. A further extension is given by some writers, who use the term as synonymous with the religious of primitive peoples, including under it not only the worship of inanimate objects, such as the palm, the beard, stars, but even such phases of primitive philosophy as totemism. Comte applied the term to denominate the view of nature more commonly termed animism.

Derivation.—The word fetish (or fetich) was first used in connexion with Africa by the Portuguese discoverers of the last half of the 15th century; relics of saints, rosaries and images were then abundant all over Europe and were regarded as possessing magical virtue; they were termed by the Portuguese feticos (i.e. charms). Early voyagers to West Africa applied this term to the wooden figures, stones, &c., regarded as the temporary residence of gods or spirits, and to charms. There is no reason to suppose that the word fetiche was applied either to an animal or to the local spirit of a river, hill or forest. Fetiche is sometimes interpreted to mean artificial, made by man, but the original sense is more probably “magically active or artful.” The word was probably brought into general use by C. de Brosses, author of Du culte des dieux fétiches (1760), but it is frequently used by W. Bosman in his Description of Guinea (1793), in the sense of “the false god, Bossum” or “Bohsum,” properly a tutelary deity of an individual.

Derivation.—The term fetish is commonly understood to mean the worship of or respect for material, inanimate objects, conceived as magically active from a virtue inherent in them, temporarily or permanently, which does not arise from the fact that a god or spirit is believed to reside in them or communicate virtue to them. Taken in this sense fetishism is probably a mark of decadence. There is no evidence of any such belief in Africa or elsewhere among primitive peoples. It is only after a certain grade of culture has been attained that the belief in luck appears; the fetish is essentially a mascot or object carried for luck.

Ordinary Usage.—In the sense in which Dr Tylor uses the term the fetish is (1) a “god-house” or (2) a charm derived from a tutelary deity or spirit, and magically active in virtue of its association with such deity or spirit. In the first of these senses the word is applied to objects ranging from the unworked stone to the pot or the wooden figure, and is thus hardly distinguishable from idolatry. (a) The bohsum or tutelary deity of a particular section of the community is derived from the local gods through the priests by the performance of a certain series of rites. The priest indicates into what object the bohsum will enter and proceeds to the abode of the local god to procure the object in question. After making an offering the object is carried to an appropriate spot and a “fetich” tree set up as a shade for it, which is sacred so long as the bohsum remains beneath it. The fall of the tree is believed to mark the departure of the spirit. A bohsum may also be procured through a dream; but in this case, too, it is necessary to apply to the priest to decide whether the dream was veridical. (b) The suhman or tutelary deity of an individual is not an object selected at random to be the residence of the spirit. It is only procurable at the residence of the suhman, a malicious non-human being. Various ceremonies are performed, and a spirit communicant with the Sasabsonsum is finally asked to enter an object. This is then kept for three days; if no good fortune results it is concluded either that the spirit did not enter the object selected, or that it is disinclined to extend its protection. In either case the ceremonies must be commenced afresh. Otherwise offerings and even human sacrifices in exceptional cases are made to the suhman. It is commonly believed that the negro claims the power of coercing its tutelary deity. This is denied by Colonel Ellis. It is certain that coercion of deities is not unknown, but further evidence is required that the negro uses it when his deity is refractory.

The suhman can, it is believed, communicate a part of his powers to various objects in which he does not dwell; these are also termed suhman by the natives and may have given rise to the belief that the practices commonly termed fetishism are not animistic. These charms are many in number; offerings of food and drink are made, i.e. to the portion of the power of the suhman which resides in them. These charms can only be made by the possessor of the suhman.

The point will be illustrated by the use of a spirit implanted in the object; usually, if not invariably, non-human. Further south on the Congo the “fetich” is inhabited by human souls also. The priest goes into the forest and cuts an image; when a party enters a wood for this purpose they may not mention the name, of any living being unless they wish him to die and his soul to enter the fetish. The right person having been selected, his name is mentioned; and he is believed to die within ten days, his soul passing into the nkissi. It is into these figures that the nails are driven, in order to procure the vengeance of the indwelling spirit on some enemy.

In many cases the fetish spirit is believed to leave the “god-house” and pass for the time being into the body of the priest, who manifests the phenomena of possession (q.v.). It is a common error to suppose that the whole of African religion is embraced in the practices connected with these tutelary deities; so far from this being the case, belief in higher gods, not necessarily accompanied with worship or propitiation, is common in many parts of Africa, and there is no reason to suppose that it had been derived in every case, perhaps not in any case, from Christian or Mahommedan missionaries.

See A. B. Ellis, Tshi-speaking Peoples, chs. vii., viii. and xii., Waite, Anthropologie der Naturvölker, ii. 174; R. E. Dennett in Folklore, vol. xvi.; R. H. Nassau, Fetishism in West Africa (1904); also Tylor, Primitive Culture, i. 143, and M. H. Kingsley, West African Studies (2nd ed., 1901), where the term is used in a more extended sense.

(N. W. T.)
FETTERCAIRN, a burgh of barony of Kincardineshire, Scotland, 4½ m. N.W. of Laurencekirk. Pop. of parish (1801) 1390. The chief structures include a public hall, library and reading-room, and the arch built to commemorate the visit of Queen Victoria in 1861. The most interesting relic, however, is the market cross, which originally belonged to the extinct town of Kincardine. To the S.W. is Balbegno Castle, dating from 1509, and planned on a scale that threatened to ruin its projector. It contains a lofty hall of fine proportions. Two miles N. is Fasque, the estate of the Gladstons, which was acquired in 1831 by Sir John Gladstone (1764-1851), the father of W. E. Gladstone. The castle, which stands in beautiful grounds, was built in 1809. Sir John Gladstone's tomb is in the Episcopalian church of St Andrew, which he erected and endowed. In the immediate vicinity are the ruins of the royal castle of Kincardine, where, according to tradition, Kenneth III. was assassinated in 1065, although he is more generally said to have been slain in battle at Monzievaird, near Crieff in Perthshire.

FETTERS AND HANDCUFFS, instruments for securing the feet and hands of prisoners under arrest, or as a means of punishment. The old names were manacles, shackles or bolts, gyves and swivels. Until within recent times handcuffs were of two kinds. In the larger cuffs the hands were placed in a pair of sockets, or together, each in front or behind the prisoner, or the rings from the wrists were connected by a short chain much on the model of the handcuffs in use by the police forces of to-day. Much improvement has been made in handcuffs of late. They are much lighter and they are adjustable, fitting any wrist, and thus one pair will serve a police officer for any prisoner. For the removal of gangs of convicts an arrangement of handcuffs connected by a light chain is used, the chain running through a ring on each fetter and made fast at both ends by what are known as end-locks. Several recently invented appliances are used as handcuffs, e.g. snaps, nippers, twisters. They differ from handcuffs in being fastened to the wrist only, the other portion being held by the captor. In the snap the smaller circle is snapped on to the prisoner's wrist. The nippers can be instantly fastened on the wrist. The twister, now not used in England as being liable to injure prisoners seriously, is a chain attached to two handles; the chain is put round the wrist and the two handles twisted till the chain is tight enough.

Leg-iron are ancles of steel connected by light chains long enough to permit of walking with short steps. An obsolete form was an anklet and chain to the end of which was attached a heavy weight, usually a round shot. The Spanish used to secure prisoners in bilboes, shackles round the ankles secured by a long bar of iron. This form of leg-iron was adopted in England, and was much employed in the services during the 17th and 18th centuries. An ancient example is preserved in the Tower of London. The French marime still use a kind of leg-iron of the bilbo type.

FEU, in Scotland, the commonest mode of land tenure. The word is the Scots variant of "fee" (g.v.). The relics of the feudal system still dominate Scots conveyancing. That system has recognized as many as seven forms of tenure—ward, socage, mortification, feu, blench, burgage, booking. Ward, the original military holding, was abolished in 1747 (20 G. II. c. 20), as an effect of the rising of 1745. Socage and mortification have long since disappeared. Booking is a conveyance peculiar to the borough of Paisley, but does not differ essentially from feu. Burgage is the system by which land is held in royal boroughs. Blench is derived from the formal payment, as of a penny, of the view of a rent rose, taken on the bearer walking on demesne. In feu holding there is a substantial annual payment in money or in kind in return for the enjoyment of the land. The crown is the first lord over or superior, and land is held of it by crown vassals, but they in their turn may "feu" their land, as it is called, to others who become their vassals, whilst they themselves are mediate overlords or superiors; and this process of sub-feudation may be repeated to an indefinite extent. The Conveyancing Act of 1874 renders any clause in a disposition against sub-feudation null and void. In England on the other hand, since 1290, when the statute Quia Emptores was passed, sub-feudation is impossible, as the new holder simply eases the grantor, holding by the same title as the grantor himself. Casualties, which are a feature of land held in feu, are certain payments made to the superior, contingent on the happening of certain events. The most important was the payment of an amount equal to one year's feu-duty by a new holder, whether heir or purchaser of the feu. The Conveyancing Act of 1874 abolished casualties in all feus after that date, and power was given to redeem this burden on feus already existing. If the vassal does not pay the feu-duty for two years, the superior, among other remedies, may obtain by legal process a decree of irritancy, whereupon tined or forfeiture of the feu follows. Previously to 1832 only the vassals of the crown had votes in parliamentary elections for the Scots counties, and this made in favour of sub-feudation as against sale outright. In Orkney and Shetland land is still largely possessed as feudal property, a holding derived or handed down from the time when these islands belonged to Norway. Such lands may be converted into feus at the will of the proprietor and held from the crown or Lord Dundas. At one time the system of conveyancing by which the transfer of feus was effected was curious and complicated, requiring the presence in person of the wife of the feuar, who had a special legal holding over the property, together with the registration of various documents. But legislation since the middle of the 19th century has changed all that.

See Erskine's Principles; Bell's Principles; Rankine, Law of Landownership in Scotland.

FEUCHÈRES, SOPHIE, BARONNE DE (1795-1840), Anglo-French adventuress, was born at St Helens, Isle of Wight, in 1795, the daughter of a drunken fisherman named Dawes. She grew up in the workhouse, went up to London as a servant, and became the mistress of the duc de Bourbon, afterwards prince de Condé. She was ambitious, and she had well educated not only in modern languages but, as her exercise-books—still extant—show, in Greek and Latin. She took her to Paris and, to prevent scandal and to qualify her to be received at court, had her married in 1818 to Adrien Victor de Feuchères, a marquis in the royal Gendarmerie. The prince provided her dowry, made her her husband's aide-de-camp, and a baroness of a pretentious name and cleverness, became a person of consequence at the court of Louis XVIII. De Feuchères, however, finally discovered the relations between his wife and Condé, whom he had been assured was her father, left her—he obtained a legal separation in 1827—and told the king, who thereupon forbade her appearance at court. Thanks to her influence, however, Condé was induced in 1829 to sign a will bequeathing about ten million francs to her, and the rest of his estate—more than sixty-six millions—to the duc d'Aumale, fourth son of Louis Philippe. Again she was in high favour. Charles X. received her at court, Tarleyrand visited her, her niece married a marquis and her nephew was made a baron. Condé, weary of his mistress's importunities, and but half pleased by the advances made him by the government of July, had made up his mind to leave France secretly. When on the 27th of August 1830 he was found hanging dead from his window, the baroness was suspected and an inquiry was held, but the evidence of death being the result of any crime appearing insufficient, she was not prosecuted. She was held by legitimatists and republicans, but as a removable servant, and a baroness of a pretentious name and cleverness, had procured considerable attention and influence. She was no longer agreeable for her, and she returned to London, where she died in December 1840.

FEUCHTERSLEBEN, ERNST, FREIHERR VON (1806-1849), Austrian physician, poet and philosopher, was born in Vienna on the 28th of April 1806; of an old Saxon noble family. He attended the "Therian Academy" in his native city, and in 1825 entered its university as a student of medicine. In 1833 he obtained the degree of doctor of medicine, settled in Vienna as a practising surgeon, and in 1834 married. The young doctor kept up his connexion with the university, where he lectured, and
in 1844 was appointed dean of the faculty of medicine. He cultivated the acquaintance of Franz Grillparzer, Heinrich Laube, and other intellectual lights of the Viennese world, interested himself greatly in educational matters, and in 1854, while refusing the presidency of the ministry of education, accepted the appointment of under secretary of state in that department. His health, however, gave way, and he died at Vienna on the 3rd of September 1849. He was not only a clever physician, but a poet of fine aesthetic taste and a philosopher. Among his medical works may be mentioned: Über das Hippokratische erste Buch von der Día (Vienna, 1835), Arste und Publicum (Vienna, 1848) and Lehrbuch der ärztlichen Seeleunkunde (1853). His poetical works include Gedichte (Stuttgart, 1856), among which is the well-known beautiful hymn, which Mendelssohn set to music. "Es ist bestimmt in Gottes Rat." As a philosopher he is best known by his Zur Diätetik der Seele [Dietetics of the soul] (Vienna, 1838), which attained great popularity, and the tendency of which, in contrast to Hufeland's Makrobiotik (On the Art of Prolonging Life), is to show the true way of rendering life harmonious and lovely. This work had by 1866 gone into fifty editions. Noteworthy also is his Beiträge zur Erkenntniss der Kursus- und Lebenslehre (Vienna, 1857-1864), and an antrage, Geist der deutschen Klassiker (Vienna, 1851; 3rd ed. 1865-1866).

His collected works (with the exception of the purely medical ones) were published in 7 vols. by Fr. Hébel (Vienna, 1851-1853). See M. Necker, "Ernst von Feuchtersleben, der Freund Grillparzers," in the Jahrbuch der Grillparzer Gesellschaft, vol. iii. (Vienna, 1893).

FEUD, animosity, hatred, especially a permanent condition of hostilities between persons, and hence applied to a state of private warfare between tribes, clans or families, a "vendetta." The word appears in Mid. Eng. as fede, which came through the O. Fr. from the O. High Ger. fēhida, modern Fehde. The O. Teutonic faiho, an adjective, the source of fēhida, gives the O. Eng. fah, foe. "Fieid," originally an enemy (cf. Ger. Feind), hence the enemy of mankind, the devil, and so any evil spirit, is probably connected with the same source. The word fede was of Scottish usage, but in the 16th century took the form foode, fued in English. The New English Dictionary points out that "feud, fee (Lat. feudum) could not have influenced the change, for it appears fifty years later than the first instances of foode, &c., and was only used by writers on feudalism." For the etymology of "feud" (feudum) see Fee, and for its history see FEUDALISM.

FEUDALISM (from Lat. feudum or feudum, a fee or fiel; see Fee). In every case of institutional growth in history two things are to be clearly distinguished from the beginning for a correct understanding of the process and its results. One of these is the change in conditions in the political or social environment which made growth necessary. The other is the already existing institutions which began to be transformed to meet the new needs. In studying the origin and growth of political feudalism, the distinction is easy to make. The prevailing need of the later Roman and early medieval society was protection—protection against the sudden attacks of invading tribes or roveant peasants, against oppressive neighbours, against the unwarranted demands of government officers, or even against the legal but too heavy exactions of the feudal courts themselves. In the process of the decaying empire of the chaotic German settlement, the weak freeman, the small landowner, was exposed to attack in almost every relation of life and on every side. The protection which normally it is the business of government to furnish he could no longer obtain. He must seek protection elsewhere wherever he could get it, and pay the price demanded for it. This is the great social fact—the failure of government to perform one of its most primary duties, the necessity of finding some substitute in private life—extending in greater or less degree through the whole formative period of feudalism, which explains the transformation of institutions that brought it into existence. Similar conditions have produced an organization which may be called feudal, in various countries, and in widely separated periods of history. While these different feudal systems have shown a general similarity of organization, there has been also great variation in their details, because they have started from different institutions and developed in different ways. The feudal system with which history most concerns itself is that of medieval Western Europe, and it is that which will be here described.

The institutions which the need of protection seized upon when it first began to turn away from the state were twofold. They had both long existed in the private, not public, relations of the Romans, and they had up to this time shown no tendency to grow. One of them related to the person, to the man himself, without reference to property, the other related to land. There are thus distinguished at the beginning those two great sides of feudalism which remained to the end of its history more or less distinct, the personal relation and the land relation. The personal institution needs little description. It was the Roman patron and client relationship which had remained in existence into the days of the empire, in later times less important perhaps legally than socially, and which had been reinforced in Gaul by very similar practices in use among the Celts before their conquest. The description of this institution which has come down to us from Roman sources of the 3rd century when feudalism was beginning is not so detailed as we could wish, but it can be seen that it was not a frequent need, that it was called by a new name, the patricinium, and that it was firmly enough entrenched in usage to survive the German conquest, and to be taken up and continued by the conquerors. In its new use, alike in the later Roman and the early German state, the landless freeman who could not support himself went to some powerful man, stated his need, and offered his services, those proper to a freeman, in return for shelter and support. This transaction, which was called commendation, gave rise in the German state to a written contract which related the facts and provided a penalty for its violation. It created a relationship of protection and support on one side, and of free service on the other.

The other institution, relating to land, was that known to the Roman law as the precarium, a name derived from one of its essential features through all its history, the prayer of the supplicant by which the relationship was begun. The precarium was a form of renting land not intended primarily for income, but for use when the lease was made from freedom, for example, or as a reward, or to secure a debt. Legally its characteristic feature was that the lessee had no right of any kind against the grantor. The owner could call in his land and terminate the relation at any time, for any reason, or for none at all. Even a definite understanding at the outset that the lease might be enjoyed to a specified date was no protection. It followed of course that the heir had no right in the land which his father held in this way, nor was the heir of the donor bound by his father's act. The legal character of this transaction is summed up in a well-known passage in the Digest:—Interdictum de precariis merito introductum est, quia nulla eo nomine juris civilis actio esset, magis enim ad donationes et beneficiis causam, quam ad negotio contracti speciali precarii condiui. This may be paraphrased as follows:—The precarium tenant may employ the indirect against a third party, because he cannot use the direct against the owner; but rather of favour and kindness. It began from its very beginning the land relationship of feudalism was not created primarily for the grantor's income, but that it emphasized in the most striking way his continued ownership.

As used for protection in later Roman days the precarium gave rise to what was called the commendation of lands, patrocinium fundorum. The poor landowner, likely to lose all that he had from one kind of oppression or another, went to the great landowner, his neighbour, whose position gave him immunity from attack or the power to prevent official abuses, and begged to be protected. The rich man answered, I can only protect my own. Of necessity the poor man must surrender to his powerful neighbour the ownership of his lands, which he then received back as a precarium—gaining protection during his lifetime.

1 Digest, xxiii. 26. 12.
2 Ibid. xiii. 26. 14, and 17.
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at the cost of his children, who were left without legal claim and compelled to make the best terms they could. Applied to this the precarum found extensive employment in the last age of the empire. The government looked on the practice with great disfavour, because it transferred large areas from the easy access of the state to an ownership beyond its reach. The laws repeatedly forbade it under increasing penalties, but clearly it could not be stopped. The motive was too strong on both sides—the need of protection on one side, the natural desire to increase large possessions and means of self-defence on the other.

These practices the Frankish conquerors of Gaul found in full possession of society when they entered into that province. They seem to have understood them at once, and, like much else Roman, to have made them their own without material change. *The patrocinium* they were made ready to understand by the existence of a somewhat similar institution among themselves, the *comitatus*, described by Tacitus. In this institution the chief of the tribe, or of some plainly marked division of the tribe, gathered about himself a band of chosen warriors, who formed a kind of private military force and body-guard. The special features of the institution were the oath of homage which the vassal took, the faith and service were done on the support and rewards given by the lord, and the pride of both in the relationship. *The patrocinium* might well seem to the German only a form of the *comitatus*, but it was a form which presented certain advantages in his actual situation. The chief of these was perhaps the fact that it was not confined to king or tribal chief, but that every noble was able in the Roman practice to surround himself with his organized private army. Probably this fact, together with the more general fact of the absorption in most things of the German in the Roman, accounts for the substitution of the *patrocinium* for the *comitatus* which took place under the Merovinigians.

This change did not occur, however, without some modification of the Roman customs. The *comitatus* made contributions of its own to future feudalism, to some extent to its institutional side, largely to the ideas and spirit which ruled in it. Probably the ceremony which grew into feudal homage, and the oath of fealty, certainly the honourable position of the vassal and his pride in the relationship, the strong tie which bound lord and man together, and the ideas that faith and service were done on both sides in equal measure, we may trace to German sources.

But we must not forget that the origin of the vassal relationship, as an institution, is to be found on Roman and not on German soil. The *comitatus* developed and modified, it did not originate. Nor was the feudal system established in any sense by the settlement of the *comitatus* group on the conquered land. The uniting of the personal and the land sides of feudalism came long after the conquest, and in a different way.

To the *precariurn* German institutions offered no close parallel. The advantages, however, which it afforded were obvious, and this side of feudalism developed as rapidly after the conquest as the personal. The new German noble was as eager to extend the size of his lands and to increase the numbers of his dependants as the Roman had been. The new German government furnished no better protection from local violence, nor was it able any more effectively to check the practices which were creating feudalism; indeed for a long time it made no attempt to do so. *Precariurn* and *patrocinium* easily passed from the Roman empire to the Frankish kingdom, and became as firmly rooted in the new social order as the old. Up to this point we have seen only the small landowner and the landless man entering into these relations. Feudalism could not be established, however, until the great of the land had adopted them for themselves, and had begun to enter the clientele of others and to hold lands by the *precariurn* tenure. The first step towards this result was easily and quickly taken. The same class continued to furnish the king's men, and to form his household and body-guard whether the relation was that of the *patrocinium* or the *comitatus*, and to be made noble by entering into it. It was later that they became clients of one another, and in part at

least as a result of their adoption of the *precariurn* tenure. In this latter step the influence of the Church rather than of the king seems to have been effective. The large estates which pious intentions had bestowed on the Church, it was not allowed to alienate. It could most easily make them useful to gain the influence and support which it needed, and to provide for the public functions which fell to its share, by employing the *precariurn* tenure. On the other side, the great men coveted the wide estates of bishop and abbot, and were ready without persuasion to annex portions of them to their own on the easy terms of this tenure, not always indeed observed by the holder, or able to be enforced by the Church. The employment of the *precariurn* by the Church seems to have been one of the surest means by which this form of landholding was carried over from the Romans to the Frankish period and developed into new forms. It came to be made by degrees the subject of written contract, by which the rights of the holder were more definitely defined and protected than had been the case in Roman law. The length of time for which the holding should last came to be specified, at first for a term of years and then for life, and some payment to the grantor was provided for, not preceding to represent the economic value of the land, but only to serve as a mark of servitude.

These changes characterize the Merovingian age of Frankish history. That period had practically ended, however, before these two institutions showed any tendency to join together as they were joined in later feudalism. Nor had the king up to that time exerted any apparent influence on the processes that were going forward. Grants of land of the Merovinigian kings had carried with them ownership and not a limited right, and the king's *patrocinium* had not widened in extent in the direction of the later vassal relation. It was the advent of the Carolingian princes and the difficulties which they had to overcome that carried these institutions a stage further forward. Making their way up from a position among the nobility to be the rulers of the land, and finally to supplant the kings, the Carolingians had especial need of resources from which to purchase and reward valuable support. This need was greatly increased when the Arab attack on southern Gaul forced them to transform a large part of the Frankish foot army into cavalry. The fundamental principle of the Frankish military system, that the man served at the king's disposal, was still unchanged. It had indeed begun to break down under frequent and distant campaigns, but it was long before it was changed as the recognized rule of medieval service. If now, in addition to his own expenses, the soldier must provide a horse and its keeping, the system was likely to break down altogether. It was this problem which led to the next step. To solve it the early Carolingian princes, especially Charles Martel, who found the royal domains exhausted and their own inadequate, grasped at the land of the Church. Here was enough to endow an army, if some means could be devised to permit its use. This means was found in the *precariurn* tenure. Keeping alive, as it did, the fact of the grantor's ownership, it did not in form deprive the Church of the land. Recognizing that ownership by a small payment only, not corresponding to the value of the land, it left the larger part of the income to meet the need which had arisen. At the same time undoubtedly the new holder of the land, if not already the vassal of the prince, was obliged to become so and to assume an obligation of service with a mounted horse called upon. This expedient seems to have solved the problem. It gave rise to the phenomena of the Church records, and to the condemnation of Charles Martel in the visions of the clergy to worse difficulties in the future life than he had overcome in this. The most important consequences of the expedient, however, were not intended or perceived at the time. It brought together the two sides of feudalism, vassalage and benefice, as they were now commonly called, and from this age their union into what is really a single

institution was rapid; it emphasized military service as an essential obligation of the vassal; and it spread the vassal relation between individual proprietors and the sovereign widely over the state.

In the period that followed, the reign of Charlemagne and the later Carolingian age, continued necessities, military and civil, forced the kings to recognize these new institutions more fully, even when standing in a position between the government and the subject, intercepting the public duties of the latter. The incipient feudal baron had not been slow to take advantage of the break-down of the old German military system. As in the last days of the Roman empire the poor landowner had found his only refuge from the exactions of the government in the protection of the senator, who could in some way obtain exemptions, so the poor Frank could escape the ruinous demands of military service only by submitting himself and his lands to the count, who did not hesitate on his side to force such submission. Charlemagne legislated with vigour against this tendency, trying to make it easier for the poor freeman to fulfill his military duties directly to the state, and to forbid the misuse of power by the vassals. His effort was more successful than the Roman government had been in a like attempt. Finally the king found himself compelled to recognize existing facts, to lay upon the lord the duty of producing his men in the field and to allow him to appear as his commander. This solved the difficulty of military service apparently, but with decisive consequences. It completed the transformation of the army into a vassal army; it completed the recognition of feudalism by the state, as a legitimate relation between different ranks of the people; and it recognized the transformation in a great number of cases of a public duty into a private obligation.

In the meantime another institution had grown up in this Franco-Roman society, which probably began and certainly assisted in another transformation of the same kind. This is the immunity. Suggested probably by Roman practices, possibly developed directly from them, it received a kind of charter in the inceptive feudal period, at first and especially in the interest of the Church, but soon of lay land-holders. By the grant of an immunity to a proprietor the royal officers, the count and his representatives, were forbidden to enter his lands to exercise any public function there. The duties which the count should perform passed to the proprietor, who now represented the government for all his tenants free and unfree. Apparently no modification of the royal rights was intended by this arrangement, but the beginning of a great change had really been made. The king might still receive the same revenues and the same services from the district held by the lord as formerly, but for their payment a private person in his capacity as overlord was now responsible. In the course of a long period characterized by a weak central government, it was not difficult to enlarge the rights which the lord thus obtained, to exclude even the king's personal authority from the immunity, and to translate the duties and payments into the possessions which he owed to his lord, even finally into incidents of his tenure. The most important public function whose transformation into a private possession was assisted by the growth of the immunity was the judicial. This process had probably already begun in a small way in the growth of institutions which belong to the economic side of feudalism, the organization of agriculture on the great estates. Even in Roman days the proprietor had exercised a jurisdiction over the disputes of his unfree tenants. Whether this could by its own growth have been extended over his free tenants and carried so far as to absorb a local court, like that of the hundred, into private possession, is not certain. It seems probable that it could. But in any case, the immunity easily carried the development of private jurisdiction through these stages. The lord's court took the place of the public court in civil, and even by degrees in criminal cases. The plaintiff, even if he were under another lord, was obliged to sue in the court of the defendant's lord, and the portion of the fine for a breach of the peace which should have gone to the state went in the end to the lord.

The transfer of the judicial process, and of the financial and administrative sides of the government as well, into private possession, was not, however, accomplished entirely by the road of the immunity. As government weakened after the strong days of Charlemagne, and disorder, invasion, and the difficulty of intercommunication tended to throw the locality more and more upon its own resources, the officer who had once been the means of centralization, the count, found success in the effort for independence which even Charlemagne had scarcely overcome. He was able to throw off responsibility to any central authority, and to exercise the powers which had been committed to him as an agent of the king, as if they were his own private possession.

Nor was the king's aid lacking to this method of dividing up the royal authority, any more than to the immunity, for it became a frequent practice to make the administrative office into a fief, and to grant it to be held in that form of property by the count. In this way the feudal county, or duchy, formed itself, corresponding in most cases only roughly to the old administrative divisions of the state, for within the bounds of the county there had often formed private feudal possessions too powerful to be forced into dependence upon the count, sometimes the vice-comes had followed the count's example, and often, on the other hand, the count had attached to his county like private possessions of his own lying outside its boundaries. In time the private lord, who had never been an officer of the state, assumed the old administrative titles and called himself count or viscount, and perhaps with some sort of right, for his position in his territories, through the development of the immunity, did not differ from that now held by the man who had been originally a count.

In these two ways then the feudal system was formed, and took possession of the state territorially, and of its functions in government. Its earliest stage of growth was that of the private possession only. Under feudalism as it developed slowly the great landowner formed his estate into a little territory which could defend itself. His smaller neighbours who needed protection came to him for it. He forced them to become his dependants in order to receive the benefits of his protection, and he secured them from the king an immunity which excluded the royal officers from his lands and made him a quasi-representative of the state. In the meantime his neighbour the count had been following a similar process, and in addition he had enjoyed considerable advantages of his own. His right to exact military, financial and judicial duties for the state he had used to force men to become his dependants, and then he had stood between them and the state, freeing them from burdens which he threw with increased weight upon those who still stood outside his personal protection. In ignorance of their danger, and later in despair of getting public services adequately performed in any other way, the kings first adopted for themselves some of the forms and practices which had thus grown up, and by degrees recognized them as legally proper for all classes. It proved to be easier to hold the lord responsible for the public duties of all his dependants because he was the king's vassal and by attaching them as conditions to the benefices which he held, than to enforce them directly upon every subject.

When this stage was reached the formative age of feudalism may be considered at an end. When the government of the state had entered into feudalism, and the king was as much senior as king; when the vassal relationship was recognized as a proper and legal foundation of public duties; when the two separate sides of early feudalism were united as the almost universal rule, so that a man received a fief because he owed a vassal's duties, or looked at in the other and finally prevailing way, that he owed vassal's duties because he had received a fief; and finally, when the old idea of the temporary character of the precarium tenure was lost sight of, and the right of the
vassal's heir to receive his father's holding was recognized as the general rule—then the feudal system may be called full grown. Not that the age of growth was really over. Feudal history was always a becoming, always a gradual passing from one stage to another, so long as feudalism continued to form the main organization of society. But we may say that the formative age was over when these features of the system had combined to be its characteristic marks. What follows is rather a perfection of details in the direction of logical completeness. To assign any specific date to the end of this formative age is of course impossible, but meaning by the end what has just been stated, we shall not be far wrong if we place it somewhere near the beginning of the 10th century.

Before we leave the history of feudal origins another word is necessary. We have traced a definite line of descent for feudal institutions from Roman days through the Merovingian and Carolingian ages to the 10th century. That line of descent can be made out with convincing clearness and with no particular difficulty from epoch to epoch, from the precarium and the patrocinium, through the benefice and commendation, to the fief and vassalage. But the definiteness of this line should not cause us to overlook the fact that there was during these centuries much confusion of custom and practice. All round us about this line there was a network of various forms branching off more or less widely from the main stem, different kinds of commendation, different forms of precarium, some of which varied greatly from that through which the fief descends, and some of which survived in much the old character and under the old name for a long time after later feudalism was definitely established. The variety and seeming confusion which reign in feudal society, under uniform controlling principles, rule also in the ages of beginning. It is easy to lose one's bearings by over-emphasizing the importance of variation and exception. It is indeed true that what was the exception, the temporary offshoot, might have become the main line. It would then have produced a system which would have been feudal, in the wide sense of the term, but it would have been marked by different characteristics, it would have operated in a somewhat different way. The crowd of varying forms should not prevent us from seeing that we can trace through their confusion the line along which the characteristic traits and institutions of European feudalism were growing, constantly more and more distinct.  

That is the line of the origin of the feudal system.  

(See also France: Law and Institutions.)

The growth which we have traced took place within the Frankish empire. When we turn to Anglo-Saxon England we find a different situation and a different result. There precarium and patrocinium were lacking. Certain forms of personal commendation did develop, certain forms of dependent land tenure came into use. These do not show, however, the characteristic marks of the actual line of feudal descent. They belong rather in the varying forms around that line. Scholars are not yet agreed as to what would have been their result if their natural development had not been cut off by the violent introduction of Frankish feudalism with the Norman conquest, whether the historical feudal system, or a feudal system in the general sense. To the writer it seems clear that the latter is the most that can be asserted. They were forms which might rightly be called feudal, but only in the wider meaning in which we speak of the feudalism of Japan, or of Central Africa, not in the sense of 12th-century European feudalism: Saxon commutation may rightly be called vassalage, but only as looking back to the early Frankish use of the term for many varying forms of practice, not as looking forward to the later and more definite usage of completed feudalism; and such use of the terms feudal and vassalage is sure to be misleading. It is better to say that European feudalism is not to be found in England before the Conquest, not even in its beginnings.

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these had really been in existence it would require no argument to show the fact. There is no trace of the distinctive marks of Frankish feudalism in Saxon England, not where military service may be thought to rest upon the land, nor even in the rare cases where the tenant seems to some to be made responsible for it, for between these cases as they are described in the original accounts, legally interpreted, and the feudal conception of the vassal's military service, there is a great gulf.

In turning from the origin of feudalism to a description of the completed system one is inevitably reminded of the words with which de Quincey opens the second part of his essay on style. He says: "It is a natural resource that whatsoever we find it difficult to investigate as a result, we endeavour to follow as a growth. Failing analytically to probe its nature, historically we seek relief to our perplexities by tracing its origin. . . . Thus for instance when any feudal institution (be it Gothic, Norman, or Anglo-Saxon) eludes our deciphering faculty from the imperfect records of its use and operation, then we endeavour conjecturally to amend our knowledge by watching the circumstances in which that institution arose." The temptation to use the larger part of any space allotted to the history of feudalism for a discussion of original causes is thus almost alone from greater interest in that phase of the subject. It is a temptation which has been most discerning care to give a brief account of completed feudalism and convey no wrong impression. We use the term "feudal system" for convenience sake, but with a degree of impropriety if it conveys the meaning "systematic." Feudalism in its most flourishing age was anything but systematic. It was confusion roughly organized. Great diversity prevailed everywhere, and we should not be surprised to find some different fact or custom in every lordship. Anglo-Norman feudalism attained a logical completeness and a uniformity of practice which, in the feudal age proper, can hardly be found elsewhere through so large a territory; but in Anglo-Norman feudalism the exception holds perhaps as large a place as the regular, and the uniformity itself was due to the most serious of exceptions from the feudal point of view—centralization under a powerful monarchy.

But too great emphasis upon variation conveys also a wrong impression. Underlying all the apparent confusion of fact and practice were certain fundamental principles and relationships, which were alike everywhere, and which really gave shape to everything that was feudal, no matter what its form might be.

The chief of these are the following: the relation of vassal and lord; the principle that every holder of land is a tenant and not an owner, until the highest rank is reached, sometimes even the conception rules in that rank; that the tenure by which a thing of value is held is one of honourable service, not intended to be economic, but moral and political in character; the principle of mutual obligations of loyalty, protection and service binding together all the ranks of this society from the highest to the lowest; and the principle of contract between lord and tenant, as determining all rights, controlling their modification, and forming the foundation of all law. There was actually in fact and practice a larger uniformity than this short list implies, because these principles tended to express themselves in similar forms, and because historical derivation from a common source in Frankish feudalism tended to preserve some degree of uniformity in the more constant usages.

The foundation of the feudal relationship proper was the fief, which was usually land, but might be any desirable thing, as an office, a revenue in money or kind, the right to collect a toll, or operate a mill. In return for the fief, the man became the vassal of his lord; he knelt before him, and, with his hands between his lord's hands, promised him fealty and service; he rose to his feet and took the oath of fealty which bound him to the obligations he had assumed in homage; he received from his lord ceremonial investiture with the fief. The faithful performance of all the duties he had assumed in homage constituted the vassal's right and title to his fief. So long as they were fulfilled, he, and his heir after him, held the fief as his property, practically and in relation to all under tenants as if

1 G. Waite, Deutsche Verfassungsgeschichte, vi. 112 ff. (1896). Most fully described in G. Seeliger, Die soziale u. politische Bedeutung d. Grundherrschaft im früheren Mittelalter (1903).

2 F. Dahn, Könige, viii. 2, 89-90: 95.
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It is now possible perhaps to get some idea of the way in which the government of a feudal country was operated. The early German governments whose chief functions, military, judicial, and financial, were performed by the freemen of the nation because they were members of the body politic, were often performed as duties owed to the community for its defence and sustenance, no longer existed. New forms of organization had arisen in which indeed these conceptions had not entirely disappeared, but in which the vast majority of cases a wholly different idea of the ground of service and obligation prevailed.

Superficially, for example, the feudal court differed but little from its Teutonic predecessor. It was still an assembly court. Its procedure was almost the same as the earlier. It often included the same classes of men. Saxon Witenagmot and Norman *Curia regis* seem very much alike. But the members of the feudal court met, not to fulfil a duty owed to the community, but a private obligation which they had assumed in return for the fee they held, and in the history of institutions it is differences of this sort which are the determining principles. The feudal state was one in which, as it has been said, private law had usurped the place of public law. Public duty had become private obligation. To understand the feudal state it is essential to make clear to one's mind that all sorts of services, which men ordinarily owe to the public or to one another, were translated into a form of rent paid for the use of land, and defined and carried on in the same way as the laws and customs of the land. In every feudal country, however, something of the earlier concept survived. A monarch's financial levy was occasionally made. Something like taxation occasionally occurred, though the government was usually sustained by the scanty feudal payments, by the proceeds of justice and by the income of domain manors. About the office of king more of this earlier conception gathered than elsewhere in the state, and gradually grew, aided not merely by traditional ideas, but by the active influence of the Bible, and so on the Roman law. The kingship formed the nucleus of new governments as the feudal system passed away.

Actual government in the feudal age was primitive and undifferentiated. Its chief and almost only organ, for kingdom and barony alike, was the *curia*—a court formed of the vassals. This acted at once and without any consciousness of difference of function, as judiciary, as legislature, in so far as there was any in the feudal period, and as council, and it exercised final supervision and control over revenue and administration. Almost all the institutions of modern states go back to the *curia regis*, branching off from it at different dates as the growing complexity of business forced differentiation of function and personnel. In action it was an assembly court, deciding all questions by discussion and the weight of opinion, though its decisions obtained their legal validity by the formal pronouncement of the presiding member, *i.e.* of the lord whose court it was.

It can readily be seen that in a government of this kind the essential operative element was the baron. So long as the government remained dependent on the baron, it remained feudal in its character. When conditions so changed that government could free itself from its dependence on the baron, feudalism disappeared as the organization of society; when a professional class arose to form the judiciary, when the increased circulation of money made regular taxation possible and enabled the government to buy military and other services, and when better means of intercommunication and the growth of common ideas made a wide centralization possible and likely to be permanent. Feudalism had performed a great service, during an age of disintegration, by maintaining a general framework of government, while allowing the locality to protect and care for itself. When the function of protection and local supervision could be resumed by the general government the feudal age ended. In nearly all the states of Europe this end was reached during, or by the close of, the 13th century.

At the moment, however, when feudalism was disappearing as the organization of society, it gave rise to results which in a sense continued it into after ages and even to our own day. One of these results was the system of law which it created.

he was the owner. In the ceremony of homage and investiture, which is the creative contract of feudalism, the obligations assumed by the two parties were, as a rule, not specified in exact terms, but were definite, when they were, however, was as well known, as capable of proof, and as adequate a check on innovation by either party, as if committed to writing. In many points of detail the vassal's services differed widely in different parts of the feudal world. We may say, however, that they fall into two classes, general and specific. The general included all that might come under the idea of loyalty, seeking the lord's interests, keeping his secrets, betraying the plans of his enemies, protecting his family, &c. The specific services are capable of more definite statement, and they usually received exact definition in custom and sometimes in written documents. The most characteristic of these was the military service, which included appearance in the field on summons with a certain force, often armed in a specified way, and remaining a specified length of time. It often included also the duty of guarding the lord's castle, and of holding one's own castles as a subject to the plans of the lord for the defence of his fief. Hardly less characteristic was court service, which included the duty of helping to form the court on summons, of taking one's own cases to that court instead of to some other, and of submitting to its judgments. The duty of giving the lord advice was often demanded and fulfilled in sessions of the court, and in these feudal courts the obligations of lord and vassal were enforced with an ultimate appeal to war. Under this head may be enumerated also the financial duties of the vassal, though these were not regarded by the feudal law as of the nature of the tenure, *i.e.* failure to pay them did not lead to confiscation, but they were collected by suit and distraint like any debt. They did not have their origin in economic considerations, but were either intended to mark the vassal's tenant relation, like the tithes, or to be a part of his service, like the aid, that is, he was held to come to the aid of his lord in a case of financial as well as of military necessity. The relief was a sum paid by the heir for the lord's recognition of his succession. The aids were paid on a few occasions, determined by custom, where the lord was put to unusual expense, as for his ransom when captured by the enemy, or for the knighting of his eldest son. There was great variety regarding the occasion and amount of these payments, and in some parts of the feudal world they did not exist at all. The most lucrative of the lord's rights were wardship and marriage, but the feudal theory of these also was non-economic. The lord held the hand of the lord, and he enjoyed its revenues during the minority of the heir, because the minor could not perform the duties by which it was held. The heir must marry, or a lord wished, because he had a right to know that the heir of the fief could meet the obligations resting upon the full. Wardship and marriage were, however, valuable rights which the lord could exercise himself or sell to others. These were by no means the only rights and duties which could be described as existing in feudalism, but they are the most characteristic, and on them, or some of them, as a foundation, the whole structure of feudal obligation was built, however detailed. Ideally regarded, feudalism covered Europe with a network of these fiefs, rising in graded ranks one above the other from the smallest, the knight's fee, at the bottom, to the king at the top, who was the supreme landowner, or who held the kingdom from God. Actually not even in the most regular of feudal countries, like England or Germany, was there any fixed gradation of rank, titles or size. A knight might hold directly of the king, a count of a viscount, a bishop of an abbot, or the king himself of one of his own vassals, or even of a vassal's vassal, and in return his vassal's vassal might hold another fief directly of him. The case of the count of Champagne, one of the peers of France, is a famous example. His great territory was held only in small part of the king of France. He held a portion of a foreign sovereign, the emperor, and other portions of the duke of Burgundy, of two archbishops, of four bishops, and of the abbot of St Denis. Frequently did great lay lords, as in this case, hold lands by feudal tenure of ecclesiastics.
As feudalism passed from its age of supremacy into its age of decline, its customs tended to crystallize into fixed forms. It had the chance to a time a class of men arose interested in these forms for their own sake, professional lawyers or judges, who wrote down for their own and others' use the feudal usages with which they were familiar. The great age of these codes was the 13th century, and especially the second half of it. The codes in their turn tended still further to harden these usages into fixed forms, and we may date from the end of the 13th century an age of feudal law regulating especially the holding and transfer of land, and much more uniform in character than the law of the feudal age proper. This was particularly the case in parts of France and Germany where feudalism continued to regulate the property relations of lords and vassals longer than elsewhere, and where the underlying economic feudalism remained in large part unchanged. In this later pseudo-feudalism, however, the political had given way to the economic, and customs which had once had no economic significance came to have that only.

Feudalism formed the starting-point also of the later social nobilities of Europe. They drew from it their titles and ranks and from its spirit in the lives of the classes which these forms had fashioned into more definite and regular systems than ever existed in feudalism proper. It was often the policy of kings to increase the social privileges and legal exemptions of the nobility while taking away all political power, so that it is necessary in the history of institutions to distinguish sharply between these nobilities and the feudal barony proper. It is only in certain backward parts of Europe that the terms feudal and barony can in any technical sense be used of the 15th century.

BIBLIOGRAPHY.—For more detailed information the reader is referred to the article ENGLISH LAW: FRANCE: PRE-CAPITULARY LAWS AND FEUDALISM: KNIGHT SERVICE; HIDE. For a general sketch of Feudalism the chapters in tome ii. of the Histoire générale de Lavoisier and Rambaud should be consulted. Other general works are J. T. A. Abdy, Feudalism (1890); Paul Roth, Feudalität und Unehrenkrieg (Weimar, 1863); and Geschichte des Benefiziatenwesens (1850); M. M. Kovalevsky, Ökonomische Entwicklung Europas (1902); E. de Laveleye, De la propriété et de ses formes primitives (1891); and The Origin of Property in Land, a translation by M. Ashley from the works of N. D. Fustel de Coulanges, with an introductory chapter by Professor W. J. Ashley. Two other works of value are Sir H. S. Maine, Village Communities in the East and West (1876); and Léon Gautier, La Chevalerie (Paris, 1880).

For feudalism in England see the various constitutional histories, especially W. Stubbs, Constitutional History of England, vol. i. (ed. 1897). Very valuable also are the works of Mr. J. H. Round, of Professor Bagehot, and of Lord Alverstone. The first of these, and in some respects all of them, are written in an age when Round's works may be considered Feudal England (1895); Geoffrey de Mandeville (1802): and Studies on the Red Book of the Exchequer (1898). Mainland's Domesday Book and Beyond (Cambridge, 1867) is indispensable; and the same applies to his History of English Law before the time of Edward I. (Cambridge, 1895), written in conjunction with Sir Frederick Pollock. Vinogradoff has illuminated the subject in his Villainage in England (1892) and his English Society in the 12th century (1900). See also W. W. J. F. Scantlebury, Scutage and Knight Service in England (Chicago, 1872); Rudolf Gneist, Adel und Ritterschaft in England (1853); and F. Seeborn, The English Village Community (1883).

For Germany see N. D. Fustel de Coulanges, Histoire des institutions politiques de l'ancienne France (Les Origines du système féodal, 1890; Les Transformations de la royauté pendant l'époque carolingienne, 1892); A. Luhail, Histoire des institutions monarchiques de la France pendant les premiers siècles du Moyen Âge (1890); and Manuel des institutions françaises; périodes des Capétiens directs (1892); J. Flach, Les Origines de l'ancienne France (1886-1893); Paul Vollet, Droit public: Histoires des institutions politiques et administratives de la France (1898-1898); and Henri Sée, Les classes et le régime domestique (1901).

For Germany see G. Watz, Deutsche Verfassungsgeschichte (Kiel and Berlin, 1844 foll.); H. Brunner, Grundzüge der deutschen Verfassungsgeschichte (Leipzig, 1901); V. Menzel, Die Entstehung des deutschen Staates (Berlin, 1902); and G. L. von Maurer's works on the early institutions of the Germans.

FEUERBACH, ANSELM (1829-1889), German painter, born at Spires, the son of a well-known archaeologist, was the leading classicist painter of the German 19th-century school. He was the first to realize the danger arising from contempt of art, that mastery of craftsmanship was needed to express even the loftiest ideas, and that an ill-drawn coloured cartoon can never be the supreme achievement in art. After having passed through the art schools of Düsseldorf and Munich, he went to Antwerp and subsequently to Paris, where he benefited by the teaching of Couture, and produced his first masterpiece, "Hafiz at the Fountain" in 1832. He subsequently worked at Karlsruhe, Venice (where he fell under the spell of the greatest school of colourists), Rome and Vienna. He was steeped in classic knowledge, and his figure compositions have the statueue dignity and simplicity of Greek art. Disappointed with the reception given in Vienna to his design of "The Fall of the Titans" for the ceiling of the Museum of Modelling, he went to live in Venice, where he died in 1880. His works are to be found at the leading public galleries of Germany; Stuttgart has his "Iphigenia"; Karlsruhe, the "Dante at Ravenna"; Munich, the "Medea"; and Berlin, "The Concert," his last important picture. Among his chief works are also "The Battle of the Amazons," "Pietà, "The Symposium of Plato," "Orpheus and Eurydice" and "Ariosto in the Park of Ferrara."
sense, but also "poisons, nay destroys, the divinest feeling in man, the sense of truth," and the belief in sacraments such as the Lord's Supper, a piece of religious materialism of which "the necessary consequences are superstition and immorality." In spite of many admirable qualities, both of style and matter the Essener Christianitet has never made much impression upon English thought. To treat the actual forms of religion as expressions of our various human needs is a fruitful idea which deserves fuller development than it has yet received, but Feuerbach's treatment of it is fatally vitiated by his subjectivism. Feuerbach denied that he was rightly called an atheist, but the denial is merely verbal: what he calls "theism" is atheism in the ordinary sense. Feuerbach labours under the same difficulty as Fichte; both thinkers strive vain to reconcile the religious consciousness with subjectivism.

During the troubles of 1848-1849 Feuerbach's attack upon orthodoxy made him something of a hero with the revolutionary party; but he never threw himself into the political movement, and indeed had not the qualities of a popular leader. During the period of the diet of Frankfort he had given public lectures on religion at Heidelberg. When the diet closed he withdrew to Bruckberg and occupied himself partly with scientific study, partly with the composition of his Theogonia (1852). In 1850 he was compelled by the failure of the porcelain factory to leave Bruckberg, and he would have suffered the extremity of want but for the assistance of friends supplemented by a public subscription. His last book, Gottheit, Freiheit und Unsterblichkeit, appeared in 1866 (2nd ed., 1890). After a long period of decay he died on the 13th of September 1872.

Feuerbach's influence has been greatest upon the anti-Christian theologians such as D. F. Strauss, the author of the Leben Jesu, and Bruno Bauer, who like Feuerbach himself had passed over from Hegelianism to a form of naturalism. But many of his ideas were taken up by those who, like Arnold Ruge, had entered into the struggle between church and state in Germany, and those who, like F. Engels and Karl Marx, were leaders in the revolt of labour against the power of capital. His work was too deliberately unsystematic ("keine Philosophie meinene Philosophie") ever to make him a powerful influence. He expressed in an eager, disjointed, but condensed and laboured fashion certain deeply-lying convictions—that philosophy must come back from unsubstantial metaphysics to the solid facts of human nature and natural science, that the human body was no less important than the human spirit ("Der Mensch ist er ist") and that Christianity was utterly out of harmony with the age. His convictions gained weight from the simplicity, uprightness, and dignity of his character; but they need a more effective justification than he was able to give them.

His works appeared in 10 vols. (Leipzig, 1846-1866); his correspondence has been edited with an indifferent biography by Karl (1874). See A. Levy, La Philosophie de Feuerbach (1906); M. Meyer, J. Feuerbach's Moralphilosophie (Berlin, 1899); G. H. Watzlawick, Geschichte d. Metaphysik (Leipzig, 1899-1900), ii. 437-444; F. Engels, L. Feuerbach und d. Ausgang d. klass. deutsch. Philos. (2nd ed., 1895).

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Theodore von (1775-1832), German jurist and writer on criminal law, was born at Hainich near Jena, on the 14th of November 1775. He received his early education at Frankfurt on Main, whither his family had removed soon after his birth. At the age of sixteen, however, he ran away from home, and, going to Jena, was helped by relations there to study in the university. In spite of poor health and the most desperate poverty, he made rapid progress. He attended the lectures of Karl Leonhard Reinhold and Gottlieb Hufeland, and soon published some literary essays of more than ordinary merit. In 1795 he took the degree of doctor in philosophy, and in the same year, though he only possessed 150 thalers (£2 10s.), he married. It was this step which led him to success and fame, by forcing him to turn from his favourite studies of philosophy and history to that of law, which was repugnant to him, but which offered a prospect of more rapid advancement. His success in this new and uncongenial sphere was soon assured. In 1796 he published Kritik des naturlichen Rechts als Propbidentik zu einer Wissensuch der natürlichen Rechte, which was followed, in 1798, by Anti-Hobbes, oder über die Grenzen der bürgerlichen Gewalt; a dissertation on the limits of the civil power and the right of resistance on the part of subjects against their rulers, and by Philosophische, juristische Untersuchungen über das Verbrechen des Hochverrats. In 1799 he obtained the degree of doctor of laws. Feuerbach, as the founder of a new theory of penal law, the so-called "psychological-coercive or intimidation theory," occupied a prominent place in the history of criminal science. His views, which he first made known in his Revision der Grundätze und Grundbegriffe des positiven Rechts (1799), were further elucidated and expounded in the Bibliothek für die Rechtswissenschaft (1800-1801), an encyclopaedic work produced in conjunction with Karl L. G. Grolmann and Ludwig Harscher von Almendingen, and in his famous Lehrbuch der Rechtswissenschaft, and even published (1861). These works were a powerful protest against vindictive punishment, and did much towards the reformation of the German criminal law. The Carolina (the penal code of the emperor Charles V.) had long since ceased to be respected. What in 1532 was an inestimable blessing, as a check upon the arbitrariness and violence of the efete German procedure, had in the course of time outlived its usefulness and become a source of evils similar to those it was enacted to combat. It availed nothing that, at the commencement of the 18th century, a freer and more scientific spirit had been breathed into Roman law; it failed to reach the criminal law. The administration of justice was, before Feuerbach's time, especially distinguished by two characteristics: the superiority of the judge to all law, and the blending of the judicial and executive offices, with the result that the individual was practically at the mercy of his prosecutors. This state of things Feuerbach set himself to reform, and using as his chief weapon the Revision der Grundätze and Grundbegriffe above referred to, was successful in his task. His achievement in the struggle may be summed up in: nullum crimen, nulla poena sine lege (no wrong and no punishment without a remedy). In 1810 Feuerbach was appointed extraordinary professor of law without salary, at the university of Jena, and in the following year accepted a chair at Kiel, where he remained two years. In 1806 he removed to the university of Landshut; but on being commanded by King Maximilian Joseph to draft a penal code for Bavaria (Strafgesetzbuch für das Königreich Bayern), he removed in 1809 to Munich, where he was given a high appointment in the ministry of justice and was ennobled in 1808. Meanwhile the practical reform of penal legislation in Bavaria was begun under his influence in 1806 by the abolition of torture. In 1808 appeared the first volume of his Merkwürdige Criminalfälle, completed in 1811—a work of deep interest for its application of psychological considerations to cases of crime, and intended to illustrate the inevitable imperfection of human laws in their application to individuals. In his Beiträge zu den Geschworenengerichts (1811) Feuerbach declared against trial by jury, maintaining that the verdict of a jury was not a substitute for legal trial of a crime. Much controversy was aroused on the subject, and the author's views were subsequently to some extent modified. The result of his labours was promulgated in 1813 as the Bavarian penal code. The influence of this code, the embodiment of Feuerbach's enlightened views, was immense. It was at once made the basis for new codes in Württemberg and Saxe-Weimar; it was adopted in its entirety in the grand-duchy of Oldenburg; and it was translated into Swedish by order of the king. Several of the Swiss cantons reformed their codes in conformity with it. Feuerbach had also undertaken to prepare a civil code for Bavaria, to be founded on the Code Napoléon. This was afterwards set aside, and the Codex Maximiliani was adopted as a basis. But the project did not become law. During the war of liberation (1813-1814) Feuerbach showed himself an ardent patriot, and published several political brochures which, from the writer's position, had almost the weight of state manifestoes. One of these is entitled Entwurf des Krieges und Verteidigung der Volker durch das Deutsche Knesel (1814). In 1814 Feuerbach was appointed second presi-
dent of the court of appeal at Bamberg, and three years later he became first president of the court of appeal at Ansprag. In 1821 he was appointed to the government of Saint-Lô, Belgium, and in this capacity he continued his work for the purpose of investigating their juridical institutions. As the fruit of this visit, he published his treatises Betrachtungen über Öffentlichkeit und Mündigkeit der Gerechtigkeitspflege (1821) and Über die Gerichtsverfassung und das gerichtliche Verfahren Frankreichs (1825). In these he pleaded unconditionally for publicity in all legal proceedings. In his later years he took a deep interest in the fate of the strange foundling Kaspar Hauser (q.v.), which excited so much attention in Europe, and he was the first to publish a critical summary of the ascertained facts, under the title of Kaspar Hauser, ein Beispiel eines Verbrechens am Seelenleiben (1832). Shortly before his death appeared a collection of his Kleine Schriften (1833). Feuerbach, still in the full enjoyment of his intellectual powers, died suddenly at Frankfurt, while on his way to the baths of Schwabach, on the 29th of May 1833. In 1853 was published the Leben und Wirken Aus. von Feuerbachs, 2 vols., consisting of a selection of his letters and journals, with occasional notes by his fourth son Ludwig, the distinguished physician.

See also, for an estimate of Feuerbach's life and work, Marquartsen, in Allgemeine Deutsche Biographie, vol. vi.; and an "in memoriam" notice in Die allgemeine Zeitung (Augsburg), 15th Nov. 1875, by Professor Dr. Karl Binding of Leipzig University.

FEUILLANTS, CLUB OF THE, a political association which played a prominent part during the French Revolution. It was founded on the 16th of July 1791 by several members of the Jacobin Club, who refused to sign a petition presented by this body, demanding the deposition of Louis XVI. Among the dissident members were B. Barbè and E. Jeyguy, who were later joined by other politicians, among them being Dupont de Nemours. The members of Feuillants was popularly given to this group of men, because they met in the fine buildings which had been occupied by the religious order bearing this name, in the rue Saint-Honoré, near the Place Vendôme, in Paris. The members of the club preserved the title of Amis de la Constitution, as being a sufficient indication of the line they intended to pursue. This consisted in opposing everything not contained in the Constitution; in their opinion, the latter was in need of no modification, and they hated alike all those who were opposed to it, whether Émigrés or Jacobins; they affected to avoid all political discussion, and called themselves merely a "conservative assembly."

This attitude they maintained after the Constituent Assembly had been succeeded by the Legislative, but not many of the new deputies became members of the club. With the rapid growth of extreme democratic ideas the Feuillants soon began to be looked upon as reactionaries, and to be classed with "conservatives." They did, indeed, represent the aristocracy of wealth, for they had to pay a subscription of four louis, a large sum at that time, besides six livres for attendance. Moreover, the luxury with which they surrounded themselves, and the restaurant which they had annexed to their club, seemed to mock the misery of the half-starved proletariat, and added to the suspicion with which they were viewed, especially after the popular triumphs of the 20th of June and the 10th of August 1792 (see French Revolution). A few days after the insurrection of the 10th of August, the papers of the Feuillants were seized, and a list was published containing the names of 841 members proclaimed as suspects. This was the death-blow of the club. It had made an attempt, though a weak one, to oppose the forward march of the Revolution, but, unlike the Jacobins, had never sent out branches into the provinces. The name of Feuillants, as a party designation, survived the club. It was applied to those who advocated a policy of "cowardly moderation," and feuillantisme was associated with aristocratie in the mouths of the sansculottes.

The act of separation of the Feuillants from the Jacobins was published in a pamphlet dated the 16th of July 1791, beginning with the words, Les Membres de l'assemblée nationale, . . . (Paris, 1791). The statutes of the club were also published in Paris. See also A. Aulard, Histoire politique de la Révolution française (Paris, 1903), 2nd ed., p. 152.

FEUILLET, OCTAVE (1821-1890). French novelist and dramatist, was born at Saint-Lô, Manche, on the 15th of August 1821. He was the son of a Norman gentleman of learning and distinction, who would have played a great part in politics "sans ses diables de nerfs," as Guizot said. This nervous excitability was inherited, though not to the same excess, by Octave, whose mother died in his infancy and left him to the care of the hypersensitive invalid. The boy was sent to the lycée Louis-le-Grand, in Paris, where he achieved high distinction, and was destined for the diplomatic service. In 1840 he appeared before his father at Saint-Lô, and announced that he had determined to adopt the profession of literature. There was a stormy scene, and the elder Feuillot cut off his son, who returned to Paris and lived as best he could by a scatty journalism. In company with Paul Bocage he began to write for the stage, and not without success; at all events, he continued to exist until, three years after the quarrel, his father consented to forgive him. Enjoying a liberal allowance, he now lived in Paris in comfort and independence, and he published his early novels, none of which is of sufficient value to retain the modern reader. The health and spirits of the elder M. Feuillot, however, having still further declined, he summoned his son to leave Paris and bury himself as his constant attendant in the melancholy château at Saint-Lô. This was to demand a great sacrifice, but Octave Feuillot cheerfully obeyed the summons. In 1851 he married his cousin, Mlle Valérie Feuillot, who helped him to endure the mournful captivity to which his filial duty bound him. Strangely enough, in this exile—rendered still more irksome by his father's mania for solitude and by his tyrannical temper—the genius of Octave Feuillot developed. His first definite success was gained in the year 1852, when he published the novel Bellah and produced the comedy La Crise. Both were reprinted from the Revue des deux mondes, where many of his later novels also appeared. He wrote books which have long held their place, La Petite Comtesse (1857), Dalila (1859), and in particular that universal favourite, Le Roman d'un jeune homme pauvre (1859). He himself fell in love with his heroine but he was sustained by the devotion and intelligence of his wife and her mother. In 1857, having been persuaded to make a play of the novel of Dalila, he brought out this piece at the Vaudeville, and enjoyed a brilliant success; on this occasion he positively broke through the consigne and went up to Paris to see his play rehearsed. His father bore the shock of his temporary absence, and the following year Octave ventured to make the same experiment on occasion of the performance of Un Jeune homme pauvre. To his infinite chagrin, during this brief absence his father died. Octave was now, however, free, and the family immediately moved to Paris, where they took part in the splendid social existence of the Second Empire. The elegant and distinguished young novelist became a favourite at court; his pieces were performed at Compiègne before they were given to the public, and on one occasion the empress Eugénie deigned to play the rôle of la Duchesse de la Marquise. Feuillot did not abandon the novel, and in 1862 he achieved a great success with Sibylle. His health, however, had by this time begun to decline, affected by the sad death of his eldest son. He determined to quit Paris, where the life was far too exciting for his nerves, and to regain the quietude of Normandy. The old château of the family had been sold, but he bought & house called "Les Pailers" in the suburbs of Saint-Lô, and there he lived, buried in his roses, for fifteen years. He was elected to the French Academy in 1862, and in 1868 he was made librarian of Fontainebleau palace, where he had to reside for a month or two in each year. In 1867 he produced his masterpiece of Monsieur de Camors, and in 1872 he wrote Julie de Trécor, which is hardly less admirable. His last book, after the sale of "Les Pailers," were passed in a ceaseless wandering, the result of the agitation of his nerves. He was broken by sorrow and by ill-health, and when he passed away in Paris on the 29th of December 1890, his death was a release. His last book was Honneur d'artiste (1890). Among the too-numerous writings of Feuillot, the novels have lasted longer than the dramas;
of the former three or four seem destined to retain their charm as classics. He holds a place midway between the romanticists and the realists, with a distinguished and lucid portraiture of life which is entirely his own. He drew the women of the romanticists whom he saw around him with dignity, with indulgence, with extraordinary penetration and clarity of view. There is little description in his novels, which sometimes seem to move on an almost bare and colourless stage, but, on the other hand, the analysis of motives, of emotions, and of "the fine shades" has rarely been carried further. Few have written French with greater purity than Feuillet, and his style, reserved in form and never excessive in ornament, but full of wit and delicate animation, is in admirable uniformity with his subjects and his treatment. It is probably in Stylle and in Juliete de Treceur that he can now be studed to most advantage, though Monsieur de Camors gives a greater sense of power, and though Le Roman d'un jeune homme pauvre still preserves its popularity.

See also Sainte-Beuve, Nouveaux Lands, vol. v.; E. Brunetière, Nouveaux Essais sur la littérature contemporaine (1895).

Feuillet (a diminutive of the Fr. feuillet, the leaf of a book), originally a kind of supplement attached to the political portion of French newspapers. Its inventor was Bertin the elder, editor of the Débats. It was not usually printed on a separate sheet, but merely separated from the political part of the newspaper by a line, and printed in smaller type. In French newspapers it consists chiefly of non-political news and gossip, literature and art criticism, a chronicle of the fashions, and epigrams, charades and other literary trifles; and its general characteristics are lightness, grace and sparkle. The feuillet in its French sense has never been adopted by English newspapers, though in various modern journals (in the United States especially) the sort of matter represented by it is now included. But the term itself has come into English use to indicate the instalment of a serial story printed in one part of a newspaper.

Feuquieres, Isaac Manassès de Pas, Marquis de (1590–1650), French soldier, came of a distinguished family of which many members held high command in the civil wars of the 16th century. He entered the Royal army at the age of thirty, and soon achieved distinction. In 1626 he served in the Valletine, and in 1628–1629 at the celebrated siege of La Rochelle, where he was taken prisoner. In 1629 he was made Maréchal de Camp, and served in the fighting on the southern frontiers of France. After occupying various military positions in Lorraine, he was sent as an ambassador into Germany, where he rendered important services in negotiations with Wallenstein. In 1636 he commanded the French corps operating with the duke of Weimar’s forces (afterwards Turenne’s “Army of Weimar”). With these troops he served in the campaigns of 1637 (in which he became lieutenant-general), 1638 and 1639. At the siege of Thionville (Diedenhofen) he received a mortal wound. His lettres indébiles appeared (ed. Gallois) in Paris in 1643.

His son Antoine Manassès de Pas, Marquis de Feuquieres (1648–1711), was born at Paris in 1648, and entered the army at the age of eighteen. His conduct at the siege of Lille in 1667, when he was wounded, won him promotion to the rank of captain. In the campaigns of 1672 and 1673 he served on the staff of Marshal Luxemburg, and at the siege of Oudenarde in the following year the king gave him command of the Royal Marine regiment, which he held until he obtained a regiment of his own in 1676. In 1688 he served as a brigadier at the siege of Philipensburg, and afterwards led a ravaging expedition into south Germany, where he acquired much booty. Promoted Maréchal de Camp, he served under Catatin against the Waldenses, and in the course of the war won the nickname of the “Wizard.” In 1692 he made a brilliant defence of Speierbach against greatly superior forces, and was rewarded with the rank of lieutenant-general. He bore a distinguished part in Luxemburg’s great victory of Neerwinden or Landen in 1693. Marshal Villeroi impressed him less favourably than his old commander Luxemburg, and the resumption of war in 1701 found him in disfavour in consequence. The rest of his life, embittered by the refusal of the marshal’s baton, he spent in compiling his celebrated memoirs, which, coloured as they were by the personal animosities of the writer, were yet considered by Frederick the Great and the soldiers of the 18th century as the standard work on the art of war as a whole. He died in 1711. The Mémoires sur la guerre appeared in the same year and new editions were frequently published (Paris 1711, 1725, 1735, &c., London 1736, Amsterdam subsequently). An English version appeared in London 1737, under the title Memoirs of the Marquis of Feuquieres, and a German translation (Feuquieres geheime Nachrichten) at Leipzig 1732, 1738, and Berlin 1786. They deal in detail with every branch of the art of war and of military service.

Féval, Paul Henri Corentin (1817–1887), French novelist and dramatist, was born on the 27th of September 1817, at Rennes in Brittany, and much of his best work deals with the history of his native province. He was educated for the bar, but after his first brief he went to Paris, where he gained a footing by the publication of his “Club des phoques” (1841) in the Revue de Paris. The Mystères de Londres (1844), in which an Irishman tries to avenge the wrongs of his countrymen by seeking the annihilation of England, was published under the ingenious pseudonym “Sir Francis Trolopa.” Other of his novels are: Le Fils du diable (1845); Les Compagnons du silence (1857); Le Bossu (1858); Le Poisson d’or (1863); Les Habits noirs (1863); Jean le diable (1868), and Les Compagnons du trésor (1872). Some of his novels were dramatized, Le Bossu (1863), in which he had M. Victorien Sardou for a collaborator, being especially successful in dramatic form. His chronicles of crime exercised an evil influence, eventually recognized by the author himself. In his later years he became an ardent Catholic, and occupied himself in revising his earlier works from his new standpoint and in writing religious pamphlets. Reverses of fortune and consequent overwork undermined his mental and bodily health, and he died of paralysis in the monastery of the Brothers of Saint John in Paris on the 8th of March 1887.

His son, Paul Féval (1860– ), became well known as a novelist and dramatist. Among his works are Nouvelles (1860), Marie Louise (1861), and Chanteple (1866).

Fever (Lat. febris, connected with fervere, to burn), a term generally used to include all conditions in which the normal temperature of the animal body is markedly exceeded for any length of time. When the temperature reaches as high a point as 106° F. the term hyperpyrexia (excessive fever) is applied, and is regarded as indicating a condition of danger; while, if it exceeds 107° or 108° for any length of time, death almost always results. The diseases which are called specific fevers, because of its being a predominant factor in them, are discussed separately under their ordinary names. Occasionally in certain specific fevers and febrile diseases the temperature may attain the elevation of 110°–112° prior to the fatal issue. For the treatment of fever in general, see Therapeutics.

Pathology.—Every rise of temperature is due to a disturbance in the heat-regulating mechanism, the chief variable in which is the action of the skin in eliminating heat (see Animal Heat). Although for all practical purposes this mechanism works satisfactorily, it is not by any means perfect, and many physiological conditions cause a transient rise of temperature; e.g., severe muscular exercise, in which the cutaneous eliminating mechanism is unable at once to dispose of the increased amount of heat produced in the muscles. Pathologically, the heat-regulating mechanism may be disturbed in three different ways: 1st, by mechanical interference with the nervous system; 2nd, by interference with heat elimination; 3rd, by the action of various poisons.

1. In the human subject, fever the result of mechanical interference with the nervous system rarely occurs, but it can readily be produced in the lower animals by stimulating certain parts of the great brain, e.g. the anterior portion of the corpus striatum. This leads to a rise of temperature with increased heat production. The high temperature seems to cause disintegration of cell protoplasm and increased excretion of nitrogen and of carbonic acid. Possibly some of the cases of high temperature recorded...
after injuries to the nervous system may be caused in this way; but some may also be due to stimulation of vaso-constrictor fibres to the cutaneous vessels diminishing heat elimination. So far the pathology of this condition has not been studied with the same care that has been devoted to the investigation of the third type of fever.

2. Fever may readily be produced by interference with heat elimination. This has been done by submitting dogs to a temperature slightly below that of the rectum, and it is seen in man in Sunstroke. The typical nervous symptoms of fever are thus produced, and the rate of chemical change in the tissues is accelerated, as is shown by the increased excretion of carbonic acid. The protoplasm is also injured and the protoids are broken down, and thus an increased excretion of nitrogen is produced and the cells undergo degenerative changes.

3. The products of various micro-organisms have a toxic action on the protoplasm of a large number of animals, and among the symptoms of this toxic action one of the most frequent is a rise in temperature. While this is by no means a necessary accompaniment, its occurrence is so general that the term Fever has been applied to the general reaction of the organism to the microbes of disease. But cause a marked rise of temperature in men may cause a fall in other animals. It is not the alteration of temperature which is the great index of the severity of the struggle between the host and the parasite, but the death and removal to a greater or lesser extent of the protoplasm of the host. In this respect fever resembles poisoning with phosphorus and arsenic and other similar substances. The true measure of the intensity of a fever is the extent of disintegration of protoplasm, and this may be estimated by the amount of nitrogen excreted in the urine. The increased disintegration of protoplasm is also indicated by the rise in the excretion of sulphur and phosphorus and by the appearance in the urine of acetone, aceto-acetic and $\beta$-oxybutyric acids (see Nutrition). Since the temperature is generally proportionate to the intensity of the toxic action, its height is usually proportionate to the excretion of nitrogen. But sometimes the rise of temperature is not marked, while the excretion of nitrogen is very decidedly increased. When the temperature is sufficiently elevated, the heat has of itself an injurious action on the protoplasm, and tends to increase disintegration just as when heat elimination is experimentally retarded. But cause a rise of temperature small compared to that produced by the destructive action of the microbial products. In the beginning of a fever the activity of the metabolism is not increased to any marked extent, and any increase is necessarily largely due to the greater activity of the muscles of the heart and respiratory mechanism, and to the muscular contractions which produce the initial rigors. Thus the excretion of carbon dioxide—the great measure of the activity of metabolism—is not usually increased, and there is no evidence of an increased combustion. In the later stages the increased temperature may bring about an acceleration in the rate of chemical change; but this is comparatively slight, less in fact than the increase observed on taking muscular exercise after rest. The rise of temperature is primarily due to diminished heat elimination. This diminished giving off of heat was demonstrated by means of the calorimeter by I. Rosenthal, while E. Maragliano showed that the cutaneous vessels are contracted. Even in the later stages, until defervescence occurs, heat elimination is inadequate to the needs of the heat produced.

The toxic action is manifested not only by the increased disintegration of protoplasm, but also by disturbances in the functions of the various organs. The activity of the digestive glands is diminished and appetite is lost. Food is therefore not taken, although when taken it appears to be absorbed in undiminished quantities. As a result of this the patient suffers from inanition, and lives largely on his own fats and proteins, and for this reason rapidly emaciates. The functions of the liver are also diminished in activity. Glycogen is not stored in the cells, and the bile secretion is modified, the essential constituents disappearing almost entirely in some cases. The production of urea is also interfered with, and the proportion of nitrogen in the urine not in the urea increases. This is in part due to the increased disintegration of proteids setting free sulphur and $\beta$-oxybutyric acid, which, oxidized into sulphuric and phosphoric acids, combine with the ammonia which would otherwise have been changed to urea. Thus the proportion of ammonia in the urine is increased. Concurrently with these alterations in the functions of the liver-cells, a condition of granular degeneration and probably a state of fatty degeneration makes its appearance. That the functional activity of the kidneys is modified, is shown by the frequent appearance of proteoses or of albumen and globulin in the urine. Frequently the toxin acts very markedly on the protoplasm of the kidney epithelium, and causes a shedding of the cells and sometimes inflammatory reaction. The muscles are weakened, but so far no satisfactory study has been made of the influence of microbial poisons on muscular contraction. A granular and fatty degeneration supervenes, and the fibres waste. The nervous structures, especially the nerve-cells, are acted upon, and not only is their functional activity modified, but they also undergo structural changes of a chromatolytic nature. The blood shows two important changes—first, a fall in the alkalinity due to the products of disintegration of protoplasm; and, secondly, an increase in the number of leucocytes, and chiefly in the polymorpho-nuclear variety. This is best marked in premature, where the normal number is often increased twofold and sometimes more than tenfold, while it is altogether absent in enteric fever.

An interesting general modification in the metabolism is the enormous fall in the excretion of chlorine, a fall far in excess of what could be accounted for by inanition, and out of all proportion to the fall in the sodium and potassium with which the chlorine is usually combined in the urine. The fevered animal in fact stores chlorine in its tissues, though in what manner and for what reason is not at present known.

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FEYDEAU, ERNEST-AIMÉ (1821-1873), French author, was born in Paris, on the 16th of March 1821. He began his literary career in 1847, by a volume of poetry, Les Néoclassiques. Either the partial failure of this literary effort, or his marriage soon afterwards to a daughter of the economist Blanqui, caused him to devote himself to finance and to archaeology. He gained a great success with his novel Fanny (1858), a success due chiefly to the cleverness with which it depicted and excused the corrupt manners of a certain portion of French society. This was followed in rapid succession by a series of fictions, similar in character, but wanting the attraction of novelty; none of them enjoyed the same vogue as Fanny. Besides his novellas Feydeau wrote several plays, and he is also the author of History générale des usages funèbres et des cérémonies des peuples anciens (3 vols., 1857-1861); Le Secret du bonheur, (sketches of Algerian life) (2 vols., 1864); and L'Allemagne en 1871 (1872), a clever caricature of German life and manners. He died in Paris on the 27th of October 1873.

FEZ (Fès), the chief city of Morocco, into which empire it was incorporated in 1548. It lies in 34° 10' 37" N., 5° 37' 13" W., about 230 m. N.E. of Marrakesh, 100 m. E. from the Atlantic and 85 m. S. of the Mediterranean. It is beautifully situated in a deep valley on the Wad Fès, an affluent of the Wad Sebu, which divides the town into two parts—the ancient town, Fès el Bali, on the right bank, and the new, Fès el Jedid, on the left.

Like many other Oriental cities, Fez from a distance appears a very attractive place. It stretches out between low hills, crowned by the ruins of ancient fortresses, and though
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doors of the mosque. The large lamp is stated to weigh 1763 lb and to have 509 lights, but it is very seldom lit. The total number of lights in the Karueein is given as seventeen hundred, and they are said to require 3½ cwt. of oil for one filling. The mosque of Mulai Idris, built by the founder of Fez about the year 810, is considered so sacred that the streets which approach its entrance are forbidden to Jews, Christians or four-footed beasts. The sanctity of the shrine in particular is esteemed very great, and this accounts for the crowds which daily flock to it. The Tumiat door leading to it was once very fine, but is now much faded. Opposite to it is a refuge for friendless sharifas—the female descendants of Mahomet—built by Mohammed XVII.

It is believed that the foundation stone of Fez was laid in 808 by Idris II. Since then its history has been chequered, as it was successfully besieged no fewer than eight times in the first five hundred years of its existence, yet only once knew foreign masters, when in 1534 the Turks took possession of it without a siege and held it for a short time. Fez became the chief residence of the Filali dynasty, who obtained possession of the town in 1649 (see further MOROCCO: History).

The population has been very variously estimated; probably the inhabitants number under one hundred thousand, even when the court is in residence.


FEZZAN (the ancient Phusazia, or country of the Garamantes), a region of the Sahara, forming a "kaimakamlık" of the Ottoman vilayet of Tripoli (q.v.). Its frontiers, ill-defined, run from Bonjim, within 50 m. of the Mediterranean on the south, north-westward to the Akakus range of hills, which separates Fezzan from Ghadames (Hofra), thence south-eastward in the Akakus range of hills, and then turn north and west to Bonjim again, embracing a total area of about 156,000 sq. m.

Physical Features.—The general form of the country is determined by the ranges of hills, including the Jebel-es-Suda (highest peak about 4000 ft.), the Haruj-el-Aswad and the Haruj-el-Abiad, which between 14° and 19° E. and 25° and 26° N. form the northern edge of a broad desert plateau, and shut off the northern range drifting to the Mediterranean from the depressions in which lie the oases of Fezzan proper in the south. The central depression of Hofra ("ditch"), as it is called, lies in about 26° N. It does not form a continuous fertile tract, but consists of a monotonous sandy expanse somewhat more thickly studded with oases than the surrounding wastes. The Hofra is drained by the Wadi el-Abiad, which flows through more than 600 ft. above the sealevel, and in this hollow is situated the capital Murzuk. It has a general east to west direction. North-west of the Hofra is a long narrow valley, the Wadi-el-Gharbi, which trends north-east and is the most fertile district of Fezzan. It contains several perennial springs and lake-like basins. One of these basins, the saline Bahr-el-Dud ("Sea of Worms"), has an extent of 300 sq. m. and is in places 26 ft. deep. Southwards the Hofra rises to a height of 2000 ft., and in this direction lies the oasis of Gatron, followed by Tejerri on the verge of the desert, which marks the southern limit of the date and the northern end of the palm. Beyond Tejerri the Saharan plateau rises continuously to the Tibesti highlands. (See further TRIPOLI.)

Climate.—The average temperature of Murzuk was found by Robles to be 75° F. Frost is not uncommon in the winter months. The climate is a very regular one, and in general healthy, the dryness of the air in summer making the heat more bearable than on the sea coast. An almost perpetual blue sky overhangs the desert, and the people of Fezzan are so accustomed to and so ill-prepared for wet weather that, as in Tuat and Tidikelt, they pray to be spared from rain. Water is found almost everywhere at small depths.

Flora and Fauna.—The date-palm is the characteristic tree of Fezzan, and constitutes the chief wealth of the land. Many different kinds of date-palms are found in the oases: in that of Murzuk alone more than 30 varieties are counted, the most

is nothing imposing, there is something particularly impressive in the sight of that white-roofed conglomeration of habitations, broken only by occasional mosque towers or, on the outskirts, by luxuriant foliage. Except on the south side the city is surrounded by hills, interspersed with groves of orange, pomegranate and other fruit trees, and large olive gardens.

From its peculiar situation Fez has a drainage superior to that of most Moorish towns. When the town becomes very dirty, the water is allowed to run down the streets by opening lids for the purpose in the conduits and closing the ordinary exits, so that it overflows and cleanses the pavements. The Fasis as a rule prefer to drink the muddy river water rather than that of the pure springs which abound in certain quarters of the town. But the assertion that the supply and drainage system are one is a libel, since the drainage system lies below the level of the fresh river water, and was organized by a French renegade, under Mohammed XVI., about the close of the 18th century. The general dampness of the town renders it unhealthy, however, as the pallid faces of the inhabitants betoken, but this is considered a mark of distinction and is jealously guarded.

Most of the streets are exceedingly narrow, and as the houses are high and built in many cases over the thoroughfares these are often very dark and gloomy, though, since wooden beams, rough stones and mortar are used in building, there is less of that ruin, half-decayed appearance so common in other Moorish towns where mud concrete is the material employed.

As a commercial town Fez is a great depot for the trade of Barbary and wares brought from the east and south by caravans. The manufactures still carried on are those of yellow slippers of the famous Moorish leather, fine white woolen and silk haiks, of which it is justly proud, women’s embroidered sashes, various coarse woollen cloths and blankets, cotton and silk handkerchiefs, silk cords and braids, swords and guns, saddlery, brass trays, Moorish musical instruments, rude painted pottery and coloured tiles. Until recent times the city had a monopoly of the manufacture of Fez caps, for it was supposed that the dye which imparts the dull crimson hue of these caps could not be procured elsewhere; they are now, however, made both in France and Turkey. The dye is obtained from the juice of a berry which grows in large quantities near the town, and is also used in the dyeing of leather. Some gold ornaments are made, the gold being brought from the interior by caravans which trade regularly with Timbuktu.

As in other capitals each trade has a district or street devoted chiefly to its activities. Old Fez is the business portion of the town, new Fez being occupied principally by government quarters, and the lowest part of the town usually sits cross-legged in a corner of his shop with his goods so arranged that he can reach most of them without moving.

In the early days of Mahomedan rule in Morocco, Fez was the seat of learning and the empire’s pride. Its schools of religion, philosophy and astronomy enjoyed a great reputation in Africa and also in southern Europe, and were even attended by Christians. On the expulsion of the Moors from Spain, refugees of all kinds flocked to Fez, and brought with them some knowledge of arts, sciences and manufactures, and thither flocked students to make use of its extensive libraries. But its glories were brief, and though still the "university town" of Morocco, it retains but a shadow of its greatness. Its library, estimated by Gerhard Rohlfs in 1891 to contain 5000 volumes, is open on Fridays, and any Moor of known respectability may borrow volumes on getting an order and signing a receipt for them. There are about 1300 students who read at the Karueein. They pay no rents, but buy the keys of the rooms from the last occupants, selling them again on leaving.

The Karueein is celebrated as the largest mosque in Africa, but it is by no means the most magnificent. On account of the vast area covered, the roof, supported by three hundred and sixty-six pillars of stone, appears very low. The side chapel for services for the dead contains twenty-four pillars. All these columns support horse-shoe arches, on which the roof is built, long vistas of arches being seen from each of the eighteen

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esteemed being named the Tillis, Tuati and Auregh. In all Fezzan the date is the staple food, not only for men, but for camels, horses and dogs. Even the stones of the fruit are softened by the saliva given to the cattle. The houses of the mountainers are entirely made of date-palm leaves, and the more substantial habitations consist chiefly of the same material. The produce of the tree is small, 100 full-grown trees yielding only about 40 cwt. of dates. Besides the date there are numerous olive, fig and almond trees. Various grains are cultivated. Wheat and barley are sown in winter, and in spring, summer and autumn several kinds of durra, especially ksoob and gasfoli. Cotton flourishes, is perennial for six or seven years, and gives large pods of moderate length of staple.

There are no large carnivora in Fezzan. In the uninhabited oases gazelles and antelopes are occasionally found. The most important animal is the camel, of which there are two varieties, the Tebu or Sudan camel and the Arabian, differing very much in size, form and capabilities. Horses and cattle are not numerous. Among birds are ostriches, falcons, vultures, swallows and ravens; in summer wild pigeons and ducks are numerous, but in winter they seek a warmer climate. There are no remarkable insects or snakes. A species of Artemisia or brine shrimp, about a quarter of an inch in length, of a colour resembling the bright hue of the gold fish, is fished for with cotton nets in the “Sea of Worms” and mixed with dates and kneaded into a paste, which has the taste and smell of salt herbage. The paste is used by the people of Fezzan.

Inhabitants.—The total population is estimated at between 50,000 and 80,000. The inhabitants are a mixed people, derived from the surrounding Teda and Bornu on the south, Tuareg of the plateaus on the west, Berbers and Arabs from the north. The primitive inhabitants, called by their Arab conquerors Berāuna, are believed to have been of Negro origin. They no longer persist as a distinct people. In colour the present inhabitants vary from black to white, but the prevailing hue of skin is a Malay-like yellow, the features and woolly hair being Negro. The chief languages are the Kanuri or Bornu language and Arabic. Many understand Targish, the Teda and the Hausa tongues. If among such a mixed people there can be said to be any national language, it is that of Bornu, which is most widely understood and spoken. The people of Sokna, north of the Jebel-ès-Suda, have a peculiar Berber dialect which Rohls found to be very closely allied to that of Gbadames. The men wear a haik or barakan like those of Tripoli, and a fez; short hose, and a large loose shirt called mansarar, with red or yellow sippers, complete their toilet. Yet one often sees the large blue or white tobe of Bornu, and the libām or shawl-muffler of the Tureg, wound round the mouth to keep out the blown sand of the desert. The women, who so long as they are young have very plump forms, and who are generally small, are more simply dressed, as a rule, in the barakan, wound round their bodies; they seldom wear shoes, but generally have sandals made of palm leaf. Like the Arab women they load arms and legs with heavy metal rings, which are of silver among the more wealthy. The hair, thickly greased with butter, soon catching the dust which forms a crust over it, is done up in numberless little plait and round the head, in the same fashion as in Bornu and the Hausa countries. Children run about naked until they attain the age of puberty, which comes very early, for mothers of ten or twelve years of age are not uncommon. The Fezzan are of a gay disposition, much given to music and dancing.

Towns and Trade.—Murzuk, the present capital, which is in telegraphic communication with the town of Tripoli, lies in the western corner of the Hofra depression, in 25° 55' N. and 14° 10' E. It was founded about 1310, about which time the kasbah or citadel was built. The Turks repaired it, as well as the town-wall, which has, however, again fallen into a ruinous condition. Murzuk, which had in 1906 some 3000 inhabitants, is cut in twain by a wide street, the denda. The citadel and most of the houses are built of salt-saturated dried mud. Sokna, about midway between Tripoli and Murzuk, situated on a great gravel plain north of the Suda range, has a population of about 1200.

Garama (Jerma-el-Kedima), the capital under the Garamantes and the Romans, was in the Wad el-Gharbi. It was a flourishing town at the time of the Arab conquest but is now deserted. Among the ruins is a well-preserved stone monument marking the southern limit of the Roman dominions in this part of Africa. The modern Jerma is a small place a little north of the site of Garama. Zuila, the capital under the Arabs, lies in a depression called the Shergua east of Murzuk on the most direct caravan route to Barca and Egypt. Of Tragenh, the capital under the Nesur dynasty, which was on the same caravan route and between Zuila and Murzuk, little besides the ruined kasbah remains.

Placed roughly midway between the countries of the central Sudan and Tripoli, Fezzan serves as a depot for caravans crossing the Sahara; its commerce is unimportant. Its most important export is that of dates. Slave dealing, formerly the most lucrative occupation of the people, is moribund owing to the stoppage of slave raiding by the European governments in their Sudan territories.

History.—The country formed part of the territory of the Garamantes, described by Herodotus as a very powerful people. Attempts have been made to identify the Garamantes with the Berūna of the Arabs of the 7th century, and to the period of the Garamantes Duveyrier assigns the remains of remarkable hydraulic works, and certain tombs and rock sculptures—indications, it is held, of a Negro civilization of ancient date which existed in the northern Sahara. The Garamantes, whether of Libyan or Negro origin, had certainly a considerable degree of civilization when in the year 10 B.C. they were conquered by the conquisol L. Cornelius Balbus Minor and their country added to the Roman empire. By the Romans it was called Phazania, whence the present name Fezzan. After the Vandal invasion Phazania appears to have regained independence and to have been ruled by a Berūna dynasty. At this time the people were Christians, but in 666 the Arabs conquered the country and all traces of Christianity seem speedily to have disappeared. Subject at first to the caliphs, an independent Arab dynasty, that of the Beni Khattab, obtained power early in the 10th century. In the 11th century the country came under the rule of the king of Kanem (Bornu), but soon afterwards the Nesur, said to have been a native or Berūna dynasty, were in power. More probably the Nesur were hereditary governors originally appointed by the rulers of Kanem. In the 14th century the Nesur were conquered and dethroned by an Arab tribe, that of Khorman, who reduced the people of Fezzan to a state of slavery, a position from which they were rescued about the middle of the 16th century by a sheriff of Morocco, Montasir-b.-Mahommed, who founded the dynasty of Beni Mahommed. This dynasty, which came into frequent conflict with the Turks, who had about the same time that Montasir secured Fezzan established themselves in Tripoli, gradually extended its borders as far as Sokna in the north. It was the Beni Mahommed who chose Murzuk as their capital. They became intermittently tributary to the pasha of Tripoli, but within Fezzan the power of the sultans was absolute. They maintained a bodyguard of mamelukes, mostly Europeans—Greeks, Genoese, or their immediate descendants. The annual tribute was paid to the pasha either in money or in gold, senna or slaves. The last of the Beni Mahommed sultans was killed in the vicinity of Tragenh in 1811 by El-Mukkeni, one of the lieutenants of Yusuf Pasha, the last sovereign but one of the independent Karamalni dynasty of Tripoli. El-Mukkeni now made himself sultan of Fezzan, and became notorious by his slaving expeditions into the central Sudan, in which he advanced as far as Bagirim. In 1831, Abd-el-Jelli, a chief of the Walid-Siman Arabs, usurped the sovereign authority. After a troubled reign of ten years he was slain in battle by a Turkish force under Bakr Bey, and Fezzan was added to the Turkish empire. Towards the end of the 19th century the Turks, alarmed at the increase of French influence in the neighbouring countries, reinforced their garrison in Fezzan. The kaimakamlik is said to yield an annual revenue of £6000 only to the Tripolitan treasury.
AUTHORITIES. — The most notable of the European travellers who have visited Fezzan, and to whose works reference should be made for more detailed information regarding it, are, taking them in the order of date, as follows: For Horne, 1798, G. F. Ley, 1819; D. Denham, H. Clapperton and W. Oudney, these, J. Ricart, 1825; M. H. de St. Jostokis, Manuel d'histoire, vol. i., (Leiden, 1883), p. 471. Miss Tinné (q.v.), who travelled with Nachtigal as far as Murzuk, was shortly afterwards murdered at the Sharara wells on the 30th of August.

FIACRE, SAINT—FIBRES

FIACRE, SAINT (Cell. Fiafra), an anchorite of the 7th century, of noble Irish descent. We have no information concerning his life in his native country. His Ada, which have scarcely any historical value, relate that he left Ireland, and came to France with his companions. He approached St Faro, the bishop of Meaux, to whom he made known his desire to live a life of solitude in the forest. St Faro assigned him a spot called Prodilus (Brodulium), the modern Breuil, in the province of Arie. There St Fiacre built a monastery in honour of the Holy Virgin, and to it he added a small house for guests, to which he himself withdrew. Here he received St Chilien (? Killian), who was returning from a pilgrimage to Rome, and here he remained until his death, having acquired a great reputation for miracles. His remains rested for a long time in the place which he had sanctified. In 1568, at the time of the religious troubles, they were transferred to the church of Meaux, where his shrine may still be seen in the sacristy. Various relics of St Fiacre were given to princes and great personages. His festival is celebrated on the 30th of August. He is the patron of Brie, and girdens invoke him as their protector. French hackney-coaches bear the name of Fiafra from the Hôtel St Fiacre, in the rue St Martin, Paris, where one Sauvage, who was the first to provide carriages for hire, kept his vehicles.


FIACRE PRICES, in the law of Scotland, the average prices of each of the different sorts of grain grown in each county, as fixed annually by the sheriff, usually after the verdict of a jury; they serve as a rule for ascertaining the value of the grain due to feudal superiors, to the clergy or to lay proprietors of tithes, to landlords as a part of the rent of their tenants in feudal tenure, and in some cases the sheriff has not been bound by the prices. It is not known when or how the practice of "striking the fiers" as it is called, originated. It probably was first used to determine the value of the grain rents and duties payable to the crown. In confirmation of this view it seems that at first the duty of the sheriffs was merely to make a return to the court of exchequer of the prices of grain within their counties, the court itself striking the fiers; and from an old case it appears that the fiers were struck above the true prices, being regarded as punishments to force the king's tenants to pay their rents than as the proper equivalent of the grain they had to pay. Co-existent, however, with these fiers, which were termed sheriffs' fiers, there was an at early period another class called commissaries' fiers, by which the values of tithes were regulated. They have been traced back to the Reformation, and were under the management of the commissary or consistorial courts, which then took the place of the bishops and their officials. They have been now long out of use, but they were perhaps of greater antiquity than the sheriffs' fiers, and the model upon which the latter was probably based.

In 1825 a select committee proposed the Act of Sedentar for the purpose of regulating the procedure in fiers courts. Down to that date the practice of striking the fiers was by no means universal over Scotland; and even in those counties into which it had been introduced, there was, as the preamble of the act puts it, "a general complaint that the said fiers are struck and given out by the sheriffs without due care and inquiry into the current and just prices." The act in consequence provided that all sheriffs should summon annually, between the 4th and the 20th of February, a competent number of persons, living in the vicinity of the county, of experience in the prices of grain within its bounds, and that from these they should choose a jury of fifteen, of whom at least eight were to be heritors; that witnesses and other evidence as to the price of grain grown in the county, especially since the 1st of November preceding until the day of inquiry, were to be brought before the jury, who might also proceed on their own proper knowledge; that the verdict was to be returned and the sentence of the sheriff pronounced by the 1st of March; and further, where custom or expediency recommended it, the sheriff was empowered to fix fiers of different values according to the different qualities of the grain. It cannot be said that this act has remedied all the evils of which it complained. The propriety of some of its provisions has been questioned, and the competency of the court to pass it has been doubted, even by the court itself. Its authority has been entirely disregarded in one county—Haddingtonshire—where the fiers are struck by the sheriff alone, without a jury; and when this practice was called in question the court declined to interfere, observing that the fiers were better struck in Haddingtonshire than anywhere else. The other sheriffs have in the main followed the act, but with much variety of detail, and in many instances on principles the least calculated to produce true and valuable results. The prices in the counties are divided and the averages are taken on the number of transactions, without regard to the quantities sold. In one case, in 1838, the evidence was so carelessly collected that the second or inferior barley fiers were 2s. 4d. higher than the first. Formerly the price was struck by the boll, commonly the Linlithgowshire boll; now the imperial quarter is always used.

The origin of the plural word fiers (foers, foers, fiers) is uncertain. Jamieson, in his Dictionary, says that it comes from the Icelandic íór, wealth; Paterson derives it from an old French word fieur, an average; others connect it with the Latin forum (i.e., market). The New English Dictionary accepts the latter connexion.

The general subject of fiers prices see Paterson's Historical Account of the Fiers in Scotland (Edin., 1852); Connell, On Tithes; Hunter's Landlord and Tenant.

FIBRES (or Fibers, in American spelling; from Lat. fibra, apparently connected either with flámus, thread, or fíndere, to split), the general term for certain structural components of animal and vegetable tissue utilized in manufactures, and in respect of such uses, divided for the sake of classification into textile, paper-making, brush and miscellaneous fibres.

1. Textile Fibres are mostly products of the organic world, elaborated in the elongated form to subserve protective functions in the animal world, life (as wool, hair, epidermal hairs, &c.) or as structural components of vegetable tissues (flax, hemp and wood cells). It may be noted that the inorganic world provides an exception to this general statement in the fibrous mineral asbestos (q.v.), which is spun or twisted into coarse textiles. Other silicates are also transformed by artificial processes into fibrous forms, such as "glass," which is fused and drawn or spun to a continuous fibre, and various "slags" which, in the fused state, are transformed into "slag wool." Lastly, we note that a number of metals are drawn down to the finest dimensions, in continuous lengths, and these are woven into cloth or gauze, such metallic cloths finding valuable applications in the arts. Certain metals in the form of fine wire are woven into textile fabrics used as dress materials. Such exceptional applications are of insignificant importance, and will not be further considered in this article.

The common characteristics of the various forms of matter comprised in the widely diversified groups of textile fibres are those of the colloids. Colloidal matter is intrinsically devoid of structure, in the sense in which the term is usually regarded as homogeneous; whereas crystalline matter, to which the colloids approximate, assumes definite and specific shapes which express a complex of internal stresses. The properties of matter which condition its adaptation to structural functions, first as a constituent of a living individual, and afterwards as a textile fibre, are homogeneous continuity of substance, with a high degree of interior cohesion, and associated with an irreducible minimum of elasticity or extensibility. The colloids show an infinite diversity of variations in these essential properties: certain of them, and notably cellulose (q.v.), maintain...
these characteristics throughout a cycle of transformations such as permit of their being brought into a soluble plastic form, in which condition they may be drawn into filaments in continuous length. The artificial silks or lustra-celluloses are produced in this way, and have already taken an established position as staple textiles. For a more detailed account of these products see Cellulose.

The animal fibres are composed of nitrogenous colloids of which the typical representatives are the alumnas, fibrines and gelatines. They are of highly complex constitution and their characteristics have only been generally investigated. The vegetable fibre substances are celluloses and derivatives of celluloses, also typically colloidal bodies. The broad distinction between the two groups is chiefly evident in their relationship to alcalis. The former group are attacked, resolved and finally dissolved, under conditions of action by no means severe. The celluloses, on the other hand, and therefore the vegetable fibres, are extraordinarily resistant to the action of alcalis.

The animal fibres are relatively few in number but of great industrial importance. They occur as detached units or groups of varying dimensions; sheep’s wool having lengths up to 36 in., the hair of other cloven-hoofed animals (boar, hog and ox) 3 to 6 inches long; the fibre texture uses at lengths of 2 to 16 in.; horse hair is used in lengths of 4 to 24 in., whereas the silks may be considered as being produced in continuous length, “reeled silks” having lengths measured in hundreds of yards, but “spun silks” are composed of silks fibres purposely broken up into short lengths.

The vegetable fibres are extremely numerous and of very diversified characteristics. They are individualized units only in the case of seed hairs, of which cotton is by far the most important; with this exception they are elaborated as more or less complex aggregates. The bast tissues of dicotyledonous annuals furnish such staple materials as flax, hemp, rhea, or rami and jute. The bast occurs in a peripheral zone, external to the wood and beneath the cortex, and is mechanically separated from the stem, usually after steaming, followed by drying.

The commercial forms of these fibres are elongated filaments composed of the elementary bast cells (ultimate fibres) aggregated into bundles. The number of these as any part of the filament may vary from 3 to 20 (see figs.). In the processes of refinement preparatory to the spinning (hacking, stretching) and in the spinning process itself, the fibre-bundles are more or less subdivided, and the divisibility of the bundles is an element in the textile value of the raw material. But the value of the material is rather determined by the length of the ultimate fibres (for, although not the spinning unit, the tensile strength of the yarn is ultimately limited by the cohesion of these fibres), qualified by the important factor of uniformity.

Thus, the ultimate fibre of flax has a length of 25 to 35 mm.; jute, on the other hand, 2 to 3 mm.; and this disparity is an essential condition of the difference of values of these fibres. Rhea or rami, to cite another typical instance, has an ultimate fibre of extraordinary length, but of equally conspicuous variability, viz. from 90 to 200 mm. The variability is a serious impediment in the preparation of the material for spinning and this defect, combined with low drawing or spinning quality, limits the application of this fibre. The lower counts or grades of yarn.

The monocotyledons yield still more complex fibre aggregates, which are the fibro-vascular bundles of leaves and stems. These complex structures as a class do not yield to the mechanical treatment by which the bast fibres are subdivided, nor is there any true spinning quality such as is conditioned by bringing the ultimate fibres into play under the drawing process, which immediately precedes the twisting into yarn. Such materials are therefore only used for the coarsest textiles, such as string or rope. An exception to be noted in passing is to be found in the pine apple (Ananassa Sativa) the fibres of which are worked into yarns and cloth of the finest quality. The more important fibres of this class are manila, sisal, phormium. A heterogeneous mass of still more complex fibre aggregates, in many cases the entire stem (cereal straws, esparto), in addition to being used in pillared form, e.g. in hats, chairs, mats, constitute the staple raw material for paper manufacturers, requiring a severe chemical treatment for the separation of the ultimate fibres.

In this class we must include the woods which furnish wood pulp of various classes and grades. Chemical processes of two types, (a) acid and (b) alkaline, are also employed in resolving the wood, and the resolution not only affects a complete isolation of the wood cells, but, by attacking the hydrolysable constituents of the wood substance (lignocellulose), the cells are obtained in the form of cellulose. These cellulose pulps are known in commerce as “sulphite pulps” and “soda pulps,” respectively. In addition to these raw materials or “half stuffs” the papermaker employs the rejects of the vegetable and textile industries, scutching, spinning and cloth wastes of all kinds, which are treated by chemical (boiling) and mechanical means (beating) to separate the ultimate fibres and reduce them to the suitable dimensions (0.5-2.0 mm.). These papermaking fibres have also to be reckoned with as textile raw materials, in view of a new and growing industry in “pulp yarns” (Papierstoffgarn), a coarse textile obtained by treating paper as delivered in narrow strips from the paper machine; the strips are reeled, dried to retain 30-50% moisture, and in this condition subjected to the twisting operation, which confers the cylindrical form and adds considerably to the strength of the fibrous strip. The following are the essential characteristics of the economically important fibres.

Animal.—A. Silk. (a) The true silks are produced by the Bombyx Mori, the worm feeding on the leaves of the mulberry. The fibre is extruded as a viscous liquid from the glands of the worm, and solidifies to a cylindrical thread. The cohesion of these threads in pairs gives to raw silk the form of a dual cylinder (Plate I. fig. 2). For textile purposes the thread is reeled from the cocoon, and several units, five and upwards, are brought together and suitably twisted. (b) The “Wild” silks are produced by a large variety of insects, of which the most important are the various species of Antheraea, which yield the Tussore silks. These silks differ in form and composition from the true silks. While they consist of a “dual” thread, each unit of these is complex, being made up of a number of fibrillae. This unit thread is quadrangular in section, and of larger diameter than the true silk, the mean breadth being 0.052 mm., as compared with 0.018, the mean diameter of the true silks. The variations in structure as well as in dimensions are, however, very considerable.

B. Epidermal hairs. Of these (a) wool, the epidermal protective covering of sheep, is the most important. The varying species of the animal produce woes of characteristic qualities, varying considerably in fineness, in length of staple, in composition and in spinning quality. Hence the classing of the fleeces or raw wool followed by the elaborate processes of selection, i.e. “sorting” and preparation, which precede the actual spinning or twisting of the yarn. These consist in entirely freeing the fibres and sorting them mechanically (combing, &c.), thereafter forming them into continuous lengths of parallelized units. This is followed by the spinning process which consists in a simultaneous drawing and twisting, and a continuous production of the yarn with the structural characteristics of worsted yarns. The shorter staple—from 5 to 25% of average fleeces—is prepared by the “carding” process for the spinning operation, in which drawing and twisting are simultaneous, the length spun being then wound up, and the process being consequently intermittent. This section of the industry is known as “woollen spinning,” in contrast to the former or “worsted spinning.”

(b) An important group of raw material closely allied to the wool is the epidermal hairs of the Angora goat (mohair), the llama, alpaca. Owing to their form and the nature of the substance of which they are composed, they possess more lustre than the wool. They present structural differences from sheep wool which influence the processes by which they are prepared or spun, and the character of the yarns; but the differences are only of subordinate moment.

(c) Various animal hairs, such as those of the cow, camel
Fig. 1—RAW SILK. *Bombyx mori*. Filament of bave, viewed in length. × 110.

Fig. 2—RAW SILK. *Bombyx mori*. Single fibres in transverse section showing each fibre or "bave" as dual cylinder. × 235.

Fig. 3—ARTIFICIAL "SILK". Lustra-cellulose viscose process, single fibres in transverse section × 235. Normal type—polygon of 5 sides—with concave sides due to contact of the component units of textile filament.

Fig. 4—WOOL FIBRES. Australian merino viewed in length. × 235. Surface imbrications—the structural cause of true felting properties.

Fig. 5—FLAX STEM. *Linum usitatissimum*. Transverse section of stem. × 235. Showing bast fibres occupying central zone.

Fig. 6—RAMIE. Section of bast region. × 235. Showing bast fibres bundles but only slightly occurring as individuals.
Fig. 7.—JUTE. Bast bundles. Section of bast region, $\times 235$, showing agglomerated bundles of bast fibre, each bundle representing a spinning unit or filament.

Fig. 8.—MAIZE STEM. *Zea mays.* Fibro-vascular bundle in section, $\times 110$, typical of monocotyledonous structure.

Fig. 9.—COTTON, FLAX, RAMIE, JUTE. Ultimate fibres in the length, $\times 110$. Portions selected to show typical structural characteristics.

Fig. 10.—COTTON, FLAX, RAMIE, JUTE. Ultimate fibres—transverse section, $\times 110$. Note similarity of ramie to cotton and jute to flax.

Fig. 11.—ESPARTO. Cellulose. Ultimate fibres of paper making pulp. Typical fusiform bast fibres, $\times 63$.

Fig. 12.—SECTION OF HAND-MADE PAPER. $\times 110$. Ultimate component fibres disposed in every plane.
and rabbit, are also employed; the latter is largely worked into the class of fabrics known as felts. In these the hairs are compacted together by taking advantage of the peculiarity of structure which causes the imbrications of the surface.

(d) Horse hair is employed in its natural form as an individual filament or monofil.

Vegetable Fibres.—The subjoined scheme of classification sets out the morphological structural characteristics of the vegetable fibres. —

Produced from

Dicotyledons.  
A. Seed hairs.  
B. Bast fibres.  
C. Bristle aggregates.

In the list of the more important fibrous raw materials subjoined, the capital letters immediately following the name refers the individual to its position in the classification. In reference to the important question of chemical constitution and the actual nature of the fibre substance, it may be premised that the vegetable fibres are composed of cellulose, an important representative of the group of carbohydrates, of which the cotton fibre substance is the chemical prototype, mixed and combined with various derivatives of the subgroups. (a) Carbohydrates. (b) Unsaturated compounds of benzeneoid and furfuroid constitutions. (c) “Fat and wax” derivatives, i.e. groups belonging to the fatty series, and of higher molecular dimensions—all such compounds cellulosics are the following are the prototypes:

(a) Cellulose combined with “pectic” bodies (i.e. pecto-cellulosics), flax, rhea.

(b) Cellulose combined with unsaturated groups or ligno-cellulosics, jute and the woods.

(c) Cellulose combined with higher fatty acids, alcohols, ethers, eucatelloids, protective epidermal covering of leaves.

The letters a, b, c in the table below and following the capitals, which have reference to the structural basis of classification, indicate the main characteristics of the fibre substances. (See also CELLULOSE.)

Miscellaneous.—Various species of the family Palmaeaceae yield fibrous products of value, of which mention must be made of the following. Raffia, epidermal strips of the leaves of Raphia rufa (Madagascar), R. aradi (Japan), largely employed as binder twine in horticulture, replacing the “bast” (linden) formerly employed. Coir, the fibrous envelope of the fruit of the Cocos nucifera, extensively used for matting and other coarse textiles. Carludovica palmata (Central America) yields the raw material for Panama hats, the Corypha apullais (Australia) yields a similar product. The leaves of the date palm, Phoenix dactylifera, are locally employed in making baskets and mats, and the fibro-vascular bundles are isolated for working up into coarse twine and rope; similarly, the leaves of the Elaeis guineensis, the fruit of which yields the “palm oil” of commerce, yield a fibre which finds employment locally (Africa) for special purposes. Chamaérops humilis, the dwarf palm, yields the well-known “Crin d’Afrique.” Locally (Algeria) it is twisted into ropes, but its more general use, in Europe, is in upholstery as a stuffing material. The cereal straws are used in the form of plait in the making of hats and mats. Esparto grass is also used in the making of coarse mats.

The processes by which the fibres are transformed into textile fabrics are in the main determined by their structural features. The following are the distinctive types of treatment.

A. The fibre is in virtually continuous lengths. The textile yarn is produced by assembling together the unit threads, which are wound together and suitably twisted (silk; artificial silk).

B. The fibres in the form of units of variable short dimensions are treated by more or less elaborate processes of stretching, hacking, combing, with the aim of producing a mass of free parallelized units of uniform dimensions; these are then laid together and drawn into continuous bands of silver and roving, which are finally drawn and twisted into yarns. In this group are comprised the larger number of textile products, such as

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<tr>
<td>Cotton, Aa</td>
<td>Tropical and subtropical countries</td>
<td>12-40 mm. 0-019-0-025.</td>
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<tr>
<td>Flax, Baa</td>
<td>Temperate (and subtropical) countries, chiefly European</td>
<td>6-60 mm. 0-011-0-025.</td>
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<tr>
<td>Hemp, Baa</td>
<td>Temperate countries, chiefly Europe</td>
<td>5-55 mm. 0-016-0-050.</td>
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<tr>
<td>Ramie, Baa</td>
<td>Tropical countries (some temperate)</td>
<td>60-200 mm. 0-03-0-08.</td>
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<tr>
<td>Jute, Baa</td>
<td>Tropical countries, chiefly India</td>
<td>1-5-5 mm. 0-020-0-025.</td>
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<tr>
<td>Bb</td>
<td>India</td>
<td>1-5 mm. 0-020-0-025.</td>
</tr>
<tr>
<td>Hibiscus, Bb</td>
<td>Tropical, chiefly India</td>
<td>4-12-0. 0-025-0-050.</td>
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<tr>
<td>Sida, Bbb</td>
<td>Tropical and subtropical</td>
<td>2-6 mm. 0-014-0-033.</td>
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<tr>
<td>Lime or Linden, Cb</td>
<td>European countries, chiefly Russia</td>
<td>1-5-4 mm. 0-013-0-02.</td>
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<tr>
<td>Mulberry, C</td>
<td>Far East</td>
<td>5-31 mm. 0-02-0-04.</td>
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<tr>
<td>Monocotyledons—Manila, D</td>
<td>Tropical countries, chiefly Philippine Islands</td>
<td>3-12 mm. 0-016-0-032.</td>
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<tr>
<td>Sial, D</td>
<td>Central America</td>
<td>1-5-6 mm. 0-01-0-02.</td>
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<tr>
<td>Phormium, D</td>
<td>Tropical East and West Indies</td>
<td>5-0-5 mm. 0-010-0-02.</td>
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<tr>
<td>Pine-apple, D</td>
<td>East Indies, Ceylon, East Africa</td>
<td>3-0-9 mm. 0-004-0-008.</td>
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Textile Uses.

Universal. Also as a raw material in chemical industries, notably explosives, cellulloid.

General. Special effects in lustre damasks. In India and America plants grown for seed (linseed).

Coarser textiles, sail-cloth, rope and twine.

Coarse textiles. Cost of preparation for finer textiles prohibitive.

Coarse textiles, chiefly “Hessians” and sacking. “Line” spun yarns used in cretonne and furniture textiles.

Twine and rope. Coarse textiles.

Coarse textiles. H. Elam has been extensively used in making mats. Coarse textiles. Appears capable of substituting jute.

Matting and binder twine.

Parchment paper cloths.

Twine and ropes. Produces papers of special quality, twine and ropes. do.


See also ALPACA, FELT, MOHAIR, SHODDY and WOOL.
used for dusting brushes, is obtained from various species of the Gramineae; the "Mexican Whisk" from Epicarpus maccrourus; and "Italian Whisk" from Andropogon. The coat fibre mentioned above in connexion with coarse textiles is also extensively used in brush-making. Aloe and Agave fibres in their softer forms are also used for plasterers' brushes. Many of the whitewashers' so-called cleansing solutions used in house decoration are alkaline in character, and for such uses advantage is taken of the specially resistant character of the cellulosic group of materials.

Stuffing and Upholstery.—Another important use for fibrous materials is for filling or stuffing in connexion with the seats and cushions in upholstery. In the large range of effects required, a corresponding number and variety of products find employment. One of the most important is the floss or seed-hair of the Eriodendron anfractusum, known as Kapok, the use of which in Europe was created by the Dutch merchants who drew their supplies from Java. The fibre is soft, silky and elastic, and maintains its elasticity in use. Many fibres when used in the mass show, on the other hand, a tendency to become matted and compressed in use, and to restore them to their original state the fibre requires to be removed and subjected to a teasing or carding process. This defect limits the use of other "flosses" or seed hairs in competition with Kapok. Horse hair is extensively used in this industry, as are also wool flocks and other short animal hairs and wastes.

Hats and Matting.—For these manufactures a large range of the fibrous products above described are employed, chiefly in their natural or raw state.

Bibliography.—The list of works appended comprises only a small fraction of the standard literature of the subject, but they are sufficiently representative to enable the specialist, by referring to them, to cover the subject-matter. F. H. Bowman, The Structure and Properties of Vegetable Fabrics (1873); G. W. Bevan and King, Indian Fibres and Fibrous Substances (London, 1887); C. F. Cross, Report on Miscellaneous Fibres, Colonial Indian Exhibition, 1886 (London, 1887); Cross and Bevan, Cellulose, its Chemistry and Technology (1905); R. C. Scherer, The Journal of the Imperial Institute: The Journal of the Society of Arts; W. I. Hannam, The Textile Fibres of Commerce (London, 1902); J. Jackson, Commercial Botany; J. Zipser, Die Textilien Rohmateralien (Wien, 1895); F. Zetsche, Die wichtigsten Fasern der europäischen Industrie (Leipzig, 1895). (C. F. C.)

FIBRIN, or Fibrine, a protein formed by the action of the so-called fibrin-ferment on fibrinogen, a constituent of the blood-plasma of all vertebrates. This change takes place when blood leaves the arteries, and the fibrin thus formed occasions the clotting which ensues (see Blood). To obtain pure coagulated fibrin it is best to heat blood-plasma (preferably that of the horse) to 36° C. The usual method of heating a blood-clot with twigs and removing the filamentous fibrin which attaches itself to them yields a very impure product containing haemoglobin and much globulin; moreover, it is very difficult to purify. Fibrin is a very voluminous, tough, strongly elastic, jelly-like substance; when treated either by heat, alcohol or salts, it behaves as any other coagulated albumen.

FICHTE, IMMANUEL HERMANN (originally HARTMANN) VON (1762-1814), German philosopher, son of J. G. Fichte, was born at Jena on the 18th of July 1762. Having held educational posts at Saarbrücken and Düsseldorf, in 1786 he became extraordinary professor of philosophy at Bonn, and in 1840 full professor. In 1842 he received a call to Tübingen, retired in 1867, and died at Stuttgart on the 8th of August 1879. The most important of his comprehensive writings are: System der Ethik (1856-1853), Anthropologie (1856, 3rd ed. 1876), Psychologie (1864-1873), Die theistische Weltansicht (1873). In 1857 he founded the Zeitschrift für Philosophie as an organ of his views, more especially on the subject of the philosophy of religion, where he was in alliance with C. H. Weihe; but, whereas Weiss thought that the Hegelian structure was sound in the main, and that its imperfections might be mended, Fichte held it to be incurably defective, and spoke of it as a "masterpiece of erroneous consistency or consistent error." Fichte's general views on philosophy seem to have changed considerably as he advanced in years, and his influence has been impaired by certain inconsistencies, and an appearance of eclecticism, which is strengthened by his worldview. He divided historical treatment of problems, his desire to include diverse systems within his own, and his conciliatory tone. His philosophy was an attempt to reconcile monism (Hegel) and individualism (Hume) by means of theism (Leibnitz). He attacks Hegelianism for its pantheism, its lowering of human personality, and imperfect recognition of the demands of the moral consciousness. God, he says, is to be regarded not as an absolute but as an Infinite Person, whose nature it is that he should realize himself in finite persons. These persons are objects of God's love, and he arranges the world for their good. The direct connecting link between God and man is the "genius," a higher spiritual individuality existing in man by the side of his lower, earthly individuality. Fichte, in short, advocates an ethical theism, and his arguments might easily be turned to account by the apologists of Christianity. In his conception of finite personality he recurs to something like the monadism of Leibnitz. His insistence on moral experience is connected with his insistence on personality. One of the tests by which Fichte discriminates the value of previous systems is the adequateness with which they interpret moral experience. The same reason that made him deprecate Hegel made him praise Krause (panentheism) and Schleiermacher, and speak respectfully of English philosophy. It is characteristic of Fichte's almost excessive receptiveness that in his latest published work, Der neuere Spiritualismus (1878), he supports his position by arguments of a somewhat occult or theosophical cast, not unlike those adopted by F. W. H. Myers. He also edited the complete works and literary correspondence of his father, including his life.

See R. Eucken, "Zur Erinnerung I. H. F.," in Zeitschrift für Philosophie, xxv. (1897); C. C. Scherer, Die Getülelehre von I. H. F. (1902); article by Karl Hartmann in Allgemeine deutsche Biographie XLVIII (1904). Some of his works were translated by J. D. Morell under the title of Contributions to Mental Philosophy (1860).

FICHTE, JOHANN GOTTLIEB (1762-1814), German philosopher, was born at Rammenau in Upper Lusatia on the 19th of May 1762. His father, a ribbon-weaver, was a descendant of a Swedish soldier who (in the service of Gustavus Adolphus) was left wounded at Rammenau and settled there. The family was distinguished for piety, uprightness, and solidity of character. With these qualities Fichte himself combined a certain impiety and impatience probably derived from his mother, a woman of a somewhat querulous and jealous disposition.

At a very early age the boy showed remarkable mental vigour and moral independence. A fortunate accident which brought him under the notice of a neighbouring nobleman, Freiherr von Militz, was the means of procuring him a more excellent education than his father's circumstances would have allowed. He was placed under the care of Pastor Krekel at Niederau. After a short stay at Meissen he was entered at the celebrated school at Florta, near Naumburg. In 1780 he entered the university of Jena as a student of theology. He supported himself mainly by private teaching, and during the years 1784-1787 acted as tutor in various families of Saxony. In 1787, after a successful application to the consistory for pecuniary assistance, he successfully had been driven to miscellaneous literary work. A tutorship at Zürich was, however, obtained in the spring of 1788, and Fichte spent in Switzerland two of the happiest years of his life. He made several valuable acquaintances.
Cotton, wool, flax, and jute, and it also includes at the other extreme the production of coarse textiles, such as twine and rope.

The fibre or yarn used in the manufacturing processes is obtained from the various ways for the production of a fabric in continuous length.

The distinction of type of manufacturing processes in which the relatively short fibres are utilized, either as disintegrated units or comminuted long fibres, follows the lines of division into long and short fibres; the long fibres are worked into yarns by various processes, whereas the shorter fibres are agglomerated by both dry and wet processes to felted fibres or felts. It is obvious, however, that these distinctions do not constitute rigid dividing lines. Thus the principles involved in felting are also applied in the manipulation of long fibre fabrics. For instance, woolen goods are closed or shrunk by milling, the web being subjected to a beating or hammering treatment in an apparatus known as “the Stocks,” or is continuously run through squeezing rollers, in weak alkaline liquors. Flax goods are “closed” by the process of beating, a long-continued process of hammering, under which the ultimate fibres are more or less subdivided, and the at the same time welded or incorporated together. As already indicated, paper, which is a web composed of units of short dimensions produced by deposition of fibres, and shorter fibres are agglomerated by the interlacing of the constituent fibres in all planes within the mass, is a species of textile. Further, whereas the silks are mostly worked up in the extreme lengths of the cocoon, there are various systems of spinning silk wastes of variable short lengths, which are similar to those required for spinning the fibres which occur naturally in the shorter lengths.

The fibres thus enumerated as commercially and industrially important have established themselves as the result of a struggle for survival, and each embodies typical features of utility. There are innumerable vegetable fibres, many of which are utilized in the locality or region of their production, but are not available for the highly specialized applications of modern competitive industry to qualify for which a very complex range of requirements has to be met. These include primarily the factors of production and transport summed up in cost of production, together with the question of regularity of supply; structural characteristics, form and dimensions, including uniformity of ultimate unit and adaptability to standard methods of preparing and spinning, together with tenacity and elasticity, lustre. Lastly, and most important, is the chemical disintegrating influences as well as subsidiary questions of colour and relationship to colouring matters. The quest for new fibres, as well as modified methods of production of those already known, require critical investigation from the point of view of established practice. The present perspective outline of the group will be found to contain the elements of a grammar of the subject. But those who wish to pursue the matter will require to amplify this outlined picture by a study of the special treatises which deal with general principles, as well as the separate articles on the various fibres.

Analysis and Identification.—For the analysis of textile fabrics and the identification of component fibre, a special treatise must be consulted. The following general facts are to be noted as of importance.

All animal fibres are effectively dissolved by 10% solution of caustic potash or soda. The fabric or material is boiled in this solution for 10 minutes and exhaustively washed. Any residue will be vegetable or cellulose fibre. It must not be forgotten that the chemical properties of the fibre substances are modified in the various association conditions of dyeing and colouring matters and mordants. These may, in many cases, be removed by treatments which do not seriously modify the fibre substances.

Wool is distinguished from silk by its relative resistance to the action of sulphuric acid. The cold concentrated acid rapidly dissolves silk as well as the vegetable fibres. The attack on wool is slow, and the epidermal scales of wool make their appearance. The true silks are distinguished from the wild silks by the action of concentrated hydrochloric acid in the cold, which reagent dissolves the former, but has only a slight effect on Tussore silk. After preliminary resolution by these group reagents, the fabric is subjected to a microscopical analysis for the final identification of its component fibres (see H. Schlichter, Journal Soc. Chem. Ind., 1890, p. 241).

A scheme for the commercial analysis or assay of vegetable fibres, originally proposed by the author, and now generally adopted, includes the following operations—

1. Determination of moisture.
2. Determination of ash left after complete ignition.
3. Hydrolysis: (a) loss of weight after boiling the raw fibre with a 1% caustic soda solution for five minutes; (b) loss after boiling for one hour.
4. Determination of cellulose: the white residue after (a) boiling for five minutes with 1% caustic soda; (b) exposure to chlorine gas for one hour; (c) boiling with basic sodium sulphite solution.
5. Mercerizing: the loss of weight after digestion with a 20% solution of sodium hydrate for one hour in the cold.
6. Nitrification: the weight of the product obtained after digestion with a mixture of equal volumes of sulphuric and nitric acids for one hour in the cold.
7. Acidification: the product with 20% acetic acid for one minute, the product being washed with water and alcohol, and then dried.
8. Determination of the total carbon by combustion.

II. Papermaking.—The papermaking industry (see PAPER) employs as raw materials a large proportion of the vegetable fibre products already enumerated, and, for the reasons incidentally mentioned, they may be, and are, employed in a large variety of forms: in fact any fibrous material containing over 30% “cellulose” and yielding ultimate fibres of a length exceeding 1 mm. can be used in this industry. Most important staples are cotton and flax; these are known to the paper-maker as “rag” fibres, rags, i.e. cuttings of textile fabrics, new and old, being their main source of supply. These are used for writing and drawing papers. In the class of “printings” two of the most important staples are wood pulp, prepared by chemical treatment from both pine and foliage woods, and in England esparto cellulose, the cellulose obtained from esparto grass by alkali treatment; the cereal straws are also used and are resolved into cellulose with sodium hydroxide by bleaching. In the class of “wrappings” and miscellaneous papers a large number of other materials find use, such as various residues of manufacturing and preparing processes, scavenging wastes, ends of rovings and yarns, flax, hemp and manila rope waste, adansonia bast, and jute wastes, raw (cuttings) and manufactured (bagging). Other materials have been experimentally tried, and would not doubt come into use on their papermaking merits, but as a matter of fact the actually suitable raw materials are comprised in the list above enumerated, and are limited in number, through the influence of a number of factors of value or utility.

III. Brush Fibres, &c.—In addition to the textile industries there are manufactures which utilize fibres of both animal and vegetable character. The most important of these is brushmaking. The familiar brushes of everyday use are extremely diversified in form and texture. The supplies of animal fibres are mainly drawn from the badger, hog, bear, sable, squirrel and horse. These fibres and bristles cover a large range of effects. Brushes required for cleansing purposes are composed of fibres of a more or less hard and resilient character, such as horse hairs, and those for brushes and bristles. For painting brushes of soft quality are employed, graduating for fine work into the extreme softness of the “camel hair” pencil. Of vegetable fibres the following are used in this industry. The Caryota urens furnishes the Kittul fibre, obtained from the base of the leaf stalks. Piasava is obtained from the Attalea funifera, also from the Leopoldina piassaba (Brazil). Palmyra fibre is obtained from the Borassus flabellifer. These are all members of the natural order of the Palmaeae. Mexican fibre, or isle, is obtained from the agave. The fibre known as Whisk, largely

1 Col. Ind. Exhibition, 1886, Miscellaneous Reports.
among others Lavater and his brother-in-law Hartmann Rahn, to whose daughter, Johanna Maria, he became engaged.

Settling at Leipzig, still without any fixed means of livelihood, he was again reduced to literary drudgery. In the midst of this work occurred the most important event of his life, his introduction to the philosophy of Kant. At Schulpforta he had read with delight Lessing's Anti-Goeze, and during his Jena days had studied the relation between philosophy and religion. The outcome of his speculations, Aphorismen über Religion und Deismus (unpublished, date 1790; Werke, i. 1-8), was a species of Spinozistic determinism, regarded, however, as lying altogether outside the boundary of religion. It is remarkable that even for a time fatalism should have been predominant in his reasoning, for in character he was opposed to such a view, and, as he has said, "according to the man, so is the system of philosophy he adopts."

Fichte's Letters of this period attest the exercise endured on him by the study of Kant. It effected a revolution in his mode of thinking; so completely did the Kantian doctrine of the inherent moral worth of man harmonize with his own character, that his life becomes one effort to perfect a true philosophy, and to make its principles practical maxims. At first he seems to have thought that the best method for accomplishing his object would be to expound Kantianism in a popular, intelligible form. He rightly felt that the reception of Kant's doctrines was impeded by their phraseology. An abridgment of the Kritik der Urtheilskraft was begun, but was left unfinished.

Fichte's circumstances had not improved. It had been arranged that he should return to Zürich and be married to Johanna Rahn, but the plan was overthrown by a commercial disaster which affected the fortunes of the Rahn family. Fichte accepted a post as private tutor in Warsaw, and proceeded on foot to that town. The situation proved unsuitable; the lady, as Kuno Fischer says, "required greater submission and better French" than Fichte could yield, and after a fortnight's stay Fichte set out for Königsberg to see Kant. His first interview was disappointing; the coldness and formality of the aged philosopher checked the enthusiasm of the young disciple, though it did not diminish his reverence. He resolved to bring himself before Kant's notice by submitting to him a work in which the principles of the Kantian philosophy should be applied. Such was the origin of the work, written in four weeks, the Versuche einer Kritik aller Offenbarung (Essay towards a Critique of all Revelation). The problem which Fichte dealt with in this essay was one not yet handled by Kant himself, the relations of which to the critical philosophy furnished matter for surmise. Indirectly, indeed, Kant had indicated a very definite opinion on theology: from the Critique of Pure Reason it was clear that for him speculative theology must be purely negative, while the Critique of Practical Reason as clearly indicated the view that the moral law is the absolute content or substance of any religion. A critical investigation of the conditions under which genuine belief was possible was still wanting. Fichte sent his essay to Kant, who approved it highly, extended to the author a warm reception, and exerted his influence to procure a publisher. After some delay, consequent on the scruples of the theological censor of Halle, who did not like to see miracles rejected, the book appeared (Easter, 1792). By an oversight Fichte's name did not appear on the title-page, nor was the preface given, in which the author spoke of himself as a beginner in philosophy. Outsiders, not unnaturally, ascribed the work to Kant. The Allgemeine Literatur-Zeitung went so far as to say that no one who had read a line of Kant's writings could fail to recognize the eminent author of this new work. Kant himself corrected the mistake, at the same time高度 commendng the work.

Fichte's reputation was thus secured at a stroke. The Critique of Revelation marks the culminating point of Fichte's system. The exposition of the conditions under which revealed religion is possible turns upon the absolute requirements of the moral law in human nature. Religion itself is the belief in this moral law as divine, and such belief is a practical postulate, necessary in order to add force to the law. It follows that no revealed religion, so far as matter or substance is concerned, can contain anything beyond this law; nor can any fact in the world of experience be considered as supernatural. The supernatural element in religion can only be the divine character of the moral law. Now, the revelation of this divine character of morality is possible only to a being to whom the lower impulses have been, or are, successful in overcoming reverence for the law. In such a case it is conceivable that a revelation might be given in order to add strength to the moral law. Religion ultimately then rests upon the practical reason, and expresses some demand or want of the pure ego. In this conclusion we can trace the prominence assigned by Fichte to the practical element, and the tendency to make the requirements of the ego the ground for all judgment on reality. It was not possible that having reached this point he should not press forward and leave the Kantian position.

This success was coincident with an improvement in the fortunes of the Rahn family, and the marriage took place at Zürich in October 1793. The remainder of the year he spent at Zürich, slowly perfecting his thoughts on the fundamental problems left for solution in the Kantian philosophy. During this period he published anonymously two remarkable political works, Zurückforderung der Denkfreiheit von den Fürsten Europas und Beiträge zur Berichtigung der Urteile des Publicums über die französische Revolution. Of these the latter is much the more important. The French Revolution seemed to many earnest thinkers the one great outcry of modern times for the liberty of thought and action which is the eternal heritage of every human being. Unfortunately the political condition of Germany was unfavourable to the formation of an unbiased opinion on the great movement. The principles involved in it were lost sight of under the mass of spurious maxims on social order which had slowly grown up and stiffened into system. To direct attention to the true nature of revolution, to demonstrate how inextricably the right of liberty is interwoven with the very concept of human as an intellectual agent, to point out the inherent progressiveness of state arrangements and the consequent necessity of reform or amendment, such are the main objects of the Beiträge; and although, as is often the case with Fichte, the arguments are too formal and the distinctions too drawn, yet the general idea is nobly conceived and carried out. As in the Critique of Revelation so here the rational nature of man and the conditions necessary for its manifestation or realization become the standard for critical judgment.

Towards the close of 1793 Fichte received an invitation to succeed K. L. Reinhold as extraordinary professor of philosophy at Jena. This chair, not in the ordinary faculty, had become, through Reinhold, the most important in the university, and great deliberation was exercised in selecting his successor. It was desired to secure an exponent of Kantianism, and none seemed so highly qualified as the author of the Critique of Revelation. Fichte, while accepting the call, desired to spend a year in preparation; but as the offer was succeeded by an expedient he rapidly drew out for his students an introductory outline of his system, and began his lectures in May 1794. His success was instantaneous and complete. The fame of his predecessor was altogether eclipsed. Much of this success was due to Fichte's rare power as a lecturer. In oral exposition the vigour of thought and moral intensity of the man were most of all apparent, while his practical earnestness completely captivated his hearers. He lectured not only to his own class, but on general moral subjects to all students of the university. These general addresses, published under the title Besimmung des Geklehn (Vocation of the Scholar), were on a subject dear to Fichte's heart, the supreme importance of the highest intellectual culture and the duties incumbent on those who had received it. Their tone is stimulating and lofty.

The years spent at Jena were unusually productive; indeed, the completed Fichtean philosophy is contained in the writings of this period. A general introduction to the system is given in the tractate Über den Begriff der Wissenschaftslehre (On the Notion of the Theory of Science), 1794, and the theoretical
portion is worked out in the Grundlage der gesammten Wissenschaftslehre (Foundation of the whole Theory of Science, 1794) and Grundriss des Eigenthümlichen d. Wissenschaftslehre (Outline of what is peculiar in the Theory of Science, 1794). To these were added in 1797 a First and a Second Introduction to the Theory of Science, and an Essay towards a new Exposition of the Theory of Science. The Introductions are masterly expositions. The practical philosophy was given in the Grundlage des Naturrechts (1796) and System der Sittenlehre (1798). The last is probably the most important of all Fichte's works; apart from it, his theoretical philosophy is unintelligible.

During this period Fichte's academic career had been troubled by various storms, the last so violent as to put a close to his professorate at Jena. The first of them, a complaint against the delivery of his general addresses on Sundays, was easily settled. The second, arising from Fichte's strong desire to suppress the Landsmannschaften (students' orders), which were productive of much harm, was more serious. Some misunderstanding caused an outburst of ignorant ill-feeling on the part of the students, who proceeded to such lengths that Fichte was compelled to reside out of Jena. The third storm, however, was the most violent. In 1798 Fichte, who, with F. I. Niethammer (1766-1848), had edited the Philosophical Journal since 1795, refused to accept his share of the profits. F. Bruckner, the editor, was shot on the "Development of the Idea of Religion." With much of the essay he entirely agreed, but he thought the exposition in so many ways defective and calculated to create an erroneous impression, that he prefaced it with a short paper On the Grounds of our Belief in a Divine Government of the Universe, in which God is defined as the moral order of the universe, the eternal law of right which is the foundation of all our being. The cry of atheism was raised, and the electoral government of Saxony, followed by all the German states except Prussia, suppressed the Journal and confiscated the copies found in their universities. Pressure was put by the German powers on Charles Augustus, grand-duke of Saxe-Weimar, in whose dominions Jena university was situated, to reprove and dismiss the offenders. Fichte's defence (Appellation an das Publicum gegen die Anklage des Athieismus, and Gerichtliche Verantwortung der Herausgeber der phil. Zeitschrift, 1799), though masterly, did not make it easier for the liberal-minded grand-duke to pass the matter over, and an unfortunate letter, in which he threatened to resign in case of reprimand, turned the scale against him. The grand-duke attempted to dismiss him as a request to resign passed without effect, and extended to him permission to leave from his chair at Jena; nor would he alter his decision, even though Fichte himself endeavoured to explain away the unfortunate letter.

Berlin was the only town in Germany open to him. His residence there from 1799 to 1806 was unbroken save for a course of lectures during the summer of 1805 at Erlangen, where he had been named professor. Surrounded by friends, including Schlegel and Schleiermacher, he continued his literary work, perfecting the Wissenschaftslehre. The most remarkable of the works from this period are—(1) the Bestimmung des Menschen (Vocation of Man, 1800), a book which, for beauty of style, richness of content, and elevation of thought, may be ranked with the Meditations of Descartes; (2) Der geschlossene Handelsstaat, 1800 (The Exclusive or Isolated Commercial State), a very remarkable treatise, intensely socialist in tone, and incalculating organized protection; (3) Sonnenklarer Bericht an das grösste Publicum über die neueste Philosophie, 1801. In 1801 was also written the Darstellung der Wissenschaftslehre, which was not published till after his death. In 1804 a set of lectures on the Wissenschaftslehre was given at Berlin, the notes of which were published in the Nachgelassene Werke, vol. i. In 1804 were also delivered the noble lectures entitled Grundzüge des gegenwärtigen Zeitalters (Characteristics of the Present Age, 1804), containing a most admirable analysis of the Aufklärung, tracing the position of such a movement of thought in the natural evolution of the general human consciousness, pointing out its inherent defects, and indicating as the ultimate goal of progress the life of reason in its highest aspect as a belief in the divine order of the universe. The philosophy of history sketched in this work has something of value with much that is fantastic. In 1805 and 1806 appeared the Wesen des Gelehrten (Nature of the Scholar) and the Anweisung zum seligen Leben oder Religionslehre (Way to a Blessed Life), the latter the most important work of this Berlin period. In it the union between the finite self-consciousness and the infinite ego or God is handled in an almost mystical manner. The knowledge and love of God is the end of life; by this means only can we attain blessedness (Seligkeit), for in God alone have we a permanent, enduring object of desire. The infinite God is the all; the world of independent objects is the result of reflection or self-consciousness, by which the infinite unity is broken up. God is thus over and above the distinction of subject and object; our knowledge is but a reflex or picture of the infinite essence. Being is not thought.

The diasters of Prussia in 1806 drove Fichte from Berlin. He retired first to Stargard, then to Königsberg (where he lectured for a time), then to Copenhagen, whence he returned to the capital in August 1807. From this time his published writings are practical in character; not till after the appearance of the Nachgelassene Werke was it known in what shape his final speculations had been thrown out. We may here note the order of these posthumous writings as being of importance for tracing the development of Fichte's thought. From the year 1806 we have the Nachgelassene Werke (vol. viii.), with its sharp critique of Schelling; from 1816 we have the Thatsachen des Bewusstscyns, published in 1817, of which another treatment is given in lectures of 1813 (Nachgel. Werke, vol. i.). Of the Wissenschaftslehre we have, in 1812-1813, four separate treatments contained in the Nachgel. Werke. As these consist mainly of notes for lectures, couched in uncorrect pharaseology, they cannot be held to throw much light on Fichte's views. Perhaps the most interesting are the lectures of 1812 on Transcendental Logic (Nach. Werke, i. 106-400).

During these years, however, Fichte was mainly occupied with public affairs. In 1807 he drew up an elaborate and minute plan for the proposed new university of Berlin. In 1812 he had occasion to defend at Berlin, amidst danger and discouragement, his noble address to the German people (Reden an die deutsche Nation). Even if we think that these pure reason is sometimes overshadowed by patriotism, we cannot but recognize the immense practical value of what he recommended as the only true foundation for national prosperity.

In 1810 he was elected rector of the new university founded in the previous year. This post he resigned in 1812, mainly on account of the difficulties he experienced in his endeavoure to reform the student life of the university.

In 1813 began the great effort of Germany for national independence. Debarred from taking an active part, Fichte made his contribution by way of lectures. The addresses on the idea of a true war (Über den Begriff eines wahrhaften Kriegs, forming part of the Staatslehre) contain a very subtle contrast between the positions of France and Germany in the war.

In the autumn of 1813 the hospitals of Berlin were filled with sick and wounded from the campaign. Among the most devoted in her exertions was Fichte's wife, who, in January 1814, was attacked with a virulent hospital fever. On the day after she was pronounced out of danger Fichte was struck down. He lingered for some days in an almost unconscious state, and died on the 27th of January 1814.

The philosophy of Fichte, worked out in a series of writings, and falling chronologically into two distinct periods, that of Jena and that of Berlin, seemed in the course of its development to undergo a change so fundamental that many critics have sharply separated and opposed to one another an earlier and a later phase. The ground of the modification, further, has been sought and apparently found in quite external influences, principally that of
Fichte's *Natursophie*, to some extent that of Schleiermacher. But as a rule most of those who have adopted this view have done so without the full and patient examination which the matter demands; they have been misled by the difference in tone and style, between the early and later works, and have failed to observe that the difference was in fact the expression of a fundamental change in the speculative philosophy underlying it. One only, Erdmann, in his *Entwicklung d. deut. Sprach.* § 29, seems to give full references to justify his opinion, and even he, in his later works, seems to have been influenced by the changed character of his earlier and later utterances. It is demonstrable by various passages in the works and letters of Kant, that he never asked upon the Wissenschaftslehre as containing the whole system; it is clear from the chronology of his writings that his ideas on the subject were from the first implicit in his theory; and if one fairly traces the course of thought in the early writings, one can see how he was inevitably led on to the statement of the later and, at first sight, divergent views. (a) The Kantian system was always considered by Fichte as the Wissenschaftslehre to the absolute ego, is there any obscurity; but the relative passages are far from decisive, and from the early work, *Neue Darstellung der Wissenschaftslehre*, unquestionably to be included, one may be led to see, at a distance, that the doctrine of the absolute ego was in a form differing only in statement from the later writings.

Fichte's system cannot be compressed with intelligibility. We see in the doctrine of the absolute ego (a) the fundamental principle and method of the Wissenschaftslehre; (b) the connexion with the later writings. The most important works for (a) are the "Review of Aenesidemus," and the *Second Introduction to the Wissenschaftslehre* (determined from the Jena period); for (b) the *Thatsachen des Bewusstseins* of 1810.

(a) The Kantian system had for the first time opened up a truly fruitful line of philosophic speculation, the transcendental conception of knowledge, or the analysis of the conditions under which cognition is possible, gave an idea of the absolute ego, the subject. Kant had given in the synthetical unity of consciousness. The primitive fact which might be gathered the special conditions of that synthesis which we call cognition was this unity. But by Kant there is no direct connexion to show how the apparent reality of the world were necessary from the very nature of consciousness itself. Their necessity was discovered and proved in a manner which might be called empirical. Moreover, while Kant in a quite similar manner pointed to the parts of his system where he could show no connexion of his own, he failed to show any connexion with the primitive conditions of pure cognition. Closely connected with this remarkable defect in the Kantian view—lying, indeed, at the foundation of it—is the fact that Kant seems to have forgotten that we can never be said to have given, or thrown into the form of cognition from without. Strongly was this doctrine emphasized by Kant, that he seemed to refer the *matter of knowledge* to the action upon us of a non-ego or non-ego world. But the Kantian system is founded upon the hints towards a completely intelligible account of cognition were given by Kant, they were not reduced to system, and from the philosopher, where the intelligible nature, necessity, or laws, as prescribed to its own laws, was the possibility of systematic deduction from a single principle.

The peculiar position in which Kant had left the theory of cognition was assailed from many different sides and by many writers, specially by Schelling and Schelling. Mostly between 1805 and 1810. The latter, in particular, Fichte owed much, but his own activity went far beyond what they supplied to him. To complete Kant's work, to demonstrate that all the necessary conditions of knowledge can be derived from the ego itself, is the object of the Wissenschaftslehre. By it the theoretical and practical real part of the whole sphere of cognition is to be pointed out and preserved. In this way we come to the crux of Fichte's system, which is only partly cleared up in the *Rechtslehre* and *Stüttlenihre*. If the ego be pure activity, free activity, it can only become aware of itself by positing some object, and it may be noted that this object is not given, but can be posited by the ego itself. Fichte, therefore, to consider the existence of other egos and of a world in which these egos may act are the necessary conditions of consciousness of freedom. But all this is the work of the ego. All that has been expounded follows from the way in which the ego came to be conscious of the absolute ego, from which spring all the primitive conditions of the ego, and by which the ego can really determine the ego. There is no reality beyond the ego itself. The contradiction can only be suppressed if the ego itself opposes to itself the non-ego, places it as an *Austoss* or plane on which its laws, and laws of freedom, are determined, and this positing of the *Austoss* is the necessary condition of the practical ego, of the will. If the ego be a striving power, then of necessity a limit must be set by which its striving is manifest. But how can the ego determine the limit itself? We come to the ego. In the *Rechtslehre* and *Stüttlenihre*, the multiplicity of egos is discussed, with this deduction the first form of the necessary ego appeared to end.

(b) What, then, is this single principle, and how does it work itself out into system? To answer this one must bear in mind what Schelling intended by designating all philosophy *Wissenschaftslehre*, and how it is that the whole body of necessary thoughts must be developed, and, as Socrates would say, the argument itself will indicate the path of the development. For the primitive principles, the absolutely necessary conditions of possible cognition, only three are recognizable—three perfectly unconditioned in form and matter, and at once, unconditioned in form and matter; a third, unconditioned in matter but not in form. Of these, the most fundamental first, and also the most primitive, is the consciousness of the ego itself, what Schelling calls the philosophical principle of freedom. The ego is the ego, that is the principle of freedom. It is, therefore, the ego which alone can present to itself the conditions of experience, or the matter of consciousness. Of course, the ego must be determined, and not determined by the ego, otherwise it would not be unique.": 316

**Schelling's *Natursophie***
How is this absolute ego to be conceived? As early as 1797 Fichte had begun to see that the ultimate basis of his system was the absolute ego, in which there is no difference of subject and object; in 1800 the Bestimmung des Menschen defined this absolute ego as the infinite moral will, which is the individual ego, from whom they have sprung. In the nature of the thing that more precise utterances should be given on this subject, and these we find in the Thatsachen des Bewusstseins and in all the later of his works in which the absolute ego, the absolute Being, One, who becomes conscious of himself by self-determination into the individual ego. The individual ego is only possible as opposed to a non-ego, to a world of the senses; thus God, the infinite will, manifests himself as the individual ego, which has no absolute ego or thing. "The individuals do not make part of the being of the one life, but a pure form of its absolute freedom." The individual is not conscious of himself, but the life is conscious of itself in individual form and as an individual. In order that the life itself might act, though it is not necessary that it should, individualization is necessary. "Thus," says Fichte, "we reach a final conclusion. Knowledge is not mere knowledge of itself, but of being, and of the one being that truly is, viz. God... This one possible object of knowledge is not the Kantian Philosophy (Fichte: 1802, 1805, 1806) or any one of the systematic, philosophical lectures (in the Nachgel. Werke) in uncouth and mystical manner. It will escape no one (1) how the idea and method of the Wissenschaftslehre prepare the way for the later Hegelian dialectic, and (2) how the Latinate, polyglot, Schopenhauerianism, the Ince and the Wagnerianism, has been taken in the later writings of Fichte. It is not to the credit of historians that Schopenhauer's debt should have been allowed to pass with so little notice.

EXTRACT:

Fichte's complete works were published by his son J. I. Fichte, Sämmtliche Werke (8 vols., Berlin, 1845-1846), with Nachgelassene Werke (3 vols., Bonn, 1834-1835); also Leben und Briefwechsel (2 vols., 1830, ed. 1862). Among translations are those of his name known as the Kantian Philosophy (Fichte: 1802, 1805, 1806) or any one of the systematic, philosophical lectures (in the Nachgel. Werke) in uncouth and mystical manner. It will escape no one (1) how the idea and method of the Wissenschaftslehre prepare the way for the later Hegelian dialectic, and (2) how the Latinate, polyglot, Schopenhauerianism, the Ince and the Wagnerianism, has been taken in the later writings of Fichte. It is not to the credit of historians that Schopenhauer's debt should have been allowed to pass with so little notice.

The number of critical works is very large. Besides the histories of post-Kantian philosophy by Erdmann, Forlache (whose account is remarkably good), Michelet, Biedermann and others, see W. Busch, Fichte und seine Beziehung zur Gegenwart des deutschen Volkes (Halle, 1848-1849); J. H. Löffel, Die Philosophie Fichtts (Stuttgart, 1846); Kuno Fischer, Geschichte d. neueren Philosophie (1869, 1890); W. Nolte, Fichte nach seinem Leben, Lehren und Wirken (Leipzig, 1862); R. Adamson, Fichte (1881, in Knight's standard philosophy); W. Bergmann, Fichte und seine Lehren (Freiburg, 1885); E. O. Barmann, Die Transzendentalphilosophie Fichtes und Schelling's (Upsala, 1890-1892); M. Carrière, Fichets Geistesentwicklung in die Kreu der d. Bestimmung des Gesehens (1890); M. Engel, Geschichte d. Philosophie im lateinischen Raum (1890); O. Pfeiderer, J. G. Fichets Lebensbild eines deutschen Denkers und Patrioten (Stuttgart, 1877); T. Wotschke, Fichte und Eriegen (1890); W. Katis, Studien zur Entwicklungsgeschichte der Fichetschen Philosophie (1893); F. Schmidt, Fichte, seine Politische Ideen (1897); E. Lask, Fichets Idealsystem und die Geschichte (1902); X. Léon, La philosophie, de Fichte (1902); M. Wiener, J. G. Fichtes Lehre vom Wesen und Inhalt der Geschichte (1906).

Fichtegirge, a mountain group of Bavaria, forming the centre from which various mountain ranges proceed,—the Elstergirge, linking it to the Erzgergirge, in a N.E., the Frankenwald in a N.W., and the Böhmerwald in a S.E. direction. The streams to which it gives rise flow towards the four cardinal points,—e.g. the Eger eastern and the Saale northward, both to the Elbe; the Wesser Main westward to the Rhine, and the Naab southward to the Danube. The chief points of the mass are the Schneegerg and the Chosentop, the former having a height of 3448 ft, and the latter of 3356 ft. The whole district is pretty thickly populated, and there is great abundance of wood, as well as iron, vitriol, sulphur, copper, lead and many kinds of marble. The inhabitants are employed chiefly in the iron mines, at forges and blast furnaces, and in charcoal burning and the manufacture of blackening from firewood. Although surrounded by railways and crossed by the lines Nuremberg-Eger and Regensburg-Oberhaus, the Fichtegirge, owing principally to its raw climate and bleakness, is not much visited by strangers, the only important points of interest being Alexanderbad (a delightfully situated watering-place) and the granite labyrinth of Luisenburg.

See A. Schmidt, Führer durch das Fichtegirge (1890); Daniel, Deutschland; and Meyer, Conversations-Lexikon (1904).

FICINO, MARSILIO (1433-1499), Italian philosopher and writer, was born at Figline, in the upper Arno valley, in the year 1433. His father, a physician of some eminence, settled in Florence, and attached himself to the person of Cosimo de' Medici. Here the young Marsilio received his elementary education in grammar and Latin literature at the high school or studio pubblico. While still a boy, he showed promise of rare literary gifts, and distinguished himself by his facility in the acquisition of knowledge. Not only literature, but the physical sciences, as then taught, had a charm for him; and he is said to have made considerable progress in medicine under the tuition of his father. He was early saturated with Christian, sensitive to music and poetry, and debarked by weak health from joining in the more active pleasures of his fellow-students. When he had attained the age of eighteen or nineteen years, Cosimo received him into his household, and determined to make use of his rare disposition for scholarship in the development of a long-cherished project. During the session of the council for the union of the Greek and Latin churches at Florence in 1439, Cosimo had made acquaintance with Gemistos Plethon, the Neo-Platonic sage of Mistra, whose discourses upon Plato and the Alexandrian mystics so fascinated the learned society of Florence that they named him the second Plato. It was the dream of this man's whole life to supersede both forms of Christianity by a semi-pagan theosophy deduced from the writings of the later Pythagoreans and Platonists. When, therefore, he perceived the impression he had made upon the first of the council of Florence, Gemistos suggested that the capital form of Platonism might find a fit place for the resurrection of that once famous Academy of Athens. Cosimo took this hint. The second half of the 15th century was destined to be the age of academies in Italy, and the regnant passion for antiquity satisfied itself with any imitation, however grotesque, of Greek or Roman institutions. In order to found his new academy upon a firm basis Cosimo resolved not only to assemble men of letters for the purpose of Platonic disputations at certain regular intervals, but also to appoint a hierarch and official expositor of Platonic doctrine. He hoped by these means to give a certain stability to his projected institution, and to avoid the superfluous of mere enthusiasm. The plan was good; and with the rare instinct for character which distinguished him, he made choice of the right man for his purpose in the young Marsilio.

Before he had begun to learn Greek, Marsilio entered upon the task of studying and elucidating Plato. It is known that at this early period of his life, while he was yet a novice, he wrote various treatises on the great philosopher, which he afterwards, however, did not publish. He, in his turn, and Argyropulos was lecturing on the Greek language and literature at Florence, and Marsilio became his pupil. He was then about twenty-three years of age. Seven years later he felt himself a sufficiently ripe Greek scholar to begin the translation of Plato, by which his name is famous in the history of scholarship, and which is still the best translation of that author Italy can boast. The MSS. on which he worked were supplied by his patron Cosimo de' Medici and by Amerigo Benci. While the translation was still in progress Ficino from time to time submitted the pages to his scholars, Angelo Poliziano, Cristoforo Landino, Demetrios Chalchondylas and others; and since these men were all members of the Platonic Academy, there can be no doubt that the discussions raised upon the text and Latin version greatly served to promote the purpose of Cosimo's...
Ficino gave him a house near S. Maria Nuova in Florence, and a little farm at Montevettolini, not far from the villa of Careggi. Ficino, like nearly all the scholars of that age in Italy, delighted in country life. At Montevettolini he lived contentedly among his books, in the neighbourhood of his two friends, Pico at Quereto, and Poliziano at Fiesole, cheering his solitude by playing on the lute, and corresponding with the most illustrious men of Italy. His letters, extending over the years 1474-1494, have been published, both separately and in his collected works. From these it may be gathered that nearly every living scholar of note was included in the list of his friends, and that the subjects which interested him were by no means confined to his Platonic studies. As instances of his close intimacy with illustrious Florentine families, it may be mentioned that he held the young Francesco Guicciarini at the font, and that he helped to cast the horoscope of the Casa Strozzi in the Via Tornabuoni.

At the age of forty Ficino took orders, and was honoured with a canonry of S. Lorenzo. He was henceforth assiduous in the performance of his duties, preaching in his cure of Novoli, and also in the cathedral and the church of the Angeli at Florence. He proved to say that no man was better than a good priest, and none worse than a bad one. His life corresponded in all points to his principles. It was the life of a sincere Christian and a real sage,—of one who found the best fruits of philosophy in the practice of the Christian virtues. A more amiable and a more harmless man never lived; and this was much in that age of discordant passions and lawless licence. In spite of his weak health, he was indefatigably industrious. His tastes were of the simplest; and while scholars like Filelfo were intent on extracting money from their patrons by flattery and threats, he remained so poor that he owed the publication of all his many works to private munificence. For his old patrons of the house of Medici Ficino always cherished sentiments of the liveliest gratitude. Cosimo he called his second father, saying that Ficino had given him life, but Cosimo new birth,—the one had devoted him to Galen, the other to the divine Plato,—the one was physician of the body, the other of the soul. With Lorenzo he lived on terms of familiar, affectionate, almost parental intimacy. He had seen the young prince grow up in the palace of the Via Larga, and had been with him in the development of his mature intellect. In later years he did not shrink from uttering a word of warning and advice, when he thought that the master of the Florentine republic was too much inclined to yield to pleasure. A characteristic proof of his attachment to the house of Medici was furnished by a yearly custom which he practised at his farm at Montevettolini. He used to invite the contadini who had served Cosimo to a banquet on the day of Saints Cosimo and Damiano (the patron saints of the Medici), and entertained them with music and singing. This affection was amply returned. Cosimo employed almost the last hours of his life in listening to Ficino's reading of a treatise on the highest good; while Lorenzo, in a poem on true happiness, described him as the mirror of the world, the nursling of sacred muses, the harmonizer of wisdom and beauty in complete accord. Ficino died at Florence in 1499.

Besides the works already noticed, Ficino composed a treatise on the Christian religion, which was first given to the world in 1476, a translation into Italian of Dante's De monarchia, a life of Plato, and numerous essays on ethical and semi-philosophical subjects. At the last stage of his career some of his characteristics as a writer; nor will the student who has raked these dust-heaps of miscellaneous learning and old-fashioned mysticism discover more than a few sentences of genuine enthusiasm and simple-hearted aspiration to repay his trouble and reward his patience. Only in familiar letters, prolegomena, and prefaces do we find the man Ficino, and learn to know his thoughts and sentiments unclouded by a mist of citations; these minor compositions have therefore a certain permanent value, and will continually be studied for the light they throw upon the learned circle gathered round Lorenzo in the golden age of humanism.
The student may be referred for further information to the following works:—Marsilius Ficini opera (Basileae, 1576); Marsilius Ficini vita, auctore Corsio (ed. Bandini, Pisa, 1771); Roscoe’s Life of Lorenzo de Medici: Pasquale Villari, La Storia di Giralamo Savonarola (Firenze, Le Monnier, 1859); Von Reumont, Lorenzo de Medici (Leipzig, 1874). (J. A. S.)

FICKSBURG—FICTIONS

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Sir H. Maine (Ancient Law) supplies the historical element which is always lacking in the explanations of Austin and Bentham. Fiction form one of the agencies by which, in progressive societies, positive law is brought into harmony with public opinion. The others are equity and statutes. Fictions in this sense include, not merely the obvious falsities of the English and Roman systems, but any assumption which conceals a change of law by retaining the old formula after the change has been made. It thus includes both the case law of the English and the Respnsa Prudentium of the Romans. “At a particular stage of social progress they are invaluable expedients for overcoming the rigidity of law; and, indeed, without one of them, the fiction of adoption, which permits the family tie to be artificially created, it is difficult to understand how society would ever have escaped from its swaddling clothes and taken its first steps towards civilization.”

The bolder remedial fictions of English law have been to a large extent removed by legislation, and one great obstacle to any reconstruction of the legal system has thus been partially removed. Where the real remedy stood in glaring contrast to the nominal rule, it has been openly ratified by statute. In ejectment cases the mysterious sham litigants have disappeared. The bond of entail can be broken without having recourse to the collusive proceeding formerly used, and cases which had been almost entirely banished from the procedure of the courts. The action for damages on account of seduction, which is still nominally an action by the father for loss of his daughter’s services, is perhaps the only fictitious action now remaining.

Fictions which appear in the form of principles are not so easily dealt with by legislation. To expel them formally from the system would require the re-enactment of vast portions of law. A change in legal modes of speech and thought would be more effective. The legal mind instinctively seizes upon concrete aids to abstract reasoning. Many hard and revolting fictions must have begun their career as metaphors. In some cases the history of the change may still almost be traced. The conception that a man-of-war is a floating island, or that an ambassador’s house is beyond the territorial limits of the country in which he resides, was originally a figure of speech designed to set a rule of law in a striking light. It is then gravely accepted as true in fact, and other rules of law are deduced from it. Its beginning is compared with such phrases as “an Englishman’s house is his castle,” which have had no legal offshoots and still remain mere figures of speech.

Constitutional law is of course honeycombed with fictions. Here there is hardly ever anything like direct legislative change, and yet real change is incessant. The rules defining the sovereign power and fixing the authority of its various members are in most points the same as they were at the last revolution,—in many points they have been the same since the beginning of parliamentary government. But they have long ceased to be true in fact; and it would hardly be too much to say that the entire series of formal propositions called the constitution is merely a series of fictions. The legal attributes of the king, and even of the House of Lords, are fictions. If we could suppose that the effects of the Reform Acts had been brought about, not by legislation, but by the decisions of law courts and the practice of House of Commons committees—by such assumptions as that freeholder includes lease-holder and that ten means twenty—we should have in the legal constitution of the House of Commons the same kind of fictions which we find in the legal statement of the attributes of the crown and the House of Lords. Here, too, fictions have been largely resorted to for the purpose of supporting particular work done by it in English law, the use made of it by the Scottish lawyers is next to nothing. No need have they had of any such clumsy instrument. They have two others “of their own making, by which things of the same sort have been done with much less trouble. Nobile officium gives them the creative power of legislation; this and the word desuetudine together the annihilative.” And he notices aptly enough that, while the English lawyers declared that James II. had abdicated the throne (which everybody knew to be false), the Scottish lawyers boldly said he had forfeited it.

1 In the same essay Bentham notices the comparative rarity of fictions in Scots law. As to fiction in particular, compared with the
theories,—popular or monarchical,—and such have flourished even more vigorously than purely legal fictions.

FIDDES, RICHARD (1671—1723), English divine and historian, was born at Humbleby and educated at Oxford. He took orders, and obtained the living of Halsham in Holderness in 1696. Owing to ill-health he applied for leave to reside at Wickham, and in 1712 he removed to London on the plea of poverty, intending to pursue a literary career. In London he met Swift, who procured him a chaplany at Hull. He also became chaplain to the earl of Oxford. After losing the Hull chaplany through a change of ministry in 1714, he devoted himself to writing. His best book is a Life of Cardinal Wolsey (London, 1724), containing documents which are still valuable for reference; of his other writings the Prefatory Epistle containing some remarks to be published on Homer's Iliad (London, 1714), was occasioned by Pope's proposed translation of the Iliad, and his Theologia speculativa (London, 1718), earned him the degree of D.D. at Oxford. In his own day he had a considerable reputation as an author and man of learning.

FIDDLE (O. Eng. fithele, fidel, &c., Fr. vielle, viole, violin; M. H. Ger. videle, mod. Ger. Fiedel), a popular term for the violin, derived from the names of certain of its ancestors. The word fiddle antedates the appearance of the violin by several centuries, and in England did not always represent an instrument of the same type. The word has first been traced in the 10th century in Layamon's Brut (1002), "of harpe, of salturium, of fithele and of coriun." In Chaucer's time the fiddle was evidently a well-known instrument:

"For him was lever have at his beddes hed
A twenty bokes, clothed in black or red.
Of Aristotle and his Philosophie,
Then robes riche or fidel or sauric." (Prologue, v. 298.)

The origin of the fiddle is of the greatest interest; it will be found inseparable from that of the violin both as regards the instruments and the etymology of the words; the remote common ancestor is the kutkara of the Assyrians, the parent of the Greek cithara. The Romans are responsible for the word fiddle, having bestowed upon a kind of cithara—perhaps then in its first transition—the name of lute (more rarely fidula), a diminutive form of fides. In Alain de Lille's De planctu naturae against the word lute stands as equivalent viole, with the definition "Lira est instrumentum quod cithara vel fitile alienum de re. Ioc instrumentum est mulnum vulgare." This is a marginal note in writing of the 13th century.

Some of the transitions from fidula to fiddle are made evident in the accompanying table:

<table>
<thead>
<tr>
<th>Latin</th>
<th>fidulae</th>
</tr>
</thead>
<tbody>
<tr>
<td>Medieval Latin</td>
<td>vitulæ, fitola</td>
</tr>
<tr>
<td>French</td>
<td>vièle, vielle, virole, viole.</td>
</tr>
<tr>
<td>Provençal</td>
<td>vitula</td>
</tr>
<tr>
<td>Spanish</td>
<td>viole, viula, viul, viole, v蛞</td>
</tr>
<tr>
<td>Old High German</td>
<td>fidula</td>
</tr>
<tr>
<td>Middle High German</td>
<td>videle</td>
</tr>
<tr>
<td>German</td>
<td>fidel, violine</td>
</tr>
<tr>
<td>Italian</td>
<td>viola, violinino</td>
</tr>
<tr>
<td>Dutch</td>
<td>viol</td>
</tr>
<tr>
<td>Danish</td>
<td>fidel</td>
</tr>
<tr>
<td>Anglo-Saxon</td>
<td>fithele</td>
</tr>
<tr>
<td>Old English</td>
<td>fithele, fythel, fithele, lythlylle, fithele, fydyl, (south) vithelae</td>
</tr>
</tbody>
</table>

For the descent of the guitar-fiddle, the first bowed ancestor of the violin, through many transitions from the cithara, see CITHARA, GUITAR and GUITAR-FIDDLE.

In the minnesinger and troubadour fiddles, of which evidences abound during the 12th, 13th and 14th centuries, are to be observed the structural characteristics of the violin and its ancestors in the course of evolution. The principal of these are first of all the shallow sound-chest, composed of belly and back, almost flat, connected by ribs (also present in the cithara), with incurvations more or less pronounced, an arched bridge, a finger-board and strings (varying in number), vibrated by means of a bow. The central rose sound-holes of stringed instruments whose strings are plucked by fingers or plectrum have given place to smaller lateral sound-holes placed on each side of the strings. It is in Germany where contemporary drawings of fiddles of the 13th and 14th centuries furnish an authoritative clue, and in France, that the development may best be followed. The German minnesinger fiddle with sloping shoulders was the prototype of the violin, whereas the guitar-fiddle produced the violin through the intermediary of the Italian bowed Lyra.

The fiddle of the Carolingian epoch,—such, for instance, as that mentioned by Otfrid of Weissenburg in his Harmony of the Gospels (c. 865),

"Sih thar ouch al ruart
This organo fuarit
Lira joh fidula, &c.,—
was in all probability still an instrument whose strings were plucked by the fingers, a cithara in transition. (K. S.)

PIDENAE, an ancient town of Latium, situated about 5 m. N. of Rome on the Via Salaria, which ran between it and the Tiber. It was for some while the frontier of the Roman territory and was often in the hands of Veii. It appears to have fallen under the Roman sway after the capture of this town, and is spoken of by classical authors as a place almost deserted in their time. It seems, however, to have had some importance as a post station. The site of the area of the ancient town is probably to be sought on a hill which crowns the Villa Spada, though no traces of early buildings or defences are to be found in the cliffs to the north. The later village lay at the foot of the hill on the eastern edge of the high-road, and its curia, with a dedicatory inscription to M. Aurelius by the Senatus Fidenatium, was excavated in 1889. Remains of other buildings may also be seen.

See T. Ashby in Papers of the British School at Rome, iii. 17.

FIDUCIARY (Lat. fiduciarium, one in whom trust, fiducia, is reposed), of or belonging to a position of trust, especially of one who stands in a particular relationship of confidence to another. Such relationships are, in law, those of parent and child, guardian and ward, trustee and custos quae trust, legal adviser and client, spiritual adviser, doctor and patient, &c. In many of these the law has attached special obligations in the case of gifts made to the "fiduciary," on whom is laid the onus of proving that no "undue influence" has been exercised. (See CONTRACT; CHILDREN, LAW RELATING TO; INFANT, TRUST.)

PIEF, a feudal estate in land, land held from a superior (see FEUDALISM). The word is the French term, which is represented in Medieval Latin as feudum or feodum, and in English as "fee" or "feud" (see FEES). The A.Fr. jefer, to invest with a fief or fee, has given the English law terms "feoffe" and "feoffment" (q.v.).

FIELD, CYRUS WEST (1819—1892), American capitalist, projector of the first Atlantic cable, was born at Stockbridge, Massachusetts, on the 30th of November 1819. He was a brother of David Dudley Field. At fifteen he became a clerk in the store of A. T. Stewart & Co., of New York, and stayed there three years; then worked for two years with his brother, Matthew Dickinson Field, in a paper-mill at Lee, Massachusetts; and in 1840 went into the paper business for himself at Westfield, Massachusetts, but almost immediately became a partner in the Bailey, Burt & Co., wholesale paper dealers in New York City, who failed in the following year. Field soon afterwards formed a

1 See E. H. de Coussemaker, Memoire sur Hubault (Paris, 1841).

2 See Schiller's Thesaurus antiqu. Text. vol. i. p. 379.
field, d. d.—field, f.

brother-in-law the firm of Cyrus W. Field & Co., and in 1853 had accumulated $250,000, paid off the debts of the Root company and retired from active business, leaving his name and $200,000 with the concern. In the same year he travelled with Frederick E. Church, the artist, through South America. In 1854 he became interested, through his brother Matthew, a civil engineer, in the project of Frederick Newton Gishborne (1824–1892) for a telegraph across Newfoundland; and he was attracted by the idea of a trans-Atlantic telegraphic cable, as to which he consulted S. F. B. Morse and Matthew F. Maury, head of the National Observatory at Washington. With Peter Cooper, Moses Taylor (1806–1882), Marshall Owen Roberts (1814–1880) and Chandler White, he formed the New York, Newfoundland & London Telegraph Company, which procured a more favourable charter than Gishborne’s, and had a capital of $1,500,000. Having secured all the practicable landing rights on the American side of the ocean, he and John W. Brett, who was now his principal colleague, approached Sir Charles Bright (q.v.) in London, and in December 1856 the Atlantic Telegraph Company was organized by them in Great Britain, a government grant being secured of £20,000 annually for government messages, to be increased to £10,000 annually when the cable should pay a 6% yearly dividend; similar grants were made by the United States government. Unsuccessful attempts to lay the cable were made in August 1857 and in June 1858, but the complete cable was laid between the 7th of July and the 5th of August 1858; for a time messages were transmitted, but in October the cable became useless, owing to the failure of its electrical insulation. Field, however, did not abandon the enterprise, and finally in July 1866, after a futile attempt in the previous year, a cable was laid and brought successfully into use. From the Congress of the United States he received a gold medal and a vote of thanks, and he received many other honours both at home and abroad. In 1877 he bought a controlling interest in the New York Elevated Railroad Company, controlling the Third and Ninth Avenue lines, of which he was president in 1877–1880. He worked with Jay Gould for the completion of the Wabash railway, and at the time of his activities bought The New York Times, The New York Tribune and The Mail and Express and combined them as The Mail and Express, which he controlled for six years. In 1879 Field suffered financially by Samuel J. Tilden’s heavy sales (during Field’s absence in Europe) of “Elevated” stock, which forced the price down from 200 to 165; but Field lost much more in the great “Manhattan squeeze” of the 24th of June 1887, when Jay Gould and Russell Sage, who had been supposed to be his backers in an attempt to bring the Elevated stock to 200, forsook him, and the price fell from 150 ½ to 114 in half an hour. Field died in New York on the 12th of July 1892.

See the biography by his daughter, Isabella (Field) Judson, Cyrus W. Field, His Life and Work (New York, 1896); H. M. Field, History of the Atlantic Telegraph Company, New York, (1866); and Charles Bright, The Story of the Atlantic Cable (New York, 1903).

field, david dudley (1805–1864), American lawyer and law reformer, was born in Hadam, Connecticut, on the 13th of February 1805. He was the eldest of the four sons of the Rev. David Dudley Field (1781–1867), a well-known American clergyman and author. He graduated at Williams College in 1823, and settled in New York City, where he studied law, was admitted to the bar in 1828, and rapidly won a high position in his profession. Becoming convinced that the common law in America, and particularly in New York state, needed radical changes in respect to the unification and simplification of its procedure, he visited Europe in 1836 and thoroughly investigated the courts, procedure and codes of England, France and other countries, and then applied himself to the task of bringing about in the United States a codification of the common law procedure. For more than forty years every moment that he could spare from his extensive practice was devoted to this end. He entered upon his great work by a systematic publication of pamphlets and articles in journals and magazines in behalf of his reform, but for some years he met with a discouraging lack of interest. He appeared personally before successive legislative committees, and in 1846 published a pamphlet, “The Reorganization of the Judiciary,” which had its influence in persuading the New York State Constitutional Convention of that year to report in favor of a codification of the laws. Finally in 1847 he was appointed as the head of a state commission to revise the practice and procedure. The first part of the commission’s work, consisting of a code of civil procedure, was reported and enacted in 1848, and by the Ist of January 1850 the complete code of civil and criminal procedure was completed, and was subsequently enacted by the legislature. The basis of the new system, which was almost entirely Field’s work, was the abolition of the existing distinction in forms of procedure between suits in law and equity requiring separate actions, and their unification and simplification in a single action. Eventually the civil code with some changes was adopted in twenty-four states, and the criminal code in eighteen, and the whole formed a basis of the reform in procedure in England and several of her colonies. In 1857 Field became chairman of a state commission for the reduction into a written and systematic code of the whole body of law of the state, excepting those portions already reported upon by the Commissioners of Practice and Pleadings. In this work he personally prepared almost the whole of the political and civil codes. The codification, which was completed in February 1865, was adopted only in small part by the state, but it has served as a model after which most of the law codes of the United States have been constructed. In 1866 he proposed to the British National Association for the Promotion of Social Science a revision and codification of the laws of all nations. For an international commission of lawyers he prepared Draft Outlines of an International Code (1872), the submission of which resulted in the organization of the international Association for the Reform and Codification of the Laws of Nations, of which he became president. In politics Field was originally an anti-slavery Democrat, and he supported Van Buren in the Free Soil campaign of 1848. He gave his support to the Republican party in 1856 and to the Lincoln administration throughout the Civil War. After 1876, however, he returned to the Democratic party, and from January to March 1877 served out in Congress the unexpired term of Smith Ely, elected mayor of New York City. During his brief Congressional career he delivered six speeches, all of which attracted attention, introduced a bill in regard to the presidential succession, and appeared before the Electoral Commission in Tilden’s interest. He died in New York City on the 13th of April 1894.

Part of his numerous pamphlets and addresses were collected in his Speeches, Arguments and Miscellaneous Papers (3 vols., 1884–1890). See also the Life of David Dudley Field (New York, 1898), by his son W. Henry Field.

field, eugene (1820–1893), American poet, was born at St. Louis, Missouri, on the 2nd of September 1820. He spent his boyhood in Vermont and Massachusetts; studied for short periods at Williams and Knox Colleges and the University of Missouri, but without taking a degree; and worked as a journalist on various papers, finally becoming connected with the Chicago News. A Little Book of Profitable Tales appeared in Chicago in 1889 and in New York the next year; but Field’s place in later American literature chiefly depends upon his poems of Christmas-time and childhood (of which “Little Boy Blue” and “A Dutch Lullaby” are most widely known), because of their union of obvious sentiment with fluent lyrical form. His principal collections of poems are: A Little Book of Western Verse (1889); A Second Book of Verse (1892); With Trumpet and Drum (1892); and Love Songs of Childhood (1894). Field died at Chicago on the 4th of November 1895.

His works were collected in ten volumes (1896), at New York. His two volumes of Love-at-first-sight poems and social protest were published under the name of Eugene Field by his brother Roswell Martin Field (b. 1851). See also Susan Thompson, Eugene Field: a study in heroism and contradictions (2 vols., New York, 1901).

field, frederick (1801–1885), English divine and biblical scholar, was born in London and educated at Christ’s hospital and Trinity College, Cambridge, where he obtained a fellowship in 1824. He took orders in 1828, and began a close study of patristic theology. Eventually he published an emended and
FIELD, H. M.—FIELD, S. J.

annotated text of Chrysostom's *Homilies in Matthaeum* (Cambridge, 1839), and some years later he contributed to Pusey's *Bibliotheca Patrum* (Oxford, 1858–1870), a similarly treated text of Chrysostom's homilies on Paul's epistles. The scholarship displayed in both of these critical editions is of a very high order. In 1839 he had accepted the living of Great Saxham, in Suffolk, and in 1842 he was presented by his college to the rectory of Reepham in Norfolk. He resigned in 1863, and settled in Norwich, in order to devote his whole time to study. Twelve years later he completed the *Origensis Hexaplorum quae supersunt* (Oxford, 1867–1875), now well known as Field's *Hexaplas*, a text reconstructed from the extant fragments of Origen's work of that name, together with materials drawn from the *Syro-hexaplar version* and the *Septuagint* of Holmes and Parsons (Oxford, 1798–1877). Field was appointed a member of the Old Testament revision company in 1870.

FIELD, HENRY MARTYN (1822–1897), American author and clergyman, brother of Cyrus Field, was born at Stockbridge, Massachusetts, on the 3rd of April 1822; he graduated at Williams College in 1838, and was pastor of a Presbyterian church in Greenfield, Massachusetts, from 1842 to 1847, and of a Congregational church in West Springfield, Massachusetts, from 1850 to 1854. The interval between his two pastorates he spent in Europe. From 1854 to 1858 he was editor and for many years he was also sole proprietor of *The Evangelist*, a New York periodical devoted to the interests of the Presbyterian church. He spent the last years of his life in retirement at Stockbridge, Mass., where he died on the 26th of January 1897. He was the author of a series of books of travel, which achieved unusual popularity. His two volumes descriptive of a trip round the world in 1875–1876, entitled *From the Lakes of Killarney to the Golden Horn* (1876) and *From Egypt to Japan* (1877), are almost classic in their way, and have passed through more than twenty editions. Among his other publications are *The Irish Confederates and the Rebellion of 1798* (1850), *The History of the Atlantic Telegraph* (1866), *Faith or Agnosticism? the Field-Ingersoll Discussion* (1888), *Old Spain and New Spain* (1888), and *Life of David Dudley Field* (1868).

He is not to be confused with another Henry Martyn Field, the gynaecologist, who was born in 1847 at Brighton, Mass., and graduated at Harvard in 1870 and at the College of Physicians and Surgeons in New York City in 1862; he was professor of Materia Medica and therapeutics at Dartmouth from 1871 to 1887; and of therapeutics from 1887 to 1893.

FIELD, JOHN (1782–1837). English musical composer and pianist, was born at Dublin in 1782. He came of a musical family, his father being a violinist, and his grandfather the organist in one of the churches of Dublin. From the latter the boy received his first musical education. When a few years later the family settled in London, Field became the favourite pupil of the celebrated Clementi, whom he accompanied to Paris, and later, in 1802, on his great concert tour through France, Germany and Russia. Under the auspices of his master Field appeared in public in most of the great European capitals, especially in St Petersburg, and in that city he remained when Clementi returned to England. During his stay with the great pianist Field had to suffer many privations owing to Clementi's all but uncanny parsimony; but when he later in Russia his splendid connexion amongst the highest circles of the nobility became Field's inheritance. His marriage with a French lady of the name of Chartier was anything but happy, and had soon to be dissolved. Field made frequent concert tours to the chief cities of Russia, and in 1820 settled permanently in Moscow. In 1833 he came to England for a short time, and for the next four years led a migratory life in France, Germany and Italy, exciting the admiration of amateurs wherever he appeared in public. In Naples he fell seriously ill, and lay several months in the hospital, till a Russian family discovered him and brought him back to Moscow. There he lingered for several years till his death on the 11th of January 1837. Field's training and the cast of his genius were not of a kind to enable him to excel in the larger forms of instrumental music, and his seven concerti for the pianoforte are now forgotten. Neither do his quartets for strings and pianoforte hold their own by the side of those of the great masters. But his "nocturnes," a form of music highly developed if not actually created by him, remain all but unrivalled for their tenderness and dreaminess of conception, combined with a continuous flow of beautiful melody. They were indeed Chopin's models. Field's execution on the pianoforte was nearly allied to the nature of his compositions, beauty and poetical charm of touch being one of the chief characteristics of his style. Moscheles, who heard Field in 1831, speaks of his "enchanting legato, his tenderness and elegance and his beautiful touch.

FIELD, MARSHALL (1835–1906), American merchant, was born at Conway, Massachusetts, on the 18th of August 1835. Reared on a farm, he obtained a common school and academy education, and at the age of seventeen became a clerk in a dry goods store at Pittsfield, Mass. In 1856 he removed to Chicago, where he became a clerk in the large mercantile establishment of Cooley, Wadsworth & Company. In 1860 the firm was reorganized as Cooley, Farwell & Company, and he was admitted to a junior partnership. In 1865, with Potter Palmer (1826–1902) and John T. Lifton (1834–1904), he organized the firm of Field, Palmer & Leiter, which, subsequently, became Field, Leiter & Company, and in 1881 on the retirement of Leiter became Marshall Field & Company. Under Field's management the annual business of the firm increased from $12,000,000 in 1871 to more than $40,000,000 in 1895, when it ranked as one of the two or three largest mercantile establishments in the world. He died in New York city on the 16th of January 1906. He had married, for the second time, in the previous year. Field's public benefactions were numerous; notable among them being his gift of land valued at $300,000 and of $100,000 in cash to the University of Chicago, an endowment fund of $1,000,000 to support the Field Columbian Museum at Chicago, and a bequest of $8,000,000 to this museum.

FIELD, NATHAN (1587–1653), English dramatist and actor, was baptized on the 17th of October 1587. His father, the rector of Cripplegate, was a Puritan divine, author of a Godly Exhortation directed against play-acting, and his brother Theophilus became bishop of Hereford. Nat. Field early became one of the children of Queen Elizabeth's court, and in that capacity he played leading parts in Ben Jonson's *Cymbelina's Revels* (1600), in the *Poetaster* (1601), and in *Epicoene* (1609), and the title role in Chapman's *Bussy d'Ambois* (1666). Ben Jonson was his dramatic model, and may have helped his career. The two plays of which he was author were probably both written before 1611. They are boisterous, but well-constructed comedies of contemporary London life; the earlier one, *A Woman is a Weathercock* (printed 1612), dealing with the inconstancy of woman, while the second, *Amends for Ladies* (printed 1618), was written with the intention, as the title indicates, of retracting the charge. From Henslowe's papers it appears that Field collaborated with Robert Darbore and with Philip Massinger, one letter from all three authors being a joint appeal for money to free them from prison. In 1614 Field received £10 for playing before the king in *Bartholomew Fair*, a play in which Jonson records his reputation as an actor in the words which is your Burbadge now? ... Your best actor, your Field? ... He joined the King's Players some time before 1619, and his name comes seventeenth on the list prefixed to the Shakespeare folio of 1623 of the "principal actors in all these plays." He retired from the stage before 1625, and died on the 20th of February 1633. Field was part author with Massinger in the *Fatal Dowry* (printed 1632), and he prefixed commendatory verses to Fletcher's *Faithful Shepherdess*.

His two plays were reprinted in J. P. Collier's *Fine Old Plays* (1833), in Hazlitt's edition of *Dodgely's Old Plays*, and in *Nero and other Plays* (Mermaid series, 1888), with an introduction by Mr A. W. Verity.

FIELD, STEPHEN JOHNSON (1816–1890), American jurist, was born at Haddam, Connecticut, on the 4th of November 1816. He was the brother of David Dudley Field, Cyrus W.
Field and Henry M. Field. At the age of thirteen he accompanied his sister Emilia and her husband the Rev. Josiah Brewer (the parents of the distinguished judge of the Supreme Court, David J. Brewer) to Smyrna, Turkey, for the purpose of studying Oriental languages, but after three years he returned to the United States, and in 1837 graduated at Williams College at the head of his class. He then studied law in his elder brother's office, and in 1841 he was admitted to the New York bar.

He was associated in practice there with his brother until 1848, and early in 1849 removed to California, settling soon afterward at Marysville, of which place, in 1850, he became the first alderman or mayor. In the same year he was chosen a member of the first state legislature of California, in which he drew up and secured the enactment of two bodies of law known as the Civil and Criminal Practices Acts, based on the similar codes prepared by his brother David Dudley for New York. In the former act he embodied a provision regulating and giving authority to the peculiar customs, usages, and regulations voluntarily adopted by the miners in various districts of the state for the adjudication of disputed mining claims. This, as Judge Field truly says, "was the foundation of the jurisprudence of the mining camps in the country," having greatly influenced legislation upon this subject in other states and in the Congress of the United States.

He was elected, in 1857, a justice of the California Supreme Court, of which he became chief justice in 1859, on the resignation of Judge David S. Terry to fight the duel with the United States senator David C. Broderick which ended fatally for the latter. Field held this position until 1863, when he was appointed by President Lincoln a justice of the United States Supreme Court. In this capacity he was conspicuous for fearless independence of thought and action in his opinions, and in his dissenting opinions in the legal tender, conscription and "slaughter house" cases, which displayed unusual legal learning, and gave powerful expression to his strict constructionist theory of the implied powers of the Federal Constitution. Originally a Democrat, and always a believer in states' rights, his strong Union sentiments caused him nevertheless to accept Lincoln's doctrine of coercion, and that, together with his anti-slavery sympathies, led him to the Republican party during the period of the Civil War. He was a member of the commission which revised the California code in 1873 and of the Electoral Commission in 1877, voting in favour of Tilden. In 1880 he received sixty-five votes on the first ballot for the presidential nomination at the Democratic National Convention at Cincinnati. In August 1889, as a result of a ruling in the course of the Sharon-Hill litigation, a notorious conspiracy case, he was assaulted in a California railway station by Judge David S. Terry, who in turn was shot and killed by a United States deputy marshal appointed to defend Justice Field against the carrying out of Terry's often-expressed threats. He retired from the Supreme Court on the 1st of December 1887 after a service of thirty-four years and six months, the longest in the court's history, and died in Washington on the 9th of April 1890.

His Personal Reminiscences of Early Days in California, originally privately printed in 1878, was republished in 1883 with George L. Corbitt's Story of the Attempted Assassination of Justice Field.

FIELD, William Ventris Field, Baron (1813-1907). English judge, second son of Thomas Flint Field, of Fielden, Bedfordshire, was born on the 21st of August 1813. He was educated at King's school, Bruton, Somersetshire, and entered the legal profession as a solicitor. In 1843, however, he ceased to practise as such, and entered at the Inner Temple, being called to the bar in 1859, after having practised for some time as a special pleader. He joined the Western circuit, but soon exchanged it for the Midland. He obtained a large business as a junior, and became a queen's counsel and bencher of his inn in 1864. As a Q.C. he had a very extensive common law practice, and had for some time been the leader of the Midland circuit, when in February 1875, on the retirement of Mr Justice Keating, he was raised to the bench as a justice of the queen's bench. Mr Justice Field was an excellent puisne judge of the type that attracts but little public attention. He was a first-rate lawyer, had a good knowledge of commercial matters, great shrewdness and a quick intellect, while he was also painstaking and scrupulously fair. When the rules of the Supreme Court 1883 came into force in the autumn of that year, Mr Justice Field was so well recognized an authority upon all questions of practice that the lord chancellor selected him to sit continuously at Judges' Chambers, in order that a consistent practice under the new rules might as far as possible be established. This he did for nearly a year, and his name will always, to a large extent, be associated with the settling of the details of the new procedure, which finally did away with the former elaborate system of "special pleading." In 1890 he retired from the bench and was raised to the peerage as Baron Field of Bakeham, becoming at the same time a member of the privy council. In the House of Lords he at first took part, not infrequently, in the hearing of appeals, and notably delivered a carefully- reasoned judgment in the case of the Bank of England v. Vagliano Brothers (5th of March 1893), in which, with Lord Bramwell, he differed from the majority of his brother peers. Before long, however, deafness and advancing years rendered his attendances less frequent.

Lord Field was created a baronet at Bognor on the 3rd of January 1907, and as he left no issue the peerage ceased to exist.
FIELDFARE—FIELDING

that one of the two lenses of the "eye-piece" which is next to the object-glass; the other is called the "eye-glass."

FIELDFARE (O. E. feel-for=fallow-fare): large species of thrush, the Turdus pilaris of Linnæus—well known as a regular and common autumnal visitor throughout the British Islands and a great part of Europe, besides western Asia, and even reaching northern Africa. It is the Veldjager and Veld-lyster of the Dutch, the Wacholderdrossel and Kramtsvogel of Germans, the Litorne of the French, and the Cesena of Italians. This bird is of all thrushes the most gregarious in habit, not only migrating in large bands and keeping in flocks during the winter, but even commonly breeding in society—200 nests or more having been seen within a very small space. The birch-forests of Norway, Sweden and Russia are its chief resorts in summer, but it is known also to breed sparingly in some districts of Germany. Though its nest has been many times reported to have been found in Scotland, there is perhaps no record of such an incident that is not open to doubt; and unquestionably the misel-thrush (T. visivistorus) has been often mistaken for the fieldfare by indifferent observers.

The head, neck, upper part of the back and the rump are grey; the wings, wing-coverts and middle of the back are rich hazel-brown; the throat is ochraceous; and the breast reddish-brown—both being streaked or spotted with black, while the belly and lower parts are white, and the underparts red-brown. The nest and eggs resemble those of the blackbird (T. merula), but the former is usually built high up in a tree. The fieldfare's call-note is harsh and loud, sounding like t'chat, t'chat: its song is low, twittering and poor. It usually arrives in Britain about the middle or end of October, but sometimes earlier, and often remains till the middle of May before departing for its northern breeding-places. In hard weather it throngs to the berry-bearing bushes which then afford it sustenance, but in open winters the flocks spread over the fields in search of animal food—worms, slugs and the larvae of insects. In very severe seasons it will altogether leave the country, and then return for a shorter or longer time as spring approaches. From William of Palerne (translated from the French c. 1330) to the writers of our own day the fieldfare has occasionally been noticed by British poets with varying propriety. Thus Chaucer's association of its name with frost is as happy as true, while Scott was more unlucky in his well-known reference to its "lowly nest" in the Highlands.

Structurally very like the fieldfare, but differing greatly in many other respects, is the bird known in North America as the field thrush, and in Europe as the "robin" (T. viscivorus). It is a common bird of the early settlers in the New World of the household familiar as of their former homes. This bird, the Turdus migratorius of Linnæus, has a wide geographical range, extending from the Atlantic to the Pacific, and from Greenland to Guatemala, and, except at its extreme limits, it is almost everywhere a very abundant species. As its scientific name imports, it is essentially a migrant, and gathers in flocks to pass the winter in the south, though a few remain in New England throughout the year. Yet its social instincts point rather in the direction of man than of its own kind, and it is not known to breed in communities, while it affects the homesteads, villages and even the parks and gardens of the large cities, where its fine song, its attractive plumage, and its great services as a destroyer of noxious insects, combine to make it justly popular.

(A. N.)

FIELDING, ANTHONY VANDYKE COLEY (1787-1853), commonly called Copley Fielding, English landscape painter (son of a portrait painter), became at an early age a pupil of John Varley. He took to water-colour painting, and to this he confined himself almost exclusively. In 1810 he became an associate exhibitor in the Water-colour Society; in 1813 a full member, and in 1831 president of that body. He also engaged largely in teaching the art, and made ample profits. His death took place at Worthing in March 1835. Copley Fielding was a painter of much elegance, taste and accomplishment, and has always been highly popular with purchasers, without reaching very high originality in purpose or of style: he painted in vast number all sorts of views (occasionally in oil-colour) including marine subjects in large proportion. Specimens of his work are to be seen in the water-colour gallery of the Victoria and Albert Museum, of dates ranging from 1829 to 1850. Among the engraved specimens of his art is the Annual of British Landscape Scenery, published in 1830. (W. M. R.)

FIELDING, HENRY (1707-1754), English novelist and playwright, was born at Sharpham Park, near Glastonbury, Somerset, on the 22nd of April 1707. His father was Lieutenant Edmund Fielding, third son of John Fielding, who was canon of Salisbury and fifth son of the earl of Desmond. The earl of Desmond belonged to the younger branch of the Denbig family, who, until lately, were supposed to be connected with the Habsburgs. To this claim, now discredited by the researches of Mr. J. Horace Round (Studies in Pecore, 1901, pp. 216-249), is to be attributed the famous passage in Gibbon's Autobiography which predicts for Tom Jones—"that exquisite picture of human manners"—a ditturbury exceeding that of the house of Austria. Henry Fielding's mother was Sarah Gould, daughter of Sir Henry Gould, a judge of the king's bench. It is probable that the marriage was not approved by her father, since, though she remained at Sharpham Park for some time after that event, he will provided that her husband should have nothing to do with a legacy of £3000 left her in 1710. About this date the Fieldings moved to East Stour in Dorset. Two girls, Catherine and Elizabeth, had apparently been born at Sharpham Park; and three more, together with a son, Edmund, followed at East Stour. Sarah, the third of the daughters, born November 1710, and afterwards the author of David Simple and other works, survived her brother.

Fielding's education was up to his mother's death, which took place in April 1718 at East Stour, seems to have been entrusted to a neighbouring clergyman, Mr. Oliver of Motcombe, in whom tradition traces the uncouth lineaments of "Parson Trulliber" in Joseph Andrews. But he must have contrived, nevertheless, to prepare his pupil for Eton, to which place Fielding went about this date, probably as an oppidan. Little is known of his school-days. There is no record of his name in the college lists; but, if we may believe his first biographer, Arthur Murphy, by no means an unimpeachable authority, he left "uncommonly versed in the Greek authors, and an early master of the Latin classics,"—a statement which should perhaps be qualified by his own words to Sir Robert Walpole in 1730:—

"Tuscan and French are in my head; Latin I write, and Greek—I read."

But he certainly made friends among his class-fellows—some of whom continued friends for life. Wintrington and Hanbury-Williams were among these. The chief, however, and the most faithful, was George, afterwards Sir George, and later Baron Lyttelton of Frankley.

When Fielding left Eton is unknown. But in November 1725 we hear of him definitely in what seems like a characteristic escapade. He was staying at Lyme (in company with a trusty retainer, ready to "beat, maim or kill" in his young master's behalf), and apparently bent on carrying off, if necessary by force, a local heiress, Miss Sarah Andrew, whose fluttering guardians promptly hurried her away, and married her to some one else (Athenaeum, 2nd June 1883). Her baffled admirer consigned himself by translating part of Juvenal's sixth satire into verse as "all the Revenge taken by an injured Lover." After this he must have lived the usual life of a young man about town, and probably at this date improved the acquaintance of his second cousin, Lady Mary Wortley Montagu, to whom he inscribed his first comedy, Love in Several Masques, produced at Drury Lane in February 1728. The moment was not particularly favourable, since it succeeded Cibber's Provok'd Husband, and was contemporary with Gay's popular Beggar's Opera. Almost immediately afterwards (March 17th) Fielding entered himself as "Stud. Lit." at Leiden University. He was still there in February 1729. But he had apparently left before the annual registration of February 1730, when his name is absent from the books (Macmillan's Magazine, April 1907); and in January 1730 he brought out a second comedy at the newly-opened theatre in Goodman's Fields. Like its predecessor, the Temple...
Beau was an essay in the vein of Congreve and Wycherley, though, in a measure, an advance on Love in Several Masques.

With the Temple Beau Fielding's dramatic career definitely begins. His father had married again; and his Leiden career had been interrupted for lack of funds. Nominally, he was entitled to an allowance of £200 a year; but this (he was accustomed to say) "any body might pay that would." Young, handsome, ardent and fond of pleasure, he began that career as a hand-to-mouth playwright around which so much legend has gathered—and gathers. Having—in his own words—no choice but to be a hackney coachman or a hackney writer, he chose the pen; and his inclinations, as well as his opportunities, led him to the stage. From 1730 to 1736 he rapidly brought out a large number of pieces, most of which had merit enough to secure their being acted, but not sufficient to earn a lasting reputation for their author. His chief successes, from a critical point of view, the Author's farce (1730) and Tom Thumb (1730, 1731), were burlesques; and he also was fortunate in two translations from Molieré, the Mock Doctor (1732) and the Misér (1733). Of the rest (with one or two exceptions, to be mentioned presently) the names need only be recorded. They are the Coffee-House Politician, a comedy (1730); the Letter Writers, a farce (1731); The Learned Orator, a burlesque (1731); The Lottery, a farce (1732); The Modern Husband, a comedy (1732); The Covent Garden Tragedy, a burlesque (1732); The Old Debauchees, a comedy (1732); Deborah; or, a Wife for You all, an after-piece (1733); The Intriguing Chambermaid (from Regnard), a two-act comedy (1734); and Don Quixote in England, a comedy, which had been partly sketched at Leiden.

Don Quixote was produced in 1734, and the list of plays may be here interrupted by an event of which the date has only recently been ascertained, namely, Fielding's first marriage. This took place on the 28th of November 1734 at St Mary, Charlotte, near Bath (Macmillan's Magazine, April 1907), the lady being a Salisbury beauty, Miss Charlotte Craddock, of whom he had been an admirer, if not a suitor, as far back as 1730. This is a fact which should be taken into consideration in estimating the exact Bohemianism of his London life, for there is no doubt that he was devotedly attached to her. After a fresh farce entitled An Old Man taugh Wisdom, and the comparative failure of a new comedy The Universal Gallant both produced early in 1735, he seems for a time to have retired with his bride, who came into £1500, to his old home at East Stour. Around this rural seclusion his fiction has freely accreted. He is supposed to have lived for three years on the footing of a typical 18th-century country gentleman; to have kept a pack of hounds; to have put his servants into impossible yellow liveries; and generally, by profuse hospitality and reckless expenditure, to have made rapid duck and drake of Mrs Fielding's modest legacy. Something of this is demonstrably false; much, grossly exaggerated. In any case, he was in London as late as February 1735 (the date of the "Preface" to The Universal Gallant); and early in March 1736 he was back again managing the Haymarket theatre with a so-called "Great Mogul's Company of English Comedians."

Upon this new enterprise fortune, at the outset, seemed to smile. The first piece (produced on the 5th of March) was Pasquin, a Dramatick Satire on the Times (a piece akin in its plan to Buckingham's Rehearsal), which contained, in addition to much admirable burlesque, a good deal of very direct criticism of the shameless political corruption of the Walpole era. Its success was unmistakable; and when, after bringing out the remarkable Fatal Curiosity of George Lillo, its author followed up Pasquin by the Historical Register for the Year 1736, of which the effrontery was even more daring than that of its predecessor, the ministry began to bethink themselves that matters were going too far. How they actually effected their object is obscure: but grounds were speedily concocted for the Licensing Act of 1737, which restricted the number of theatres, rendered the lord chamberlain's licence an indispensable preliminary to stage representation, and—in a word—effectually put an end to Fielding's career as a dramatist.

Whether, had that career been prolonged to its maturity, the result would have enriched the theatrical repertoire with a new species of burlesque, or reinforced it with fresh variations on the "wit-traps" of Wycherley and Congreve, is one of those inquiries that are more academic than profitable. What may be affirmed is, that Fielding's plays, as we have them, exhibit abundant invention and ingenuity; that they are full of humour and high spirits; that, though they may have been hastily written, they were by no means thoughtlessly constructed; and that, in composing them, their author attentively considered either managerial hints, or the conditions of the market. Against this, one must set the fact that they are often immodest; and that, whatever their intrinsic merit, they have failed to rival in permanent popularity the work of inferior men. Fielding's own conclusion was, "that he left off writing for the stage, when he ought to have begun"—which can only mean that he himself regarded his plays as the outcome of imitation rather than experience. They probably taught him how to construct Tom Jones; but whether he could ever have written a comedy at the level of that novel, can only be established by a comparison which it is impossible to make, namely, a comparison with the comedies written at the same age, and in similar circumstances.

Tumble-Down Dick; or, Phaeton in the Suds, Eurycle and Euridyce kissed are the names of three occasional pieces which belong to the last months of Fielding's career as a Haymarket manager. By this date he was thirty, with a wife and daughter. As a means of support, he reverted to the profession of his maternal grandfather; and, in November 1737, he entered the Middle Temple, being described in the books of the society as "of East Stour in Dorset." That he set himself strenuously to master his new profession, is admitted; though it is unlikely that he had entirely discarded the irregular habits which had grown upon him in his irresponsible bachelorhood. He also did a good deal of literary work, the best known of which is contained in the Champion, a "News-Journal" of the Spectator type undertaken with James Ralph, whose poem of "Night" is made notorious in the Dunceiad. That the Champion was not without merit is undoubted; but the essay-type was for the moment out-worn, and neither Fielding nor his coadjutor could maintain it. Fielding contributed papers from the 17th of November 1739 to the 21st of June 1740. In the latter month he was called to the bar, and occupied chambers in Pump Court. It is further related that, in the diligent pursuit of his calling, he travelled the Western Circuit, and attended the Wiltshire sessions.

Although, with the Champion, he professed, for the time, to have relinquished periodical literature, he still wrote at intervals, a fact which, taken in conjunction with his past reputation as an effective satirist, probably led to his being "unjustly censured" for much that he never produced. But he certainly wrote a poem "Of True Greatness" (1741); a first book of a burlesque epic, the Vernoniad, prompted by Vernon's expedition of 1739; a vision called the Opposition, and, perhaps, a political sermon entitled the Crisis (1741). Another piece, now known to have been attributed to him by his contemporaries (Hist. MSS. Comm., Rep. 12, App. Pi. ix., p. 204), is the pamphlet entitled An Apology for the Life of Mrs Shemla Andrews, a clever but coarse attack upon the prurient side of Richardson's Pamela, which had been issued in 1740, and was at the height of its popularity. Shemla followed early in 1741. Richardson, who was well acquainted with Fielding's four sisters, at that date his neighbours at Hammersmith, confidently attributed it to Fielding (Corr. 1804, iv. 386, and unpublished letter at South Kensington); and there are suggestive points of internal evidence (such as the transformation of Pamela's "Mr B." into "Mr Booby") which tend to connect it with the future Joseph Andrews. Fielding, however, never acknowledged it, or referred to it; and a great deal has been laid to his charge that he never deserved ("Preface" to Miscellanies, 1743).

But whatever may be decided in regard to the authorship of Shemla, it is quite possible that it prompted the more memorable
Joseph Andrews, which made its appearance in February 1742, and concerning which there is no question. Professing, on his title-page, to imitate Cervantes, Fielding set out to cover Pamela with Homeric ridicule by transforming the heroine’s embarrassments to a hero, supposed to be her brother. Allied to this purpose was a collateral attack upon the slapshod Apology of the playwright Colley Cibber, with whom, for obscure reasons, Fielding had long been at war. But the avowed object of the book fell speedily into the background as its author warmed to his theme. His secondary specifically became his primary characters, and Lady Booby and Joseph Andrews do not interest us now as much as Mrs Slipslop and Parson Adams—the latter an invention that ranges in literature with Sterne’s “Uncle Toby” and Goldsmith’s “Vicar.” Yet more than these and others equally admirable in their round veracity, is the writer’s penetrating outlook upon the frailties and failures of human nature. By the time he had reached his second volume, he had convinced himself that he had inaugurated a new fashion of fiction; and in a “Preface” of exceptional ability, he announced his discovery. Postulating that the epic might be “comic” or “tragic,” prose or verse, he claimed to have achieved what he termed the “Comic Epos in Prose,” of which the action was “ludicrous, rather than tragic,” and the personages selected from life large, rather than the restricted ranks of conventional high life. His plan, it will be observed, was happily adapted to his gifts of humour, satire, and above all, irony. That it was matured when it began may perhaps be doubted, but it was certainly matured when it ended. Indeed, except for the plot, which, in his picareque first idea, had not preceded the conception, Joseph Andrews has all the characteristics of Tom Jones, even (in part) to the initial chapters.

Joseph Andrews had considerable success, and the exact sum paid for it by Andrew Millar, the publisher, according to the assignment now at South Kensington, was £183 11s., one of the witnesses being the author’s friend, William Young, popularly supposed to be the original of Parson Adams. It was with Young that Fielding undertook what, with exception of “a very small share” in the farce of Miss Lucy in Town (1742), constituted his next work, a translation of the Plutus of Aristophanes, which never seems to have justified any similar experiments. Another of his minor works was a Vindication of the Dowager Duchess of Marlborough (1742), then much beaten by the public in his Life which she had reached ranks forth. Later in the same year, Garrick applied to Fielding for a play; and a very early effort, The Wedding Day, was hastily patched together, and produced at Drury Lane in February 1743 with no great success. It was, however, included in Fielding’s next important publication, the three volumes of Miscellanies issued by subscription in the succeeding April. These also comprised some early poems, some essays, a Lucianic fragment entitled A Journey from this World to the Next, and, last but not least, occupying the entire final volume, the remarkable performance entitled The History of the Life of the late Mr Jonathan Wild the Great.

It is probable that, in its composition, Jonathan Wild preceded Joseph Andrews. At all events it seems unlikely that Fielding would have followed up a success in a new line by an effort so entirely different in character. Taking for his ostensible hero a well-known thief-taker, who had been hanged in 1725, he proceeds to illustrate, by a mock-heroic account of his progress, the general proposition that greatness without goodness is no better than baseness. He will not go so far as to say that all “Human Nature is Newgate with the Mask on;” but he evidently regards the description as fairly applicable to a good many so-called great people. Irony (and especially Irony neat) is not a popular form of rhetoric; and the remorseless pertinacity with which Fielding pursues his demonstration is to many readers discomfiting and even distasteful. Yet—in spite of Scott—Jonathan Wild has its softer pages; and as a purely intellectual conception it is not surpassed by any of the author’s works.

His actual biography, both before and after Jonathan Wild, is obscure. There are evidences that he laboured diligently at his profession; there are also evidences of sickness and embarrassment. He had becomeearly a martyr to the malady of his century—gout, and the uncertainties of a precarious livelihood told grievously upon his beautiful wife, who eventually died of fever in his arms, leaving him for the time so stunned and bewildered by grief that his friends feared for his reason. For some years his neglected productions were unimportant. He wrote “Prefaces” to the David Simple of his sister Sarah in 1744 and 1747; and, in 1745—1746 and 1747—1748, produced two newspapers in the ministerial interest, the True Patriot and the Jacobite’s Journal, both of which are connected with, or derive from, the rebellion of 1745, and were doubtless, when they ceased, the pretext of a pension from the public service money (Journal of a Voyage to Lisbon, “Introduction”). In November 1747 he married his wife’s maid, Mary Daniel, at St Benet’s, Paul’s Wharf; and in December 1748, by the interest of his old school-fellow, Lyttelton, he was made a principal justice of peace for Middlesex and Westminster, an office which put him in possession of a house in Bow Street, and £300 per annum of the dirtiest money upon earth (ibid.), which might have been more had he descended to become what was known as a “thieving” magistrate.

For some time unusually, while at Bath, Salisbury, Twickenham and other temporary resting-places, he had intermittently occupied himself in composing his second great novel, Tom Jones; or, the History of a Foundling. For this, in June 1748, Millar had paid him £600, to which he added £500 more in 1749. In the February of the latter year it was published with a dedication to Lyttelton, to whose pecuniary assistance to the author during the composition it plainly bears witness. In Tom Jones Fielding systematically developed the “new Province of Writing” he had discovered incidentally in Joseph Andrews. He paid closer attention to the construction and evolution of the plot; he elaborated the initial essays to each book which he had partly employed before, and he compressed into his work the flower and fruit of his forty years’ experience of life. He has, indeed, no character quite up to the level of Parson Adams, but his Westmins and Partridges, his Allworthys and Bliihis, have the inestimable gift of life. He makes no pretence to produce “models of perfection,” but pictures of ordinary humanity, rather perhaps in the rough than the polished, the natural than the artificial, the robust than the effeminate. He has the trick of giving them their extenuating or disguising defects and shortcomings. One of the results of this unvarnished naturalism has been to attract more attention to certain of the episodes than their inventor ever intended. But that, in the manners of his time, he had chapter and verse for everything he drew is clear. His sincere purpose was, he declared, “to recommend goodness and innocence,” and his obvious aversions are vanity and hypocrisy. The methods of fiction have grown more sophisticated since his day, and other forms of literary egotism have taken the place of his once famous introductory essays, but the traces of Tom Jones are still discernible in most of our manifold modern fiction.

Meanwhile, its author was showing considerable activity in his magisterial duties. In May 1749, he was chosen chairman of quarter sessions for Westminster; and in June he delivered himself of a weighty charge to the grand jury. Besides other pamphlets, he produced a careful and still readable Enquiry into the Causes of the late Increase of Robbers, &c. (1751), which, among its other merits, was not ineffectual in helping on the amiable Gin Act of that year, a practical result to the “Gin Lane” and “Beer Street” of his friend Hogarth also materially contributed. These duties and precautions left their mark on his next fiction, Amelia (1752), which is rather more taken up with social problems and popular grievances than its forerunners. But the leading personage, in whom, as in the Sophia Western of Tom Jones, he reproduced the traits of his first wife, is certainly, as even Johnson admitted, “the most pleasing heroine of all the romances.” The minor characters, too, especially Dr Harrison and Colonel Bath, are equal to any in Tom Jones. The book nevertheless shows signs, not of failure but of fatigue, perhaps
of haste—a circumstance heightened by the absence of those "prolegomenous" chapters over which the author had lingered so lovingly in *Tom Jones*. In 1740 he had been dangerously ill, and his health was visibly breaking. The *Leaves* which Millar is said to have given for *Amelia* must have been painfully earned.

Early in 1752 his still indomitable energy prompted him to start a third newspaper, the *Covant Garden Journal*, which ran from the 4th of January to the 23rd of November. It is an interesting contemporary record, and throws a good deal of light on his Bow Street duties. But it has no great literary value, and it unhappily involved him in harassing and undignified hostilities with Smollett, Dr John Hill, Bonnell Thornton and other of his contemporaries. To the following year belong pamphlets on "Provision for the Poor," and the case of the strange impostor, Elizabeth Canning (1734-1773). By 1754 his own case, as regards health, had grown desperate; and he made matters worse by a gallant and successful attempt to break up a "gang of villains and cut-throats," who had become the terror of the metropolis. This accomplished, he resigned his office to his half-brother John (afterwards Sir John Fielding). But it was now too late. After fruitless essay both of Dr Ward's specifics and the tar-water of Bishop Berkeley, it was felt that his sole chance of prolonging life lay in removal to a warmer climate. On the 26th of June 1754 he accordingly left his little country house at F Jordock, Ealing, for Lisbon, in the "Queen of Portugal," Richard Veal master. The ship, as often, was tediously wind-bound, and the protracted discomforts of the sick man and his family are narrated at length in the touching posthumous tract entitled the *Journal of a Voyage to Lisbon*, which, with a fragment of a comment on Bolingbroke's then recently issued essays, was published in February 1755 "for the Benefit of his [Fielding's] Wife and Children." Reaching Lisbon at last in August 1754, he died there two months later (8th October), and was buried in the English cemetery, where a monument was erected to him in 1830. *Lugat Britannia gremio non dari foere natum* is inscribed upon it.

His estate, including the proceeds of a fair library, only covered his just debts (*Atkenaum*, 25th Nov. 1765); but his family, a daughter by his first, and two boys and a girl by his second wife, were faithfully cared for by his brother John, and by his friend Ralph Allen of Prior Park, Bath, the Squire Allworthy of *Tom Jones*. His will (undated) was printed in the *Atkenaum* for the 1st of February 1800. There is but one absolutely authentic portrait of him, a familiar outline by Hogarth, executed from memory for Andrew Millar's edition of his works in 1762. It is the likeness of a man broken by ill-health, and affords but faint indication of the handsome Harry Fielding who in his salad days "warmed both hands before the fire of life." Far too much stress, it is now held, has been laid by his first biographers upon the unworthy side of his early career. That he was always profuse, sanguine and more or less imprudent, is as probable as that he was always manly, generous and sympathetic. But it is also plain that, in his later years, he did much, as father, friend and magistrate, to redeem the errors, real and imputed, of a too-youthful youth. As a playwright and essayist his rank is not elevated. But as a novelist his place is a definite one. If the *Spectator* is to be credited with foreshadowing the characters of the novel, Defoe with its earliest form, and Richardson with its first experiments in sentimental analysis, it is to Henry Fielding that we owe its first accurate delineation of contemporary manners. Neglecting, or practically neglecting, sentiment as unmanly, and relying chiefly on humour and ridicule, he set out to draw life precisely as he saw it around him, without blanks or dashes. He was, it may be, for a judicial moralist, too indulgent to some of its frailties, but he was merciless to its meaner vices. For reasons which have been already given, his high-water mark is *Tom Jones*, which has remained, and remains, a model in its way of the kind he inaugurated.

An essay on *Fielding's* life and writings is prefixed to *Arthur Murphy's* edition of his works (1762), and short biographies have been written by Walter Scott and William Roscoe. There are also lives by Watson (1807), Lawrence (1855), Austin Dobson (*Men of Letters*, 1883, 1907) and G. M. Goldwin (1909). An annotated edition of the *Journal of a Voyage to Lisbon* is included in "World's Classics" (1997).

**FIELDING, WILLIAM STEVENS** (1848— ), Canadian journalist and statesman, was born in Halifax, Nova Scotia, on the 24th of November 1848. From 1864 to 1884 he was one of the staff of the *Morning Chronicle*, the chief Liberal paper of the province, and worked at all departments of newspaper life. In 1882 he entered the local legislature as Liberal member for Halifax, and from 1884 to 1896 was premier and provincial secretary of the province, but in the latter year became finance minister in the Dominion administration of Sir Wilfrid Laurier, and was elected to the House of Commons for Shelburne and Queen's county. He opposed Confederation in 1864—1867, and as late as 1886 won a provincial election on the promise to advocate the repeal of the British North America Act. His administration as finance minister of Canada was important, since in 1897 he introduced a new tariff, granting to the manufactures of Great Britain a preference, subsequently increased; and later he imposed a special surtax on German imports owing to unfriendly tariff legislation by that country. In 1909 he represented Canada at the Colonial Conference in London.

**FIELD-MOUSE**, the popular designation of such mouse-like British rodents as are not true or "house" mice. The term thus includes the long-tailed field mouse, *Mus (Microtus)* *sylvaticus*, easily recognized by its white belly, and sometimes called the wood-mouse; and the two species of short-tailed field-mice, *Microtus agrestis* and *Evotomys glareolus*, together with their representatives in Skomer island and the Orkneys (see *Mouse* and *Vole*).

**FIELD OF THE CLOTH OF GOLD**, the French *Camp du dro p'or*, the name given to the place between Guelnes and Ardres where Henry VIII. of England met Francis I of France in June 1520. The most elaborate arrangements were made for the accommodation of the two monarchs and their large retinues; and Henry's officers, especially no efforts were spared to make a great impress on Europe by this meeting. Before the castle of Guelnes a temporary palace, covering an area of nearly 1,000 sq. yds., was erected for the reception of the English king. It was decorated in the most sumptuous fashion, and like the chapel, served by thirty-five priests, was furnished with a profusion of golden ornaments. Some idea of the size of Henry's following may be gathered from the fact that in one month 2200 sheep and other viands in a similar proportion were consumed. In the fields beyond the castle, tents to the number of 2800 were erected for less distinguished visitors, and the whole scene was one of the greatest animation. Ladies gorgeously clad, and knights, showing by their dress and bearing their anxiety to revive the glories and the follies of the age of chivalry, jostled mountebanks, mendicants and vendors of all kinds.

Journeying from Calais Henry reached his headquarters at Guelnes on the 4th of June 1520, and Francis took up his residence at Ardres. After Cardinal Wolsey, with a splendid train had visited the French king, the two monarchs met at the Val Doré, a spot midway between the two places, on the 7th. The following days were take up with tournaments, in which both kings took part, banquets and other entertainments, and after Wolsey had said mass the two sovereigns separated on the 24th. This meeting made great impression on contemporaries, but its political results were very small.

The *Ordinance for the Field* is printed by J. S. Brewer in the *Calendar of State Papers*, Henry VIII., vol. iii. (1867). See also J. S. Brewer, *Reign of Henry VIII.* (1884).

**FIELDS, JAMES THOMAS** (1817—1881), American publisher and author, was born in Portsmouth, New Hampshire, on the 31st of December 1817. At the age of seventeen he went to Boston as clerk in a bookseller's shop. Afterwards he wrote for the newspapers, and in 1835 he read an anniversary poem entitled "Commerce" before the Boston Mercantile Library.
Association. In 1830 he became junior partner in the
publishing and bookselling firm known after 1846 as Ticknor & Fields, and
after 1868 as Fields, Osgood & Company. He was the publisher of
some of the foremost contemporary American writers, with whom he
was on terms of close personal friendship, and he was the
American publisher of some of the best-known British writers of
his time, some of whom, also, he knew intimately. The first
published his firm. As a publisher he was characterized by a
somewhat rare combination of keen business acumen and sound,
discriminating literary taste, and as a man he was known for his
geniality and charm of manner. In 1862-1870, as the successor
of James Russell Lowell, he edited the Atlantic Monthly.
In 1871 Fields retired from business and from his editorial duties, and
devoted himself to lecturing and to writing. Of his books the chief were the collection of sketches and essays entitled Under
brush (1877) and the chapters of reminiscence composing
Yesterday's with Authors (1871), in which he recorded his personal
friendship with Wordsworth, Thackeray, Dickens, Hawthorne
and others. He died in Boston on the 24th of April 1881.
But second wife, Annette Adams Fields, the whom he married in 1854, published Under the Olive (1880), a book of
verses; James T. Fields: Biographical Notes and Personal
Sketches (1882); Authors and Friends (1896); The Life
and Letters of Harriet Beecher Stowe (1897); and, Orpheus
(1900).
FIENNES, NATHANIEL (c. 1608-1666) English politician,
second son of William, 1st Viscount Saye and Sele, by Elizabeth,
daughter of John Temple, of Stow in Buckinghamshire, was born
in 1607 or 1608, and educated at Winchester and at New College,
Oxford, where as founder's kin he was admitted a perpetual
fellow in 1624. After about five years residence he left without
taking a degree, travelled abroad, and in Switzerland imbibed or
strengthened those religious principles and that hostility to the
Laundian church which were to be the chief motive in his future
political career. He returned to Scotland in 1639, and established
communications with the Covenanters and the Opposition in
England, and as member for Banbury in both the Short and
Long Parliament he took a prominent part in the attacks upon
the Church. He spoke against the illegal condemnation of
November 1640, and again on the 4th of February 1641 on
the occasion of the reception of the London petition, when he argued
against episcopacy as constituting a political as well as a religious
danger, and made a great impression on the House, his name being
added immediately to the committee appointed to deal with
church affairs. He took a leading part in the examination into
the army plot; was one of the commissioners appointed to attend
the king to Scotland in August 1641; and was nominated one of
the committee of safety in July 1642. On the outbreak of
hostilities he took arms immediately, commanded a troop of
horse in the army of Lord Essex, was present at the relief of
Coventry in August, and at the fight at Worcester in September,
where he distinguished himself, and subsequently at Edgehill.
Of the two last engagements he wrote accounts, viz. True and
Exact Relation of both the Battles fought by . . . Earl of Essex . . .
in the Mouth of Master Fiennes, 1642). In February
1643 Fiennes was sent down to Bristol, arrested Colonel Essex
the governor, executed the two leaders of a plot to deliver up
the city, and received a commission himself as governor on the 1st
of May 1643. On the arrival, however, of Prince Rupert on the
22nd of July the place was in no condition to resist an attack,
and Fiennes capitulated. He addressed to Essex a letter in his
defence (Thomason Tracts E. 65. 26), drew up for the parliament
a Relation concerning the Surrender . . . (1643), answered by
Prynne and Clement Walker accusing him of treachery and
cowardice, to which he opposed Col. Fiennes his Reply . . . He
was tried at St Albans by the council of war in December, was
pronounced guilty of having surrendered the place improperly,
and sentenced to death. He was, however, pardoned, and the
facility with which Bristol subsequently capitulated to the
parliamentary army induced Cromwell and the generals to
exonerate him completely. His military career nevertheless now
came to an end. He went abroad, and it was some time before he
reappeared on the political scene. In September 1647 he
became in the army committee, and on the 3rd of January 1648
he became a member of the committee of safety. He was,
however, in favour of accepting the king's terms at Newport in
December, and in consequence was excluded from the House by
Pride's Purge. An opponent of church government in any form,
he was no friend to the rigid and tyrannical Presbyterianism of
the day, and inclined to Independency and Cromwell's party.
He was a member of the council of state in 1654, and in June
1655 he received the special appointment of commissioner for
the custody of the great seal, for which he was certainly in no way
fitted. In the parliament of 1654 he was returned for Oxford
county and in that of 1656 for the university, while in January
1658 he was included in Cromwell's House of Lords. He was in
favour of the Protector's assumption of the royal title and urged
his acceptance of it on several occasions. His public career
clashed with addresses delivered in his capacity as chief
commissioner of the great seal at the beginning of the sessions of
1659 and 1660. He, on January 2, 1659, in which the religious
basis of Cromwell's government especially he urged, the
feature to which Fiennes throughout his career had attached most
value. On the reassembling of the Long Parliament he was
superseded; he took no part in the Restoration, and died at
Newton Tony in Wiltshire on the 16th of December 1669.
Fiennes married (1), Elizabeth, daughter of the famous parlia-
mentarian Sir John Eliot, by whom he had one son, afterwards
3rd Viscount Saye and Sele; and (2), Frances, daughter of
Richard Whitehead of Tuderly, Hants, by whom he had three
daughters.
Besides the pamphlets already cited, a number of his speeches and
other political tracts were published (see Gen. Catalogue. British
Museum). Wood also attributed to him Monarchy Assisted (1660)
(reprinted in Somers Tracts, vi. 346 (ed. Scott)), but there seems
no reason to ascribe to him with Clement Walker the authorship
of Sprigge's Anglia Rediviva.
FIERI FÆCIAS, usually abbreviated f. fa. (Lat. "that you
cannot be made"), in English law, a writ of execution after
judgment in an action of debt or damages. It is addressed
to the sheriff, and commands him to make good the amount
out of the goods of the person against whom judgment has been
obtained. (See Execution.)
FIESCHI, GIUSEPPE MARCO (1799-1836), the chief
conspirator in the attempt on the life of Louis Philippe in July
1835, was a native of Murato in Corsica. He served under
Murat, then returned to Corsica, where he was condemned to
ten years' imprisonment and perpetual surveillance by the
police for theft and forgery. After a period of vagabondage he
eluded the police and obtained a small post in Paris by means of
forged papers; but losing it on account of his suspicious
manner of living, he resolved to revenge himself on society.
He took lodgings on the Boulevard du Temple, and there, with
two members of the Sociétè des Droits de l'Homme, Morey and
Pepin by name, contrived an "infernal machine," constructed
with twenty gun barrels, to be fired simultaneously. On the
28th of July 1835, as Louis Philippe was passing along the boule-
dvard, the Bastille, accompanied in this scene by a numerous staff, the machine was exploded. A ball grazed the
king's forehead, and his horse, with those of the duke of Nemours
and of the prince de Joinville, was shot; Marshal Mortier was
killed, with seventeen other persons, and many were wounded;
but the king and the princes escaped as if by miracle. Fieschi
himself was severely wounded by the discharge of his machine,
and vainly attempted to escape. The attentions of the most
skilful physicians were lavished upon him, and his life was saved
for the stroke of justice. On his trial he named his accomplices,
displayed much bravado, and expected or pretended to expect
ultimate pardon. He was condemned to death, and was guillo-
tined on the 19th of February 1836. Morey and Pepin were
also executed, another accomplice was sentenced to twenty
years' imprisonment and one was acquitted. No less than
seven plots against the life of Louis Philippe had been discovered
by others, which, however, came to nothing. Two of these were
discovered by M. Adolphe Thiers.
by the police within the year, and apologists were not wanting in the revolutionary press for the crime of Fieschi.

See Procès de Fieschi, préfet de sa ville patrie, sa condamnation par la Cour des Pairs et celles de ses complices (2 vols., 1836); also P. Thureau-Dangin, Hist. de la monarchie de Juillet (vol. iv. ch. xii., 1884).

PIESCI (or FIESCHI). GIOVANNI LUIGI (c. 1523-1547), count of Lavagna, was descended from one of the greatest families of Liguria, first mentioned in the 15th century. Among his ancestors were two popes (Innocent IV. and Adrian V.), many cardinals, a king of Sicily, three saints, and many generals and admirals of Genoa and other states. Sinibaldo Fieschi, his father, had been a close friend of Andrea Doria (q.v.), and had rendered many important services to the Genoese republic.

On his death in 1532 Giovanni found himself at the age of nine the head of the family and possessor of immense estates. He grew up to be a handsome, intelligent youth, of attractive manners and very amiable. He married Eleonora Cibò, marchioness of Massa, in 1540, a woman of great beauty and family influence. There were many reasons which inspired his hatred of the Doria family; the absolute power wielded by the aged admiral and the insolence of his nephew and heir Giannettino Doria, the commander of the galleys, were galling to him as to many other Genoese, and it is said that Giannettino was the lover of Fieschi's wife. Moreover, the Fieschi belonged to the French or popular party, while the Doria were aristocrats and Imperialists. When Fieschi determined to conspire against Doria he found friends in many quarters. Pope Paul III. was the first to encourage him, while both Pier Luigi Farnese, duke of Parma, and Francis I. of France gave him much assistance and promised him many advantages. Among his associates in Genoa wereFrancesco Giorgio, Antonio Varrina, and Otto Bon Alessio Verrina and R. Sacco. A number of armed men from the Fieschi fiefs were secretly brought to Genoa, and it was agreed that on the 31st of January 1547, during the interregnum before the election of the new doge, the galleys in the port should be seized and the city gates held. The first part of the programme was easily carried out, and Giannettino Doria, aroused by the tumult, rushed down to the port and was killed, but Andrea escaped from the city in time. The conspirators attempted to gain possession of the government, but unfortunately for them Giovanni Luigi, while crossing a plank from the quay to one of the galleys, fell into the water and was drowned. The news spread, and Girolamo Fieschi found few adherents. They came to terms with the senate and were granted a general amnesty. Doria returned to Genoa on the 4th throming for revenge, and in spite of the amnesty he confiscated the Fieschi estates; Girolamo had shut himself up, with Verrina and Sacco and other conspirators, in his castle of Montobbia, which the Genoese at Doria's instigation besieged and captured. Girolamo Fieschi and Verrina were tried, tortured, and executed; all their estates were seized, some of which, viz. the lordship of Gana, Doria obtained for himself. Otto Bon Zeea, who had escaped, was captured eight years afterwards and put to death by Doria's orders.

There are many accounts of the conspiracy, of which perhaps the best is contained in E. Petit's André Doria (Paris, 1887), chs. xi. and xii., where all the chief authorities are quoted; see also Calligari, La Conquista del Fieschi (Venice, 1892), and Gascoigne, Nuovi documenti sulla conquista del conte Fieschi (Genoa, 1886); E. Bernabò Brea, in his Storia della conquista di Giovanni Luigi Fieschi, publishes many important documents, while L. Capellani's Conquista del Fieschi, edited by Oliveri, and M. Mascali's Storia del conte Giovanni Luigi de Fieschi, edited by A. M. Mascali, contain much interesting matter which may be used for illustrating the Fieschi conspiracy. Works on the Fieschi conspiracy have been the subject of many poems and dramas, of which the most famous is that by Schiller. See also Piesco, Andrea; Farnese.

(L. V.* )

PIESALE (anc. Paesaiae, q.v.), a town and episcopal see of Tuscany, Italy, in the province of Florence, from which it is 104 miles distant by a direct railway line. Pop. (1901) town 4055, commune 18,816. It is situated on a hill 970 ft. above sea-level, and commands a fine view. The cathedral of S. Romolo is an early and simple example of the Tuscan Romanesque style; it is a small basilica, begun in 1024 and restored in 1566. The picturesque battlemented campanile belongs to 1273. The tomb of the bishop Leonardo Salutati (d. 1466), with a beautiful portrait bust by the sculptor Mino da Fiesole (1431-1484), is fine. The 13th-century Palazzo Pretorio contains a small museum of antiquities. The Franciscan monastery commands a fine view. The church of S. Maria Prima contains the works of art, and S. Alessandro, which is attributed to the 6th century, contains fifteen ancient columns of cipollino. The inhabitants of Fiesole are largely engaged in straw-plaiting.

Below Fiesole, between it and Florence, lies San Domenico di Fiesole (485 ft.); in the Dominican monastery the painter, Fra Giovanni Angelico da Fiesole (1387-1455), lived until he went to S. Marco at Florence. Here, too, is the Badia di Fiesole, founded in 1028 and re-erected about 1436-1466 by a follower of Brunelleschi. It is an irregular pile of buildings, in fine and simple early Renaissance style; a small part of the original façade of 1028 in black and white marble is preserved. The interior of the church is decorated with sculptures by pupils of Desiderio da Settignano. The slopes of the hill on which Fiesole stands are covered with fine villas. To the S.E. of Fiesole lies Monte Cerci (1453 ft.), with quarries of grey pietra serena, largely used in Florence for building. To the E. of this lies the 14th-century castle of Vincigliata restored and fitted up in the medieval style.

FIFE, an eastern county of Scotland, bounded N. by the Firth of Tay, E. by the North Sea, S. by the Firth of Forth, and W. by the Sheriff-places of Perth, Kinross and Clackmannan. The Isle of May and Inchcolm, as well as the islet of Ocrar, belong to the shire. It has an area of 352,844 acres or 304 sq. m. Its coast-line measure 108 m. The Loth Hills to the S. and S.W. of Falkland, of which West Lomond is 1713 ft. high and East Lomond 1471 ft. salte, Saline Hill (1175 ft.) to the N.W. of Dunfermline, and Benarty (1131 ft.) on the confines of Kinross are the highest. Of the rivers the Eden is the longest; formed on the borders of Kinross-shire by the confluence of Beattie Burn and Caremore Burn, it pursues a wandering course for 25 m. N.E., partly through the Howe, or Hollow of Fife, and empties into the North Sea. There is good trout fishing in its upper waters, but weirs prevent salmon from ascending it. The Leven drains the loch of that name and enters the Firth at the town of Leven after flowing eastward for 15 m. There are numerous factories at various points on its banks. The Ore, rising not far from Roscobie Hills to the north of Dunfermline, follows a mainly north-easterly course for 15 m. till it joins the Leven at Windyates. The old loch of Ore which was an expansion of its water was long ago reclaimed. Mottway Water finds its source in the parish of Kilmany, a few miles W. by N. of Cupar, makes a bold sweep towards the north-east, and then, after a run of 108 m. through Fife, enters the north-eastern corner of the parish of Dunfermline and branches into the River Leven near the town of Dunfermline, its waters then forming the river Leven, which enters the sea at Leven, and which is known as the River Leven and is the name of the old loch of Leven. The river Leven is navigable for 13 m. The principal lochs are Loch Fitty, Loch Gelly, Loch Gloch and Loch Lindores; they are small but afford some sport for trout, perch and pike. "Freshwater mussels" occur in Loch Fitty. There are no glens, and the only large valley is the fertile Stratheden, which supplies part of the title of the combined baronies of Stratheden (created 1836) and Campbell (created 1841).

Geology.—Between Dundee and Tayport on the northern side of the low-lying Howe of Fife the higher ground is formed of Lower Old Red Sandstone, and the horizon is broken by the old margas, on which are abundant conglomerates, and by the older and younger Conglomerates, which are partly clay and part conglomerate. These rocks have a gentle dip towards the S.S.E. They are overlaid by the old Red Sandstone, which forms the S.E. escarpment of the hill, on which the Howe of Fife lies. The Old Red Sandstone is succeeded by the so-called Slate, which underlie the Howe of Fife from Loch Leven to the coast. The quarries in these rocks in Duna Den are famous for fossil fishes. Following the Old Red rocks conformably are the Carboniferous formations which occupy the remainder of the county, and which are exposed at the north-west corners of the county.

The Carboniferous rocks include, at the base, the Calciferous Sandstone series of dark shales with thin limestones, sandstones and coals. They are best developed around Findhorn, between St Andrews and Fife, and around Burntisland and the Fife of Clackmannan. The true Coal Measures lie in the district around Dysart and Leven, East Wemyss and Kinglassie, and they
are separated from the coal-bearing Carboniferous Limestone series by the sandstones and conglomerates of the Millstone Grit. Fourteen seams of coal are found in the Dysart Coal Measures, associated with sandstones, shales and clay ironstones. Fife is remarkably rich in evidences of former volcanic activity. Besides the Old Red Sandstone volcanic rocks previously mentioned, there are many beds of contemporaneous basaltic lavas and tuffs in the Carboniferous rocks; Saline Hill and Knock Hill were the sites of vents, which at that time discharged these lavas. The wider distribution of the lavas is shown on the shore between Burntisland and Seafield Tower. There were also many intrusive sheets of dolerite and basalt forced into the lower Carboniferous rocks, and these now play an important part in the scenery of the country. They are of great thickness near the Linlithgow and Benarty and they may be followed from Cult Hills to Cleish Hills to Blairadam; and again near Dunfermline, Burntisland, Torryburn, Auchtontull and St Andrews. Later, in Permian times, eastern Fife was the seat of further volcanic action, and great numbers of ‘shale’ vents pierce the Carboniferous rocks; Largo La is a striking example. In one of these necks on the shore at Kincraig Point is a fine example of columnar basalt; the Rock and Spindle near St Andrews is another. Last of all in Tertiary times, east and west, two large faults in the Old Red Sandstone were filled by basalt dikes. Glacial deposits, ridges of gravel and sand, boulder clay, &c., brought from the N., W, cover much of the older rocks, and traces of old raised beaches are found round the coast and in the Howe of Fife. In the cast, a fault in the East Neuk of Fife is an island sea-cliff with small caves.

Climate and Agriculture.—Since the higher hills all lie in the west, most of the county is exposed to the full force of the east winds from the North Sea, which, often, save in the more sheltered areas, check the progress of vegetation. At an elevation of 500 or 600 ft. above the sea harvests are three or four weeks later than in the valleys and low-lying coast-land. The climate, on the whole, is mild, proximity to the sea qualifying the heat in summer and the cold in winter. The average annual rainfall is 35 in., rather less in the East Neuk district and around St Andrews, somewhat more as the hills are approached, later in summer and autumn being the wet season. The average temperature for January is 38° F., for July 59°, and for the year 47°. Four-fifths of the total area is under cultivation, and though the acreage under grain is smaller than it was, the yield of each crop is still extraordinarily good, oats, barley, wheat being the order of acreage. Of the green crops most attention is given to turnips. Potatoes also do well. The acreage under permanent pasture and wood is very considerable. Cattle are mainly kept for feeding purposes, and dairy farming, though attractive more notice, has never been followed more than to supply local markets. Sheep-farming, however, is on the increase, and the raising of horses, especially farm horses, is an important pursuit. They are of a hardy and strong breed, and are kept under a most careful attention. The value of the Clydesdale blood. The ponies, hunters and carriage horses so bred are highly esteemed. The strain of pigs has been improved by the introduction of Berkshires. North of the Eden the soil, though generally thin, is fertile, but the sandy waste of Tents Moor is beyond redemption. From St Andrews southwards all along the coast the land is very productive. That adjacent to the East Neuk consists chiefly of clay and rich loam. From Leven to Inverkeithing it varies from a light sand to a rich clayey loam. Expecting Stratheden and Strathleven, which are mostly rich, fertile loam, the interior is principally cold and stiff clay or thin loam with strong clayey subsoil. Part of the Howe of Fife is light and shingly and covered with heather. Some small peat mosses still exist, and near Lochgelly there is a tract of waste, partly moss and partly heath. The character of the farm management may be judged by its results. The best methods are pursued, and houses, steddings and cottages are all in good order, commodious and comfortable. Rabbits, hares, pheasants and partridges are common in certain districts; roe deer are occasionally seen; wild geese, ducks and teal haunt the lochs; pigeons are numerous and lines of them are shot to the Lothian moors. The soil is well suited for fox-hunting, and there are packs on both the eastern and the western division of Fife.

Mining.—Next to Lanarkshire, Fife is the largest coal-producing county in Scotland. The coal-field may roughly be divided into the Dunfermline basin (including Halbeath, Lochgelly and Keltie), where the principal house coals are found, and the Wemyss or Dysart basin (including Methil and the hinterland), where gas-coal of the best quality is obtained. Coal is also extensively worked at Culross, Carncow, Falkland, Donibristle, Ladybank, Kilconquhar and elsewhere. Beds of ironstone, limestone and shale lie in many places contiguous to the coal. Blackband ironstone is worked at Lochgelly and Oakley, where there are large smelting furnaces. Oil shale is worked at Burntisland and Airdrie near Crail. Among the principal limestone quarries are those at Charlestown, Burntisland and Cults. Freestone of superior quality is quarried at Strathmiglo, Burntisland and Dunfermline. Whinstone of unusual hardness and durability is obtained in nearly every district. Lead has been worked in the Lo mond Hills and copper and zinc have been met with, though not in paying quantities. It is of interest to note that in the trap tufa at Elle there have been found pyropes (a variety of dark-red garnet), which are regarded as the most valuable of Scottish precious stones and are sold under the name of Elle rubies.

Other Industries.—The staple manufacture is linen, ranging from the finest damasks to the coarsest ducks and sackings. Its chief seats are at Kirkcaldy and Dunfermline, but it is carried on at many of the inland towns and villages, especially those situated near the Eden and Leven, on the banks of which rivers, as well as at Kirkcaldy, Dunfermline and elsewhere, found the iron-smelting greenery. Kirkcaldy is famous for its oil-cloth and linoleum. Most of the leading towns possess breweries and tanneries, and the largest distilleries are at Cameron Bridge and Burntisland. Woolen cloth is made to a small extent in several towns, and fishing-net at Kirkcaldy, Largo and West Wemyss. Paper is manufactured at Guardbridge, Markinch and Leslie; earthenware at Kirkcaldy; tobacco at Dunfermline and Kirkcaldy; engineering works and iron foundries are at Kirkcaldy and Dunfermline; and shipbuilding is carried on at Kinghorn, Dysart, Burntisland, Inverkeithing and Tayport. From Inverkeithing all the way round the coast to Newburgh there are harbours at different points. They are mostly of moderate dimensions, the principal port being Kirkcaldy. The largest salmon fisheries are conducted at Newburgh and the chief seat of the herring fishery is Anstruther, but most of the coast towns take part in the fishing either off the shore, or at stations farther north, or in the deep sea.

Communications.—The North British railway possesses a monopoly in the shire. From the Forth Bridge the main line follows the coast as far as Dysart and then turns northwards to Leven, where it diverges to the north-east for Cupar and the Tay Bridge, From Thornton Junction a branch runs to Dunfermline and another to Methil, and here begins also the coast line for Leven, Crail and St Andrews which touches the main line again at Leuchars Junction; at Markinch a branch runs to Leslie; at Ladybank there are branches to Mawicase Junction, and to Newburgh and Perth; and at Leuchars Junction a loop line runs to Ta yport and Newport, joining the main at Wormit. From the Forth Bridge the system also connects, via Dunfermline, with Alloa and Stirling in the W. and with Kinross and Perth in the N. From Dunfermline there is a branch to Charles town, which on that account is sometimes called the port of Dunfermline.

Population and Government.—The population was 190,365 in 1891, and 218,840 in 1901, when 844 persons spoke Gaelic and English and 3 Gaelic only. The chief towns are the Anstruthers (pop. in 1901, 4233), Buckhaven (8828), Burntisland (4846), Cowdenbeath (7008), Cupar (4511), Dunfermline (25,750), Dysart (3562), Keltie (3086), Kirkcaldy (34,570), Leslie (3587), Leven (5577), Lochgelly (5472), Lumphinnans (2071), Newport (2869), St Andrews (7621), Tayport (3325) and Wemyss (2522). For parliamentary purposes Fife is divided into an eastern and a western division, each returning one member. It also includes the Kirkcaldy district of parliamentary burghs, comprising Burntisland, Dysart, Kin kordon and Kirkcaldy), and the St Andrews district (the two Anstruther, Crail, Cupar, Kilrenny, Pittenweem and St Andrews); while Culross, Dunfermline and Inverkeithing are grouped with the Stirling district. As
regards education the county is under school-board jurisdiction, and in respect of higher education its equipment is effective. St Andrews contains several excellent schools; at Cupar there is the Bell-Baxter school; at Dunfermline and Kirkcaldy there are high schools and at Anstruther there is the Waid Academy.

History.—In remote terms the name Fife was applied to the peninsula lying between the estuaries of the Tay and Forth and separated from the rest of the mainland by the Ochil Hills. Its earliest inhabitants were Picts of the northern branch and their country was long known as Pictavia. Doubtless it was owing to the fact that the territory was long subject to the rule of an independent king that Fife itself came to be called distinctive-ly The Kingdom, a name of which the natives are still proud. The Romans effected no settlement in the province, though it is probable that they temporarily occupied points here and there. In any case the Romans left no impression on the civilization of the natives. With the arrival of the missionaries—especially St Serf, St Kenneith, St Rule, St Adrian, St Moran and St Fillan—and conversion of the Picts went on pace. Interesting memorials of these devout missionaries exist in the numerous coast caves between Dysart and St Andrews end in the crosses and sculptured stones, some of doubtful pre-Christian origin, to be seen at various places in the district. The name Fife is also associated with the Jutland Fibh (pronounced Fife) meaning "forest," and was probably first used by the Frisians to describe the country behind the coasts of the Forth and Tay, where Frisian tribes are supposed to have settled at the close of the 4th century. The next immigration was Danish, which left lasting traces in many place-names (such as the frequent use of loch for hill). An ancient division of the Kingdom into Fife and Fothri survicd for a period for ecclesiastical purposes. The line of demarcation ran from Leven to the east of Cults, thence to the west of Collessie and thence to the east of Auchtermuchty. To the east of this line lay Fife proper. In 1426 the first shire of Kinross was formed, consisting of Kinross and Orrell, and was enlarged to its present dimensions by the transference from Fife of the parishes of Portmoak, Cleish and Tullibiebo. Although the county has lain outside of the main stream of Scottish history, its records are far from dull or unimportant. During the reigns of the earlier Stuarts, Dunfermline, Falkland and St Andrews were colonized, and frequent entries are made in the registers of theseABB. 1—St Andrews Cathedral. (From a photo.) cities. Out of the seventy royal burghs in Scotland no fewer than the eighteen are situated in the shire. However, notwithstanding the marked preference of the Stuarts, the kingdom did not hesitate to play the leading part in the momentous dramas of the Reformation and the Covenant, and by the 18th century the people had ceased to regard the old royal line with any but sentimental interest, and the Jacobite risings of 1715 and 1745 evoked only the lukewarm support.


FIFE (Fr. fifre; Med. Ger. Schmatpeif, Feldpeif; Ital. atavino), originally the small primitive cylindrical transverse flute, now the small Bb military flute, usually conoidal in bore, used in a drum and file band. The pitch of the fifre lies between that of the concert flute and piccolo. The fifre, like the flute, is an open pipe, for although the upper joint is stopped by means of a cork, an outlet is provided by the embouchure which is never entirely closed by the lips. The six finger-holes of the primitive flute, with the open end of the tube for a key-note, gave the diatonic scale of the fundamental octave; the second octave was produced by overblowing the notes of the fundamental scale an octave higher; part of a third octave was obtained by means of the higher harmonics produced by using certain of the finger-holes as vent-holes. The modern fifre has, in addition to the six finger-holes, 5 or 6 keys. Mersenne describes and figures the fifre, which had in his day the compass of a fifteenth. The fifre, which, he states, differed from the

1 Harmonie universelle (Paris, 1635), bk. v. prop. 9, pp. 241-244.  
2 German flute only in having a louder and more brilliant tone and a shorter and narrower bore, was the instrument used by the Swiss with the drum. The sketch of the bass fifre or fiffe, for, as Mersenne explains, the bass instrument could not be made long enough, nor could the hands reach the holes, although some flutes were actually made with keys and had the tube doubled back as in the bassoon.  
3 The words fifre and the Fr. fiffe were undoubtedly derived from the Ger. Pfeiff, the fife being called by Praetorius, Schweizerpfeiff, and Feldpeiff, while Martin Agricola, writing a century earlier (1529), mentions the transverse flute by the names of Querpeiff or Schweizerpfeiff, which Sebastian Virdung 19 years Zuochpfeiff. The English spelling changes to Schmatpeiff or Schweigerpfeiff. The fifre was used in England in the middle of the 16th century, for at a muster of the citizens of London in 1540, droumes and fiffies are mentioned. At the battle of St Quentin (1557) the list of the English army employed states that the trumpets were allowed to play a cavalry troop of 100 men, and a drum and fiffe to each hundred of foot. Droumes and fiffe were also employed at one shilling per diem for the "Trayne of Artillery." This was the nucleus of the modern military band, and may be regarded as the first step in its formation. In England the adoption of the fifre as the regimental at Bosco de Cato by the initiative of Henry VIII., who sent to Vienna for ten good drums and as many fifers, Ralph Smith 10 gives rules for drummers and fifers who, in addition to the duty of giving signals in peace and war to the officers and men, were developed to such an extent that in addition to the duties of drummers and fifers, in the 17th century the fifs were used as signals by their masters and masters of several languages, for they were often sent to parley with the enemy and were entrusted with honourable but dangerous missions. In 1565 the drum and fifre formed part of the furniture of the drum and fifre companies, the fifre being introduced in the 16th and 17th centuries in England that it displaced the bagpipe; it was, however, in turn superseded early in the 18th century by the hautboy (see Oboe), introduced from France. In the middle of the 18th century the fifre and fiffe became the military band and fifre of the British army and fifres and fiffe bands in a short time became common in all infantry regiments, while among the cavalry the trumpet prevailed.

FIFTH MONARCHY MEN, the name of a Puritan sect in England which for a time supported the government of Oliver Cromwell in the belief that it was a preparation for the "fifth monarchy," that is for the monarchy which should succeed the Assyrian, the Persian, the Greek and the Roman, and during which Christ should reign on earth with His saints for a thousand years. These sectaries aimed at bringing about the entire abolition of the existing laws and institutions, and the substitution of a simpler code based upon the law of Moses. Disappointed at the delay in the fulfillment of their hopes, they soon began to look with disfavor on the government and to vilify Cromwell; but the arrest of their leaders, including the preachers John Feake, John Rogers and others, cooled their ardour, and they were, perforce, content to cherish their hopes in secret until after the Restoration. Then, on the 6th of January 1661, a band of fifth monarchy men, headed by a cooper named Thomas Venner, for an illustration of one of these bass flutes see article Flute, fig. 2.  
4 Synagoga musicum (Wolfenbiittel, 1618), pp. 40-41 of Reprint.  
5 Musica instrumentalis (Wittenberg, 1529).  
6 Musica geisich und ausgesogen (Basel, 1511).  
9 Id.  
10 Stoewe's Chronicles, p. 702.  
12 See Colonel P. Forbes Macbeane, Memoirs of the Royal Regiment of Artillery.
FIG

who was one of their preachers, made an attempt to obtain possession of London. Most of them were either killed or taken prisoners, and on the 10th and 11th of January Venner and ten others were executed for high treason. From that time the special doctrines of the sect either died out, or became merged in a milder form of millenarianism, similar to that which exists at the present day.


FIG, the popular name given to plants of the genus Ficus, an extensive group, included in the natural order Moraceae, and characterized by a remarkable development of the pear-shaped receptacle, the edge of which curves inwards, so as to form a nearly closed cavity, bearing the numerous fertile and sterile flowers mingled on its surface. The figs vary greatly in habit,—some being low trailing shrubs, others gigantic trees, among the most striking forms of those tropical forests to which they are chiefly indigenous. They have alternate leaves, and abound in a milky juice, usually acrid, though in a few instances sufficiently mild to be used for allaying thirst. This juice contains caoutchouc in large quantity.

Ficus Carica (figure 1), which yields the well-known figs of commerce, is a bush or small tree—rarely more than 18 or 20 ft. high,—with broad, rough, deciduous leaves, very deeply lobed in the cultivated varieties, but in the wild plant sometimes nearly entire. The green, rough branches bear the solitary, nearly sessile receptacles in the axils of the leaves. The male flowers are placed chiefly in the upper part of the cavity, and in most varieties are few in number. As it ripens, the receptacle enlarges greatly, and the numerous single-seeded pericarps or true fruits become imbedded in it. The fruit of the wild fig never acquires the succulence of the cultivated kinds. The fig seems to be indigenous to Asia Minor and Syria, but now occurs in a wild state in most of the countries around the Mediterranean. From the ease with which the nutritious fruit can be preserved, it was probably one of the earliest objects of cultivation, as may be inferred from the frequent allusions to it in the Hebrew Scriptures. From a passage in Herodotus the fig would seem to have been unknown to the Persians in the days of the first Cyrus; but it must have spread in remote ages over all the districts around the Aegean and Levant. The Greeks are said to have received it from Caria (hence the specific name); but the fruit so improved under Hellenic culture that Attic figs became celebrated throughout the East, and special laws were made to regulate their exportation. From the contemptuous name given to informers against the violation of those enactments, συκόφατα (σύκον, φατν), our word sycophant is usually derived. The fig was one of the principal articles of sustenance among the Greeks; the Spartans especially used it largely at their public tables. From Hellas, at some prehistoric period, it was transplanted to Italy and the adjacent islands. Pliny enumerates many varieties, and alludes to those from Ebusus (the modern Iviza) as most esteemed by Roman epicures; while he describes those of home growth as furnishing a large portion of the food of the slaves, particularly those employed in agriculture, by whom great quantities were eaten in the fresh state at the periods of fig-harvest.

In Latin myths the plant plays an important part. The sacred fig tree of Bacchus, it was employed in religious ceremonies, and the fig-tree that overshadowed the twin founders of Rome in the wolf's cave, as an emblem of the future prosperity of the race, testified to the high value set upon the fruit by the nations of antiquity. The tree is now cultivated in all the Mediterranean countries, but the larger portion of our supply of figs comes from Asia Minor, the Spanish Peninsula and the south of France. Those of Asiatic Turkey are considered the best. The varieties are extremely numerous, and the fruit is of various colours, from deep purple to yellow, or nearly white. The trees usually bear two crops,—one in the early summer from the buds of the last year, the other in the autumn from those on the spring growth; the latter forms the chief harvest. Many of the immature receptacles drop off from imperfect fertilization, which circumstance has led, from very ancient times, to the practice of caprification. Branches of the wild fig in flower are placed over the cultivated bushes. Certain hymenopterous insects, of the genera Blastopha and Sycophaga, which frequent the wild fig, enter the minute orifice of the receptacle, apparently to deposit their eggs; conveying thus the pollen more completely to the stigmas, they ensure the fertilization and consequent ripening of the fruit. By some the nature of the process has been questioned, and the better maturation of the fruit attributed merely to the stimulus given by the puncture of the insect, as in the case of the apple; but the arrangement of the unisexual flowers in the fig renders the first theory the more probable. In some districts a straw or small twig is thrust into the receptacle with a similar object. When ripe the figs are picked, and spread out to dry in the sun,—those of better quality being much pulled and extended by hand during the process. Thus prepared, the fruit is packed closely in barrels, rush baskets, or wooden boxes, for commerce. The best kind, known as elemi, are shipped to Smyrna, where

1 Of these the case of the Barren Fig-tree (Mark xii. 13-14. 20-21; compare Matt. xxii. 16-20), which Jesus cursed and which then withers and dies, is a well-known instance. The difficulty is in Mark xi. 13: "And seeing a fig-tree afar off having leaves, he came, and haply he might find anything thereon; and when he came to it he found nothing but leaves, for the time of figs was not yet," etc. The last words obviously raise the question whether the expectation of Jesus of finding figs, and his cursing of the tree on finding none, were not unreasonable. Many ingenious solutions have been propounded, by suggested emendations of the text and other hypotheses, which are considered in the article "Ficus" in the Encyclopaedia Biblica ("Fig-tree"); the former demurs to the unreasonableableness, and contends that the appearance of the leaves at this season (March) is accidental; which is true; but this particular passage so closely connects Jesus with the figs as to make it extremely improbable that he was entitled to expect that it would also have fruit, even though the season had not arrived; the Ency. Biblica, on the other hand, supposes that some early Christian, confounding parable with history, has misunderstood the parables. Luke x. 19-21, and forgetting that the season was not one for figs, has transformed it into the narrative of an act of Jesus. The probability seems to be that the words "for the time of figs was not yet" are an unintelligible gloss by an early reader, which has made its way into the text. For authorities see the works mentioned above.

2 From Lat. caprifolium, a wild fig; O. Eng. caprifig.
pulling and packing of figs form one of the most important industries of the people.

This fruit still constitutes a large part of the food of the natives of western Asia and southern Europe, both in the fresh and dried state. A sort of cake made by mashing up the inferior kinds serves in parts of the Archipelago as a substitute for bread. Alcohol is obtained from fermented figs in some southern countries; and a kind of wine, still made from the ripe fruit, was known to the ancients, and mentioned by Pliny under the name of syclites. Medicinally the fig is employed as a gentle laxative, when eaten abundantly often proving useful in chronic constipation; it forms a part of the well-known "confection of senna." The milky juice of the stems and leaves is very acrid, and has been used in some countries for raising blisters. The wood is porous and of little value; though a piece, saturated with oil and spread with emery, is in France a common substitute for a hone.

The fig is grown for its fresh fruit (eaten as an article of dessert) in all the milder parts of Europe, and in the United States, with prohibitive and August, when the climate in the climate of England very seldom ripen, and should therefore be rubbed off. The late or midsummer shoots likewise put forth fruit-buds, which, however, do not develop themselves till the following spring; and these form the only crop of figs every year that the British gardener can depend on.

The fig tree grown as a standard should get very little pruning, the effect of cutting being to stimulate the buds to push shoots too vigorous for bearing. When grown against a wall, it has been recommended that a single stem should be trained to the height of a foot. Above this a shoot should be trained to the right, and another to the left: from these principals two other subdivisions should be encouraged, and trained 15 in. apart; and along these branches, at distances of about 8 in., shoots for bearing, as nearly atmospheric of equal vigour, should be encouraged. The bearing shoots produced along the leading branches should be trained in at full length, and in autumn every alternate one should be cut back to one eye. In the following summer the trained shoots should bear and be cut back in autumn; to one eye, while shoots from the bases of those cut back the previous autumn should be trained for succession. In this way every leading branch will be furnished alternately with bearing and successional shoots.

When it is necessary, as it may be in severe winters, though it is too often provided in excess, spruce branches have been found to answer the purpose exceedingly well, owing to the fact that their leaves drop off gradually when the weather becomes mild, and the fig is then formed in an entirely different manner, and more light and air. The principal part requiring protection is the main stem, which is more tender than the young wood.

In forcing, the fig requires more heat than the vine to bring it into a temperature of 21° in winter, and from 60° to 65° in the day, and from 60° to 65° by night, and 70° to 75° by day, or even higher by sun heat, giving plenty of air at the same time. In this temperature the central root system always remains full and firm, and must be replaced and the wants of the swelling fruit supplied by daily watering, by syringing the foliage, and by moistening the floor, this atmospheric moisture being also necessary to keep down the red spider. When the crop begins to ripen, a moderately dry atmosphere should be maintained, with abundant ventilation when the weather permits.

The fig tree is easily cultivated in pots, and by introducing the plants into heat in succession the fruiting season may be considerably extended. The plants should be potted in turfy loam mixed with charcoal and old mortar rubbish, and in summer top-dressings of rotten manure, with manure water two or three times a week, will be beneficial. While the fruit is swelling, the pots should be plunged in a bed of fermenting leaves.

The following are a few of the best figs: those marked F. are good forcing sorts, and those marked W. suitable for walls.—

**Brown Ischia,** F.: chestnut-coloured, roundish-turbinate.

**Brown Turkey** (Lee's Perpetual), F., W.: purplish-brown, turbinate.

**Burscouth,** W.: brownish-green, pyriform.

**Col di Signora Bianca,** F.: greenish-yellow, pyriform.

**Col di Signora Nero:** dark chocolate, pyriform.

**Early Violet,** F.: brownish-purple, roundish.

**Grizzly Bourjassot:** chocolate, round.

**Grosse Monstreuse de Lipari:** pale chestnut, turbinate.

**Negro Largo,** F.: black, long pyriform.

**White Ischia,** F.: greenish-yellow, roundish-ovate.

**White Marseilles,** F., W.: pale green, roundish-ovate.

The syconaire fig, *Ficus Sycomorus,* is a tree of large size, with heart-shaped leaves, which, from their fancied resemblance to those of the mulberry, gave origin to the name *Συκώμος.* From the deep shade cast by its spreading branches, it is a favourite tree in Egypt and Syria, being often planted along roads and in gardens. It bears a sweet edible fruit, somewhat like that of the common fig, but produced in racemes on the older boughs. The apex of the fruit is sometimes removed, or an incision made in it, to induce earlier ripening. The ancients, after soaking it in water, preserved it like the common fig. The porous wood is only fit for fuel.

The sacred fig, peepul, or bo, *Ficus religiosa,* a large tree with heart-shaped, long-pointed leaves on slender footstalks, is much grown in southern Asia. The leaves are used for tanning, and afford lac, and a gum resembling caoutchouc is obtained from the juice; but in India it is chiefly planted with a religious object, being regarded as sacred by both Brahmins and Buddhists. The former believe that the last avatar of Vishnu took place beneath its shade. A gigantic bo, described by Sir J. Emerson Tennent as growing near Anarajapoora, in Ceylon, is, if tradition may be trusted, one of the oldest trees in the world. It is said to have been a branch of the tree under which Gautama Buddha became endued with his divine powers, and has always been held in the greatest veneration. The figs, however, hold as important a place in the religious fables of the East as the ash in the myths of Scandinavia.

**Ficus elastica,** the India-rubber tree (figure 2), the large, oblong, glossy leaves, and pink buds of which are so familiar in our greenhouses, furnishes most of the caoutchouc obtained from the East Indies. It grows to a large size, and is remarkable...
for the snake-like roots that extend in contorted masses around the base of the trunk. The small fruit is unfit for food. Ficus bengalensis, or the Banyan, wild in parts of northern India, but generally planted throughout the country, has a woody stem, branching to a height of 70 to 100 ft. and of vast extent with heart-shaped entire leaves terminating in acute points. Every branch from the main body throws out its own roots, at first in small tender fibres, several yards from the ground; but these continually grow thicker until they reach the surface, when they strike in, increase to large trunks, and become parent trees, shooting out new branches from the top, which again in time suspend their roots, and these, swelling into trunks, produce other branches, the growth continuing as long as the earth contributes her sustenance. On the banks of the Nerbudda stood a celebrated tree of this kind, which is supposed to be that described by Nearchus, the admiral of Alexander the Great. This tree once covered an area so immense, that it was known to shelter no fewer than 7000 men, and though much reduced in size by the destructive power of the floods, the remainder was described by James Forbes (1749-1810), in his Oriental Memoirs (1813-1815) as nearly 2000 ft. in circumference, while the trunk was 30 ft. in diameter. The tree usually grows from seeds dropped by birds on other trees. The leaf-axil of a palm forms a frequent receptacle for their growth, the palm becoming ultimately strangled by the growth of the fig, which by this time has developed numerous daughter stems which continue to expand and cover ultimately a large area. The famous tree in the Royal Botanic Gardens, Calcutta, began its growth at the end of the 18th century on a sacred date-palm. In 1907 it had nearly 250 aerial roots, the parent trunk was 42 ft. in girth, and its leafy crown had a circumference of 857 ft.; and it was still growing vigorously. Both this tree and F. religiosa cause destruction to buildings, especially in Bengal, from seeds dropped by birds germinating on the walls. The tree yields an inferior rubber, and a coarse rope is prepared from the bark and from the aerial roots.

FIGARO, a famous dramatic character first introduced on the stage by Beaumarchais in the Barbier de Séville, the Mariage de Figaro, and the Fille Journelle. The name is said to be an old Spanish and Italian word for a wigmaker, connected with the verb barbeador, to roll in paper. Many of the traits of the character are to be found in earlier comic types of the Roman and Italian stage, but as a whole the conception was marked by great originality; and Figaro soon seized the popular imagination, and became the recognized representative of daring, clever and nonchalant roguesy and intrigue. Almost immediately after its appearance, Mozart chose the Mariage de Figaro as the subject of an opera, and the Barber de Séville was treated first by Paisiello, and afterwards in 1816 by Rossini. In 1826 the name of the witty rogue was taken by a journal which continued till 1833 to be one of the principal Parisian periodicals, numbering among its contributors such men as Jules Janin, Paul Lacroix, Léon Gozlan, Alphonse Karr, Dr Veron, Jules Sandeau and George Sand. Various abortive attempts were made to restore the Figaro during the next twenty years; and in 1854 the efforts of M. de Villemessant were crowned with success (see Newspapers: France).

FIGEAC, a town of south-western France, capital of an arrondissement in the department of Lot, 47 m. E.N.E. of Cahors on the Ourthei railway. Pop. (1900) 4330. It is enclosed by an amphitheatre of wooded and vine-clad hills, on the right bank of the Céle, which is here crossed by an old bridge. It is ill-built and the streets are narrow and dirty; on the outskirts shady boulevards have taken the place of the ramparts by which it was surrounded. The town is very rich in old houses of the 14th and 14th centuries; among them may be mentioned the Hôtel de Balène, of the 14th century, used as a prison. Another house, dating from the 15th century, was the birthplace of the Egyptologist J. F. Champollion, in memory of whom the town has erected an obelisk. The principal church is that of St Sauveur, which once belonged to the abbey of Figeac. It was built at the beginning of the 12th century, but restored later; the façade in particular is modern. Notre-Dame du Puy, in the highest part of the town, belongs to the 12th and 13th centuries. It has no transept and its aisles extend completely round the interior. The altar-screen is a fine example of carved woodwork of the end of the 17th century. Of the four obelisks which used to mark the limits of the authority of the abbots of Figeac, those to the south and the west of the town remain. Figeac is the seat of a subprefect and has a tribunal of first instance, and a communal college. Brewing, tanning, printing, cloth-weaving and the manufacture of agricultural implements are among the industries. Trade is in cattle, leather, wool, plums, walnuts and grain, and there are zinc mines in the neighbourhood.

Figéac grew up round an abbey founded by Pippin the Short in the 8th century, and throughout the middle ages it was the property of the monks. At the end of the 16th century the lordship was acquired by King Henry IV.'s minister, the duke of Sully, who sold it to Louis XIII. in 1622. It surrendered in 1674 to the French. Figueras (1867), a seaport in central Portugal, in the district of Coimbra, formerly included in the province of Beira; on the north bank of the river Mondego, at its mouth, and at the terminus of the Lisbon-Figueira and Guarda-Figueira railways. Pop. (1900) 6221. Figueras da Foz is an important fishing-station, and one of the headquarters of the coasting trade in grain, fruit, wine, olive oil, cork and coal; but owing to the bar at the mouth of the Mondego large ships cannot enter. Glass is manufactured, and the city attracts many visitors by its excellent climate and sea-bathing. A residential suburb, the Bairro Novo, exists chiefly for their accommodation, to the north-west of the old town. Figueres is connected by a tramway running 4 m. N. W. with Buarcos (pop. 5033) and with the coal-mines of Cape Mondego. Lâvos (pop. 7939), on the south bank of the Mondego, was the principal landing-place of the British troops which came, in 1808, to take part in the Peninsular War. Figueres da Foz received the title and privileges of city by a decree dated the 20th of September 1882.

FIG UERAS, a town of north-eastern Spain, in the province of Gerona, 14 m. S. of the French frontier, on the Barcelona-Pepegran railway. Pop. (1900) 10,714. Figueras is built at the foot of the Pyrenees, and on the northern edge of El Ampurdan, a fertile and well-irrigated plain, which produces wine, olives and rice, and derives its name from the seaport of Ampurias, the ancient Emporiae. The castle of San Fernando, 1 m. N.W., is an irregular pentagonal structure, built by order of Ferdinand VI. (1746-1759), on the site of a Capuchin convent. Owing to its situation, and the rocky nature of the ground over which a besieger must advance, it is still serviceable as the key to the frontier. It affords accommodation for 16,000 men and is well provided with bomb-proof cover. In 1794 Figueras was surrendered to the French, but it was regained in 1795. During the Peninsular War it was taken by the French in 1808, re-captured by the Spaniards in 1811, and retaken by the French in the same year. In 1823, after a long defence, it was once more captured by the French. An annual pilgrimage from Figueras to the chapel of Nuestra Señora de Requesens, 15 m. N., commemorates the deliverance of the town from a severe epidemic in 1612.

FIGULUS, PUBLIUS NIGIDIUS (c. 98-45 B.C.), Roman savant, next to Varro the most learned Roman of the age. He was a friend of Cicero, to whom he gave his support at the time of the Caesarian conspiracy (Plutarch, Cicero, 20; Cicero, Pro Sulla, xiv. 42). In 38 he was praetor, sided with Pompey in the Civil War, and after his defeat was banished by Caesar, and died in exile. According to Cicero (Tinaeus, 1), Figulus endeavoured with some success to revive the doctrines of Pythagoreanism. With this he included mathematics, astronomy and astrology, and even the magic arts. According to Suetonius (Augustus, 94) he foretold the greatness of the future emperor on the day of his birth, and Apuleius (Apologia, 42) records that, by the employment of “magic boys” (magni puers), he
helped to find a sum of money that had been lost. Jerome (the authority for the date of his death) calls him *Pythagoreus et magus*. The abstruse nature of his studies, the mystical character of his writings, and the general indifference of the Romans to such subjects, caused his works to be soon forgotten. Amongst his scientific, theological and grammatical works mention may be made of *De diis*, containing an examination of various cults and ceremonies; treatises on divination and the interpretation of dreams; on the sphere, the winds and animals. His *Commentariorum grammaticarum* in at least 29 books was an ill-arranged collection of linguistic, grammatical and antiquarian notes. In these he expressed the opinion that the meaning of words was natural, not fixed by man. He paid especial attention to orthography, and sought to differentiate the meanings of cases of like ending by distinctive marks (the apex to indicate a long vowel is attributed to him). In etymology he endeavoured to find a Roman explanation of words where possible (according to him <i>fater</i> was <i>fere altus</i>). Quintillian (*Instit. orat. xi. 3. 143*) speaks of a rhetorical treatise *De genio* by him.

See Cicero, *Ad Fam. iv. 13*; scholarist on Lucan i. 639; several references in Aulus Gellius; Teuffel, *Hist. of Roman Literature*, 170; M. De N. P. *studii alque operibus* (1846); *Quaestiones Nigidianae* (1890), and edition of the fragments (1889) by A. Swoboda.

**FIGURATE NUMBERS**, in mathematics. If we take the sum of all terms of the series \( 1 + 1 + 1 + \ldots \), i.e. \( n \), as the \( n \)th term of a new series, we obtain the series \( 1 + 2 + 3 + \ldots \), the sum of \( n \) terms of which is \( \frac{1}{2} \cdot n \cdot n + 1 \). Taking this sum as the \( n \)th term, we obtain the series \( 1 + 3 + 6 + 10 + \ldots \), which has for the sum of \( n \) terms \( n(n+1)(n+2)/3 \). This sum is taken as the \( n \)th term of the next series, and proceeding in this way we obtain series having the following \( n \)th terms:

\[
1, \quad n(n+1)/2, \quad n(n+1)(n+2)/3, \quad n(n+1)(n+2)(n+3)/4, \quad \ldots, \quad n(n+1)(n+2)(n+3)\ldots(n+r-2)/(r-1) !.
\]

The numbers obtained by giving \( n \) any value in these expressions are the first, second, third, \ldots or \( r \)th order of figurate numbers.

Pascal treated these numbers in his *Traité du triangle arithmétique* (1665), using them to develop a theory of combinations and to solve problems in probability. His table is here shown in its simplest form. It is to be noticed that each number in the table is the sum of the numbers immediately above and to the left of it; and that the numbers along a line, termed a base, which cuts off an equal number of units along the top row and column are the coefficients in the binomial expansion of \((1+x)^r\), where \( r \) represents the number of units cut off.

**FIJI** (*Viti*), a British colony consisting of an archipelago in the Pacific Ocean, the most important in Polynesia, between 15° and 20° S., and on and about the meridian of 180°. The islands number about 250, of which some 80 are inhabited. The total land area is 7435 sq. m. (thus roughly equaling that of Wales), and the population is about 121,000. The principal island is Viti Levu, 98 m. in length (E. to W.) and 67 in extreme breadth, with an area of 4172 sq. m. Forty miles N.E. lies Vanua Levu, measuring 117 m. by 30, with an area of 2432 sq. m. Close off the south-eastern shore of Vanua Levu is Tavuini, 46 m. in length by 10 in breadth; Kavu, Kavu, and Kavu are long and very narrow, in length, 36 m. S. of Viti Levu, and the three other main islands, lying east of Viti Levu in the Koro Sea, are Koro, Nagau, and Ovalau. South-east from Viti Levu a loop of islets extends nearly to 10° S., enclosing the Koro Sea. North-west of Viti Levu lies another chain, the Yasawa or western group; and, finally, the colony includes the island of Rotumah (g.v.), 300 m. N.W. by N. of Vanua Levu.

The formation of the larger islands is volcanic, their surface rugged, their vegetation luxuriant, and their appearance very beautiful; their hills rise often above 3000, and, in the case of a few summits, above 4000 ft., and they contrast strongly with the low coral formation of the smaller members of the group. There is not much level country, except in the coral islets, and certain rich tracts along the coasts of the two large islands, especially near the mouths of the rivers. The large islands have a considerable extent of undulating country, dry and open on their lee sides. Streams and rivers are abundant, the latter very large in proportion to the size of the islands, affording a waterway to the rich districts along their banks. These and the extensive mud flats and deltas at their mouths are often flooded, by which their fertility is increased, though at a heavy cost to the cultivator. The Rewa, debouching through a wide delta at the south-east of Viti Levu, is navigable for small vessels for 40 m. There are also in this island the Navua and Sigatoka (flowing S.), the Nandi (W.), and the Ba (N.W.). The Dreketi, flowing W., is the chief stream of Vanua Levu. It breaches the mountains in a fine valley; for this island consists practically of one long range, whereas the main valleys and ranges separating them in Viti Levu radiate for the most part from a common centre. With few exceptions the islands are surrounded by barriers of coral, broken by openings opposite the mouths of streams. Viti Levu is the most important island not only from its size, but from its fertility, variety of surface, and population, which is over one-third of that of the whole group. The town of Suva lies on an excellent harbour at the south-east of the island, and has been the capital of the colony since 1882, containing the government buildings and other offices. Vanua Levu is less fertile than Viti Levu; it has good anchorages along its entire southern coast. Of the other islands, Tavuini, remarkable for a lake (presumably a crater-lake) at the top of its lofty central ridge, is fertile, but exceptionally devoid of harbours; whereas the well-tilmered island of Kandavu has an excellent one. On the eastern shore of Ovalau, an island which contains in a small area a remarkable series of gorge-like valleys between commanding hills, is the town of Levuka, the capital until 1882. It stands partly upon the narrow shore, and partly climbs the rocky slope behind. The chief islands on the west of the chain enclosing the Koro Sea are Koro, Nagau, Moala and Totoya, all productive, affording good anchorage, elevated and picturesque. The eastern islands of the chain are smaller and more numerous, Vanua Batevu (one of the Exploring Group) being a centre of trade. Among others, Mago is remarkable for a subterranean outlet of the waters of the fertile valley in its midst.

The land is of recent geological formation, the principal ranges being composed of igneous rock, and showing traces of much volcanic disturbance. There are boiling springs in Vanua
Levu and Ngau, and slight shocks of earthquake are occasionally felt. The tops of many of the mountains, from Kadavu in the S.W., through Viti Levu and Kadavu to the N.E., have distinct craters, but their activity has long ceased. The various decomposing volcanic rocks—tufts, conglomerates and basalts—mingled with decayed vegetable matter, and abundantly watered, form a very fertile soil. Most of the high peaks on the larger islands are basaltic, and the rocks generally are igneous, with occasional upheaved coral found sometimes over 1000 ft. above the sea; but certain sedimentary rocks observed on Viti Levu seem to imply a nucleus of land of considerable age. Volcanic activity in the neighbourhood is further shown by the quantities of pumice-stone drifted on to the south coasts of Kadavu and Viti Levu; malachite, anthony and graphite, gold in small quantities, and specular iron-sand occurs.

Climate.—The colony is beyond the limits of the perpetual S.E. trades, while not within the range of the N.W. monsoons. From April to November the winds are steady between S.E. and E.N.E., and the climate is cool and dry, after which the weather becomes uncertain and the winds often northerly, this being the wet warm season. In February and March heavy gales are frequent, and hurricanes sometimes occur, causing scarcity by destroying the crops. The rainfall is remarkably heavy, but it is much greater on the lee side of the islands (about 110 in. at Suva), while the mean temperature is much the same, viz., about 80° F. In the hills the temperature sometimes falls below 50°. The climate, especially from November to April, is somewhat enervating to the Englishman, but not unhealthy. Fever is hardly known. Dysentery, which is common, and the most serious disease in the islands, is said to have been unknown before the advent of Europeans.

Fauna.—Besides the dog and the pig, which (with the domestic fowl) must have been introduced in early times, the only land mammals are bats and rats and rabbits.f The islands are rich in birds, but the species few. Bees have been introduced. The avifauna is not remarkable. Birds of prey are few; the parrot and pigeon tribes are better represented. Fishes, of an Indo-Malayan type, are numerous and varied; Mollusca, especially marine, and Crustacea are also very numerous. These three form an important element in the food supply.

Flora.—The vegetation is mostly of a tropical Indo-Malayan character—thick jungle with great trees covered with creepers and epiphytes. The lee sides of the larger islands, however, have grassy plains suitable for grazing, with scattered trees, chiefly Pandanus, and ferns. The flora also has some Australian and New Zealand affinities (trees of the Podocarpaceae family, e.g., Hebrids groups), shown especially in these western districts by the Pandanus, by certain acacias and oaks. At an elevation of about 2000 ft. the vegetation assumes a more mountainous type. Among the more valuable timber trees are the vesu (Afzelia hilaga); the dilo (Calophyllum inophyllum); and the kauri (Agathis sp.), which is used in the islands, as in India, in the treatment of rheumatism; the daku (Dammara Vittensis), allied to the New Zealand kauri, and others. The daku or Fiji pine, however, has become scarce. Most of the valuable spices and perfumes; and many plants are cultivated for their beauty, to which the natives are keenly alive. Among the plants used as pot-herbs are several ferns, and two or three Solanums, one of which is the potato, and several Solanum Lycopersicum, which are cooked with human flesh, which was said to be otherwise difficult of digestion. The use of the kava root, here called yanggona, from which the well-known national beverage is made, is said to have been introduced by the first Europeans. Of fruits, bananas are abundant, as are the breadfruit. Of tree fruits, there may be mentioned the many varieties of the bread-fruit, of bread-cotton, and plantains, of sugar-cane and of lemon; the iwi (Spondias dulcis), the kavika (Euonymus malaccensis), the ivi or Tahitian chestnut (Inocarpus edulis), the pine-apple and others introduced in modern times. The trees of the hevea family (rubber trees), and of the malvaceae family (cotton), and the sugar-cane, are the most abundant. The coconut has long been domesticated. The ivi, the kavika, the arrowroot, and in times of scarcity the mango. This bread is made by burying the materials for months, till the mass is thoroughly fermented and homogeneous, when it is dried and cooked by baking or steaming. This simple process is applicable to such a variety of substances, is a valuable security against famine.

People.—The Fijians are a people of Melanesian (Papuan) stock much crossed with Polynesians (Tongans and Samoans). They occupy the extreme east limits of Papuan territory and are usually classified as Melanesians; but they are physically superior to the pure examples of that race, combining their dark colour, harsh hirsute skin, crisp hair, which is bleached with lime and worn in an elaborately trained mop, and muscular limbs, with the handsome features and well proportioned bodies of the Polynesians. They are tall and well built. The features are strongly marked, but not unpleasant, the eyes deep set, the beard thick and bushy. The chiefs are fairer, much better-looking, and of a less negroid type of face than the people. This negroid type is especially marked on the west coasts, and still more in the interior of Viti Levu. The Fijians have other characteristics of both Pacific races, e.g., the quick intellect of the fairer, and the savagery and suspicion of the dark. They wear a minimum of covering, but, unlike the Melanesians, are strictly decent, while they are more moral than the Polynesians. They are cleanly and particular about their personal appearance, though, unlike other Melanesians, they care little for ornament, and only the women are tattooed. A partial circumcision is practised, which is exceptional with the Melanesians, nor have these usually an approved type of face. There are no Melanesians like the Fijis. The status of the women is also somewhat better, those of the free classes having considerable freedom and influence. If less readily amenable to civilizing influences than their neighbours to the eastward, the Fijians show greater force of character and ingenuity. Possessing the arts of both races they practise them with greater skill than either. They understand the principle of division of labour and production, and thus of commerce. They are skillful cultivators and good boat-builders, the carpenters being an hereditary caste; there are also tribes of fishermen and sailors; their mats, baskets, nets, cordage and other fabrics are substantial and tasteful; their pottery, made, like many of the above articles, by women, is far superior to any other in the South Seas; but many native manufactures have been supplanted by European goods.

The Fijians were formerly notorious for cannibalism, which may have had its origin in religion, but long before the first contact with Europeans had degenerated into glutony. The Fijian chief table luxury was human flesh, euphemistically "boiled pie". It was by him "an honor" to satisfy his appetite he would sacrifice even friends and relations. The Fijians, combined with this greediness a savage and merciless nature. Human sacrifices were of daily occurrence. On a chief's death wives and slaves were buried alive with him. When building a chief's house a slave was buried alive in the hole dug for each foundation post. At the launching of a war-canoe living men were tied hand and foot between two plantain stems making a human ladder over which the vessel was pushed down into the water. The people acquiesced in these brutal customs, and willingly met their deaths. Affection and a firm belief in a future state, in which the exact condition of the dying is continued, are the Fijians' own explanations of the custom, once universal, of killing sick or aged relatives. Yet in spite of this savagery the Fijians have always been remarkable for their hospitality, open-handedness and courtesy. They are a sensitive, proud, if vindictive, and boastful people, with good conversational and reasoning powers, much sense of humour, tact and perception of character. Their code of social etiquette is minute and elaborate, and the graduations of rank well marked. These are (1) chiefs, greater and lesser; (2) free men; (3) Mata ma (flying fish, i.e., eyes of the land); employés, messengers or consoulers; (4) distinguished warriors of low rank; (5) common people; (6) slaves.

The family is the unit of political society. The families are grouped in townships or otherwise (gali) under the lesser chiefs, who again owe allegiance to the supreme chief of the matanitu or tribe. The chiefs are a real aristocracy, excelling the people in physique, skill, intellect and acquisitions of all sorts; and the reverence felt for them, now gradually diminishing, was very great, and had something of a religious character. All that a man had belonged to his chief. On the other hand, the chief's property
practically belonged to his people, and they were as ready to give as to take. In a time of famine, a chief would declare the contents of the plantations to be common property. A system of feudal service-tenures (lala) is the institution on which their social and political fabric mainly depended. It allowed the chief to call for the labour of any district, and to employ it in planting, house or canoe-building, supplying food on the occasion of another chief's visit, &c. This power was often used with much discernment; thus an unpopular chief would redeem his character by calling for some customary service and rewarding it liberally, or a district would be called on to supply labour or produce as a punishment. The privilege might, of course, be abused by needy or unscrupulous chiefs, though they generally deferred somewhat to public opinion; it has now, with similar customary exactions of cloth, mats, salt, pottery, &c., been reduced within definite limits. An allied custom, soleva, enabled a district in want of any particular article to call on its neighbours to supply it, giving labour or something else in exchange. Although, then, the chief is lord of the soil, the inferior chiefs and individual families have equally distinct rights in it, subject to payment of certain dues; and the idea of permanent alienation of land by purchase was never perhaps clearly realized. Another curious custom was that of the chief's house. The son of a chief by a woman of rank had almost unlimited rights over the property of his mother's family, or of her people. In time of war the chief claimed absolute control over life and property. Warfare was carried on with many courteous formalities, and considerable skill was shown in the fortifications. There were well-defined degrees of dependence among the different tribes or districts: the first of these, bati, is an alliance between two nearly equal tribes, but implying a sort of inferiority on one side, acknowledged by military service; the second, qali, implies greater subjection, and payment of tribute. Thus A, being bati to B, might hold C in qali, in which case C was also reckoned subject to B, or might be protected by B for political purposes.

The former religion of the Fijians was a sort of ancestor-worship, having much in common with the creeds of Polynesia, and included a belief in a future existence. There were two classes of gods—the first immortal, of whom Ndengei is the greatest, said to exist eternally in the form of a serpent, but troubling himself little with human or other affairs; the second, or earthly, are believed in by the ancestors. The gods entered and spoke through their priests, who thus pronounced on the issue of every enterprise, but they were not represented by idols; certain groves and trees were held sacred, and stones which suggested phallic associations. The priesthood usually was hereditary, and their influence great, and they had generally a good understanding with the chief. The institution of Taboo existed in full force. The mbure or temple was also the council chamber and place of assembly for various purposes.

The weapons of the Fijians are spears, slings, throwing clubs and bows and arrows. Their houses, of which the framework is timber and the rest lattice and thatch, are ingeniously constructed, with great taste in ornamentation, and are well furnished with mats, mosquito-curtains, baskets, fans, nets and cooking and other utensils. Their canoes, sometimes more than 100 ft. long, are well built. Ever excellent agriculturists, their implements were formerly digging sticks and hoes of turtle-shell, or flat oyster-shells. To what skill they showed, draining their fields with built watercourses and bamboo pipes. Tobacco, maize, sweet potatoes, yams, kava, taro, beans and pumpkins, are the principal crops.

Fijians are fond of amusements. They have various games, and dancing, story-telling and songs are especially popular. Their poetry has well-defined metres, and a sort of rhyme. Their music is rude, and is said to be always in the major key. They are clever cooks, and for their feasts preparations are sometimes made months in advance, and enormous waste results from them. Mourning is expressed by fasting, by shaving the head and face, or by cutting off the little finger. This last is sometimes done at the death of a rich man in the hope that his family will reward the compliment; sometimes it is done variously, as when one chief cuts off the little finger of his dependent in regret or in atonement for the death of another.

A steady, if not a very rapid, decrease in the native population set in after 1875. A terrible epidemic of measles in that year swept away 40,000, or about one-third of the Fijians. Subsequent epidemics have not been attended by anything like this mortality; but there has, however, been a steady decrease, principally among young children, owing to whooping-cough, tuberculosis and croup. Every Fijian child seems to contract yaws at some time in its life, a mistaken notion existing on the part of the parents that it strengthens the child's physique. Elephantiasis, influenza, rheumatism, and a skin disease, thoko, also occur. One per cent of the natives are lepers. A commission appointed in 1891 to inquire into the causes of the native decrease collected much interesting anthropological information regarding native customs, and provincial inspectors and medical officers were specially appointed to compel the natives to carry out the sanitary reforms recommended by the commission. A considerable sum was also spent in laying on good water to the native villages. The Fijians show no disposition to come into contact with the Indian coolies. The European half-castes are not prolific inter se, and they are subject to a scurvy taint. The most robust cross in the islands is the offspring of the African negro and the Fijian. Miscegenation with the Micronesians, the only race in the Pacific which is rapidly increasing, is regarded as the most hopeful manner of preserving the native Fijian population. There is a large Indian immigrant population.

Trade, Administration, &c.—The principal industries are the cultivation of sugar and fruits and the manufacture of sugar and copra, and these three are the chief articles of export trade, which is carried on almost entirely with Australia and New Zealand. The fruits chiefly exported are bananas and pineapples. There are also exported maize, vanilla and a variety of fruits in small quantities; pearl and other shells and bêche-de-mer. There is a manufacture of soap from coconut oil; a fair quantity of tobacco is grown, and among other industries may be included boat-building and saw-milling. Regular steamship communications are maintained with Sydney, Auckland and Vailima. The chief, Gopa, is provided with a gunboat, and has a circle of more than 200 miles of roads, and there are some macadamized roads, principally in Viti Levu. There is an overland mail service by native runners. The export trade is valued at nearly £600,000 annually, and the imports at £500,000. The annual revenue of the colony is about £140,000, and the expenditure about £25,000. The currency and weights and measures are British. Besides the customs and stamp duties, some £18,000 of the annual revenue is raised from native taxation. The seventeen provinces of the colony (at the head of which is either a European or a roko tui or native official) are assessed annually by the legislative council for a fixed tax in kind. The tax on each province is distributed among districts under officials called bulis, and further among villages within these districts. Any surplus of produce over the assessment is sold to contractors, and the money received is returned to the natives.

Under a reconstruction made in 1904 there is an executive council consisting of the governor and four official members. The legislative council consists of the governor, ten official, six elected and two native members. The native chiefs and provincial representatives are nominated by the presidency of the governor, and their recommendations are submitted for sanction to the legislative council. Suva and Levuka have each a municipal government, and there are native district and village councils. There is an armed native constabulary; and a volunteer and cadet corps in Suva and Levuka.

The majority of the natives are Wesleyan Methodists. The Roman Catholic missionaries have about 3000 adherents; the Church of England is confined to the Europeans and Kanakas in the towns; the Indian coolies are divided between Mahomedans and Hindus. There are public schools for Europeans and half-castes in the towns, but there is no provision for the education of the children of settlers in the out districts. By an
ordnance of 1890 provision was made for the constitution of school boards, and the principle was first applied in Suva and Levuka. The missions have established schools in every native village, and most natives are able to read and write their own language. The government has established a native technical school for the teaching of useful handicrafts. The natives show themselves very slow in adopting European habits in food, clothing and house-building.

History.—A few islands in the north-east of the group were first seen by Abel Tasman in 1643. The southernmost of the group, Turtle Island, was discovered by Cook in 1773. Lieutenant Bligh, approaching them in the launch of the "Bounty," 1780, had a hostile encounter with natives. In 1827 Dumont d'Urville in the "Astrolabe" surveyed them much more accurately, but the first thorough survey was that of the United States exploring expedition in 1840. Up to this time, owing to the evil reputation of the islanders, European intercourse was very limited. The labours of the Wesleyan missionaries, however, must always have a prominent place in any history of Fiji. They came from Tongas in 1835 and naturally settled first in the eastern islands, where the Tongan element, already familiar to them, preponderated. They perhaps identified themselves too closely with their Tongan friends, whose absolute, lawless, tyrannical conduct led to much mischief; but it should not be forgotten that their position was difficult, and it was mainly through their efforts that many terrible heathen practices were stamped out.

About 1804 some escaped convicts from Australia and runaway sailors established themselves around the east part of Viti Levu, and by lending their services to the neighboring chiefs probably led to their preponderance over the rest of the group. Na Ulivau, chief of the small island of Mbau, established before his death in 1839 a sort of supremacy, which was extended by his brother Tanoa, and by Tanoa's son Thakombau, a ruler of considerable capacity. In his time, however, difficulties thickened. The Tongans, who had long frequented Fiji (especially for canoe-building, their own islands being deficient in timber), now came in larger numbers, led by an able and ambitious chief, Mauao, who, by merely taking part in Fijian quarrels, made himself chief in the Windward group, threatening Thakombau's supremacy. He was harassed, too, by an arbitrary demand for £1000 from the American government, for alleged injuries to their consuls. Several chiefs who disputed his authority were crushed by the aid of King George of Tonga, who (1835) had opportunely arrived on a visit; but he afterwards, taking some offence, demanded £12,000 for his services. At last Thakombau, disappointed in the hope that his acceptance of Christianity (1834) would improve his position, offered the sovereignty to Great Britain (1839) with the fee simple of 100,000 acres, on condition of her paying the American claims. Colonel Smythe, R.A., was sent out to report on the question, and decided against annexation, but advised that the British consul should be invested with full magisterial powers over his countrymen, a step which would have averted much subsequent difficulty.

Meanwhile D. B. Seemann's favourable report on the capture of the islands, followed by a time of depression in Australia and New Zealand, led to a rapid increase of settlers—about 100 in 1860 to 1000 in 1869. This produced fresh complications, and an increasing desire among the respectable settlers for a competent civil and criminal jurisdiction. Attempts were made at self-government, and the sovereignty was again offered, conditionally, to England, and to the United States. Finally, in 1871, a "constitutional government" was formed by certain Englishmen under King Thakombau; but this, after incurring heavy debt, and promoting the welfare of neither whites nor natives, came after three years to a deadlock, and the British government felt obliged, in the interest of all parties, to accept the unconditional cession now offered (1874). It had besides long been thought desirable to possess a station on the route between Australia and Panama; it was also felt that the Polynesian labour traffic, the abuses in which had caused much indignation, could only be effectually regulated from a point contiguous to the recruiting field, and the locality where that labour was extensively employed.

To this end the governor of Fiji was also created "high commissioner for the western Pacific," Lord Raglan (q.v.), was assigned in 1871.

At the time of the British annexation, the islands were suffering from commercial depression, following a fall in the price of cotton after the American Civil War. Coffee, tea, cinchona and sugar were tried in turn, with limited success. The coffee was attacked by the leaf disease; the tea could not compete with that grown by the cheap labour of the East; the sugar machinery was too antiquated to withstand the fall in prices consequent on the European sugar bounties. In 1878 the first coolies were imported from India and the cultivation of sugar began to pass into the hands of large companies working with modern machinery. With the introduction of coolies the Fijians began to fall behind in the development of their country. Many of the coolies chose to remain in the colony after the termination of their indentures, and began to displace the European country traders. With a regular and plentiful supply of Indian coolies, the recruiting of kanaka labourers practically ceased.

The settlement of European land claims, and the measures taken for protection of native institutions, caused lively dissatisfaction among the Fijians, who laid the blame of the commercial depression at the door of the government; but with returning prosperity this feeling began to disappear. In 1900 the government of New Zealand made overtures to absorb Fiji. The Aborigines Society protested to the colonial office, and the imperial government refused to sanction the proposal.


FILANDER, the name by which the Aru Island wallaby (Macropus brunii) was first described. It occurs in a translation of C. de Bruyn's Travels (ii. 101) published in 1737.

FILANGIERI, CARLO (1784-1867), prince of Satriano, Neapolitan soldier and statesman, was the son of Gaetano Filangieri (1732-1788), a celebrated philosopher and jurist. At the age of fifteen he decided on a military career, and having obtained an introduction to Napoleon Bonaparte, then first consul, was admitted to the Military Academy at Paris. In 1803 he received a commission in an infantry regiment, and took part in the campaign of 1805 under General Davoust, first commander-in-chief of the troops at Ulm, Maria Zell and Austerlitz, where he fought with distinction. For this service he was rewarded and promoted. He returned to Naples as captain on Massena's staff to fight the Bourbons and the Austrians in 1806, and subsequently went to Spain, where he followed Jerome Bonaparte in his retreat from Madrid. In consequence of a fatal duel he was sent back to Naples; there he served under Joachim Murat with the rank of general, and fought against the Anglo-Sicilian forces in Calabria and at Messina. On the fall of Napoleon he took part in Murat's campaign against Eugène Beauharnais, and later in that against Austria, and was severely wounded at the battle of the Panaro (1814). On the restoration of the Bourbon king Ferdinand IV. (L.), Filangieri retained his rank and command, but found the army utterly disorganized and impregnated with Carbonarism. In the disturbances of 1820 he adhered to the Constitutionalist party, and fought under General Pepe (q.v.) against the Austrians. On the re-establishment of the autonomy he was dismissed from the
service, and retired to Calabria where he had inherited the princely title and estates of Satriano. In 1817 he was recalled by the third and took part in various military reforms. On the outbreak of the troubles of 1848 Filangieri advised the king to grant the constitution which he did in February 1849, but when the Sicilians formally seceded from the Neapolitan kingdom Filangieri was given the command of an armed force with which to reduce the island to obedience. On the 3rd of September he landed near Messina, and after very severe fighting captured the city. He then advanced southwards, besieged and took Catania, where his troops committed many atrocities, and by May 1849 he had subdued the whole of Sicily, though not without much bloodshed. He remained in Sicily as governor until 1852, when he retired into private life, as he could not carry out the reforms he desired owing to the hostility of Giovanni Cassisi, the minister for Sicily. On the death of Ferdinand II. (22nd of May 1859) the new king Francis II. appointed Filangieri premier and minister of war. He promoted good relations with France, then fighting with Piedmont against the Austrians in Lombardy, and strongly urged on the king the necessity of an alliance with Piedmont and a constitution which the only means whereby the dynasty might be saved. These proposals being rejected, Filangieri resigned office. In May 1860, Francis at last promulgated the constitution, but it was too late, for Garibaldi was in Sicily and Naples was seething with rebellion. On the advice of Liborio Romano, the new prefect of police, Filangieri was ordered to leave Naples. He went to Marseilles with his wife and subsequently to Florence, where at the instance of General La Marmora he undertook to write an account of the Italian army. Although he adhered to the new government he refused to accept any dignity at its hands, and died at his villa of San Giorgio a Cremona near Naples on the 9th of October 1867.

Filangieri was a very distinguished soldier, and a man of great ability; although he changed sides several times he became really attached to the Bourbon dynasty, which he hoped to save by freeing it from its reactionary tendencies and infusing a new spirit into it. He conducted Sicily was severe and harsh, but he was not without feelings of humanity, and he was an honest man and a good administrator.

His biography has been written by his daughter Teresa Filangieri Fieschi-Ravaschieri, Il Generale Carlo Filangieri (Milan, 1902), an interesting, although somewhat too laudatory volume based on the general's own unpublished memoirs; for the Sicilian expedition see the Royal Gazette (C. F. Fielangeri, 1818–20). A French translation appeared in Paris in 7 vols. 8vo (1736–1738); it was republished in 1822–1824, with the addition of the Opuscules and notes by Benjamin Constant. The Science of Legislation was translated into English by W. B. Clinton.

**FIILARIASIS**, the name of a disease due to the nematode *Filaria suunginis hominis*. A milky appearance of the urine, due to the presence of a substance like chyle, which forms a clot, had been observed from time to time, especially in tropical and subtropical countries; and it was proved by Dr Wucherer of Bahia, and by Dr Timothy Lewis, that this peculiar condition is uniformly associated with the presence in the blood of minute eel-like worms, visible only under the microscope, being the embryo forms of *Filaria* (see *Nematoda*). Sometimes the discharge of lymph takes place at one or more points of the surface of the body, and there is in other cases a condition of naevoid elephantiasis of the scrotum, or lymph-scrotum. More or less of blood may occur along with the chylous fluid in the urine. Both the chyluria and the presence of filariae in the blood are curiously intermittent; it may happen that not a single filaria is to be seen during the daytime, while they swarm in the blood at night, and it has been ingeniously shown by Dr S. Mackenzie that they may be made to disappear if the patient sits up all night, reappearing while he sleeps through the day.

Sir P. Manson proved that mosquitoes imbibe the embryo filariae from the blood of man; and that many of these reach full development within the mosquito, acquiring their freedom when the latter resorts to water, where it dies after depositing its eggs. Mosquitoes would thus be the intermediate host of the filariae, and their introduction into the human body would be through the medium of water (see *Parasitic Diseases*).

**FIDES, SIR LUKE** (1844–1903), English painter, was born at Liverpool, and trained in the South Kensington and Royal Academy schools. At first a highly successful illustrator, he took rank later among the ablest English painters, with "The Casual Ward" (1874), "The Widow" (1876), "The Village Wedding" (1883), "An Al-fresco Toilette" (1885); and "The Doctor" (1885), now in the National Gallery of British Art. He also painted a number of pictures of Venetian life and many notable portraits, among them the coronation portraits of King Edward VII. and Queen Alexandra. He was elected an associate of the Royal Academy in 1875, and academician in 1887; and was knighted in 1906.


**FILE.** 1. A bar of steel having sharp teeth on its surface, and used for abrading or smoothing hard surfaces. (The O. Eng. word is *fōl*, and cognate forms appear in Dutch *vijl*, Ger. *Feile*, &c.; the ultimate source is usually taken to be an Indo-European root meaning to mark or scratch, and seen in the Lat. *pingere*, to paint.) Some uncivilized tribes polish their weapons with such things as rough stones, pieces of shark skin or fishes' teeth. The operation of filing is recorded in 1 Sam. xiii. 21; and, among other facts, the similarity of the name for the filing instrument among various European peoples points to an early practice of the art. A file differs from a *rasp* (which is chiefly used for working wood, horn and the like) in having its teeth cut with a chisel whose straight edge extends across its surface, while the teeth of the rasp are formed by solitary indentations of a pointed chisel. According to the form of their teeth, files may be single-cut or double-cut; the former have only one set of parallel ridges
FILE-FISH

(either at right angles or at some other angle with the length); the latter (and more common) have a second set cut at an angle with the first. The double-cut file presents sharp angles to the filed surface, and is better suited for hard metals. Files are classified according to the fineness of their teeth (see Tool), and their shapes present almost endless varieties. Common forms are—the flat file, of parallelogram section, with uniform breadth and thickness, or tapering, or "bellied"; the four-square file, of square section, sometimes with one side "safe," or left smooth; and the so-called three-square file, having its cross section an equilateral triangle, the half-round file, a segment of a circle, the round or rat-tail file, a circle which are generally tapered. The flat file is like the flat, but single-cut. There are many others. Files vary in length from three-quarters of an inch (watchmakers') to 2 or 3 ft. and upwards (engineers'). The length is reckoned exclusively of the spike or tang which enters the handle. Most files are tapered; the blunt are nearly parallel, with larger section near the middle; a few are parallel. The rifflers of sculptors and a few other files are curvilinear in their central line.

In manufacturing files, steel blanks are forged from bars which have been sheared or rolled as nearly as possible to the sections required, and after being carefully annealed are straightened, if necessary, and then rendered clean and accurate by grinding or filing. The process of cutting them used to be largely performed by hand, but machines are now widely employed. The hand-cutter, holding in his left hand a short chisel (the edge of which is wider than the width of the file), places it on the blank with an inclination from the perpendicular of 12° or 14°, and beginning near the farther end (the blank is placed with the tang or handle end towards him) strikes it sharply with a hammer. An indentation is thus made, and the steel, slightly thrown up on the side next the tang, forms a ridge. The chisel is then transferred to the uncut surface and slid away from the operator till it encounters the ridge just made; the position of the next cut being thus determined, the chisel is again struck, and so on. The workman seeks to strike the blows as uniformly as possible, and he will make 60 or 80 cuts a minute. If the file is to be single-cut, it is now ready to be hardened, but if it is to be double-cut he proceeds to make the second series or course of cuts, which are generally somewhat finer than the first. Thus the surface is covered with teeth inclined towards the point of the file. If the file is flat and is to be cut on the other side, it is turned over, and a thin plate of pewter placed below it to protect the teeth. Triangular and other files are supported in grooves in lead. In cutting round and half-round files, a straight chisel is applied as tangent to the curve. The round face of a half-round file requires eight, ten or more courses to complete it. Numerous attempts were made, even as far back as the 18th century, to invention machinery for cutting files, but little success was attained till the latter part of the 19th century. In most of the machines the idea was to arrange a metal arm and hand to hold the chisel with a hammer to strike the blow, and to imitate the manual process as closely as possible. The general principle on which the successful forms are constructed is that the blanks, laid on a moving table, are slowly traversed forward under a rapidly reciprocating chisel or knife.

The filing of a flat surface perfectly true is the test of a good file; and this is no easy matter to the beginner. The piece to be operated upon is generally fixed about the level of the elbow, the operator standing, and, except in the case of small files, grasping the file with both hands, the handle with the right, the farther end with the left. The great point is to be able to move the file forward with pressure in horizontal straight lines; from the tendency of the hands to move in arcs of circles, the heel and point of the file are apt to be alternately raised. This is partially compensated by the bellied form given to many files (which also counteracts the frequent warping effect of the hardening process, by which one side of a flat file may be rendered concave and useless). In bringing back the file for the next stroke it is nearly lifted off the work. Further, much delicacy and skill are required in adapting the pressure and velocity, ascertaining if foreign matters or filings remain interposed between the file and the work, &c. Files can be cleaned with a file of the so-called cotton-card (used in combing cotton wool) nailed to a piece of wood. In drawing files, which is sometimes resorted to in order to give a neat finish, the file is drawn sideways to and fro over the work. New files are generally used for a time on brass or cast-iron, and when partially worn they are still available for filing wrought iron and steel.

2. A string or thread (through the Fr. fil and file, from Lat. filum, a thread); hence used of a device, originally a cord, wire or spike on which letters, receipts, papers, &c., may be strung for convenient reference. The term has been extended to embrace various methods for the preservation of papers in a particular order, such as expanding books, cabinets, and ingenious improvements on the simple wire file which enable any single document to be readily found and withdrawn without removing the whole series. From the devices used for filing the word is transferred to the documents filed, and thus is used of a catalogue, list, or collection of papers, &c. File is also employed to denote a row of persons or objects arranged one behind the other. In military usage a "file" is the opposite of a "rank," that is, it is composed of a (variable) number of men aligned from front to rear one behind the other, while a rank contains a number of men aligned from right to left abreast. Thus a British infantry company, in line two deep, one hundred strong, has two ranks of fifty men each, and fifty "files" of two men each. Up to about 1800 infantry companies or battalions were often sixteen deep, one front rank man and the fifteen "coverers" forming a file. The number of ranks and, therefore, of men in the file diminished first to ten (1600), then to six (1630), then to three (1700), and finally to two (about 1850 in the British army, 1888 in the German). Denser formations when employed have been formed, not by altering the order of men within the unit, but by placing several units, one closely behind the other ("double" and "trebling") the line of battle, as it was used to be called. In the 17th century a file formed a small command under the file leader," the whole of the front rank consisting therefore of old soldiers or non-commissioned officers. This use of the word to express a unit of command gave rise to the old-fashioned term "file-firing," to imply a species of fire (equivalent to the modern "independent") in which each man in the file fired in succession after the file leader, and to-day a corporal or sergeant is still ordered to take one or more files under his charge for independent work. In the above it is to be understood that the men are facing to the front or rear. If they are turned to the right or left so that the company now stands two men broad and fifty deep, it is spoken of as being "in file." From this come such phrases as "single file" or "Indian file" (one man leading and the rest following singly behind him). The use of verbs "to file" and "to dele," implying the passage from fighting to marching formation, is to be derived from this rather than from the resemblance of a marching column to a long flexible thread, for in the days when the word was first used the infantryman whether in battle or on the march was a solid rectangle of men, a file often containing even more men than a rank.

FILE-FISH, or TRIGGER-FISH, the names given to fishes of the genus Balistes (Monacanthus) inhabiting all tropical and subtropical seas. Their body is compressed and not covered with ordinary scales, but with small juxtaposed scutes. Their other principal characteristics consist in the structure of their first dorsal fin (which consists of three spines) and in their peculiar dentition. The first of the three dorsal spines is very strong, roughened in front like a file, and hollowed out behind to receive the second much smaller spine, which, besides, has a projection in front, at its base, fitting into a notch of the first. Thus these two spines can only be raised or depressed simultaneously, in such a manner that the first cannot be forced down unless the second has been previously depressed. The latter has been compared to a trigger, hence the name of Trigger-fish. Also the

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1 This may also be understood as meaning simply a "single file," but the explanation given above is more probable, as it is essentially a marching and not a fighting formation that is expressed by the phrase.
generic name Balistes and the Italian name of “Pese ballista” refer to this structure. Both jaws are armed with eight strong incisor-like and sometimes pointed teeth, by which these fishes are enabled, not only to break off pieces of madreporites and other corals on which they feed, but also to chisel a hole into the hard shells of Mollusca, in order to extract the soft parts. In this way they destroy an immense number of molluscs, and become most injurious to the pearl-fisheries. The gradual failure of those

fisheries in Ceylon has been ascribed to this cause, although evidently other agencies must have been at work at the same time. The Monacanthi are distinguished from the Balistes in having only one dorsal spine and a velvety covering of the skin. Some 30 different species are known of Balistes and about 50 of Monacanthus. Two species (B. maculatus and capriscus), common in the Atlantic, sometimes wander to the British coasts.

FILELFO, FRANCESCO (1398–1481), Italian humanist, was born in 1398 at Tolentino, in the March of Ancona. When he appeared upon the scene of human life, Petrarch and the students of Florence had already brought the first act in the recovery of classical culture to conclusion. They had created an eager appetite for the antique, had disinterested some important Roman authors, and had freed Latin scholarship to some extent from the barbarism of the middle ages. Filelfo was destined to carry on their work in the field of Latin literature, and to be an important agent in the still unaccomplished recovery of Greek culture. His earliest studies in grammar, rhetoric and the Latin language were conducted at Padua, where he acquired so great a reputation for learning that in 1417 he was invited to teach eloquence and moral philosophy at Venice. According to the custom of that age in Italy, it now became his duty to explain the language, and to illustrate the beauties of the principal Latin authors, Cicero and Virgil being considered the chief masters of moral science and of elegant diction. Filelfo made his mark at once in Venice. He was admitted to the society of the first scholars and the most eminent nobles of that city; and in 1419 he received an appointment from the state, which enabled him to reside as secretary to the consul-general (buyola) of the Venetians in Constantinople. This appointment was not only honourable to Filelfo as a man of trust and general ability, but it also gave him the opportunity of acquiring the most coveted of all possessions at that moment for a scholar—a knowledge of the Greek language. Immediately after his arrival in Constantinople, Filelfo placed himself under the tuition of John Chrysoloras. His name was already well known in Italy as a humanist, the first Greek to profess the literature of his ancestors in Florence. At the recommendation of Chrysoloras he was employed in several diplomatic missions by the emperor John Palaeologus. Before very long the friendship between Filelfo and his tutor was cemented by the marriage of the former to Theodora, the daughter of John Chrysoloras. He had now acquired a thorough knowledge of the Greek language, and had formed a large collection of Greek manuscripts. There was no reason why he should not return to his native country. Accordingly, in 1427 he accepted an invitation from the republic of Venice, and set sail for Italy, intending to resume his professorial career. From this

time forward until the date of his death, Filelfo’s history consists of a record of the various towns in which he lectured, the masters whom he served, the books he wrote, the authors he illustrated, the friendships he contracted, and the wars he waged with rival scholars. He was a man of vast physical energy, of inexhaustible mental activity, of quick passions and violent appetites; vain, restless, greedy of gold and pleasure and fame; unable to stay quiet in one place, and perpetually engaged in quarrels with his compatriots.

When Filelfo arrived at Venice with his family in 1427, he found that the city had almost been emptied by the plague, and that his scholars would be few. He therefore removed to Bologna; but here also he was met with drawbacks. The city was too much disturbed with political dissensions to attend to him; so Filelfo crossed the Apennines and settled in Florence. At Florence began one of the most brilliant and eventful periods of his life. During the week he lectured to large audiences of young and old on the principal Greek and Latin authors, and on Sundays he explained Dante to the people in the Duomo. In addition to these labours of the chair, he found time to translate portions of Aristotle, Plutarch, Xenophon and Lyssias from the Greek. Nor was he dead to the claims of society. At first he seems to have lived with the Florentine scholars on tolerably good terms; but his temper was so arrogant that Cosimo de’ Medici’s friends were not long able to put up with him. Filelfo hereupon broke out into open and violent animosity; and when Cosimo was exiled by the Albizzi party in 1433, he urged the signoria of Florence to pronounce upon him the sentence of death. On the return of Cosimo to Florence, Filelfo’s position in that city was no longer tenable. His life, he asserted, had been already once attempted by a cut-throat in the pay of the Medici; and now he readily accepted an invitation from the state of Siena. In Siena, however, he was not destined to remain more than four years. His fame as a professor had grown great in Italy, and he daily received tempting offers from princes and republics. The most alluring of these, made him by the duke of Milan, Filippo Maria Visconti, he decided on accepting; and in 1440 he was received with honour by his new master in the capital of Lombardy.

Filelfo’s life at Milan curiously illustrates the multifarious importance of the scholars of that age in Italy. It was his duty to celebrate his princely patrons in panegyrics and epics, to abuse their enemies in libels and invective, to salute them with encomiastic odes on their birthdays, and to compose poems on their favourite themes. For their courtiers he wrote epithalamic and funeral orations; ambassadors and visitors from foreign states he greeted with the rhetorical embellishments then so much in vogue. The students of the university he taught in daily lectures, passing in review the weightiest and lightest authors of antiquity, and pouring forth a flood of miscellaneous erudition. No satisfied with these outlets for his mental energy, Filelfo went on translating from the Greek, and prosecuted a paper warfare with his enemies in Florence. He wrote, moreover, political pamphlets on the great events of Italian history; and when Constantinople was taken by the Turks, he procured the liberation of his wife’s mother by a message addressed in his own name to the sultan. In addition to a fixed stipend of some 700 golden florins yearly, he was continually in receipt of special payments for the orations and poems he produced; so that, had he been a man of frugal habits or of moderate economy, he might have amassed a considerable fortune. As it was, he spent his money as fast as he received it, living in a style of splendour ill befitting a simple scholar, and indulging his taste for pleasure in more than questionable amusements. In consequence of this prodigality, he was always poor. His letters and his poems abound in impudent demands for money from patrons, some of them couched in language of the lowest adulation, and others savouring of literary brigandage.

During the second year of his Milanese residence Filelfo lost his first wife, Theodora. He soon married again; and this time he chose for his bride a young lady of good Lombard family, called Orsina Osnaga. When she died he took in wedlock for
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The third time a woman of Lombard birth, Laura Magiolini. To all his three wives, and in spite of numerous infidelities, he seems to have been warmly attached; and this is perhaps the best trait in a character otherwise more remarkable for arrogance and heat than for any amiable qualities.

On the death of Filippo Maria Visconti, Filelfo, after a short hesitation, transferred his allegiance to Francesco Sforza, the new duke of Milan; and in order to curry favour with this parvenu, he began his ponderous epic, the Sforziad, of which 12,800 lines were written, but which was never published. When Francesco Sforza died, Filelfo turned his thoughts towards Rome. He was now an old man of seventy-seven years, honoured with the friendship of princes, recognized as the most distinguished of Italian humanists, courted by pontiffs, and decorated with the laurel wreath and the order of knighthood by kings. Crossing the Alps and passing through Florence, he reached Rome in the second week of 1475. The terrible Sixtus IV. now ruled in the Vatican; and from this pope Filelfo had received an invitation to occupy the chair of rhetoric with good emoluments. At first he was vastly pleased with the city and court of Rome; but his satisfaction ere long turned to discontent, and he left the capital in a hurry and went to the pope's treasurer, Millardio Cicula. Sixtus himself soon fell under the ban of his displeasure; and when a year had passed he left Rome never to return. Filelfo reached Milan to find that his wife had died of plague in his absence, and was already buried. His own death followed speedily. For some time past he had been desirous of displaying his abilities and adding to his fame in Florence. Years had healed the breach between him and the Medicean family; and on the occasion of the Pazzi conspiracy against the life of Lorenzo de' Medici, he had sent violent letters of abuse to his papal patron Sixtus, denouncing his participation in a plot so dangerous to the security of Italy. Lorenzo now invited him to profess Greek at Florence, and thither Filelfo journeyed in 1481. But two weeks after his arrival he succumbed to dysentery, and was buried at the age of eighty-three in the church of the Annunziata.

Filelfo deserves commemoration among the greatest humanists of the Italian Renaissance, not for the beauty of his style, not for the elevation of his genius, not for the accuracy of his learning, but for his energy, and for his complete adaptability to the time in which he lived. His erudition was large but ill-digested; his knowledge of the ancient authors, if extensive, was superficial; his style was vulgar; he had no brilliancy of imagination, no pungency of epigram, no grandeur of rhetoric. Therefore he has left nothing to posterity which the world would not very willingly let die. But in his own days he did excellent service to learning by his untiring activity, and by the facility with which he used his stores of knowledge. It was an age of accumulation and preparation, when the world was still amassing and cataloguing the fragments rescued from the wrecks of Greece and Rome. Men had to receive the very rudiments of culture before they could appreciate its niceties. And in this work of collection and instruction Filelfo excelled, passing rapidly from place to place, stirring up the zeal for learning by the passion of his own enthusiastic temperament, and acting as a pioneer for men like Poliziano and Erasmus.

All that is worth knowing about Filelfo is contained in Carlo de' Rosso's admirable Vita di Filelfo (Milan, 1808); see also W. Roscoe's Life of Lorenzo de' Medici, Vespucciano's Vie di uomini illustri, and J. A. Symonds's Renaissance in Italy (1877).

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A complete edition of Filelfo's Greek letters (based on the Codex Trevisulzianus) was published for the first time, with French translation, notes and commentaries, by E. Legrand in 1892 at Paris (C. xii. of Publications de l'ecole des lang. orient.). For further references, especially to his life and work, see Ulysse Chevalier, Répertoire des sources hist., bio-bibliographie (Paris, 1905), s. v. Philèphe, François.

FILEY, a seaside resort in the Buckrose parliamentary division of the East Riding of Yorkshire, England, 9 miles S.E. of Scarborough by a branch of the North Eastern railway. Pop. of urban district (1901) 3003. It stands upon a fine sandy beach. The northern horn of the bay is formed by Filey Brigg, a narrow and abrupt promontory, continued seaward by dangerous reefs. The coast-line sweeps hence south-eastward to the finer promontory of Flamborough Head, beyond which is the watering-place of Bridlington. The church of St Oswald at Filey is a fine cruciform building with central tower, Transitional Norman and Early English in date. There are pleasant promenades and good golf links, also a small spa which has fallen into disuse. Filey is in favour with visitors who desire a quiet resort without the accompaniment of entertainment common to the larger watering-places. Roman remains have been discovered on the cliff north of the town; the site was probably important, but nothing is certainly known about it.

FILIBUSTER, a name originally given to the buccaneers (q.v.). The term is derived most probably from the Dutch word butler, Ger. Freibeuter, Eng. freebooter, the word changing first into fribustier, and then into Fr. filibustier, Span. filibúthero, Filibuster has passed into the French language, and filibustero into the Spanish language, as a general name for a pirate. The term 'filibuster' was revived in America to designate those adventurers who, after the termination of the war between the United States and Mexico, engaged in filibustering expeditions within the United States to take part in West Indian and Central American revolutions. From this has sprung the modern use of the word to imply one who engages in private, unauthorized and irregular warfare against any state. In the United States it is colloquially applied to legislators who practise obstruction.

FILICAJA, VINCENZO DA (1642–1707), Italian poet, sprung from an ancient and noble family of Florence, was born in that city on the 30th of December 1642. From an incidental notice in one of his letters, stating the amount of house rent paid during his childhood, his parents must have been in easy circumstances, and the supposition is confirmed by the fact that he enjoyed all the advantages of a liberal education, first under the Jesuits of Florence, and then in the university of Pisa.

At Pisa his mind became stored, not only with the results of patient study in various branches of letters, but with the great historical associations linked with the former glory of the Pisan republic, and with one remarkable institution of which Pisa was the seat. To the tourist who now visits Pisa the banners and the coat of arms of Filicaja are a source of curiosity, but they had a serious significance two hundred years ago. The young Tuscan, who knew that these naval crusaders formed the main defence of his country and commerce against the Turkish, Algerine and Tunisian corsairs. After a five years' residence in Pisa he returned to Florence, where he married Anna, daughter of the senator and marquis Scipione Capponi, and withdrew to a small villa at Figline, not far from the city. Abjuring the thought of writing amatory poetry in consequence of the premature death of a young lady to whom he had been attached, he occupied himself chiefly with literary pursuits, above all the composition of Italian and Latin poetry. His own literary eminence, the opportunities enjoyed by him as a member of the celebrated Academy Della Crusca for making known his critical taste and classical knowledge, and the social relations within the reach of a noble Florentine so closely allied with the great house of Capponi, sufficiently explain the intimate terms on which he stood with such eminent men of letters as Magalotti, Menzini, Gori and Redi. The last-named, the author of Bischof in Tuscany, was not only one of the most brilliant wits of his time, and a safe literary adviser; he was the court physician, and his court influence was employed with zeal and effect in his friend's favour. Filicaja's rural seclusion was owing even more to his straitened means than to his rural tastes. If he ceased at length to pine in obscurity, the change was owing not merely to the fact that his poetical genius, fired by the deliverance of Vienna from the Turks in 1683, poured forth the right strains at the right time, but also to the influence of Redi, who not only laid Filicaja's verses before his own sovereign, but had them transmitted with the least possible delay to the foreign princes whose noble deeds they sung. The first compensation came, however, not from those princes, but from Christina, the ex-queen of Sweden, who, from her circle of savants and
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courtiers at Rome, spontaneously and generously announced to Ficicaja her wish to bear the expense of educating his two sons, enhancing her kindness by the delicate request that it should remain a secret. The tide of Ficicaja's fortunes now turned. The grand-duke of Tuscany, Cosmo III., conferred on him an important office, the commissionship of official balloting. He was named governor of Volterra in 1669, where he strenuously exerted himself to raise the tone of public morality. Both there and at Pisa, where he was subsequently governor in 1700, his popularity was so great that on his removal the inhabitants of both cities petitioned for his recall. He passed the close of his life at Florence; the grand-duke raised him to the rank of senator, and he died in that city on the 24th of September 1707. He was buried in the family vault in the church of St Peter, and a monument was erected to his memory by his sole surviving son Scipione Ficicaja. In the six celebrated odes inspired by the great victory of Sobieskie, Ficicaja took a lyrical flight which has placed him at moments on a level with the greatest Italian poets. They are, however, unequal, like all his poetry, reflecting in some passages the native vigour of his genius and purest inspirations of his tastes, whilst in others they are deformed by the affectations of the Seicentesisti. When thoroughly natural and spontaneous—as in the two sonnets "Italia, Italia, o tu cui feo le sorte" and "Dov' è Italia, Il tuo braccio, o senz'anima," in the verses "Alla beata Vergine," "Al divino amore;" in the sonnet "Sulla fede nelle disgrazie"—the truth and beauty of thought and language recall the verse of Petrarch.

Besides the poems published in the complete Venice edition of 1762, several other pieces appeared for the first time in the small Florence edition brought out by Barbera in 1864.

FILIGREE (formerly written filigrain or filigrane; the Ital. filigrana, Fr. filigrane, Span. filigrana, Ger. Drahtgeflecht), jewel work of a delicate kind made with twisted threads usually of gold and silver. The word, which is usually derived from the Lat. filum, thread, and granum, grain, is not found in Ducange, and is indeed of modern origin. According to Prof. Skeat it is derived from the Span. filigrana, from "filar, to spin, and grano, the grain or principal fibre of the material." Though filigree has become a special branch of jewel work in modern times it was anciently part of the ordinary work of the jeweller. Signor A. Castellani states, in his Memoir on the Jewellery of the Ancients (1861), that all the jewelry of the Etruscans and Greeks (other than that intended for the grave, and therefore of an unsubstantial character) was made by soldering together and so up the gold rather than by chiselling or engraving the material.

The art may be said to consist in curling, twisting and plaiting fine pliable threads of metal, and uniting them at their points of contact with each other, and with the ground, by means of gold or silver solder and borax, by the help of the blowpipe. Small grains or beads of the same metals are often set in the eyes of volutes, on the junctions, or at intervals at which they will set off the wire-work effectively. The more delicate work is generally protected by framework of stouter wire. Brooches, crosses, earrings and other personal ornaments of modern filigree are generally surrounded and subdivided by bands of square or flat metal, giving consistency to the filling up, which would not otherwise keep its proper shape. Some writers of repute have laid equal stress on the filum and the granum, and have extended the use of the term filigree to include the granulated work of the ancients, even where the twisted wire-work is entirely wanting. Such a wide application of the term is not approved by current usage, according to which the presence of the twisted threads is the predominant fact.

The Egyptian jewellers employed wire, both to lay down on a background and to plait or otherwise arrange de jour. But, with the exception of chains, it cannot be said that filigree work was much practised by them. Their strength lay rather in their cloisonné work and their moulded ornaments. Many examples, however, remain of round plaited gold chains of fine wire, such as are still made by the filigree workers of India, and known as Trichinopoly chains. From some of these are hung smaller chains of finer wire with minute fishes and other pendants fastened to them. In ornaments derived from Phoenician sites, such as Cyprus and Sardinia, patterns of gold wire are laid down with great delicacy on a gold ground, but the art was advanced to its highest perfection in the Greek and Etruscan filigree of the 6th to the 3rd centuries B.C. A number of earrings and other personal ornaments found in central Italy are preserved in the Louvre and in the British Museum. Almost all of them are made of filigree work. Some earrings are in the form of flowers of geometric design, bordered by one or more rows each made up of minute volutes of gold wire, and this kind of ornament is varied by slight differences in the way of disposing the number or arrangement of the volutes. But the feathers and petals of modern Italian filigree are not seen in these ancient designs. Instances occur, but only rarely, in which filigree devices in wire are self-supporting and not applied to metal plates. The museum of the Hermitage at St Petersburg contains an amazingly rich collection of jewelry from the tombs of the Crimea. Many bracelets and necklaces in that collection are made of twisted wire, some in as many as seven rows of plaiting, with clasps in the shape of heads of animals of beaten work. Others are strings of large beads of gold, decorated with volutes, knots and other patterns of wire soldered over the surfaces. (See the Album des Objets d'Art Etrusques, by Gille, 1854; reissued by St. Reinach 1857, in which will be found careful engravings of these objects.) In the British Museum a sceptre, probably that of a Greek priestess, is covered with plated and netted gold wire, finished with a sort of Corinthian capital and a boss of green glass.

It is probable that in India and various parts of central Asia filigree has been worked from the most remote period without any change in the designs. Whether the Asiatic jewellers were influenced by the Greeks settled on that continent, or merely trained under traditions held in common with them, it is certain that the Indian filigree workers retain the same patterns as those of the ancient Greeks, and work them in the same way, down to the present day. Wandering workmen are given so much gold, coined or rough, which is weighed, heated in a pan of charcoal, beaten into wire, and then worked in the courtyard or verandah of the employer's house according to the designs of the artist, who weights the complete work on restoring it and is paid at a specified rate for his labour. Very fine grains or beads and spines of gold, scarcely thicker than coarse hair, projecting from plates of gold are methods of ornamentation still used. To latter times we may notice in many collections of medieval jewel work (such as that in the South Kensington Museum) reliquaries, covers for the gospels, &c., made either in Constantinople from the 6th to the 12th centuries, or in monasteries in Europe, in which Byzantine goldsmiths' work was studied and imitated. These objects, besides being enriched with precious stones, polished, but not cut into facets, and with enamel, are often decorated with filigree. Large surfaces of gold are sometimes covered with scrolls of filigree soldered on; and corner pieces of the borders of book covers, or the panels of reliquaries, are not unfrequently made up of complicated pieces of plated work alternating with spaces encrusted with enamel. Byzantine filigree work occasionally has small stones set amongst the curves or knots. Examples of such decoration can be seen in the South Kensington and British Museums.

In the north of Europe the Saxons, Britons and Celts were from an early period skilful in several kinds of goldsmiths' work. Admirable examples of filigree patterns laid down in wire, from Anglo-Saxon tombs, may be seen in the British Museum—notably a brooch from Dover, and a sword-hilt from Cumberland.

The Irish filigree work is more thoughtful in design and more varied in pattern than that of any period or country that could be named. Its highest perfection must be placed in the 10th and 11th centuries. The Royal Irish Academy in Dublin contains a number of reliquaries and personal jewels, of which filigree is the general and most remarkable ornament. The "Tara" brooch has been copied and imitated, and the shape and
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decoration of it are well known. Instead of fine curls or volutes of gold thread, the Irish filigree is varied by numerous designs in which one thread can be traced through curious knots and tappings, which, disposed over large surfaces, balance one another, but always with special variations and arrangements difficult to trace with the eye. The long thread appears and disappears without breach of continuity, the two ends generally worked into the head and the tail of a serpent or a monster. The reliquary containing the “Bell of St Patrick” is covered with knotted work in many varieties. A two-handled chalice, called the “Ardagh cup,” found near Limerick in 1868, is ornamented with work of this kind of extraordinary fineness. Twelve plaques on a band round the body of the vase, plaques on each handle and round the foot of the vase have a series of different designs of characteristic patterns, in fine filigree wire wrought upon the front of the repoussé ground. (See a paper by the 3rd earl of Dunraven in Transactions of Royal Irish Academy, xxv. pt. iii. 1873.)

Much of the medieval jewel work all over Europe during the 13th century, on reliquaries, crosses, crosiers and other ecclesiastical goldsmiths’ work, is set off with bosses and borders of filigree. Filigree work in silver was practised by the Moors of Spain during the middle ages with great skill, and was introduced by them and established all over the Peninsula, whence it was carried to the Spanish colonies in America. The Spanish filigree work of the 17th and 18th centuries is of extraordinary complexity (examples in the Victoria and Albert Museum), and silver filigree jewelry of delicate and artistic design is still made in considerable quantities throughout the country. The manufacture spread over the Balearic Islands, and among the populations that border the Mediterranean. It is still made all over Italy, and in Malta, Albania, the Ionian Islands and many other parts of Greece. That of the Greeks is sometimes on a large scale, with several thicknesses of wires alternating with larger and smaller bosses and beads, sometimes set with turquoises, &c., and mounted on convex plates, making rich ornamental headpieces, belts and breast ornaments. Filigree silver buttons of wire-work and small bosses are worn by the peasants in most of the countries that produce this kind of jewelry. Silver filigree brooches and buttons are also made in Denmark, Sweden, and in parts of Scotland. Little chains and pendants are made of much of this northern work.

Very curious filigree work was brought from Abyssinia after the capture of Magdala—arm-guards, slippers, cups, &c., some of which are now in the South Kensington Museum. They are made of thin plates of silver, over which the wire-work is soldered. The filigree is subdivided by narrow borders of simple pattern, and the intervening spaces are made up of many patterns, some with grains set at intervals.

A few words must be added as to the granulated work which, as stated above, some writers have classed under the term of filigree, although the twisted wires may be altogether wanting. Such decoration consists of minute globules of gold, soldered to form patterns on a metal surface. Its use is rare in Egypt. (See J. de Morgan, Ponilles à Decheur, 1854-1859, pl. xii.) It occurs in Cyprus at an early period, as for instance on a gold pendant in the British Museum from Enkomi in Cyprus (5th century B.C.). The pendant is in the form of a pomegranate, and has upon it a pattern of triangular figures, formed by more than 3000 minute globules soldered together. It also occurs on ornaments of the 7th century B.C. from Camirus in Rhodes. But these globules are large, compared with those which are found on Etruscan jewelry. Signor Castellani, who had made the antique jewelry of the Etruscans and Greeks his special study, with the intention of reproducing the ancient models, found it for a long time impossible to revive this particular process of delicate soldering. He overcame the difficulty at last, by the discovery of a traditional school of craftsmen at St Angelo in Vado, by whose help his well-known reproductions were executed.

For examples of antique work the student should examine the gold ornament rooms of the British Museum, the Louvre and the collection in the Victoria and Albert Museum. The last contains a large and very varied assortment of modern Italian, Spanish, Greek and other jewelry made for the peasants of various countries. It also possesses interesting examples of the modern work in granulated gold by Castellani and Guillois. The Celtic work is well represented in the Royal Irish Academy in Dublin.

FILLAN, SAINT, or FAILLAN, the name of the two Scottish saints, of Irish origin, whose lives are of a purely legendary character. The St Fillan whose feast is kept on the 20th of June had churches dedicated to his honour at Ballyh Maul, Queen’s county, Ireland, and at Loch Earn, Perthshire. The other, who is commemorated on the 9th of January, was specially venerated at Cluan Mavscua, Co. Westmeath, Ireland, and so early as the 8th or 9th century at Strathfillan, Perthshire, Scotland, where there was an ancient monastery dedicated to him, which, like most of the religious houses of early times, was afterwards secularized. The lay-abbot, who was its superior in the reign of William the Lion, held high rank in the Scottish kingdom. This work was transmitted in the reign of Robert Bruce, and became a cell of the abbey of canons regular at Inchafray.

The new foundation received a grant from King Robert, in gratitude for the aid which he was supposed to have obtained from a relic of the saint on the eve of the great victory of Bannockburn. Another relic was the saint’s staff or crosier, which became known as the cogyerach or quigrich, and was long in the possession of a family of the name of Jone or Dewar, who were its hereditary guardians. They certainly had it in their custody in the year 1428, and their right was formally recognized by King James III. in 1487. The head of the crosier, which is of silver-gilt with a smaller crosier of bronze inclosed within it, is now deposited in the National Museum of the Society of Antiquaries of Scotland.

The legend of the second of these saints is given in the Bollandists, vol. xiv. pp. 549-553; A. Parsons, Calendars of Scottish Saints (Edinburgh, 1872), pp. 341-346; D. O’Hanlon’s Lives of Irish Saints (Dublin, n.d. pp. 134-144. See also Historical Notices of St Fillan’s Crozier, by Dr John Stuart (Aberdeen, 1877).

FILLET (through Fr. filet, from the med. Lat. filletum, diminutive of filium, a thread), a band or ribbon used for tying the hair, the Lat. villa, which was used as a sacrificial emblem, and also worn by vestal virgins, brides and poets. The word is thus applied to anything in the shape of a band or strip, as, in coinage, to the metal ribbon from which the blanks are punched. In architecture, a “fillet” is a narrow flat band, sometimes called a “fillet,” which is used to separate mouldings one from the other, or to terminate a suite of mouldings as at the top of a cornice. In the fluted column of the Ionic and Corinthian Orders the fillet is employed between the flutes. It is a very important feature in Gothic work, being frequently worked on large mouldings; when placed on the front and sides of the moulding of a rib it has been termed the “keel and wings" of the rib.

In cooking, “fillet” is used of the “undercut” of a sirloin of beef, or of a thick slice of fish or meat; more particularly of a boned and rolled piece of veal or other meat, tied by a “fillet” or string.

FILLMORE, MILLARD (1800-1874), thirteenth president of the United States of America, came of a family of English stock, which had early settled in New England. His father, Nathaniel, in 1795, made a clearing within the limits of what is now the town of Fillmore, Stark County, N.Y., in which he settled Millard Fillmore was born, on the 7th of January 1800. Until he was fifteen he could have acquired only the simplest rudiments of education, and those chiefly from his parents. At that age he was apprenticed to a fuller and clothier, to card wool, and to dye and dress the cloth. Two years before the close of his term, with a promissory note for thirty dollars, he bought the remainder of his time from his master, and at the age of nineteen began to study law. In 1829 he made his way to Buffalo, then only a village, and supported himself by teaching school and aiding the postmaster while continuing his studies.

In 1823 he was admitted to the bar, and began practice at Aurora, New York, to which place his father had removed. Hard study, temperance and integrity gave him a good reputation and moderate success, and in 1827 he was made an attorney
and, in 1849, counsellor of the supreme court of the state. Returning to Buffalo in 1850 he formed, in 1852, a partnership with Nathan K. Hall (1820-1874), later a member of Congress and postmaster-general in his cabinet. Solomon G. Haven (1810-1861), member of Congress from 1833 to 1857, joined them in 1856. The firm met with great success. From 1829 to 1832 Fillmore served in the state assembly, and, in the single term of 1833-1835, in the national House of Representatives, coming in as anti-Jackson, or in opposition to the administration. From 1837 to 1843, when he declined further service, he again represented his district in the House, this time as a member of the Whig party. In Congress he opposed the annexation of Texas as slave territory, was an advocate of internal improvements and a protective tariff, supported J. Q. Adams in maintaining the right of offering anti-slavery petitions, advocated the prohibition by Congress of the slave trade between the states, and favoured the exclusion of slavery from the District of Columbia. His speech and tone, however, were moderate on these exciting subjects, and he claimed the right to stand free of pledges, and to adjust his opinions and his course by the development of circumstances. The Whigs having the ascendency in the Twenty-Seventh Congress, he was made chairman of the House Committee of Ways and Means. Against a strong opposition he carried a bill of ten thousand dollars for the purchase of the US Capitol and reported from his committee the Tariff Bill of 1841. In 1844 he was the Whig candidate for the governorship of New York, but was defeated. In November 1847 he was elected comptroller of the state of New York, and in 1848 he was elected vice-president of the United States on the ticket with Zachary Taylor as president. Fillmore presided over the Senate during the exciting debates on the “Compromise Measures of 1850.”

President Taylor died on the 9th of July 1850, and on the next day Fillmore took the oath of office as his successor. The cabinet which he called around him contained Daniel Webster, Thomas Corwin and John J. Crittenden. On the death of Webster in 1852, Edward Everett became secretary of state. Unlike Taylor, Fillmore favoured the “Compromise Measures,” and his signing one of them, the Fugitive Slave Law, in spite of the vigorous protests of anti-slavery men, lost him much of his popularity in the North. Few of his opponents, however, questioned his own full persuasion that the Compromise Measures were vitally necessary to pacify the nation. In 1851 he interposed promptly but ineffectively in the West in supporting the proclamation of President Fillmore under Narciso Lopez for the invasion of Cuba. Commodore Matthew Calbraith Perry’s expedition, which opened up diplomatic relations with Japan, and the exploration of the valley of the Amazon by Lieutenants William L. Herndon (1813-1857) and Lardner Gibbon also occurred during his term. In the autumn of 1852 he was an unsuccessful candidate for nomination for the presidency by the Whig National Convention, and he went out of office on the 4th of March 1853. In February 1856, while he was travelling abroad, he was nominated for the presidency by the American or No Nothing party, and later this nomination was also accepted by the Whigs; but in the ensuing presidential election, the last in which the Know Nothings and the Whigs as such took any part, he received the electoral votes of only one state, Maryland. Thereafter he took no public share in political affairs. Fillmore was twice married: in 1826 to Abigail Powers (who died in 1853, leaving him with a son and daughter), and in 1858 to Mrs. Caroline C. McIntosh. He died at Buffalo on the 8th of March 1874.

In 1907 the Buffalo Historical Society, of which Fillmore was one of the founders and the first president, published the Millard Fillmore Papers (2 vols., vol. x. and xi. of the Society’s publications: edited by F. H. Severance), containing miscellaneous writings and speeches, and official and private correspondence. Most of his correspondence, however, was destroyed in pursuance of a direction in his son’s will.

FILMER—Filon.

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FILMER, SIR ROBERT (d. 1653), English political writer, was the son of Sir Edward Filmer of East Sutton in Kent. He studied at Trinity College, Cambridge, where he matriculated in 1604. Knighted by Charles I. at the beginning of his reign, he was an ardent supporter of the king’s cause, and his house is said to have been plundered by the parliamentarians ten times. He died on the 26th of May 1653.

Filmer was already a middle-aged man when the great controversy between the king and the Commons roused him into literary activity. His writings afford an exceedingly curious example of the doctrines held by the most extreme section of the Divine Right party. Filmer’s theory is founded upon the statement that the government of a family by the father is the true original and model of all government. In the beginning of the world God gave authority to Adam, who had complete control over his descendants, even as to life and death. From Adam this authority was inherited by Noah; and Filmer quotes as not unlikely the tradition that Noah sailed up the Mediterranean and allotted the three continents of the Old World to the rule of his three sons. From Shem, Ham and Japheth the patriarchs inherited the absolute power which they exercised over their families and servants; and from the patriarchs all kings and governors (whether a single monarch or a governing assembly) derive their authority, which is therefore absolute, and founded upon divine right. The difficulty that a man “by the secret will of God may unjustly” attain to power which he has not inherited appeared to Fillmer no obstacle. The nature of the power so obtained was that “there is, and always shall be continued to the end of the world, a natural right of a supreme father over every multitude.” The king is perfectly free from all human control. He cannot be bound by the acts of his predecessors, for which he is not responsible; nor by his own, for “impossible it is in nature that a man should give a law unto himself” —a law must be imposed by another than the person bound by it. With regard to the English constitution, he asserted, in his Freeholder’s Grand Inquest touching our Sovereign Lord the King and his Parliament (1648), that the Lords only give counsel to the king, the Commons only “perform and consent to the ordinances of parliament,” and the king alone is the maker of laws, which proceed purely from his will. It is monstrous that the people should judge or depose their king, for they would then be judges in their own cause.

The most complete expression of Fillmer’s opinions is given in the Patriarcha, which was published in 1660, many years after his death. His position, however, was sufficiently indicated by the works which he published during his lifetime: the Anarchy of a Limited King, in the first two parts of which he asserted that no sovereign has a right to go beyond the limits of his power; the Pride of Kings, in which he maintained that the king’s prerogative is not superior to the authority of the houses of parliament; the pamphlet entitled The Power of Kings, and in particular of the King of England (1648), first published in 1680; and his Observations upon Mr Hobbes’s Leviathan, Mr Milton against Salmasius, and H. Grotius De jure belli et pacis, concerning the Original of Government (1652). Filmer’s theory, owing to the circumstances of the time, obtained a recognition which it is now difficult to understand. Nine years after the publication of the Patriarcha, at the time of the Revolution which banished the Stuarts from the throne, Locke singled out Filmer as the most remarkable of the advocates of Divine Right, and thought it worth while to attack him expressly in the first part of the Treatise on Government, going into all his arguments seriatim, and especially pointing out that even if the first steps of his argument be granted, the rights of the eldest born have been so often set aside that modern kings can claim no such inheritance of authority as he asserted.

FILNÉ-PERNÉ, the general name for a group of ferns with delicate much-divided leaves and often moss-like growth, belonging to the genera Hypnumophiloum, Todea and Trichomanes. They require to be kept in close cases in a cool fernery, and the stones and moss amongst which they are grown must be kept continually moist so that the evaporative condensations on the very numerous divisions of the leaves.

FILON, PIÈRE MARIE AUGUSTIN (1841— ), French man of letters, son of the historian Charles Auguste Désiré Filon (1800-1875), was born in Paris in 1841. His father became professor of history at Douai, and eventually “inspecteur d’académie” in Paris; his principal works were Histoire comparée.
FILOSA—FILTER

de France et de l'Angleterre (1832), Histoire de l'Europe au XVIe siècle (1838), La Diplomatie française sous Louis XV (1843), Histoire de l'Italie méridionale (1849), Histoire du séminar (1850), Histoire de la démocratie athénienne (1854).

Educated at the École normale, Augustin Filon was appointed tutor to the prince imperial and accompanied him to England, where he remained for some years. He is the author of Guy Pain, so vie, sa correspondance (1862); Nos grands-pères (1887); Prosper Mérimee (1894); Sous la tyranie (1900). On English subjects he has written chiefly under the pseudonym of Pierre Sandrié, Les Mariages de Londres (1875); Histoire de la littérature anglaise (1881); Le Théatre anglais (1896), and La Caricature en Angleterre (1902).

FILOSA (A. Lang), one of the two divisions of Rhizopoda, characterized by protoplasm granular at the surface, and fine pseudopodia branching and usually acutely pointed at the tips.

FILTER (a word common in various forms to most European languages, adapted from the medieval Lat. filtrum, felt, a material used as a filtering agent), an arrangement for separating solid matter from liquids. In some cases, the operation of filtration is performed for the sake of removing impurities from the filtrate or liquid filtered, as in the purification of water for drinking purposes; in others the aim is to recover and collect the solid matter, as when the chemist filters off a precipitate from the liquid in which it is suspended.

In regard to the purification of water, filtration was long looked upon as merely a mechanical process of straining out the solid particles, whereby a turbid water could be rendered clear. In the course of time it was noticed that certain materials, such as charcoal, had the power to some extent also of softening hard water and of removing organic matter, and at the beginning of the 19th century charcoal, both animal and vegetable, came into use for filtering purposes. Porous carbon blocks, made by strongly heating a mixture of powdered charcoal with oil, resin, &c., were introduced about a generation later, and subsequently various preparations of iron (spongy iron, magnetic oxide) found favour. Innumerable forms of filters made with these and other materials were put on the market, and were extolled as removing impurities of every kind from water, and as affording complete protection against the communication of disease. But whatever merits they had as clarifiers of turbid water, the advent of bacteriology, and the recognition of the fact that the bacteria of certain diseases may be water-borne, introduced a new criterion of effectiveness, and it was perceived that the removal of solid particles, or even of organic impurities (which were realized to be important not so much because they are dangerous to health per se as because their presence affords grounds for suspecting that the water in which they occur has been exposed to circumstances permitting contamination with infective disease), was not sufficient; the filter must also prevent the passage of pathogenic organisms, and so render the water sterile bacteriologically.

Examined from this point of view the majority of domestic filters were found to be gravely defective, and even to be worse than useless, since unless they were frequently and thoroughly cleansed, they were liable to become favourable breeding-places for microbes. The first filter which was more or less completely impermeable to bacteria was the Pasteur-Chamberlain, which was devised in Pasteur's laboratory, and is made of demeure black porcelain. The filtering medium in this, as in other filters of the same kind, takes the form of a hollow cylinder or “candle,” through the walls of which the water has to pass from the outside to the inside, the candles often being arranged so that they may be directly attached to a tap, whereby the rate of flow, which is apt to be slow, is accelerated by the pressure of the main. But even filters of this type, if they are to be fully relied upon, must be frequently cleaned and sterilized, and great care must be taken that the joints and connexions are watertight, and that the candles are without cracks or flaws. In cases where the water supply is known to be infected, or even where it is merely doubtful, it is wise to have recourse to sterilization by boiling, rather than to trust to any filter. Various machines have been constructed to perform this operation, some of them specially designed for the use of troops in the field; those in which economy of fuel is studied have an exchange-heater, by means of which the incoming cold water receives heat from the outgoing hot water, which thus arrives at the point of outlet at a temperature nearly as low as that of the supply. Chemical methods of sterilization have also been suggested, depending on the use of iodine, chlorine, bromine, ozone, potassium permanganate, copper sulphate or chloride and other substances.

For the sand-filtration of water on a large scale, in which the presence of a surface film containing zooglaea of bacteria is an essential feature, see WATER SUPPLY.

Filtration in the chemical laboratory is commonly effected by the aid of a special kind of unsized paper, which in the more expensive varieties is practically pure cellulose, impurities like feric oxide, alumina, lime, magnesia and silica having been removed by treatment with hydrochloric and hydrofluoric acids. A circular piece of this paper is folded twice upon itself so as to form a quadrant, one of the folds is pulled out, and the cone thus obtained is supported in a glass or porcelain funnel having an apical angle of 60°. The liquid to be filtered is poured into the cone, preferably down a glass rod upon the sides of the funnel to prevent splashing and to preserve the apex of the filter-paper, and passing through the paper, upon which the solid matter is retained. In the case of liquids containing strong acids or alkalies, which the paper cannot withstand, a plug of carefully purified asbestos or glass-wool (spin glass) is often employed, contained in a bulb blown as an enlargement on a narrow "filter-tube." To accelerate the rate of filtration various devices are resorted to, such as lengthening the tube below the filtering material, increasing the pressure on the liquid being filtered, or decreasing it in the receiver of the filtrate.

R. W. Bunsen may be regarded as the originator of the second method, and it was he who devised the small cone of platinum foil, sometimes replaced by a cone of parchment perforated with pinholes, arranged at the apex of the funnel to serve as a support for the paper, which is apt to burst under the pressure differences. In the so-called "Buchner funnel," the filtering vessel is cylindrical, and the paper receives support by being laid upon its flat perforated bottom. In filtering into a vacuum the flask receiving the filtrate should be connected to the exhaust through a second flask. The suction may be derived from any form of air-pump; a form often employed where water at fair pressure is available is the jet-pump, which in consequence is known as a filter-pump. Another method of filtering into a vacuum is to immerse a porous jar ("Pukall cell") in the liquid to be filtered, and attach a suction-pipe to its interior. A filtering arrangement devised by F. C. Gooch, which has come into common use in quantitative analysis where the solid matter has to be submitted to heating or ignition, consists of a crucible having a perforated bottom. By means of a piece of stretched rubber tubing, this crucible is supported in the mouth of an ordinary funnel which is connected with an exhausting apparatus; and water holding in suspension fine scrapings of asbestos, purified by boiling with strong hydrochloric acid and washing with water, is run through it, so that the perforated bottom is covered with a layer of felted asbestos. The crucible is then removed from the rubber support, weighed and replaced; the liquid is filtered through in the ordinary way; and the crucible with its contents is again removed, dried, ignited and weighed. A perforated cone, similarly coated with asbestos and fitted into a conical funnel, is sometimes employed.

In many processes of chemical technology filtration plays an important part. A crude method consists of straining the liquid through cotton or other cloth, either stretched on wooden frames or formed into long narrow bags ("bag-filters"). Occasionally filtration into a vacuum is practised, but more often, as in filter-presses, the liquid is forced under pressure, either hydrostatic or obtained from a force-pump or compressed air, into a series of chambers partitioned off by cloth, which arrests the solids, but permits the passage of the liquid portions. For separating liquids from solids of a fibrous or crystalline character ("hydroextractors" or "centrifugals") are frequently employed. The
material is placed in a perforated cage or "basket," which is enclosed in an outer casing, and when the cage is rapidly rotated by suitable gearing, the liquid portions are forced out into the external casing.

FIMBRIA—GAIUS FLAVIUS (d. 84 B.C.), Roman soldier and a violent partisan of Marius. He was sent to Asia in 86 B.C. as legate to L. Valerius Flaccus, but quarrelled with him and was dismissed. Taking advantage of the absence of Flaccus at Chalcedon and the discontent aroused by his avarice and severity, Fimbria stirred up a revolt and slew Flaccus at Nicomedea. He then assumed the command of the army and obtained several successes against Mithradates, whom he shut up in Pantic on the coast of Aeolis, and would undoubtedly have captured him had Lucullus co-operated with the fleet. Fimbria treated most cruelly all the people of Asia who had revolted from Rome or sided with Sulla. Having gained admission to Illium by declaring that, as a Roman, he was friendly, he massacred the inhabitants and burnt the place to the ground. But in 84 Sulla crossed over from Greece to Asia, made peace with Mithradates, and turned his arms against Fimbria, who, seeing that there was no chance of escape, committed suicide. His troops were made to serve in Asia till the end of the third Mithridatic War.

See Rome: History; and arts. on Sulla and Marius.

FIMBRIA (from Lat. fimbriae, fringe), a zoological term, meaning fringed. In heraldry, "fimbriate" or "fimbriated" refers to a narrow edge or border running round a bearing.

FINALE (Ital. for "end"), a term in music for the concluding movement in an instrumental composition, whether symphony, concerto or sonata, and, in dramatic music, the concerted piece which ends each act. Of instrumental finales, the great choral finale to Beethoven's 9th symphony, and of operatic finales, that of Mozart's "Don Giovanni," to the second act, and to the last act of Verdi's "Falstaff" may be mentioned. In the Wagnerian opera the finale has no place.

FINANCE. The term "finance," which comes into English through French, in its original meaning denoted a payment (finatio). In the later middle ages, especially in Germany, it acquired the sense of usurious or oppressive dealing with money and capital. The specialized use of the word as equivalent to the management of the public expenditure and receipts first became prominent in France during the 16th century and quickly spread to other countries. The plural form (Les Finances) was particularly reserved for this application, while the singular came to denote business activity in respect to monetary dealings (as in the expression la haute finance). For the Germans the phrase "science of finance" (Finanzwissenschaft) refers exclusively to the economy of the state. English and American writers are less definite in their employment of the term, which varies with the convenience of the author.

A work on "finance" may deal with the Money Market or the Stock Exchange; it may treat of banking and credit organization, or it may be devoted to state revenue and expenditure, which is on the whole the prevailing sense. The expressions "science of finance" and "public finance" have been suggested as suitable to delimit the last mentioned application. At all events, the broad sense is quite intelligible. "Financial" means what is concerned with business, and the idea of a balance between effort and return is also prominent. In the present article attention will be directed to "public finance"; for the other aspects of the subject reference may be made (inter alia) to the following—Banks and Banking; Company; Exchange; Market; Stock Exchange. See also English Finance, and the sections on finance under headings of countries.

Finance, regarded as state house-keeping, or "political economy" (see Economics) in the older sense of the term, deals with (1) the expenditure of the state; (2) state revenues; (3) the balance between expenditure and receipts; (4) the organization which collects and applies the public funds. Each of these large divisions presents a series of problems of which the practical treatment is illustrated in the financial history of the great nations of the world. Thus the amount and character of public expenditure necessarily depends on the functions that the state undertakes to perform—national defence, the maintenance of internal order, and the efficient operation of the state organization. Economists are not agreed that all governments have to discharge, and for their cost due to public men. The widening sphere of state activity, so marked a characteristic of modern civilization, involves outlay for which may be best described as "developmental" services. Education, relief of distress, regulation of labour and trade, are duties now in great part performed by public agencies, and their increasing prominence involves augmented expense. The first problem on this side of expenditure is the due balancing of outlay by income. The financier has to "cover" his outlay. There is, further, the duty of establishing a proper proportion between the several forms of expenditure. Not only has there to be a strict control over the total national expense; supervision has to be carried into each department of the state. No one branch of public activity is entitled to make unlimited calls on the state's revenue. The claims of the "expert" require to be carefully scrutinized. The great financiers have made their reputation quite as much by rigorous control over extravagance in expenditure as by dexterity in devising new forms of revenue. Unfortunately they have not been able to reduce their methods to rules. As yet no more definite principle has been discovered than the somewhat obvious one of measuring the proposed items of outlay (1) against each other, (2) against the sacrifice that additional taxation involves. Of almost equal importance is the rule that the utmost return is to be obtained for the given outlay. The canon of economy is as fundamental in regard to public expenditure as it will appear, later, to be in respect to revenue. Just application of the outlay of the state, so that no class receives undue advantage, and the use of public funds for "reproductive," in preference to "unproductive" objects, are evident general principles whose difficulty lies in their application to the circumstances of each particular case.

Far greater progress has been made in the formulation of general canons as to the nature, growth and treatment of the public revenues. Historically, there is, first, the tendency towards increase in state income to balance the advance in outlay. A second general feature is the relative decline of the receipts from state property and industries in contrast to the expansion of taxation. Regarded as an organized system, the body of receipts has to be made conformable to certain general conditions. Thus there should be revenue sufficient to meet the public requirements. Otherwise the financial organization has failed in one of its essential purposes. In order continuously to attain this end, the revenue must be flexible, or, as is often said, elastic enough to vary in response to pressure. Frequently recurring deficits are, in themselves, a condemnation of the methods under which they are found. Again, the rule of "economy" in raising revenue, or, in other words, taking as little as possible from the contributors over and above what the state receives, holds good for the whole and for each part of public revenue. In like manner the principle of formal justice has the same claim in respect to revenue as to expenditure. No class of person should bear more than his or its proper share. In fact the special maxims usually placed under the head of taxation have really a wider scope as governing the whole financial system. The recognition of even the most elementary rules has been a very slow process, as the course of financial history abundantly proves. Until the 18th century no scientific treatment of financial problems was attained, though there had been great advances on the administrative side.

A brief description of the historical evolution of the earlier financial forms will be the most effective illustration of this statement. The theory of well-organized public finance is also discussed under Taxation and National Debt.

The earliest forms of public revenue are those obtained from the property of the chief or ruler. Land, cattle and slaves are the principal kinds of wealth, and they are all constituents of the king's revenue; enforced work contributed by members of the community, and the furnishing commodities on requisition,
The ancient Greek states, or more correctly speaking of Athens, the best-known specimen of the class, was characterized as the "patrimonial," i.e., an organization on the model of the household. The part played by money economy was small, and it is noticeable that the revenues were collected by the monarch's servants, the farming out of taxes being completely unknown. Tribute, however, was paid by subject communities as a whole, and was collected by them for transmission to the conquerors.

One of the characteristics of the ancient state was its extensive control over the persons and property of its citizens. In respect to finance this authority was strikingly manifested in the burdens imposed on wealthy citizens by the requirements of the "liturgies" (eisphora). These consisted of a number of the public games, or, finally, the tax of one-fifth, "the trierarchy," which was imposed economically and politically the most important Athenian statesmanship in the time of Demosthenes was very greatly exercised to make this form of contribution more effective. The grouping into classes and the privilege of exchanging property, granted to the contributor against any one whom he believed entitled to take his place, are marks of the defective economic and financial organization of the age.

Amongst taxes strictly so called were the market dues or tolls, which in some cases approximated to excise duties, though in their actual mode of levy they were closely similar to the actoeis of modern times. Of greater importance were the customs duties on imports and exports. These at the great period of Athenian history were only 2%.

Owing to the subject allies Athens was more rigorous, general import and export duties of 5% being imposed on their trade. The high cost of carriage, and the need of encouraging commerce in a community relying on external sources for its food supply, helped to explain the comparatively high rates adopted. Neither as financial nor as economical revenues were the custom duties on internal commodities of much importance.

Direct taxation received much greater expansion. A special levy on the class of resident aliens (μετοχιοι), probably paralleled by a duty on slaves, was in force. A far more important source of revenue was the general tax on property (eisphora), which according to one view existed as early as the time of Solon, who made it a part of his constitutional system. Modern inquiry, however, tends towards the conclusion that it was under the stress of the Peloponnesian War that this impost was introduced (428 B.C.). At first it was only levied at irregular intervals; afterwards, in 378 B.C., it became a permanent tax based on the assessment under which the rich members paid on a larger quota of their capital; in the case of the wealthiest class the taxable quota was taken as one-fifth, smaller fractions being adopted for those belonging to the other divisions. The assessment (eisphora) included all the property of the contributor, whose accuracy in making full returns was safeguarded by the right given to other citizens to proceed against him for fraudulent under-valuation. A further support was provided in the reform of 378 B.C. by the establishment of the symmories, or groups of tax-paying citizens; the wealthier members of each group being responsible for the tax payments of all the members.

The scanty and obscure references to finance, and to economic matters generally, in classical literature do not elucidate all the details of the system; but the analogies of other countries, e.g., the mode of levying the taille in 18th century France and the "tenth and fifteenth" in medieval England, make it tolerably plain that in the 4th century B.C. the Athenian state had developed a mode of taxation on property which raised those questions of just distribution and effective valuation that present themselves in the latest tax systems of the modern world. Taken together the Athenian "liturgies" imposed a heavy burden on the wealthier citizens, and this financial pressure added in great part for the hostility of the rich towards the democratic constitution that facilitated the imposition of graduated taxation and super-taxes—to use modern terms—on the larger incomes. The normal yield of the property tax is reported as 60 talents (£14,400); but on special occasions it reached 200 talents (£48,000), or about one-sixth of the total receipts.

On the administrative side also remarkable advances were made by the entrusting of military expenditure to the "generals," and in the 4th century B.C. by the appointment of an administrator whose duty it was to distribute the revenue of the state under the directions of the assembly. The absence of settled public law and the influence of direct democracy made a complete ministry of finance impossible.

The Athenian "hegemony" in its earlier and later phases had an important financial side. The confederacy of Delos made provision for the collection of a revenue (Φόρος) from the members of the league, which was employed at first for defence against Persian aggression, but afterwards was at the disposal of Athens as the ruling state. The annual collection of 460 talents (£110,400) shows sufficiently the magnitude of the lease.

Too little is known of the financial methods of the other Greek states and of the Macedonian kingdoms to allow of any definite account of their position. In the latter, particularly in Egypt, the methods of the earlier rulers probably survived. Their finance, like their social life generally, exhibited a blending of Hellenic and barbarian elements. The older land-taxes were probably accompanied by import duties and taxes on property.

In the infancy of the Roman republic its revenues were of the kind usual in such communities. The public lands yielded receipts which may indifferently be regarded as rents or taxes; the citizens contributed their services or commodities, and dues were raised on certain articles coming to market. With the progress of the Roman domination the financial organization grew in extent. In order to meet the cost of the early wars a special contribution from property (tributum ex censu) was levied at times of emergency, though it was in some cases regarded as an advance to be repaid when the war was over. Owing to the great military successes, and the consequent increase of sources of revenue, it became feasible to suspend the tributum in 167 B.C., and it was not again levied till after the death of Julius Caesar. From this date the expenses of the Roman state were "undisguisely supported by the taxation of the provinces." Neither the state monopolies nor the public land in Italy afforded any appreciable revenue. The other charges that affected Italy were the 5% duty on manumissions, and customs dues on seaborne imports. But with the acquisition of the important provinces of Sicily, Spain and Africa, the formation of a tax
system based on the tributes of the dependencies became possible.

To a great extent the pre-existing forms of revenue were retained, but were gradually systematized. In legal theory the land of communal communities passed into the ownership of the Roman state; in practice a revenue was obtained through land taxes in the form of either tithes (decumae) or money payments (stipendia). To the latter were adjoined capital and trade taxes (the tributum capitis). For pasture land a special rent was paid. In some provinces (e.g. Sicily) payment in produce was preferred, as affording the supply needed for the free distribution of corn at Rome.

The great form of indirect taxation consisted in the customs duties (portoria), which were collected at the provincial boundaries and varied in amount, though the maximum did not exceed 15%. Under the same head were included the town dues (or octroi). Further, the local administration was charged on the district concerned, and for the public service were frequently made on the provincial communities. Supplies of grain, ships and timber for military use were often demanded.

The methods of levy may be regarded as an additional tax. "Vexation," as Adam Smith remarks, "though not strictly speaking expense, is certainly equivalent to the expense at which every man would be willing to redeem himself from it "; and the Roman system was extraordinarily vexatious. From an early date the collection of the taxes had been farmed out to companies of contractors (sociates rectivales), who became a by-word for rapacity. Being bound to pay a stated sum to the public authorities these publicani naturally aimed at extracting the largest possible amount from the unfortunate provincials, and, as they belonged to the Roman capitalist class, they were able to influence the provincial governors. Undue claims on the part of the tax collectors were aggravated by the extortion of the public officials. The defects of the financial organization were a serious influence in the complex of causes that brought about the fall of the Republic.

One of the reasons that induced the subject populations to accept with pleasure the establishment of the Empire was the improvement in financial treatment that it secured. The corrupt and uneconomical method of farming out the collection of the revenue was, to a great extent, replaced by collection through the officials of the imperial household. The earlier Roman treasury (aerarium) was formally retained for the receipt of revenue from the senatorial provinces, but the officials were appointed by the Princeps and became gradually mere municipal officers. The real centre of finance was the fiscus or imperial treasury, which was under the exclusive control of the ruler ("regnans") and was "qui prope est privatae principis sunt ", and was administered by officials of his household. Under the Republic the Senate had been the financial authority, with the Censors as finance ministers and the Quaestors as secretaries of the treasury. Never very precise, this system in the 1st century b.c. fell into extreme decay. By means of his freedmen the emperor introduced the more rigorous economy of the Roman household into public finance. The census as a method of valuation was revived; the important and productive land taxes were placed on a more definite footing; while, above all, the substitution of direct collection by state officials for the letting out by auction of the tax-collection to the companies of publicani was made general. Thus some of the most valuable lessons as to the normal evolution of a system of finance are to be learned in this connexion. Of equal, or even greater moment is the failure of the administrative reforms of the Empire to secure lasting improvement, a result due to the absence of constitutional guarantees. The close relation between finance and general policy is most impressively illustrated in this failure of benevolent autocracy.

Viewed broadly, the financial resources of the earlier Empire were obtained from (1) the public land alike of the state and the Princeps; (2) the monopolies, principally of minerals; (3) the land tax; (4) the customs; (5) the taxes on inheritances, on sales and on the purchase of slaves (sedigalia). One result of the establishment of the Privipicate was the consolidation of the public domain. The old "public land" in Italy had nearly disappeared; but the royal possessions in the conquered provinces and the private properties of the emperor became ultimately the property of the Fiscus. Such land was let either on five-year leases or in perpetuity to coloni. Mines were also taken over for public use and worked by slaves or, in later times, by convict labour. The tendency towards state monopoly became more marked in the closing days of the Empire, the 4th and 5th centuries A.D. Perhaps the most comprehensive of the fiscal reforms of the Empire was the reconstruction of the land tax, based on a census or (to use the French term) cadastre, in which the area, the modes of cultivation and the estimated productiveness of each holding were stated, the average of ten preceding years being taken as the standard. After the reconstruction under Diocletian at the end of the 3rd century A.D., fifteen years (the indicio)—though probably used as early as the time of Hadrian—was recognized as the period for revaluation. With the growing needs of the state this taxation became more rigorous and was one of the great grievances of the population, especially of the sections that were declining in status and passing into the condition of villenage. The portoria, or customs, received a better organization, though the varying rates for different provinces continued. By degrees the older maximum of 5% was exceeded, until in the 4th century 125% was in some cases levied. Even at this higher rate the facilities for trade were greater than in medieval or (until the revaluation in transport) modern times. In spite of certain prejudices against the import of luxuries and the export of gold, there is little indication of the influence of mercantilist or protectionist ideas.

The nearest approach to excise was the duty of 1% on all sales, a tax that in Gibbon's words "has ever been the occasion of clamour and discontent." The higher charge of 4% on the purchase of slaves, and the still heavier 5% on successions after death, were likewise established at the beginning of the Empire and specially applied to the full citizens. Escheats and lapsed legacies (cadua) were further miscellaneous sources of gain to the state. Taken as a whole, the financial system of Imperial Rome shows a very high elaboration in form. The patrimonium, the tributa and the vestigalia are divisions parallel to the domaine, the contributions directes and the contributions indirectes of modern French administration; or the English "non-tax" revenue, inland revenue and "customs and excise." The careful regulations given in the Codes and the Digest show the observance of technical conditions as to assessment and accounting.

In substance and spirit, however, Roman finance was essentially backward. Without altogether accepting Merivale's judgment that "their principles of finance were to the last rude and unphilosophical," it may be granted that Roman statesmen never seriously faced the questions of just distribution and maximum productiveness in the tax system. Still less did they perceive the connexion between these two aspects of finance. Mechanical uniformity and minute regulation are inadequate substitutes for observance of the canons of equality, certainty and economy in the operation of the tax system. Whether (as has been suggested) an Adam Smith in power could have saved the Empire is doubtful; but he would certainly have remodelled its finance. The most glaring fault was plainly the undue and increasing pressure on the productive classes. Each century saw heavier burdens imposed on the actual workers and on their employers, while expenditure was chiefly devoted to unproductive purposes. The distribution was also unfair as between the different territorial divisions. The capital and certain provincial towns were favoured at the expense of the provinces and the country districts. Again, the cost of collection, though less than under the farming-out system, was far too great. Some alleviation was indeed obtained by the apportionment of contributions amongst the districts liable, leaving to the community to decide as it thought best between its members. The allotment of the land-tax to units (juga) of equal value whatever might be the area, was a contrivance similar in character.

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The gradual way in which the several provinces were brought under the general tax system, and the equally gradual extension of Roman citizenship, account further for the irregularities and increased weight of the taxes as the absence of publicity and the growth of autocracy explain the sense of oppression and the hopelessness of resistance so vividly indicated in the literature of the later Empire. Exemptions at first granted to the citizens were removed, while the cost of local government which continually increased was placed on the middle-class of the towns as represented by the decuriones, or members of the municipalities.

The fact that no ingenuity of modern research has been able to construct a real budget of expenditure and receipt for any part of the long centuries of the Empire is significant as to the secrecy that surrounded the finances, especially in the later period. For at the beginning of the principate Augustus seems to have aimed at a complete estimate of the financial situation, though this may be regarded as due to the influence of the freer republican traditions which the reverence that soon attached to the emperor's dignity completely extinguished.

In addition to its value as illustrating the difficulties and defects that beset the development of a complex financial organization from the simpler forms of the city and the provinces, Roman taxation was into the hands of the most important, and the fact of its place as supplying a model or rather a guide for the administration of the states that arose on its ruins. The barbarian invaders, though they were accustomed to contributions to their chiefs and to the payment of commodities as tributes or as penalties, had no acquaintance with the working of a regular system of taxation. The more astute rulers utilized the machinery that they inherited from the Roman government. Under the Franks the land tax and the provincial customs continued as forms of revenue, while beside them the gifts and court fees of Teutonic origin took their place. Similar conditions appear in Theodoric's administration of Italy. The maintenance of Roman forms and terms is prominent in fiscal administration. But institutions that have lost their life and animating spirit can hardly be preserved for any length of time. All over western Europe the elaborate devices of the census and the stations for the collection of customs crumbled away; taxation as such disappeared, through the hostility of the clergy and the exemptions accorded to powerful subjects. This process of disintegration was temporarily checked by the efforts made from time to time by vigorous rulers to enforce the charges that remained legally due, proved quite ineffectual to restore the older fiscal system. The final result was a complete transformation of the ingredients of revenue. The character of the change may be best indicated as a substitution of private claims for public rights. Thus, the land-tax disappears in the 7th century and only comes into notice in the 9th century in the shape of private customary dues. The customs duties become the tolls and transit charges levied by local potentates on the diminishing trade of the earlier middle ages. This revolution is in accordance with—indeed it is one side of—the movement towards feudalism which was the great feature of this period. Finance is essentially a part of public law and administration. It could, therefore, hold no prominent place in a condition of society which hardly recognized the state, as distinct from the members of the community, united by feudal ties. The same conception may be expressed in another way, viz. by the statement that the kingdoms which succeeded the Roman Empire were organized on the patronal basis (i.e. the revenue was directed to the king, rather, his domestic officials), and thus in fact returned to the condition of preclassical times. Notwithstanding the differing features in the several countries, regression is the common characteristic of European history from the 5th to the 10th century, and it was from the ruler state that this decline created that the re- building of social and political organization had to be accomplished. On the financial side the work, as already suggested, was aided by the ideas and institutions inherited from the Roman Empire. This influence was common to all the continental states and indirectly was felt even in England. Each of the great realms has, however, worked out its financial system on lines suitable to its own particular conditions, which are best considered in connexion with the separate national histories.

Running through the different national systems there are some common elements the result not of inheritance merely but still more of necessity, or at the lowest of similarity in environment. Over and above the details of financial development there is a thread of connexion which requires treatment under Finance taken as a whole. As the great aim of this side of public activity is to secure funds for the maintenance of the state's life and working, the administration which operates for this end is the true nucleus of all national finance. The first sign of revival from the catastrophe of the invasions is the reorganization of the Imperial household under Charlemagne with the intention of establishing a more exact collection of revenue. The later German empire of Otto and the Frederics; the French Capetian monarchy and, in a somewhat different sphere, the medieval Italian and German cities show the same movement. The treasury is the centre towards which the special receipts of the ruler or rulers should be brought; and from it the public wants should be supplied. Feudalism, as the antithesis of this orderly treatment, would as be the ruin of feudalism could be shown to have been established. The development can be traced in the financial history of England, France and the German states; but the advance in the French financial organization of the 15th and 16th centuries affords the best illustration. The gradual unification operates on all the branches of finance,—expenditure, revenue, debt and methods of control. In respect to the first head there is a well-marked "integration" of the modes for meeting the cost of the public services. What were semi-private duties become public tasks, which, with the growing importance of "money-economy," have to be defrayed by state payments. Thus, the creation of the standing army in France by Charles VII marks a financial change of the first order. The French navy, though more gradually developed, is an equally good illustration of the movement. All outlay by the state is brought into due co-ordination, and it becomes possible for constitutional government to supervise and direct it. This improvement, due to English initiative, has been adopted amongst the essential forms of financial administration on the continent. The immense importance of this view of national finance and the assumption of the state in its unified condition is obvious; it has affected, for the most part unconsciously, the conception of all modern peoples as to the functions of the state and the right of the people to direct them.

On the side of receipts a similar unifying process has been accomplished. The almost universal separation between "ordinary" and "extraordinary" receipts, taxation being put under the latter head, has completely ceased. It was, however, the fundamental division for the early French writers on finance, and it survives for England as late as Blackstone's Commentaries. The idea that the ruler possessed a normal income in certain rents and dues of a quasi-private character, which on emergency he might supplement by calls on the revenues of his subjects, was a bequest of feudalism which gave way before the increasing power of the state. In order to meet the unified public wants, an equally unified public fund was requisite. The great economic changes which depreciated the value of the king's domain contributed towards the result. Only by well-adjusted taxation was it possible to meet the public necessities. In the development of taxation also there has been a like course of readjustment. Separate charges, assigned for distinct purposes, have been taken into the national exchequer and come to form a part of the general revenue. There has been—taking long periods—a steady absorption of special taxes into more general categories. The replacement of the four direct taxes by the income tax in France, as proposed in 1909, is a very recent example. Equally important is the growth of "direct" taxation. As tax contributions have taken the places of the revenue from land and fees, so, it would seem, are the taxes on commodities likely to be replaced or at least exceeded by the impost levied on income as such, in the shape either of income taxes
proper or of charges on accumulated wealth. The recent history of the several financial systems of the world is decisive on this point. A clearer perception of the conditions under which the effective attainment of revenue is possible is another outcome of financial development. Security, and in particular the absence of arbitrary impositions, combined with convenient modes of collection, have come to be recognized as indispensable auxiliaries in financial administration which further aims at the selection of really productive forms of charge. Unproductiveness is, according to modern standard, the cardinal fault of any particular tax. How great has been the progress in these aspects is best illustrated in the case of English finance, but both French and German fiscal history can supply many instructive examples.

In a third direction the co-ordination of finance has been just as remarkable. Financial adjustment implies the conception of a balance, and this should be found in the relation of outlay and income. Under the pressure of war and other emergencies it has been found impossible to maintain this desirable equilibrium. But the use of the system of credit, and the general establishment of constitutional government, have enabled the difficulty to be surmounted by the creation on a vast scale of national debts. Apart from the special problems that this system of borrowing raises, there is the general one of its aid in making national finance continuous and orderly. Deficits can be transferred to the capital account, and the country's resources employed most usefully by repaying liabilities contracted in times of extreme need. The growth of this department, parallel with the general progress of finance, is significant of its function.

Finally, in all countries though with diversities due to national peculiarities, the modes of account and control have been brought into a more effective condition. Previous legislative sanction for both expenditure and receipts in all their particular forms is absolutely necessary; so is thorough scrutiny of the actual application of the funds provided. Either by administrative survey or by judicial examination care is taken to see that there has been no improper diversion from the designed purposes. It is only when the varied systems of financial organization are studied in their general bearing, and with regard to what may be called their frame-work, that their essential resemblance is thoroughly realized. Such a real underlying unity is the reason and justification for regarding "public finance" as a distinct subject of study and as an independent division of political science.

**Local Finance.**—One of the most remarkable features of modern financial development has been the growth of the supplementary system of local finance, which in extent and complication bids to rival that of the central authority. Under the constraining power of the Roman Empire the older city states were reduced to the position of municipalities, and their financial administration became dependent on the control of the Emperor—as is abundantly illustrated in the correspondence of Fliny and Trajan. After the fall of the Western Empire, a partial revival of city life, particularly in Italy and Germany, gave some scope for a return to the type of finance presented by the Athenian state. Florence affords an instructive specimen; but the passage from feudalism to the national state under the authority of monarchy made the cities and country districts parts of a larger whole. It is in this condition of subordination that the finance of localities has been framed and effectively organized. Though each great state has adopted its own methods, influenced by historical circumstances and by ideas of policy, there are general resemblances that furnish material for scientific treatment and allow of important generalizations being made.

Amongst these the first to be noticed is the essential subordination of local finance. Alike in expenditure, in forms of receipt, and in methods of administration the central government has the right of directing and supervising the work of municipal and provincial agencies. The modes employed are various, but they all rest on the sovereignty of the state, whether exercised by the central officials or by the courts. A second characteristic is the predominance of the economic element in the several tasks that local administrations have to perform, and the consequent tendency to treat the charges of local finance as payments for services rendered, or, in the usual phrase, to apply the "benefits" principle, in contrast to that of "ability," which rightly prevails in national finance. Over a great part of municipal administration—particularly that engaged in supplying the needs of the individual citizens—the finance may be assimilated to that of the joint-stock company, with of course the necessary differences, viz. that the association is compulsory; and that dividends are paid, not in money, but in social advantage. The great expansion in recent years of what is known as Municipal Trading has brought this aspect of local finance into prominence. Water supply, transport and lighting have become public services, requiring careful financial management, and still retaining traces of their earlier private characteristic.

Corresponding to the main economic nature of local expenditure there is the further limitation imposed on the side of revenue. Unlike the state in this, localities are limited in respect to the amount and form of their taxation. Several distinct influences combine to produce this result. The needs of the central government lead to its retention of the more profitable modes of procuring revenue. No modern country can surrender the chief direct and indirect taxes to the local administrations. Another limiting condition is found in the practical impossibility of levying by local agencies such imposts as the customs and the income-tax in their modern forms. The elaborate machinery that is requisite for covering the national area and securing the revenue against loss can only be provided by an authority that can deal with the whole territory. Hence the very general limitation of local revenues to certain typical forms. Though in some cases municipal taxation is imposed on commodities in the form of octrois or entry duties—as is notably the case in France—yet the prevailing tendency is towards the levy of direct charges on immovable property, which cannot escape by removal outside the tax jurisdiction. In addition to these "land" and "house" taxes, the employment of licence duties on trades, particularly those that are in special need of supervision, is a favourite method. Closely akin are the payments demanded for privileges to industrial undertakings given as "franchises," very often in connexion with monopolies, e.g. gas-works and tramways. Over and above the peculiar revenues of local bodies there is the further resource—which emphasizes the subordinate position of local finance—of obtaining supplemental revenue from the central treasury, either by taxes additional to the charges of the state, and collected at the same time; or by donations from its funds, in the shape of grants for special services, or assignments of certain parts of the state's receipts. Great Britain, France and Prussia furnish good examples of these different modes of preserving local administration from financial collapse.

The broad resemblance between the two parts of the entire system of public finance is seen in another direction. To national debts there has been added a great mass of municipal and local indebtedness, which seems likely to equal, or even exceed in magnitude the liabilities of the central governments. But here the corresponding limitations on the newer form are easily perceptible. The sovereignty of the state enables it to deal as it thinks best with the public creditor. In its methods of borrowing, in its plans for repayment, or, in extremity, in its power of repudiation it is independent of external control. Local debt on the other hand can only be contracted under the sanction of the appropriate administrative organ of the state. The creditor has the right of claiming the aid of the law against the defaulting municipality; and the amounts, the terms, and the time of duration of local debt are supervised in order to prevent injustice to particular persons or improvidence with regard to the revenue and property of the local units. The chief reason for contracting local debt being the establishment of works that are, directly or indirectly, reproductive, the governing conditions are evidently to be found in the character and probable yield of those businesses. The principles of company investments are fully applicable: the creation of sinking-funds, the fixing the term of each loan to the time at which the return from its employment ceases, and the avoidance of the formation of fictitious capital, become guiding.
rules from this part of finance, and indicate the connexion with what the commercial world calls "financial operations."

Finally, there is a demand for the knowledge which is required in accounting, not only in local as in central finance. Though the materials are simpler, the need for a well-prepared budget is existent in the case of the city, county or department, if there is to be clear and accurate financial management. Perhaps the greatest weakness of local finance lies in this direction. The public opinion that affects the national budget is unfortunately too often lacking in the most important towns, not excluding those in which political life is highly developed.

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FINCH, FINCH-HATTON. This old English family has had many notable members, and has contributed in no small degree to the peerage. Sir Thomas Finch (d. 1563), who was knighted for his share in suppressing Sir T. Wyatt's insurrection against Queen Mary, was a soldier of note, and was the son and heir of Sir William Finch, who was knighted in 1513. He was the father of Sir Mylde Finch (d. 1614), who was created a baronet in 1611, and whose widow Elizabeth (daughter of Sir Thomas Heneage) was created a peeress as countess of Maidstone in 1623 and countess of Winchelsea in 1628; and also of Sir Henry Finch, who succeeded him. Baron Finch of Winchelsea (1584-1660), is separately noticed. Thomas, eldest son of Sir Mylde, succeeded his mother as first earl of Winchelsea; and Sir Heneage, the fourth son (d. 1631), was the speaker of the House of Commons, whose son Heneage (1621-1682), lord chancellor, was created earl of Nottingham in 1675. The latter's second son Heneage (1649-1719) was created earl of Aylesford in 1714. The earldoms of Winchelsea and Nottingham became united in 1729, when the fifth earl of Winchelsea died, leaving no son, and the title passed to his cousin the second earl of Nottingham, the earldom of Nottingham having since then been held by the earl of Winchelsea. In 1826, on the death of the ninth earl of Winchelsea and fifth of Nottingham, his cousin George William Finch-Hatton succeeded to the titles, the additional surname of Hatton (since held in this line) having been assumed in 1764 by his father under the will of an aunt, a daughter of Christopher, Viscount Hatton (1652-1706), whose father was related to the famous Sir Christopher Hatton.

FINCH OF FORDWICH, JOHN FINCH, BARON (1584-1660), generally known as Sir John Finch, English judge, a member of the Finch family, was born in the 17th of September, 1584, and was called to the bar in 1611. He was returned for parliament for Canterbury in 1614, and became recorder of the same place in 1617. Having attracted the notice of Charles I., who visited Canterbury in 1625, and was received with an address by Finch in his capacity as recorder, he was the following year appointed king's counsel and attorney-general to the queen and was knighted. In 1628 he was elected speaker of the House of Commons, a post which he retained till his dissolution in 1629. He was the speaker who was held down in his chair by Holles and others on the occasion of Sir John Eliot's resolution on tonnage and poundage. In 1634 he was appointed chief justice of the court of common pleas, and distinguished himself by the active zeal with which he upheld the king's prerogative. Notable also was the brutality which characterized his conduct as chief justice, particularly in the cases of William Prynne and John Langton. He presided over the trial of John Hampden, who raised the payment of ship-money, and he was chiefly responsible for the decision of the judges that ship-money was constitutional. As a reward for his services he was, in 1640, appointed lord keeper, and was also created Baron Finch of Fordwich. He had, however, become so unpopular that one of the first acts of the Long Parliament, which met in the same year was his impeachment. He took refuge in Holland, but had to suffer the sequestration of his estates. When he was allowed to return to England is uncertain, but in 1660 he was one of the commissioners for the trial of the regicides, though he does not appear to have taken much part in the proceedings. He died on the 27th of November 1660 and was buried in St Martin's church near Canterbury, his peerage becoming extinct.

See Foss, Lives of the Judges; Campbell, Lives of the Chief Justices.

FINCH (Ger. Fink, Lat. Fringilla), a name applied (but almost always in composition—as bullfinch, chaffinch, goldfinch, hawfinch, &c.) to a great many small birds of the order Passerinae, and now pretty generally accepted as that of a group or family—the Fringillidae of most ornithologists. Yet it is one the extent of which must be regarded as being uncertain. Many writers have included in it the buntings (Emberizidae), though these seem to be quite distinct, as well as the larks (Alaudidae), the tanagers (Tanageridae) and the weaver-birds (Ploceidae). Others have separated from it the crossbills, under the title of Loxia, but without due cause. The difficulty which at this time presents itself in regard to the limits of the Fringillidae arises from our ignorance of the anatomical features, especially those of the head, possessed by many exotic forms.

Taken as a whole, the finches, concerning which no reasonable doubt can exist, are not only little birds with a hard bill, adapted in most cases for shelling and eating the various seeds that form the chief portion of their diet when adult, but they appear to be mainly forms which predominate in and are highly characteristic of the Palaearctic Region; moreover, though some are found elsewhere on the globe, the existence of but very few in the Nowegian hemisphere as can yet be regarded as certain.

But even with this limitation, the separation of the undoubted Fringillidae into groups is a difficult task. Were we merely to consider the superficial character of the form of the bill, the genus Loxia (in its modern sense) would be easily divided not only from the other finches, but from all other birds. The birds of this genus—the crossbills—when their other characters are taken into account, prove to be intimately allied on the one hand to the grosbeaks (Pinicola) and on the other through the redpolls (Aegithalos) to the finches (Linola)—if indeed these two can be properly separated. The finches, through the genus Leucosticte, lead to the mountain-finches (Montifringilla), and the redpolls through the siskius (Chrysomisiris) to the goldfinches (Carduelis); and these last again to the hawfinches, one group of which (Cocothraustes) is apparently not far distant from the chaffinches (Fringilla proper), and the other (Hesperiphona) seems to be allied to the greenfinches (Ligurinus). Then there is the group of serins (Serinus), to which the canary belongs, that on one in doubt whether to refer to the vicinity of the greenfinches or that of the redpolls. These mountain-finches may be regarded as pointing first to the rock sparrow (Prunella) and thence to the true sparrows (Passer); while the grosbeaks pass into many varied forms and throw out a very well marked form—the bullfinches (Pyrrhula)

1 About 200 species of these have been described, and perhaps 150 may really exist.
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europea). The varied plumage of the cock—his bright red breast and his grey back, set off by his coal-black head and quills—is naturally attractive; while the facility with which he is tamed, with his engaging disposition in confinement, makes him a popular cage-bird,—to say nothing of the fact (which in the opinion of so many adds to his charms) of his readily learning to “pipe” a tune, or some bars of one. By gardeners the bullfinch has long been considered as a deadly enemy, from its undoubted destruction of the buds of fruit-trees in spring-time, though whether the destruction is really so much of a detriment is by no means so undoubted. Northern and eastern Europe is inhabited by a larger form (P. major), which differs in nothing but size and more vivid tints from that which is common in the British Isles and western Europe. A very distinct species (P. marina), remarkable for its dull coloration, is peculiar to the Azores, and several others are found in Asia from the Himalayas to Japan. A bullfinch (P. cassinii) has been discovered in Alaska, being the first recognition of this genus in the New World.

The Canary (Serinus canarius) is indigenous to the islands whence it takes its name, as well, apparently, as to the neighbouring groups of the Madeiras and Azores, in all of which it abounds. It seems to have been imported into Europe at least as early as the first half of the 16th century, and has since become the commonest of cage-birds. The wild stock is of an olive-green, mottled with dark brown above, and greenish-yellow beneath. All the bright-hued examples we now see in captivity have been induced by carefully breeding from any chance varieties that have shown themselves; and not only the colour, but the build and stature of the bird have in this manner been greatly modified. The ingenuity of “the fancy,” which might seem to have exhausted itself in the production of topknots, feathered femurs, and so forth, has brought about a still further change from the original type. It has been found that by a particular treatment, in which the birds are kept in large quantities of vegetable colouring agents, and with the food plays an important part, the ordinary “canary yellow” may be intensified so as to verge upon a more or less brilliant flame colour.2

Very nearly resembling the canary, but smaller in size, is the Serin (Serinus hortulanus), a species which not long since was very local in Europe, and chiefly known to inhabit the countries bordering on the Mediterranean. It has pushed its way towards the north, and has even been several times taken in England (Yarrell’s Brit. Birds, ed. 4, ii. pp. 111-116). A closely allied species (S. canonicus) is peculiar to Palestine.

The Chaffinches are regarded as the type-form of Fringillidae. The handsome and sprightly Fringilla coelebs is common throughout the whole of Europe. Conspicuous by his chestnut-red plumage, his peculiar call note 4 and his glad song, the cock is almost everywhere a favourite. In Algeria the British chaffinch is replaced by a closely-allied species (F. spodiogena), while in the Atlantic Islands it is represented by two others (F. tiritillo and F. teysae)—all of which, while possessing the general appearance of the European bird, are clothed in soberer tints. Another species of true Fringilla is the Brambling (F. montifringilla), which has its home in the birch forests of northern Europe and Asia, whence it yearly proceeds, often in flocks of thousands, to pass the winter in more southern countries. This bird is still more beautifully coloured than the chaffinch—especially in summer, when, the brown edges of the feathers being shed, it presents a rich combination of black, white and orange. Even in winter, however, its diversified plumage is sufficiently striking.

With the exception of the single species of bullfinch already noticed as occurring in Alaska, all the above forms of finches are peculiar to the Palaearctic Region. (A. N.)

FINCHLEY, an urban district in the Hornsey parliamentary division of Middlesex, England, 7 m. N.W. of St Paul’s cathedral, London, on a branch of the Great Northern railway. Pop. (1891) 16,047. (1901) 22,156. A part, adjoining Highgate in the north, lies at an elevation between 300 and 400 ft., while a portion in the Church End district lies lower, in the valley of the Dollis Brook. The pleasant, healthy situation has caused Finchley to become a populous residential district. Finchley Common was formerly one of the most notorious resorts of highwaymen near London; the Great North Road crossed it, and it was a haunt of Dick Turpin and Jack Sheppard, and was still dangerous to cross at night at the close of the 18th century. Sheppard was captured in this neighbourhood in 1724. The Common has not been preserved from the builder. In 1666 George Monk, marching on London immediately before the Restoration, made his camp on the Common, and in 1745 a regular and volunteer force encamped here, prepared to resist the Pretender, who was at Derby. The gathering of this force inspired Hogarth's famous picture, the “March of the Guards to Finchley”.

FINCK, FRIEDRICH AUGUST VON (1718-1766), Prussian soldier, was born at Strelitz in 1718. He first saw active service in 1734 on the Rhine, as a member of the suite of Duke Anton Ulrich of Brunswick-Wolfenbüttel. Soon after this he transferred to the Austrian service, and thence went to Russia, where he served until the fall of his patron Marshal Münich put an end to his prospects of advancement. In 1742 he went to Berlin, and Frederick the Great made him his aide-de-camp, with the rank of major. Good service brought him rapid promotion in the Seven Years’ War. After the battle of Kolin (June 18th, 1757) he was made colonel, and at the end of 1757 major-general. At the beginning of 1759 Finck became lieutenant-general, and in this rank commanded a corps at the disastrous battle of Kunersdorf, where he did good service both on the field of battle and (Frederick having in despair handed over to him the command) in the rallying of the troops. A year later he was present with General Wunsch a widespread combat, called the action of Korbiz (Sept. 21st) in which the Austrians and the contingents of the minor states of the Empire were sharply defeated. For this action Frederick gave Finck the Black Eagle (Seyfarth, Beilagen, i. 621-630). But the subsequent catastrophe of Maxen (see Seven Years’ War) abruptly put an end to Finck’s active career. Dangerously exposed, and with inadequate forces, Finck received the king’s positive order to march upon Maxen (a village in the Prina region of Saxony). Unfortunately for himself the general dared not disobey his master, and, cut off by greatly superior numbers, was forced to surrender with some 11,000 men (21st Nov. 1759). After the peace, Frederick sent him before a court-martial, which sentenced him to be cashiered and to suffer a term of imprisonment as a fortress. At the expiry of this term Finck entered the Danish service as general of infantry. He died in Copenhagen in 1766.

He left a work called Gedanken über militärische Gegenstände (Berlin, 1788). See Denkwürdigkeiten der militärischen Gesellschaft, vol. ii. (Berlin, 1802-1803), and the report of the Finck court-martial in Zeitschrift für Kunst, Wissenschaft und Geschichte des Kriegers, pt. i. (Berlin, 1884). There is a life of Finck in MS. in the library of the Great General Staff.

FINCK, HEINRICH (d. c. 1519), German musical composer, was probably born at Bamberg, but nothing is certainly known either of the place or date of his birth. Between 1492 and 1506 he was a musician in, and later possibly conductor of the court

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1 The earliest published description seems to be that of Gesner in 1555 (Orn., p. 234), but he had not seen the bird, an account of which was communicated to him by Raphael Seiler of Augsburg, under the name of Suckergeen. 2 See also The Canaries Book, by Robert L. Wallace; Canaries and Cage-Birds, by W. A. Blackston and Darwin’s Animals and Plants under Domestication, vol. i. p. 295. An excellent monograph on the wild bird is by Dr Carl Bolle (Journ. für Orn., 1858, pp. 125-151). 3 This fanciful trivial name was given by Linnaeus on the supposition (which later observers have not entirely confirm) that in Sweden the hens of the species migrated southward in autumn, leaving the cocks to lead a celibate life till spring. It is certain, however, that in some localities the sexes live apart during the winter. 4 This call note, which to many ears sounds like "pink" or "spink," not only gives the bird a name in many parts of Britain, but is also obviously the origin of the German Oigenfrucht. By the 17th century it has given rise to the Low Lat. Pincio, and thence come the Italian Pincione, the Spanish Pino, and the French Pinon. 5 This is especially the case with F. teysae of the Canary Islands, which from its dark colouring and large size forms a kind of parallel to the Azorean Pyrrhula marina.
Charles, but his services were retained as consulting editor. He died in Edinburgh on the 1st of January 1885.

Finlay, Sir George (1829–1893), English railway manager, was of pure Scottish descent, and was born at Rainhill, in Lancashire, on the 18th of May 1829. For some time he attended Halifax grammar school, but left at the age of fourteen, and began to learn practical masonry on the Halifax railway, upon which his father was then employed. Two years later he obtained a situation on the Trent Valley railway works, and when that line was finished in 1847 went up to London. There he was for a short time among the men employed in building locomotive sheds for the London & North-Western railway at Camden Town, and years afterwards, when he had become general manager of that railway, he was able to point out stones which he had dressed with his own hands. For the next two or three years he was engaged in a higher capacity as supervisor of the mining and brickwork of the Harecastle tunnel on the North Staffordshire line, and of the Walton tunnel on the Birkenhead, Lancashire & Cheshire Junction railway. In 1850 the charge of the construction of a section of the Shrewsbury & Hereford line was entrusted to him, and when the line was opened for traffic T. Brassey, the contractor, having determined to work it himself, installed him as manager. In the course of his duties he was brought for the first time into official relations with the Medical railway, which had undertaken to work the Newport & Abergavenny line, and he ultimately passed into the service of that company, when in 1862, jointly with the Great Western, it leased the railway of which he was manager. In 1864 he was moved to Euston as general goods manager, in 1872 he became chief traffic manager, and in 1880 he was appointed full general manager; this last post he retained until his death, which occurred on the 26th of March 1893 at Edgware, Middlesex. He was knighted in 1892. Sir George Finlay was the author of a book on the Working and Management of an English Railway (London, 1889), which contains a great deal of information, some of it not easily accessible to the general public, as to English railway practice about the year 1890.

Finlay, John Ritchie (1824–1868), Scottish newspaper owner and philanthropist, was born at Arbroath on the 21st of October 1824, and was educated at Edinburgh University. He entered first the publishing office and then the editorial department of the Scotsman, became a partner in the paper in 1868, and in 1870 inherited the greater part of the property from his great uncle, John Ritchie, the founder. The large income in the income and expenditure of the paper was in a great measure due to his activity and direction, and it brought him a fortune, which he spent during his lifetime in public benefaction. He presented to the nation the Scottish National Portrait Gallery, opened in Edinburgh in 1889, and costing over £70,000; and he contributed largely to the collections of the Scottish National Gallery. He held numerous offices in antiquarian, educational and charitable societies, showing his keen interest in these matters, but he avoided political office and refused the offer of a baronetcy. The freedom of Edinburgh was given him in 1866. He died at Aberlour, Banffshire, on the 16th of October 1868.

Finlay, a city and the county-seat of Hancock county, Ohio, U.S.A., on Blanchard's Fork of the Auglaize river, about 42 m. S. by W. of Toledo. Pop. (1890) 18,555; (1900) 17,613, (1910) 14,858. It is served by the Cleveland, Cincinnati, Chicago & St. Louis, the Cincinnati, Hamilton & Dayton, the Lake Erie & Western, and the Ohio Central railways, and by three interurban electric railways. Finlay lies about 780 ft. above sea-level on gently rolling ground. The city is the seat of Findlay College (co-educational), an Institution of the Church of God, chartered in 1882 and opened in 1886; it has collegiate, preparatory, normal, commercial and theological departments, a school of expression, and a conservatory of music, and in 1907 had 888 students, the majority of whom were in the conservatory of music. Findlay is the centre of the Ohio natural gas and oil region, and lime and building stone
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abound in the vicinity. Among manufactures are refined petroleum, flour and grist-mill products, glass, boilers, bricks, tile, pottery, bridges, ditching machines, carriages and furniture. The total value of the factory product in 1903 was $2,925,900, an increase of 73.6% since 1890. The municipality owns and operates the water-works. Findlay was laid out as a town in 1821, was incorporated as a village in 1838, and was chartered as a city in 1890. The city was named in honour of Colonel James Findlay (c. 1775-1832), who built a fort here during the war of 1812; he served in this war under General William Hull, and from 1825 to 1833 was a Democratic representative in Congress.

FINE, a word which in all its senses goes back to the Lat. *finis, to bring to an end* (finis). Thus in the common adjectival meanings of elegant, thin, subtle, excellent, reduced in size, &c., it is in origin equivalent to "finished." In the various substantive meanings in law, with which this article deals, the common idea underlying them is an end or final settlement of a matter.

A fine, in the ordinary sense, is a pecuniary penalty inflicted for the less serious offences. Fines are necessarily discretionary as to their imposition, but the maximum is generally fixed when the penalty is imposed by statute. And it is an old constitutional maxim that fines must not be unreasonable. In Magna Carta, c. 111, it is ordained "Liber homo non ameritetur pro parvo delicio nisi secundum modum ipsius delicti, et pro magno delicto secundum magnitudinem delicti."

The term is also applied to payments made to the lord of a manor on the alienation of land held according to the custom of the manor, to payments made by a lessee on a renewal of a lease, and to other similar payments.

Fine also denotes a fictitious suit at law, which played the part of a conveyance of landed property. "A fine," says Blackstone, "may be described to be an amicable composition or agreement of a suit, either actual or fictitious, by leave of the king or his justices, whereby the lands in question become or are acknowledged to be the right of one of the parties. In its original it was founded on an actual suit commenced at law for the recovery of the possession of land or other hereditaments; and the possession thus gained by such composition was found to amount to a legal fee simple. These compositions were to continue to be every day commenced for the sake of obtaining the same security."

Freehold estates could thus be transferred from one person to another without the formal delivery of possession which was generally necessary to a feoffment. This is one of the oldest devices of the law. A statute of 18 Edward I describes it as the most solemn and satisfactory of securities, and gives a reason for its name—"Quis quidem fines sic vocatur, eo quod finis et consummatio omnium placitorum esse debet, et hic de causa providetur." The action was supposed to be founded on a breach of covenant: the defendant, owning himself in the wrong, makes overtures of compromise, which are authorized by the *licentia concordandi*; then followed the concord, or the compromise itself. These, then were the essential parts of the performance, which became efficient as soon as they were complete; the formal parts were the *notes*, or abstract of the proceedings, and the *foot* of the fine, which recited the final agreement.

Fines were said to be of four kinds, according to the purpose they had in view. As, for instance, to convey lands in pursuance of a covenant, to grant revisionary interest only, &c.

In addition to the formal record of the proceedings, various statutes required other solemnities to be observed, the great object of which was to give publicity to the transaction. Thus by statutes of Richard III. and Henry VII. the fine had to be openly read and proclaimed in court no less than sixteen times. A statute of Elizabeth required a list of fines to be exposed in the court of common pleas and at assizes. The reason for these formalities was the high and important nature of the conveyance, which, according to the act of Edward I. above mentioned, "precedes not only those which are parties and privies to the fine and their heirs, but all other persons in the world who are of full age, out of prison, of sound memory, and within the four seas, the day of the fine levied, unless they put in their claim on the foot of the fine within a year and a day." This barring by non-claim was abolished in the reign of Edward III., but restored with an extension of the time to five years in the reign of Henry VII. The effect of this statute, intentional according to Blackstone, unintended and brought about by judicial construction according to others, was that a tenant-in-tail could bar his issue by a fine. A statute of Henry VIII. expressly declares this to be the law. Fines, along with the kindred fiction of recoveries, were abolished by the Fines and Recoveries Act 1833, which substituted a deed enrolled in the court of chancery.

Fines are so generally associated in legal phraseology with recoveries that it may not be inconvenient to describe the latter in the present place. A recovery was employed as a means for evading the strict law of entail. The purchaser or alienee brought an action against the tenant-in-tail, alleging that he had no legal title to the land. The tenant-in-tail brought a third person into court, declaring that he had warranted his title, and praying that he might be ordered to defend the action. This person was called the *vouchee*, and he, after having appeared to defend the action, takes himself out of the way. Judgment for the lands is given in favour of the plaintiff; and judgment to recover lands of equal value from the vouchee was given to the defendant, the tenant-in-tail. In real action, such lands when recovered would have fallen under the settlement of entail; but in the fictitious recovery the vouchee was a man of straw, and nothing was really recovered from him, while the lands of the tenant-in-tail were effectually conveyed to the successful plaintiff. A recovery differed from a fine, as to form, in being an action carried through to the end, while a fine was settled by compromise, and as to effect, by barring all reversions and remainders in estates tail, while a fine barred the issue only of the tenant. (See also EJECTMENT; PROCLAMATION.)

FINE ARTS, the name given to a whole group of human activities, which have for their result what is collectively known as Fine Art. The arts which constitute the group are the five greater arts of architecture, sculpture, painting, music and poetry. In each of these arts the different talents which dancing and the drama are among the most ancient and universal. In antiquity the fine arts were not explicitly named, nor even distinctly recognized, as a separate class. In other modern languages besides English they are called by the equivalent name of the beautiful arts (belle arts, beaux arts, schöne Künste). The fine or beautiful arts then, it is usually said, are those among the arts of man which minister, not primarily to his material necessities or conveniences, but to his love of beauty; and if any art fulfils both these purposes at once, still as fulfilling the latter only it is called a fine art. Thus architecture, in so far as it provides shelter and accommodation, is one of the useful or mechanical arts, and one of the fine arts only in so far as its structures impress or give pleasure by the aspect of strength, fitness, harmony and proportion of parts, by disposition and contrast of light and shade, by colour and enrichment, by variety and relation of contours, surfaces and intervals. But this, the commonly accepted account of the matter, does not really cover the ground. The idea conveyed by the words "love of beauty," even stretched to its widest, can hardly be made to include the love of caricature and the grotesque; and these are admittedly modes of fine art. Even the terrible, the painful, the squalid, the degraded, in a word every variety of the significant, can be so handled and interpreted as to be brought within the province of fine art. A juster and more inclusive, although clumsy, account of the matter might put it that the fine arts are those among the arts of man which spring from his impulse to do or make certain things in certain ways for the sake, first of a special kind of pleasure, independent of direct utility, which it gives him so to do or make them, and next for the sake of the kindred pleasure which he derives from witnessing or contemplating them when they are so done or made by others.
The nature of this impulse, and the several grounds of these pleasures, are subjects which have given rise to a formidable body of speculation and discussion, the chief phases of which will be found summarized under the heading AESTHETICS. In the present article we have only to attend to the concrete processes and results of the artistic activities of man; in other words, we shall submit (1) a definition of fine art in general, (2) a definition and classification of the principal fine arts severally, and (3) some observations on their historical development.

I. Of Fine Art in General.

According to the popular and established distinction between art and nature, the idea of Art (q.v.) only includes phenomena of which man is deliberately the cause; while the idea of Nature includes all phenomena, both in man and in the world outside him, which take place without forethought or studied initiative of his own. Art, accordingly, means every regulated operation or dexterity whereby we pursue ends which we know beforehand, and it means nothing but such operations and dexterities. What is true of art generally is of course also true of the special group of the fine arts.

One of the essential qualities of all art is premeditation; and when Shelley talks of the Skylark’s profuse strains of “unpremeditated art,” he in effect lays emphasis on the fact that it is only by a metaphor that he uses the word art in this case at all: he calls attention to that which (if the songs of birds are as instinctive as we suppose) precisely makes the difference between the Skylark’s outpourings and his own. We are slow to allow the title of fine art to natural eloquence, to charm or dignity of manner, to delicacy and tact in social intercourse, and other such graces of life and conduct, since, although in any given case they may have been deliberately cultivated in early life, or even through ancestral generations, they do not produce their full effect until they are so ingrained as to have become unreflecting and spontaneous. When the exigencies of a philosophic scheme lead some writers on aesthetics to include such acts or traits of beautiful and expressive behaviour among the deliberate artistic activities of mankind, we feel that an essential distinction is being sacrificed to the exigencies of a system. That distinction common parlance very justly observes, with its opposition of “art” to “nature” and its phrase of “second nature” for those graces which have become so habitual as to seem instinctive, whether originally the result of discipline or not. When we see a person in all whose ordinary movements there are freedom and beauty, we put down the charm of these with good reason to inherited and inbred aptitudes of which the person has never thought or long since ceased to think, and could not still be thinking without spoiling the charm by self-consciousness; and we call the result a gift of nature. But when we go on to notice that the same person is beautifully and appropriately dressed, since we know that it is impossible to dress without thinking of it, we put down the charm of this to judicious forethought and calculation and call the result a work of art.

The processes then of fine art, like those of all arts properly so called, are premeditated, and the property of every fine art is to give to the person exercising it a special kind of active pleasure, and a special kind of passive or receptive pleasure to the person witnessing the results of such exercise. This latter statement seems to imply that there exist in human societies a separate class producing works of fine art and another class enjoying them. Such an implication, in regard to advanced societies, is near enough the truth to be theoretically admitted (like the analogous assumption in political economy that there exist separate classes of producers and consumers). In developed communities the gifts and calling of the artist constitute in fact a separate profession of the creators or purveyors of fine art, while the rest of the community are its enjoyers or recipients. In the most primitive societies, apparently, this cannot have been so, and we can go back to an original or rudimentary stage of almost every fine art at which the separation between a class of producers or performers and a class of recipients hardly existed. Such an original or rudimentary stage of the dramatic art is presented by children, who will occupy themselves for ever with mimicry and make-believe for their own satisfaction, with small regard or none to the presence or absence of witnesses.

The original or rudimentary type of the profession of imitative sculptors or painters is the cave-dweller of prehistoric ages, who, when he rested from his day’s hunting, first took up the bone handle of his weapon, and with a flint either carved it into the shape, or on its surface scratched the outlines, of the animals of the chase. The original or rudimentary type of the architect, considered as not as a mere builder but as an artist, is the savage who, when his tribe had taken to live in tents or huts instead of caves, first arranged the skins and timbers of his tent or hut in one way because it pleased his eye, rather than in some other way which was as good for shelter. The original type of the artificer or adorer of implements, considered in the same light, was the other savage who first took it into his head to fashion his club or spear in one way rather than another for the pleasure of the eye only and not for any practical reason, and to ornament it with tufts or markings. In none of these cases, it would seem, can the primitive artist have had much reason for pleasing anybody but himself. Again, the original or rudimentary type of lyric song and dancing arose when the first reveler clapped hands and stamped or shouted in time, in honour of his god, in commemoration of a victory, or in mere obedience to the blind stirring of a rhythmic impulse within him. To some very remote and solitary ancestral savage the presence or absence of witnesses at such a display may in like manner have been indifferent; but very early in the history of the race the primitive dancer and singer joined hands and voices with others of his tribe, while others again sat apart and looked on at the performance, and the rite thus became both choral and social. A primitive type of the instrumental musician is the shepherd who first notched a reed and drew sounds from it while his sheep were cropping. The father of all artists in dress and personal adornment was the first wild man who tattooed himself or decked himself with shells and plumes. In both of these latter instances, it may be taken as certain, the primitive artist had the motive of pleasing not himself only, but his mate, or the female whom he desired to be his mate, and in the last instance of all the further motive of impressing his fellow-tribesmen and striking awe or envy into his enemies. The tendency of recent speculation and research concerning the origins of art has been to ascribe the primitive artistic activities of man less and less to individual and solitary impulse, and more and more to social impulse and the desire of sharing and communicating pleasure.

(3) Definition of Fine Art.
to stand off from and appreciate the results of their own labours; the singer enjoys the sound of his own voice, and the musician of his own instrument; the poet, according to his temperament, furnishes the most enthusiastic or the most fastidious reader for his own stanzas. Neither, on the other hand, does the person who is a habitual recipient from others of the pleasures of fine art forfeit the privilege of producing them according to his capabilities, and of becoming, if he has the power, an amateur or occasional artist.

Most of the common properties which have been recognized by consent as peculiar to the group of fine arts will be found on examination to be implied in, or deductible from, the one fundamental character generally claimed for them, namely, that they exist independently of direct practical necessity or utility. Let us take, first, a point relating to the frame of mind of the recipient, as distinguished from the producer, of the pleasures of fine art. It is an observation as old as Aristotle that such pleasures differ from most other pleasures of experience in that they are disinterested, in the sense that they are not such as nourish a man's body or add to his riches; they are not such as can gratify him, when he receives them, by the sense of advantage or superiority over his fellow-creatures; they are not such as one human being can in any sense receive exclusively from the object which bestows them. Thus it is evidently characteristic of a beautiful building that its beauty cannot be monopolized, but can be seen and admired by the inhabitants of a whole city and by all visitors for all generations. The same thing is true of a picture or a statue, except in so far as an individual possessor may choose to keep such a possession to himself, in which case his pride in exclusive ownership is a sentiment wholly independent of his pleasure in artistic contemplation. Similarly, music is composed to be sung or played for the enjoyment of many at a time, and for such enjoyment a hundred years hence as much as to-day. Poetry is written to be read by all readers for ever who care for the ideas and feelings of the poet, and can apprehend the meaning and melody of his language. Hence, though we can speak of a class of the producers of fine art, we cannot speak of a class of consumers, only of its recipients or enjoyers. If we consider other pleasures which might seem to be analogous to those of fine art, but to which common consent yet declines to allow that character, we shall see that one reason is that such pleasures are not in their nature thus disinterested. Thus the sense of smell and taste have pleasures of their own like the senses of sight and hearing, and pleasures neither less poignant nor very much less capable of fine graduation and discrimination than those. Why, then, is the title of fine art not claimed for any skill in arranging and combining them? Why are there no recognized arts of savours and scents corresponding in rank to the arts of forms, colours and sounds—or at least none among Western nations, for in Japan, it seems, there is a recognized and finely regulated social art of the combination and succession of perfumes? An answer commonly given is that sight and hearing are intellectual and therefore higher senses, that through them we have our avenues to all knowledge and all ideas of things outside us; while taste and smell are inborn and therefore lower senses, through which few such impressions find their way to us as help to build up our knowledge and our ideas. Perhaps a more satisfactory reason why there are no fine arts of taste and smell—or let us in deference to Japanese modes leave out smell, and say of taste only—is this, that savours yield only private pleasures, which it is not possible to build up into separate and durable schemes such that every one may have the benefit of them, and such as cannot be monopolized or used up. If against this it is contended that what the programme of a performance is in the musical art, the same is a menu in the culinary, and that practically it is no less possible to serve up a thousand times and to a thousand different companies the same dinner than the same symphony, we must fall back upon that still more fundamental form of the distinction between the aesthetic and non-aesthetic bodily senses, upon which the physiological psychologists of the English school lay.

stress. We must say that the pleasures of taste cannot be pleasures of fine art, because their enjoyment is too closely associated with the most indispensable and the most strictly personal of utilities, eating and drinking. To pass from these lower pleasures to the highest; consider the nature of the delight derived from the contemplation, by the person who is their object, of the signs and manifestations of love. That at least is a beautiful experience; why is the pleasure which it affords not an artistic pleasure either? Why, in order to receive an artistic pleasure from human signs and manifestations of this kind, are we compelled to go to the theatre and see them exhibited in favour of a third person who is not really their object any more than ourselves? This is so, for one reason, evidently, because of the difference between art and nature. Not to art, but to nature and life, belongs love where it is really felt, with its attendant train of vivid hopes, fears, passions and contingencies. To art belongs love displayed where it is not really felt; and in this sphere, along with reality and spontaneity of the display, and along with its momentous bearings, there disappear all those elements of pleasure in its contemplation which are non-essentially the element of personal exultation and self-congratulation, the pride of exclusive possession or acceptance, all these emotions, in short, which are summed up in the lover's triumphant monosyllable, "Mine." Thus, from the lowest point of the scale to the highest, we may observe that the element of personal advantage or monopoly in human gratifications seems to exclude them from the kingdom of fine art. The pleasures of fine art, so far as concerns their passive or receptive part, seem to define themselves as pleasures of gratified contemplation, but of such contemplation only when it is disinterested—which is simply another way of saying, when it is unconcerned with ideas of utility.

Modern speculation has tended in some degree to modify and obscure this old and established view of the pleasures of fine art by urging that the hearer or spectator is not after all so free from self-interest as he seems; that in the act of artistic contemplation he experiences an enhancement and expansion of his being which is in truth a kind of the egoistic kind; that in witnessing a play, for instance, a large part of his enjoyment consists in sympathetically identifying himself with the successful lover or the virtuous hero. All this may be true, but does not really affect the argument, since at the same time he is well aware that every other spectator or auditor present may be similarly engaged with himself. At most the objection only requires us to define a little more closely, and to say that the satisfactions of the ego excluded from among the pleasures of fine art are not these ideal, sympathetic, indirect satisfactions, which every one can share together, but only those which arise from direct, private and incommunicable advantage to the individual.

Next, let us consider another generally accepted observation concerning the nature of the fine arts, and one, this time, relating to the disposition and state of mind of the practising artist himself. While for success in other arts it is only necessary to learn their rules and to apply them until practice gives facility, in the fine arts, it is commonly and justly said, rules and their application will carry one a little way towards success. All that can depend on rules, on knowledge, and on the application of knowledge by practice, the artist must indeed acquire, and the acquisition is often very complicated and laborious. But outside of and beyond such acquisitions he must trust to what is called genius or imagination, that is, to the spontaneous working together of an incalculably complex group of faculties, reminiscences, preferences, emotions, instincts in his constitution. This characteristic of the activities of the artist is a direct consequence or corollary of the fundamental fact that the art he practices is independent of utility. A utilitarian end is necessarily a determinate and prescribed end, and to every end which is determinate and prescribed there must be one road which is the best. Skill in any useful art means knowing practically, by rules and the application of rules, the best road to the particular...
ends of that art. Thus the farmer, the engineer, the carpenter, the builder so far as he is not concerned with the look of his buildings, the weaver so far as he is not concerned with the design of the patterns which he weaves, possesses each his peculiar skill, but a skill to which fixed problems are set, and which, if it induces in new inventions and combinations at all, can indulge them only for the sake of an improved solution of those particular problems. The solution once found, the invention once made, its rules can be written down, or at any rate its practice can be imparted to others who will apply it in their turn. Whereas no man can write down, in a way that others can act upon, how Beethoven conquered unknown kingdoms in the world of harmony, or how Rembrandt turned the aspects of gloom, squalor and affliction into pictures as worthy of contemplation as those into which the Italians before him had turned the aspects of spiritual exaltation and shadowless day. The reason why the operations of the artist thus differ from the operations of the ordinary craftsman or artificer is that his ends, being ends other than useful, are not determinate nor fixed as theirs are. He has large liberty to choose his own problems, and may solve each of them in a thousand different ways according to the prompting of his own ordering or creating instincts. The man who builds a bridge or a temporary shelter has learned what is learnable in his art, having mastered the complicated and laborious rules of musical form, having next determined the particular class of the work which he is about to compose, he has then before him the whole inexhaustible world of appropriate successions and combinations of emotional sound. He is merely directed and not fettered, in the case of song, cantata, oratorio or opera, by the sense of the words which he has to set. The value of the result depends absolutely on his possessing or failing to possess powers which cannot be trained in nor communicated to any man. And this double freedom, alike from practical service and from the representation of definite objects, is what makes music in a certain sense the typical fine art, or art of arts. Architecture shares one-half of this freedom. It has not to copy or represent natural objects; for this service it calls in sculpture to its aid; but architecture is without the other half of freedom altogether. The architect has a sphere of liberty in the disposition of his masses, lines, colours, alternations of light and shadow, of planes and ornamented surface, and the result is, that the work of the architect is almost entirely enterprising invention, and that he at the same time fulfils the strict practical task of supplying the required accommodation, and obeys the strict mechanical necessities imposed by the laws of weight, thrust, support, resistance and other properties of solid matter. The sculptor again, the painter, the poet, has each in like manner his sphere of necessary facts, rules and conditions corresponding to the nature of his task. The sculptor must be intimately versed both in the surface aspects and the inner mechanism of the human frame alike in rest and motion, and in the rules and conditions for its representation in solid form; the painter in a much more extended range of natural facts and appearances, and the rules and conditions for representing them on a plane surface; the poet's art of words has its own not inconsiderable basis of positive and disciplined acquisition. So far as rules, precepts, formulas and other communicable laws or secrets can carry the artist, so far also the spectator can account for, analyse, and, so to speak, tabulate the effects of his art. But the essential character of the artist's operation, its very bloom and virtue lies in those parts of it which fall outside this range of regulation on the one hand and analysis on the other. His merit varies according to the felicity with which he is able, in that region, to exercise his free choice and frame his individual ideal, and according to the tenacity with which he strives to grasp and realize his choice, or to attain perfection according to that ideal.

In this connexion the question naturally arises, In what way do the progress and expansion of mechanical art affect the power and province of fine art? The great practical movement of the world in our age is a movement for the development of mechanical inventions and multiplication of mechanical products. So far as these inventions are applied to purposes purely useful, and so far as their products to not profess to offer anything delightful to contemplation, this movement in no way concerns our argument. But there is a vast multitude of products which do profess qualities of pleasure, and upon which the ornaments intended to make them pleasurable are bestowed by machinery; and in speaking of these we are accustomed to the phrases art-industry, industrial art, art manufactures and the like. In these cases the industry or ingenuity which directs the machine is not fine art at all, since the object of the machine is simply to multiply as easily and as perfectly as possible a definite and prescribed impress or pattern. This is equally true whether the machine is a simple one, like the engraver's press, for producing and multiplying impressions from an engraved plate, or a highly complex one, like the loom, in which elaborate patterns of carpet or curtain are set for weaving. In both cases there exists behind the mechanical industry an industry which is one of fine art in its degree. In the case of the engraver's press, there exists behind the industry of the printer the art of the engraver, which, if the engraver is also the free inventor of the design, is then a fine art, or, if he is but the engraver of a design the engraver is then in its turn a semi-mechanical skill applied in aid of the true fine inventor. In the case of the weaver's loom there is, behind the mechanical industry which directs the loom at its given task, the fine art, or what ought to be the fine art, of the designer who has contrived the pattern. In the case of the engraving, the mechanical industry of printing only exists for the sake of bringing out and disseminating abroad the fine art employed upon the design. In the case of the carpet or curtain, the fine art is often only called in to make the product of the useful or mechanical industry of the loom acceptable, since the eye of man is so constituted as to receive pleasure or the reverse of pleasure from whatever it rests upon, and it is to the interest of the manufacturer to have his product so made as to give pleasure if it can. Whether the machine is thus a humble servant to the artist, or the artist a kind of humble purveyor to the machine, the fine art in the result is due to the former alone; and in any case it reaches the recipient at second-hand, having been put in circulation by a medium not artistic but mechanical. Again, with reference not to the application of mechanical contrivances but to their invention; is not, it may be inquired, the title of artist due to the inventor of some of the astonishingly complex and astonishingly efficient machines of modern times? Does he not spend as much thought, labour, genius as any sculptor or musician in perfecting his construction according to his ideal, and is not the construction when it is done—so finished, so responsible in all its parts, so almost human—not that worthy to be called a work of fine art? The answer is that the inventor has a definite and practical end before him; his ideal is not free; he deserves all credit as the perfector of a particular instrument for a prescribed function, but an artist, a free follower of the fine arts, he is not; although we may perhaps have to concede him a narrow sphere for the play of something like an artistic sense when he contrives the proportion, arrangement, form or finish of the several parts of his machine in one way rather than another, not because they work better so but simply because their look pleases him better.

Returning from the digression let us consider one common observation more on the nature of the fine arts. They are activities, it is said, which were put forth not because they need but because they like. They have the activity to spare, and to put it forth in this way pleases them. Fine art is to mankind what play is to the individual, a free and arbitrary vent for energy which is not needed to be spent upon tasks concerned with the conservation, perpetuation or protection of life. To insist on the superfluous or optional character of the fine arts, to call them the play or pastime of the human race as distinguished from its inevitable and stern tasks, is obviously only to reiterate our fundamental
distinction between the fine arts and the useful or necessary. But the distinction, as expressed in this particular form, has been interpreted in a great variety of ways and found out to an infinity of conclusions, conclusions regarding both the nature of the activities themselves and the character and value of their results.

For instance, starting from this saying that the aesthetic activities are a kind of play, the English psychology of association goes back to the spontaneous cries and movements of children, in which their superfluous energies find a vent. It then enumerates pleasures of which the human constitution is capable apart from direct advantage or utility. Such are the primitive or organic pleasures of sight and hearing, and the secondary or derivative pleasures of association or unconscious reminiscence and inference that soon become mixed up with these. Such are also the pleasures derived from following any kind of mimicry, or representation of things real or like reality. The association psychology describes the grouping within the mind of predilections based upon these pleasures; it shows how the growing organism learns to govern its play, or direct its superfluous energies, in obedience to such predilections, till in mature individuals, and still more in mature societies, a highly regulated and accomplished group of leisure activities are habitually employed in supplying to a not less highly cultivated group of disinterested sensations their appropriate artistic pleasures. It is by Herbert Spencer that this view has been most fully and systematically worked out.

Again, in the views of an ancient philosopher, Plato, and a modern poet, Schiller, the consideration that the artistic activities are in the nature of play, and the manifestations in which they result independent of realities and utilities, has led to judgments so differing as the following. Plato held that the daily realities of things in experience are not realities, indeed, but only far-off shows or reflections of the true realities, that is, of certain ideal or essential forms which can be apprehended as existing by the mind. Holding this, Plato saw in the works of fine art but the reflections of the show, of shows, and depreciated them according to their degree of remoteness from the ideal, typical or sense-transcending existences. He sets the arts of medicine, agriculture, shoemaking and the rest above the fine arts, inasmuch as they produce something serious or useful (στοιχεῖα τὰ ἱερά). Fine art, he says, produces nothing useful, and makes only semblances (ἴδωρονίες), whereas what mechanical art produces are utilities, and even in the ordinary sense realities (ἀναπόστασις).

In another age, and thinking according to another system, Schiller, so far from holding thus cheap the kingdom of play and show, regarded his sovereignty over that kingdom as the noblest prerogative of man. Schiller wrote his famous Letters on the Aesthetic Education of Man in order to throw into popular currency, and at the same time to modify and follow up in a particular direction, certain metaphysical doctrines which had lately been launched upon the schools by Kant. The spirit of man, said Schiller after Kant, is placed between worlds, the lower worlds of the sensible world, and the moral world or world of will. Both of these are worlds of constraint or necessity. In the sensible world, the spirit of man submits to constraint from without; in the moral world, it imposes constraint from within. So far as man yields to the importunities of sense, in so far he is bound and passive, the subject of outward shocks and victim of irrational forces. So far as he asserts himself by the exercise of will, imposing upon sense and outward things the dominion of the moral law within him, in so far he is free and active, the rational lord of nature and not her slave. Corresponding to these two worlds, he has within him two conflicting impulses or impulsion of his nature, the one driving him towards one way of living, the other towards another. The one, or sense-impulse (Schofterb), Schiller thinks of as that which enslaves the spirit of man as the victim of the matter, or other moral impulse (Formtrieb) as that which enthrone it as the dictator of form. Between the two

the conflict at first seems inertertie. The kingdom of brute nature and sense, the sphere of man's subject and passivity, rage on against the kingdom of will and moral law, the sphere of his activity and control, and every conquest of the one is an encroachment upon the other. Is there, then, no hope of truce between the two kingdoms, no ground where the two contending impulses can be reconciled? Nay, the answer comes, there is such a hope; such a neutral territory there exists. Between the passive kingdom of matter and sense, where man is compelled blindly to feel and be, and the active kingdom of law and reason, where he is compelled sternly to will and act, there is a kingdom where both sense and will may have their way, and where man may give the rein to all his powers. But this middle kingdom does not lie in the sphere of practical life and conduct. It lies in the sphere of those activities which neither preserve any necessity of nature nor fulfill any moral duty. Towards activities of this kind we are driven by a third impulse of our nature not less essential to it than the other two, the impulse, as Schiller calls it, of Play (Spieltrieb). Relatively to real life and conduct, play is a kind of harmless sport; it is that which we are free to do or leave undone as we please, and which lies alike outside the province of nature and of reason, the one passive, the other active, and, like, and no mischief will come of it. In this sphere man may exercise all his powers without risk of conflict, and may invent activities which will give a complete ideal satisfaction to the contending faculties of sense and will and at once, to the impulses which bid him feel and enjoy the shocks of physical and outward things, and the impulse which bids him master such things, control and regulate them. In play you may impose upon Matter what Form you choose, and the two will not interfere with one another or clash. The Kingdom of Matter and the Kingdom of Form thus harmonized, thus reconciled by the activities of play and show, will in other words be the kingdom of the Beautiful. Follow the impulse of play, and to the beautiful you will find your road; the activities you will find yourself putting forth will be the activities of aesthetic creation—you will have discovered or invented the fine arts. "Midway"—these are Schiller's own words—"midway between the formidable kingdom of natural forces and the hallowed kingdom of moral laws, the impulse of aesthetic creation builds up a third kingdom under perceived, the gladsome kingdom of play and show, wherein it emanates man from all compulsion alike of physical and of moral forces." Schiller, the poet and enthusiast, thus making his own application of the Kantian metaphysics, goes on to set forth how the fine arts, or activities of play and show, are for him the typical, the ideal activities of the race, since in them alone is it possible for man to put forth his whole, that is his ideal self. "Only when he plays is man really and truly man." "Man ought only to play with the beautiful, and he ought to play with the beautiful only." "Education in taste and beauty has for its object to train up in the utmost attainable harmony the whole sum of the powers both of sense and spirit." And the rest of Schiller's argument is addressed to show how the activities of artistic creation, once invented, react upon other departments of human life, how the exercise of the play impulse prepares the way for the establishment of the existing or potential forces of society. Schiller thinks of the relationship of the two other impulses shall be so softened down as to be counteracted. That harmony of the powers which clash so violently in man's primitive nature, having first been found possible in the sphere of the fine arts, reflects itself, in his judgment, upon the whole composition of man, and attunes him, as an aesthetic being, into new capabilities for the conduct of his social existence.

Our reasons for dwelling on this wide and enthusiastic formula of Schiller's are both its importance in the history of reflection—it remained, indeed, for nearly a century a formula almost classical—and the measure of positive value which it still retains. The notion of a sphere of voluntary activity for the human spirit, in which, under no compulsion of necessity or conscience, we order matters as we like them apart from any practical end, seems coextensive with the widest conception of fine art and the fine arts as they exist in civilized and developed communities.
It insists on and brings into the light the free or optional character of these activities, as distinguished from others to which we are compelled by necessity or duty, as well as the fact that these activities are essentially those which may be from the points of view of necessity and of duty, spring nevertheless from an imperious and a saving instinct of our nature. It does justice to the part which is, or at any rate may be, filled in the world by pleasures which are apart from profit, and by delights for the enjoyment of which men cannot quarrel. It claims the dignity they deserve for those shows and pastimes in which we have found a way to make permanent all the transitory delights of life and nature, to turn even our griefs and yearnings, by their artistic utterance, into sources of appeasing joy, to make amends to ourselves for the confusion and imperfection of reality by conceiving and imaging forth the semblances of things clearer and more complete, in so contriving them we incorporate with the experiences we have had the better experiences we have dreamed of and longed for.

One manifestly weak point of Schiller's theory is that though it asserts that man ought only to play with the beautiful, and that he is his best or ideal self only when he does so, yet it does not sufficiently indicate what kinds of play are beautiful nor why we are moved to adopt them. It does not show how the delights of the eye and spirit in contemplating forms, colours, and movements, of the ear and spirit in apprehending musical and verbal sounds, or of the whole mind at once in following the comprehensive current of images called up by poetry—it does not clearly show how delights like these differ from those yielded by other kinds of play or pastime, which are by common consent excluded from the sphere of fine art.

The chase, for instance, is a play or pastime which gives scope for any amount of premeditated skill; it has pleasures, for those who take part in it, which are in some degree analogous to the pleasures of the artist; we all know the claims made on behalf of the noble art of venerie (following true medieval precedent) by the knights and woodmen of Sir Walter Scott's romances. It is an obvious reply to say that though the chase is play to us, who in civilized communities follow it on no plea of necessity, yet to a not remote ancestry it was earnest; in primitive societies hunting does not belong to the class of optional activities at all, but is among the most pressing of utilitarian needs. But this reply loses much of its force since we have learnt how many of the fine arts, however emancipated from direct utility now, have as a matter of history been evolved out of activities primarily utilitarian. It would be more to the point to remark that the pleasures of the sportsman are the only pleasures arising from the chase; his exertions afford pain to the victim, and no satisfaction to any class of recipients but himself; or at least the sympathetic pleasures of the lookers-on at a hunt or at a battle are hardly to be counted as pleasures of artistic contemplation. The issue which they witness is a real issue; the skilled endeavours with which they sympathize are put forth for a definite practical result, and a result disastrous to one of the parties concerned.

What then, it may be asked, about athletic games and sports, which hurt nobody, have no connexion with the chase, and give pleasure to thousands of spectators? Here the difference is, that the event which excites the spectator's interest and pleasure at a race or match or athletic contest is not a wholly unreal or simulated event; it is less real than life, but it is more real than art. The contest has no momentous practical consequences, but it is a contest, an akro-, all the same, in which competitors put forth real strength, and one really wins and others are defeated. Such a struggle, in which the exertions are real and the issue uncertain, we follow with an excitement and a suspense different in kind from the feelings with which we contemplate a fictitious representation. For example, let the reader recall the feelings with which he may have watched a real fencing bout, and compare them with those with which he watches the simulated fencing bout in Shakespeare's Hamlet.
and arouse emotion, in obedience to laws of rhythmic movement or utterance or regulated design, and with results independent of direct utility and capable of affording to many permanent and dissinterested delight.

II. Of the Fine Arts generally.

Architecture, sculpture, painting, music, and poetry are by common consent, as has been said at the outset, the five principal or greater fine arts practised among developed communities of men. It is possible in thought to group these five arts in as many different orders as there are among them different kinds of relation or affinity. One thinker fixes his attention upon one kind of relations as the most important, and arranges his group accordingly; another upon another; and each, when he has done so, is very prone to claim for his arrangement the virtue of being the sole essentially and fundamentally true. For example, we may ascertain one kind of relations between the arts by inquiring which is the simplest or most limited in its effects, which next simplest, which another degree less simple, which least simple or most complex of them all. This, the relation of progressing simplicity, comprehensiveness between the fine arts, is the relation upon which Leibnitz and Comte fixed his attention, and it yields in his judgment the following order:—Architecture lowest in complexity, because both of the kinds of effects which it produces and of the material conditions and limitations under which it works; sculpture next; painting third; music; and poetry highest, as the most complex or comprehensive art of all, both in its own special effects and in its resources for ideally calling up the effects of all the other arts as well as all the phenomena of nature and experiences of life. A somewhat similar grouping was adopted, though from the consideration of a wholly different set of relations, by Hegel. Hegel fixed his attention on the varying relations borne by the idea, or spiritual element, to the embodiment of the idea, or material element, in each art. Leaving aside that part of his doctrine which concerns, not the phenomena of the arts themselves, but their place in the dialectical world-plan or scheme of the universe, Hegel said in effect something like this. In certain ages and among certain races, as in Egypt and Assyria, and ages and races within the limits of the Roman Empire, mankind has only dim ideas for art to express, ideas insufficiently disentangled, of which the expression cannot be complete or lucid, but only adumbrated and imperfect; the characteristic art of those ages is a symbolic art, with its material element predominating over and keeping down its spiritual; and such a symbolic art is architecture. In other ages, as in the Greek age, the ideas of men have come to be definite, disengaged, and clear; the characteristic art of such an age will be one in which the spiritual and material elements are in equilibrium, and neither predominates over nor keeps down the other, but a thoroughly realized idea is expressed in a thoroughly adequate and lucid form; this is the mode of expression called classic, and the classic art is sculpture. In other ages, again, and such are the modern ages of Europe, the idea grows in power and becomes importunate; the spiritual and material elements are no longer in equilibrium, but the spiritual element predominates; the characteristic arts of such an age will be those in which thought, passion, sentiment, aspiration, emotion, emerge in freedom, dealing with material form as masters or declining its shackles altogether; this is the romantic mode of expression, and the characteristic arts of the romantic arts are painting, music, and poetry. A later systematizer, Lotze, fixed his attention on the relative degrees of freedom or independence which the several arts enjoy—their freedom, that is, from the necessity of either imitating given facts of nature or ministering, as part of their task, to given practical uses. In his grouping, instead of the order architecture, sculpture, painting, music, poetry, music comes first, because it has neither to imitate any natural facts nor to serve any practical end; architecture next, because, though it is tied to useful ends and material conditions, yet it is free from the task of imitation, and pleases the eye in its degree, by pure form, light and shade, and the rest, as music
pleases the ear by pure sound; then, as arts all tied to the task of imitation, sculpture, painting, and poetry, taken in progressive order according to the progressing comprehensiveness of their several resources.

The thinker on these subjects has, moreover, to consider the enumeration and classification of the lesser or subordinate fine arts. Whole clusters or families of these occur to the mind at once; such as dancing, an art subordinate to music, but quite different in kind; acting, an art auxiliary to poetry, from which in kind it differs no less; eloquence in all kinds, so far as it is studied and not merely spontaneous; and among the arts which fashion or dispose material objects, embroidery and the weaving of patterns, pottery, glassmaking, goldsmith's work and jewelry, joiner's work, gardening (according to the chime of some), and a score of other dexterities and industries which are more than mere dexterities and industries because they add elements of beauty and pleasure to elements of serviceableness and use. To decide which of these one has a right to the title of fine art, and, if so, to which of the greater fine arts it should be thought of as appended and subordinate, or between two of which of these intermediate, is often no easy task.

The weak point of all classifications of the kind of which we have above given examples is that each is intended to be final, and to serve instead of any other. The truth is, that the relations between the several fine arts are much too complex for any single classification to bear this character. Every classification of the fine arts must necessarily be provisional, according to the particular class of relations which it keeps in view. And for practical purposes it is requisite to bear in mind not only one classification but several. Fixing upon the eye, not upon complicated or intricate effects, to make a distinction between the various arts, but only upon their simple and undisguised results, we found that the place in our consideration to the five greater arts of architecture, sculpture, painting, music and poetry, we shall find at least three principal modes in which every fine art either resembles or differs from the rest.

1. The Shaping and the Speaking Arts (or Arts of Form and Arts of Utterance, or Arts of Space and Arts of Time).—Each of the greater arts either makes something or not which can be seen and handled. The arts which make something which can be seen and handled are architecture, sculpture and painting. If the products or results of all these arts are so large and complex that they can be either heard or read—which is a kind of ideal hearing, having for its avenue the eye instead of the ear, and for its material, written signs for words instead of the spoken words themselves. Now what the eye sees from any one point of view, it sees all at once; in other words, the parts of anything we see fill or occupy not time but space, and reach us from various points in space at a single simultaneous perception. If we are at the proper distance we see at one glance a house from the ground to the chimneys, a statue from head to foot, and in a picture at once the foreground and background, and everything that is within the four corners of the frame. There is, indeed, this distinction to be drawn, that in walking round or through an object we discover its various planes and proportions of the building unfold themselves to view; and the same thing happens in walking round a statue or turning it on a turntable: so that the spectator, by his own motions and the time it takes to complete these motions, effectually constructs the appearance of something of the character of time arts. But their products, as contemplated from any one point of view, are in themselves solid, stationary and permanent in space. Whereas the parts of anything we see fill or occupy not space at all but time, and can only reach us from various points in time through a continuous series of perceptions, or, in the case of reading, of images raised by words in the mind. We have to wait, in music, esthesia in words, in any kind of imitation, until we have another in a movement; and in poetry, while one line with its images follows another in a stanza, and one stanza another in a cant, and so on. It is a convenient form of expressing both aspects of this difference between the two groups of arts, to say that architecture, sculpture and painting are arts which give shape to things in space, or, more briefly, shaping arts; and music and poetry arts which give utterance to things in time, or, more briefly, speaking arts.

2. The Imitative and the Non-Imitative Arts.—Each art either does or does not represent or imitate something which exists already in nature. Of the five greater fine arts, those which thus represent objects as they exist in nature are art of sculpture, painting, and poetry. Those which do not represent anything so existing are music and architecture. On this principle we get a new grouping. Two shaping or space arts and one speaking or time art are the non-imitative group of poetry, sculpture, painting and music; while one space art and one time art are the non-imitative group of music and architecture. The mixed space-and-time arts of the actor, and of the dancer, acting or dancing, and add to the pure time element a mixed time-and-space element. These last can hardly be called shaping arts, because it is his own person, and not anything outside himself, which the actor, the dancer, the orator disposes or adjusts; they may, however, be called speaking arts.

The Imitative Character of the Fine Arts which Chiefly Occupied the Attention of Aristotle. But in order to understand the very different and in some ways the very opposite ideas which he formed of the very different meanings which the idea of imitation bore to his mind and bears to ours. For Aristotle the idea of imitation or representation (mimesis) was extended to all the arts, and included the purification or representation of anything whatever, whether material objects or ideas or feelings. Music and dancing, by which utterance or expression is given to emotions that may be quite detached from the objects and ideas which are represented, he included among the arts of imitation. He says, indeed, most music and dancing, as if he were aware that there were exceptions, but he did not indicate what the exceptions are; and under the head of imitative music, he distinctly says that music, by virtue of its imitation of things, is a means of imitating. For us, on our own more restricted usage, to imitate means to copy, mimic or represent some existing phenomenon, some definite reality of experience; and we can only call those imitative arts which bring before us such things, either directly by showing us their external likeness, as sculpture does in solid form, and as painting does by means of lines and colours on a plane surface, or else indirectly, by calling up ideas or images of them in the mind, as poetry and literature do by means of words. It is by a stretch of ordinary usage
that we apply the word imitation even to this last way of representing things; since words are no true likeness of, but only customary signs for, the thing they represent. And those arts we cannot call imitative at all, which by combinations of abstract sound or form express and express only, are unaccompanied by the recognizable likeness, image or image of any definite thing.

Now the emotions of music when music goes along with words, whether in the shape of actual song or even of the instrumental accompaniment of song, are no doubt much in a way different from the emotions, named, which are expressed by the words themselves. But the same ideas would be conveyed to the mind equally well by the same words if they were simply spoken. What the music contributes is an added effect, the latent emotion, aroused through the sense of hearing, which heightens the effect of the words upon the feelings without helping to elucidate them for the understanding. Nay, it is well known that a song well sung might produce an effect very near the opposite, and tend to impair the intelligibility of the words. We may sometimes, though not if we catch the words or are ignorant of the language, to which they belong. Thus the view of Aristotle cannot be defended on the ground that he was familiar with music only in an elementary form.

Definition of music.

Non-imitative character of music.

An objection and its answer.

Analogies of nature and music.

Exceptional and admission of imitative forms of architecture.
of sculpture in the round imitates the whole of the outlines by which the object imitated is circumscribed in the three dimensions of space, and presents to the eye, as the object itself would do, a new outline succeeding the last every moment as you walk round it.

I am the title of work of sculpture in relief imitating the outline of any object; it takes, so to speak, a section of the object seen from a particular point, and traces on the background the boundary-line of that particular section, merely suggesting, by modelling the undercut within such boundary according to a regular, but a diminished, rational scale, the features which the object would present if seen from all sides successively.

As sculpture in the round reproduces the real relations of a solid object in space, it follows that the only kind of object which it can represent is that of the growing and the expanding. A work of regulated or rhythmical design must be one not too vast or complicated, one that can afford to be detached and isolated from its surroundings, and of which all the parts can end find a precise place within it. Thus, for example, a Roman statue is the ideal of sculpture in the round; a goblet may be considered as a kind of relief; a painting may have no outlines as such, but may be reduced till it becomes a mere line of some object or scene.

Further, it will be necessary to an object interesting enough to mankind in general to make them take delight in seeing it reproduced with all its parts in complete identity. And again, it must be such that some considerable part of the interest lies in those particular properties of outline, of play of surface, and light and shade which it is the special function of sculpture to reproduce. Thus a sculptured representation in which the contrast of light and shade which wells up from the object would be lost if the object were entirely raised, but was reduced till it became simply a line of some object or scene, must be considered as a kind of relief.

Sculpture as an imitative art.

In general terms, the task of the sculptor is to imitate solid form by solid form. But sculptured form may be either completely or incompletely solid. Sculpture in completely solid form exactly reproduces, whether on the original or on a different one, the proportions of the objects with which it imitates, but not the proportions of the objects which it imitates as seen by the eye. In the case of sculptured form, the proportions of the objects which it imitates as seen by the eye. In the case of sculptured form, the proportions of the objects which it imitates as seen by the eye. In the case of sculptured form, the proportions of the objects which it imitates as seen by the eye. In the case of sculptured form, the proportions of the objects which it imitates as seen by the eye.

The Imitative arts are arts of record using imitation as their means.

Def. Architect. We keep in mind the source and origin of these arts, as they originated not in the carving of wood and stone, or in the forging of iron and brass, but in the power of men to perpetuate their own or others' memories without any aid of imitation. Hence the definition of a class of arts contrasted with architecture and music the name "arts of record" would fail and the name of "imitative arts." Fascinating division which describes each of these arts, and the object it imitates, and, secondly, to the means employed to accomplish this purpose. To the first of these two objects we have already devoted a chapter; to that of the means we shall devote the present.

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is properly a graphic rather than a plastic principle, among sculptors or among draughtsmen. The above are cases in which the relief sculptor exercises his liberty in the introduction of other objects besides human figures into his sculptured compositions. But there is a third species of sculpture, that is, the 'imitative' species. That is, the kind in which the sculptor is called to decorate with carved work parts of an architectural construction which are not adapted for the introduction of figure subjects, or for their introduction being of little or no utility. To these different species of works belong the members of which that style so exquisitely adorned with true or conventionalized imitations of natural forms. This is no doubt a subordinate function of the art; and it is impossible, as we have seen already, to find a precise line of demarcation between carving, in this decorative, or what properly sculpture, and that which belongs properly to architecture.

Leaving such discussions, we may content ourselves with the definition of sculpture as a shaping art, of which the three main things are imitation of natural objects, and principally the human body, in solid form, reproducing either their true proportions in three dimensions, or the proportions in the two dimensions of length and breadth only, with a diminished proportion in the third dimension of depth or thickness.

In considering bas-relief as a form of sculpture, we have found ourselves approaching the confines of the second of the shaping imitative art, and the general variety of the painter's art. Since we gave the generic name of painting to all imitation of natural objects by the assemblage of lines, colours and lights and darks on a single plane, we must logically include as varieties of painting those objects which are chiefly imitations of the effects of light and shade, reproducing pictures on an opaque surface in fresco, oil, tempera or water-colour, but also the craft of arranging a picture to be seen by the transmission of light through a transparent medium, or the imitation of the effects of light in the real world by means of coloured streaks and patches modified and toned in the play of light and shade and atmosphere.

It remains to consider, for the purpose of our classification, what are the general varieties of the painter's art. Since we gave the generic name of painting to all imitation of natural objects by the assemblage of lines, colours and lights and darks on a single plane, we must logically include as varieties of painting those objects which are chiefly imitations of the effects of light and shade, reproducing pictures on an opaque surface in fresco, oil, tempera or water-colour, but also the craft of arranging a picture to be seen by the transmission of light through a transparent medium, or the imitation of the effects of light in the real world by means of coloured streaks and patches modified and toned in the play of light and shade and atmosphere.

We may leave the art of painting defined in general terms as a shaping or space art, of which the business is to express and arouse emotion by the imitation of all kinds of natural objects, reproducing on a plane surface the relations of their boundary lines, lights and shadows, or colours, or all of these of appearance. A great part of the art of modern painting has been to get rid of the linear convention altogether, to banish line and develop the resources of the oil medium in imitating on canvas, more strictly than the early masters attempted, the actual characteristics of things, or objects, and the methods of rendering shadows, streaks and patches, and modifying forms in the play of light and shade and atmosphere.

The next and last of the imitative arts is the speaking art of poetry. The transition from sculpture and painting to poetry is, from the point of view not of our present but of our first division of the arts, a very natural one, the change from the permanent to the variable, from the objective to the subjective, from space into time, from the sphere of material forms to the sphere of immaterial images. Following Aristotle's method, we may define the objects of poetry's imitation or evocation, which are called, in general terms, "figurations," as objects that are, or seem to be, inherent in the soul, but that are not apprehended in their intrinsic nature. This is a very proper way of evoking a memory image of the particular object, which is the subject of the poem. But the poet's task is not only to describe the object, but to express, through it, to the audience as well as to himself, the emotions and feelings of the speaker, which are not inherent in the object itself, but are created by the poet's art, and communicated to the audience in speech an explicit and appropriate sign. The means or instruments of poetry's imitation are these verbal signs or words, arranged in lines, strophes or stanzas, so that their sounds have some of the power of the images and sounds that are inherent in the object, and give expression to sentiments which are purely personal. Third comes the dramatic form, in which the poet does not speak for himself at all, but only puts into the mouths of each of his personages successively such discourse as he thinks...
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appropriate to the part. The last of these three forms of poetry, the dramatic, calls, if it is merely read, on the imagination of the reader to fill up those circumstances of situation, action, and the rest, which in the first or epic form are supplied by the narrative between the lines, and in the second or lyrical form of evocative or personal verse, occasion. To avoid making this call upon the imagination, to bring home its effects with full vividness, dramatic poetry has to call in the aid of several subordinate arts, the shaping or space art of the scenery and of the machinery, the motion art of the actor as dancer. Occasionally also, or in the case of opera throughout, dramatic poetry heightens the emotional effect of its words with music. A play or drama is thus, as performed upon the theatre, both a poetry and an art. The poet, the writer of the poem as such, is the teaching, the persuading, the poetizing in the wide sense of the word, and brought several degrees nearer to reality by a combination of auxiliary effects of the other arts. Besides the narrative, the lyric and dramatic forms of poetry, the didactic, that is the teaching or persuading that is specifically by words alone, as opposed to the non-verbal or visual, was refused so to recognize it, regarding a didactic poem in the light not so much of a poem as of a useful treatise. But from the Works and Days down to the Loves of the Plants has been too little liked a form of poetry in general, as an art of the speaking or movement shapes. We shall do better to regard didactic poetry as a variety correspondingly among the speaking arts, to architecture and the other manual arts of which the first purpose is use, which are capable of accompanying and adornning use by a pleasing appeal to the mental.

We shall hardly make our definition of poetry, considered as an imitative art, too extended if we say that it is a speaking or singing art, is a form of self-experience, and arouses emotion by imitating or evoking all or any of the phenomena presented by the senses, the unaided eye and ear, the mind. By the very title of a group of Robert Browning's poems, the Dramatic Lyric,—the observation of neither of those things concerns us here so much as the observation of the performer and audience placed into a scene, a room, a group, with the actors, with the poet, and his public, being the primary or imitative, to the other arts of imitation, painting, sculpture. Verbal signs have been invented for innumerable things which cannot be imitated or represented at all either in writing or in speech. It is therefore not possible to carve or paint a sigh, or the feeling which finds utterance in a sigh; you can only suggest the idea of the feeling, and that in a somewhat imperfect and uncertain way, by representing the physical aspect of a person or an object in a particular or a somewhat metaphysical or imitated. Thus, poetry is by no means extended by the movement of the senses, or the imagination, but is enjoyed by the aid of the senses, or the imagination, and its particular form, architecture, painting, sculpture.

Definition of poetry.

The whole field of thought, of propositions, arguments, injunctions and exhortations is open to poetry but closed to sculpture and painting. Poetry—the true poetry at least, poetry in the high sense of the word,—is necessarily limited in the representation of the object, the way of suggesting the object, the avoidance of the abstraction, of the movement and succession of things in time, by its power of instantly associating one image with another from the remotest regions of the mind, by its names for every shade of thought, of emotion, of attitudinal relation, and its pictures which are more extended than that of either of the two arts of manual imitation. But, on the other hand, words do not as a rule bear any sensible resemblance to the things of which they are the signs. There are a few things symbolic and at second hand, and call them up only in idea, and not in actual presentment to the senses. In strictness, the business of poetry should not be called imitation at all, but rather evocation. The strength of painting and sculpture lies in that fact that though there are countless phenomena which they cannot represent at all, and countless more which they can only represent by symbolism and suggestion more or less ambiguous, yet there are a few which each can do directly and alone, and those which can most nearly do anything at all. These are, for sculpture, the forms or configurations of things, which art represents directly to the senses both of sight and touch; and for painting the forms and colours of objects, and in a third instance, to the sense of sight, directly so far as regards surface appearance, and indirectly so far as regards solidity. For many delicate qualities and differences in these visible relations of things that we cannot express in words at all, we can only call them so, is in all languages surprisingly scanty and primitive. And those visible qualities, for which words exist, the words still call up indistinctly and at second hand. Poetry, as has been justly remarked, when he wants to produce a vivid impression of a thing, does not attempt to conjure up or to describe its stationary beauties. Shakespeare, when he wants to make us realize the perfections of Perdita, puts into the mouth of Florizel, not as a bad poet would have done, a description of her lilies and carnations, and the other charms which a painter could make us realize better, but the praises of her ways and movements; and with the final touch,

“When you do dance, I wish you

A wave of the sea, that you might ever do

Nimbly, and easy, and smoothly, gracefully.

He evokes a twofold image of beauty in motion, of which one half might be the despair of those painters who designed the dancing maidens of the walls of Herculaneum, and the other half the despair of all artists who in modern times have tried to fix upon their canvas the danse macabre of the dance. In representing the perfection of form in a bride's slender foot, the leg of the dancer, you would find it distanced by either of the shaping arts, painting or sculpture. Sucking calls up the charm of such a foot by describing it not at rest but in motion, and in the feet which

Like little mice, went in and out,”

leaves us an image which baffles the power of the other arts. Keats, when he tells of Madeline unclasping her jewels on St Agnes's Eve, does not attempt to conjure up her limbs, as a painter would and did, a form of work, and not, but in the words “her warmed jewels” evoked instead a quality breathing of the very life of the wearer, which painting could not even have remotely suggested.

Poets represent the means and capacities of representation proper to the shaping arts of sculpture and painting and the proper to the speaking art of poetry were for a long while overlooked or misunderstood. The maxim of Simonde de Sismondi formed a kind of poetic judgment, that a kind of mute poetry, was vaguely accepted until the days of Lessing, and first overthrown by the famous treatise of that writer on the Laocon. Following in the footsteps of Lessing, and of his disciples, the historian worked out the conditions of representation or imitation proper not only to sculpture and painting but distinguished from poetry, but to sculpture as distinguished from poetry, and poetry as distinguished from the other arts. This method was underwritten under one simple law, that the more direct and complete the imitation effected by any art, the less is the range and number of phenomena which that art can imitate. Thus sculpture in the round would represent such figures standing free in full clearness and detachment, in combinations and with accessories comparatively simple, on pain of tiling the eye with a complexity and mixture of forms, thoughts, and lights and shadows; and in attitudes comparatively quiet, on pain of violating, or appearing to violate, the conditions of mechanical representation. Of space, it can only represent a single action, which it does and does not produce; of time, it must therefore choose for that action one as significant and full of interest as is consistent with due observation of the laws of simplicity and continuity of movement, and the facial expressions accompanying them, should not be those of a sudden motion or transition, but examine movement or fitting expression, thus arrested and perpetuated in full and solid imitation by bronze or marble, would be displeasing to the spectator. They must be actions and expressions in some degree simple, which the other arts cannot produce, and in their collectedness must at the same time suggest to the spectator as much as possible of the circumstances which have led to their occurrence, and those which will next ensue. These conditions evidently bring within a very narrow range the phenomena with which this art can deal, and explain why, as a matter of fact, the greater number of statues represent simply a single figure in pose, with the addition of one or two symbolic or customary attributes. Paint a statue (as the greater part of Greek art is a painted one) in fact painted), and you bring it to a still further point of imaginative completeness to the eye; but you do not thereby lighten the restrictions upon the art by its material, so long as it undertakes to reproduce the whole personality of the human figure, you only begin to lighten its restrictions when you begin to relieve it of that duty. We have traced how sculpture in relief, which is satisfied with only a partial reproduction of the third dimension, is free to represent an infinitely greater range of situations and combinations of bodies, and its processes of doing so are entirely different from the processes of the sculptor, who makes his figures and accessories, indicating distant planes, induding even in considerable violence and complexity of motion, since limbs attached to a background do not alarm the spectator by any idea of danger of breaking through. It is true that the art has at various periods made efforts to escape from its natural limitations. Several of the later schools of antiquity, especially that of Pergamus in the 3rd and 2nd centuries B.C., strive hard both for violence of expression and complexity of design, only in relief-sculptures, like the great altar-frizes now at Berlin, but in detached groups, such as (pace Lessing) the Laocon itself. Many modern works of sculpture since Bernini have misapprent their
skill in trying to fix in marble both the restlessness of momentary actions and the flimsiness of fluttering tissues. In later days Auguste Rodin, an innovating master with a real genius for his art, has attacked many problems of complicated grouping, more or less in the manner of rendering new sensations, animating interlocked or contorted actions circumscribed within strict limiting lines, so that they do not by jutting or struggling suggest a kind of acrobatic challenge to the laws of gravity. The same artist and others inspired by him brought forth a new kind of emotional expression, a necessity of rendering form in clear and complete definition, and to enrich it with a new power of mysterious suggestion, by leaving his figures wrought in part to the highest finish and vitality of surface, while other portions are left to represent some unfinished (see some unfinished works of Michelangelo) remain scarcely emergent from the roughewn or unshewn block. But it may be doubted whether such experiments and expedients can permanently do much to enlarge the sphere of the human mind.

Next we arrive at painting, in which the third dimension is dismissed altogether, and nothing is actually reproduced, in full or partially, except the effect made by the appearance of objects. Of this one fact anything that takes the view, that is, that this can range over distance and multitude, can represent complicated relations between its various figures and groups of figures, extensive backgrounds, and all those things so essential to appearance in natural things which depend upon local colours and their modification in the play of light and shade and enveloping atmosphere. These last phenomena of natural things are in our experience subject to change in one or another of its different aspects, and are therefore not so subject. Colours, shadows and atmospheric effects are naturally associated with ideas of transition, mystery and evanescence. Hence painting may be extended to render another kind of facts over which sculpture has no power. It can suggest and present, without breach of its true laws, classes of facts which are themselves fugitive and transitory, as a smile, the glance of an eye, a gesture of horror or of passion, the waving of hair in the wind, the rush of horses, the strife of mobs, the whole drama of the clouds, the toil and gathering of occasion, or even the flashing of lightning across the sky. Still, any long or continuous series of changes, actions or movements is quite beyond the means of this art to represent. Painting remains, in spite of its complications, a thing of a single moment, tied down to a space, a space of a kind—a space that is to say, it has to delight the mind by a harmonious variety in its effects, but by a variety apprehended not through various points of time successively, but from various points in one moment.

But if painting is one of the most difficult arts, then, to the painter, the more important it is to be an artist in his painting. If we ask in what particular manner the painters to indicate sequence in time by means of distribution in space, dispersing the successive episodes of a story about the different parts of a single picture, has been abandoned since the early Renaissance; and yet, the painter, in his view of the matter when he says that it is the business of painting to give to the first moment snatch from fleeting time

The appropriate calm of blest eternity.

Lastly, a really unfettered range is only attained by the art which does not give a full and complete reproduction of any natural fact, does not give to the mind a new realization or the representation of a new stage of things, merely by the images which words convey. The whole world of movement, of variability, is not included in a painting, any more than in language. It is open to poetry as it is open to no other art. As an imitative or, more properly speaking, an evocative art, then, poetry is subject to no limitations except those which spring from the nature of its medium, language, and from the fact that its relationship to the world of things is more nearly direct or simply immediate. Imitation, on the other hand, is by definition indirect. Poetry's account of the visible properties of things is from these causes much less full, accurate and complete than the reproduction or delineation of the same properties by sculpture and painting. Nothing is more scarce, in the case of the latter art, than the surmise, the implicit suggestion of the respective functions of the three arts of imitative imitation which had been overlooked, in theory at least, until the time of Lessing.

To the above, the law, in the form in which we have expressed it, as the art, as it has been to the several arts only in that which we may call their pure or unmixed state. Dramatic poetry in that state only when it is read or spoken like any other kind of verse. When it is written it is the art of verse and verse alone which it is the province of the poet to exercise. The art of the actor has been called in to give actual reproduction to the gestures and utterances of the personages, that of the costumer to their appearances and attire, that of the stage-decorator to their furniture and surroundings, that of the scene-painter to imitate to the eye the dwelling-places and landscapes among which they move; and only by the combination of all these subordinate arts does the drama gain its character of imaginative completeness or reality.

Throughout the above account of the imitative and non-imitative groups of fine arts, we have so far followed Aristotle as to allow the name of imitation to all recognizable representation or evocation of realities,—using the word 'realities' in no mean sense of the word. We mean not actualities of life and experience, whether as they actually and literally exist to-day, or as they may have existed in the past, or may be conceived to exist in some other world not possible for human intellect, but elements of human thought. When we find among the ruins of a Greek temple the statue of a beautiful young man at rest, or above the altar of a Christian church the painting of a transfixed victim, we accordingly think of one and the same art, that of sculpture, that of painting, that of architecture, that of art, and not of a second order of reality, of things unknown, but the god Hermes or Apollo, the transfixed victim no simple captive, but Sebastian the holy saint. At the same time we none the less know that the figures in either case are not similar to, or resemble, any existing or possible real beings, and may not be looked on as mere imitations or representations of things of another order. In like manner, in all the representations alike of sculpture, painting and poetry the things and persons represented may bear symbolic meanings and imaginary names and characters; they may represent the inscrutable mysteries of another order, by which we mean that which has never shone; in point of fact, through many ages of history they have been chiefly used to embody human ideas of supernatural powers; but it is from real things that all our idealistic art springs, and that the representation of likeness or of imitation has been taken in the first instance, in order to be attributed by the imagination to another and more exalted order of existences.

The law which we have last laid down is a law defining the relations of the imitative and non-imitative groups of fine arts. Simply arts having their foundations at any rate in reality, and deriving from the imitation of reality their indispensable elements and materials. It is a law defining the range and character of those elements or materials in nature which each art is intended to, by its representation, to express. But we must remember that, even in this fundamental part of its operations, none of these arts proceeds by imitation or evocation pure and simple. None of them contain their objects with seeking to represent realities, however largely taken, exactly as those realities are. A portrait in sculpture or painting, a landscape in painting, a passage of local description in poetry, may be representations of known things taken literally or for what they seem to be. There may be as much difference between a portrait of the unknown, but none of them ought to be, or indeed possibly be, a representation of all the observed parts and details of such a reality on equal terms and without omissions. Such a representation, comprehensible, would be an idealized inventory and not a work of fine art.

Hence the value of a pictorial imitation is by no means necessarily in proportion to the number of facts which it records. Many accomplished paintings, in which no record of colour, light and light-and-shade have been used to the utmost of the artist's power for the imitation of all that he could see, are dead and worthless in comparison with a few brush strokes and a few lines sketched by the hand of one of the great masters. As the imitation of another artist who could see nature more vividly and in better manner, exactly as those realities are. A portrait in sculpture or painting, a landscape in painting, a passage of local description in poetry, may be representations of known things taken literally or for what they seem to be. There may be as much difference between a portrait of the unknown, but none of them ought to be, or indeed possibly be, a representation of all the observed parts and details of such a reality on equal terms and without omissions. Such a representation, comprehensible, would be an idealized inventory and not a work of fine art.

The Imitative Art necessarily an Idealized Imitation.

What is the ideal, and how do we idealize? The answer has been given in one form by those thinkers (e.g. Vischer and Lotze) who have pointed out that the process of aesthetic idealization carried on by the artist is only the
higher development of a process carried on in an elementary fashion by all men, from the very nature of their constitution. The physical organs of sense themselves do not retain or put on record all the impressions made upon them. When the nerves of the eye receive a multitude of sensory stimuli, though in a very indefinite space, the sense of eyesight, instead of being aware of all these stimulations singly, only abstracts and retains a total impression of them together. In like manner we are not made aware by the sense of hearing of all the sounds around us, but only by a momentary succession upon the nerves of the ear; that sense only abstracts and retains a total impression from the combined effect of a number of such waves. And the office which each sense thus performs singly for its own impressions, the mind performs in a higher degree for all the other senses; and can even, to some extent, speak of the ordinary or inartistic man as being impartial in the retention or registry of his daily impressions, we mean, of course, in the retention or registry of his impressions as already thus far abstracted and generalized. In the faculty of carrying which many farther these same processes of abstraction, combination and selection among his impressions.

To attempt to carry farther the psychological analysis of the gift is outside our present object; but it is worth while to consider somewhat closely its modes of practical operation. One part of this faculty is the ability to abstract and generalize, to separate and group what is similar among many impressions which become part of his constitution whether he will or no,—prejudices, say, if he is a dramatic poet, for certain types of plot, character and situation, or, for instance, what writers of historical fiction, 

In the second phase of operation chiefly, that is by imaginatively discerning, dissegregating and forcing into prominence their inherent significance, that the idealizing faculty brings into the sphere of fine art deformities and degeneracies to which the name beautiful or sublime can by no stretch of the imagination be applied. Thus the infinite and incomparable grandeur of Notre-Dame and a thousand other grotesques of Gothic architectural carving. Hence, although on a lower plane and interpreted with a less transmuting intensity of meaning, the coarse, homely and inartistic treatment of the peasants of Adrian Baurer and the best of his Dutch contemporaries. Hence Shakespeare's Caliban and figures like those of Quip and Quasimodo in the romances of Dickens and Hugo; hence the cynic grimness of Lower French art, the hampered and confused fineness of Daumier's caricatures of Parisian bourgeois life; or again, in an angrier and more insulting and therefore less understanding temper, the brutal energy of the political drawings of Goya.

Sculpture, painting and poetry, then, are among the greater fine arts those which express and arouse emotion by imitating or evoking real and known things, either for their own sake literally, or in order to express the whole or part of an emotional appeal to the senses, and to engage the emotions. It is the power of imitating which authors have had the best taste, and it is the power of imitating which the painter and sculptor have been most admired. To take an example among Florentine painters, Sandro Bortollisi is usually thought of as one who could never escape from the dictates of his own personal ideals, in obedience to which he is supposed to have invested all the creations of his art with nearly the same conformation of brows, lips, cheeks and chin, nearly the same looks of wistful yearning and dejection. There is some truth in this, and it has often been repeated and made the subject of much ridicule, as if this were the distinctive characteristic of the master himself, but of pupils who exaggerated his mannerisms. Leonardo da Vinci was strong in both directions; haunted in much of his work by a particular artistic predilection, and alluring mystery, he has yet left us a vast number of works which show him as an indefatigable student of objective characteristics and psychological expressions of an order the most opposed to this. And in this case again followers have over-emphasized the master's predilections, Luini, Sodoma and their followers and followers in turn repeating the mysterious smile of Leonardo till it becomes in their work an affectation cloying however lovely. Among latter-day painters, Burne-Jones will occur to every reader as the type of an estimate on imitated or borrowed mannerism, an intensive personal cast partly engendered in his imagination by sympathy with the early Florentines. If we seek for examples of the opposite principle, of that idealism which idealizes above all things objectively, and generalizes or reduces to a characteristic of the thing or person before it, we think naturally of certain great masters of the northern schools, as Dürer, Holbein and Rembrandt. Dürer's endeavour to express such characters by the most searching analysis of the physical and spiritual substance, and not by his inherited national and Gothic predilection for the strained in gesture and the knotted and the gnarled in structure, against which his deliberate scholarly ambition to establish a canon of ideal beauty and of the whole. The entire system of Rembrandt's profound spiritual insight into human character and personality did not prevent him from plunging his subjects, ever deeper and deeper as his life advanced, into a mysterious shadow-world of his own invention, into a domain of his own personal interests, and where amid the struggle of gloom and gleam he expresses his intensely individualized men and women breathe more livingly than in any human daylight.
sound of a line or verse in poetry is bound to be such as would thrill the physical ear in hearing, or the mental ear in reading, with a delightful excitement even though the meaning went for nothing. If this is the case, the arts are to touch and elevate the emotions, if they are to afford power to the thought of the perceptive, by using the artistic sense, is not a more essential law that their imitation, merely as such, should be of the order which we have defined as ideal, than that they should at the same time exhibit these independent effects which they share with the non-imitative works.

So far we have assumed, without asserting, the necessity that the artist in whatever kind should possess a power of execution, or technique as it is called in modern phrase, adequate to his ideal, in art as in science. In thought it is possible to separate the conception of a work of art from its execution; in practice it is not possible, and half the errors in criticism and speculation about the arts and their influence is due to the fact of realizing an artistic conception only be brought home to us through and by its appropriate embodiment. Whatever the artist’s cost of imagination or degree of sensibility may be in presence of the materials of life, it is essential that he should be able to express himself appropriately in the material of his particular art. To quote the writer (R. A. M. Stevenson) who has enforced this point most clearly and vividly, perhaps with some pardonable measure of over-statement: “It is a sensibility to the special qualities of some visible or audible medium of art which differentiates the special intellects made up of poetic and artistic sense.”

The technique differs as the material of each art differs—differs as much as the medium of each is from the others.-1376. For he who does not enjoy and has not with delighted labour mastered the effects of his own chosen medium will never be a master; the reader, hearer or spectator who cannot appreciate the qualities of skill will never be able to feel the power of his own artistic sense. And the one who fails to feel their absence when they are lacking, or who looks in one material primarily for the qualities appropriate to another, will never make a critic. The technique of the space-arts differs radiantly from that of the time-arts, and the technique of the time-arts, the non-imitative arts and the non-imitative arts differ among themselves. The non-imitative arts of music and architecture are in a certain degree alike in this, that the artist is in neither case his own executant (though we can assert that a true musician and an executant are not coterminous) and is more the composer and designer of a composition or utensil ofart whose realised form is that of a design or plane surface.

The inimitative arts, on the other hand, is for the sculptor, whether he is a fraud, must be wholly his own executant in the original task of modelling his design in the soft material of clay or stone; and the artist is the master of assistance, in the casting of his work in bronze or in first roughing it out from the block in marble. Many sculptors have been inclined further to trust to trained mechanical hands in finishing their work with the chisel; and the result that the surface loses the touch which is the expression of personal temperament and personal feeling for the relations of his material to nature. The artist in love with the plastic or plastic quality of the material, and the handwork in expressing such qualities in modelling-clay, will never stop until he learns how to translate them for himself in marble. Proceeding to that imitative art which leaves out the third dimension, that of literature, we have no deeper sense of distinctiveness in the two so different aspects of objects and effects which come within its power—proceeding to the art of painting, the painter is in theory exclusively executant, and in practice mainly so, though in certain schools and periods the great artists have been accustomed to surround themselves with pupils to whom they have imparted their methods and who have helped them in the subordinate and preparatory parts of their work. But the painter fit to teach and lead can by no means escape the necessity of possessing an intuitive grasp and handling of its matter, and that because the immediate impress of his temperament. His emotional performances among the visible facts of nature, his feeling for the relation of line, ink, line, colour, light and shade, his technical skill, whether for the interpretation of natural fact or for producing a pattern in itself harmonious and suggestive to the eye, his sense of the special modes of handling most effective for he is likely to have an eye and a feeling for the relation of line, ink, line, colour, light and shade, his technical skill, whether for the interpretation of natural fact or for producing a pattern in itself harmonious and suggestive to the eye, the sense of the special modes of handling most effective for expressing his own temperament, his love of freedom in the use of his tools, are all it is necessary to have in order to make an artist capable of expressing his own temperament, of being an artist at all. If he is careless or inexpert or conventional, or cold or without delight, in technique, though he may be animated by the noblest purposes.

The least ideas, he is a failure as a painter. At certain periods in the history of painting, especially as in the 13th and 14th centuries in Italy, the technique seems indeed to modern eyes wholly immature, but that was because there were many aspects of visible things which the painter could not express, and though he did not put forth with delight its best traditional or newly acquired skill in portraying the special aspects of which it had so far attempted to grapple. At certain other periods, as in the later fifteenth and sixteenth centuries, such as the time of Titian and Van Dyck, the painter’s technique was so certain that he could divert his energies to the development of other qualities in painting and sculpture, the most effective of which are in the balance between conception and technique.

3. The Serviceable and the Non-Serviceable.—It has been established from the outset that, though the essential distinction of fine art as such is to minister not to material necessity or to the satisfaction of our more immediate senses, but to delight, yet there are so many among the arts of men which do both these things at once and are arts of direct use and of beauty or emotional appeal together. Under this classification a survey of the field of art at different periods and countries will lead us to a number of results. In ruder times, we have seen, the utilitarian aim was still the predominant aim of art, and most of what we now call fine arts served in the beginning to fulfil the practicar and easy to please the eye, and the mind, and the palate, but not by-products which arose gradually in the course of practice and development. As time went on, the conscious aim of ministering to such pleasures displaced and threw into the background the utilitarian ends for which the painter was to give instruction to the unlearned in Bible history and in the lives of the saints, and to rouse him to moods of religious and ethical exaltation. The pleasures of fine art proper among the later middle ages and early Renaissance painters were the by-products of this enterprise, which was only among primitive or savage races. In ancient Egypt and Assyria the principal purpose of the relief-sculptures on palace and temple walls was the practical one of historical record and commemoration. Even as late as the middle ages and early Renaissance painters the basic aim of the painter was to give instruction to the unlearned in Bible history and in the lives of the saints, and to rouse him to moods of religious and ethical exaltation.
beauty still remain inseparable, among the five greater arts, in architecture. We build in the first instance for the sake of necessary shelter and accommodation, or for the commemoration, propitiation or worship of spiritual powers on which our well-being depends. To find out that the aspect of our constructions is pleasurable or the reverse. Architecture is the art of building at once as we need and as we like, and a practical treatise on architecture must treat of the beauty and utility of buildings as bound up together. But for our present purpose it has been proper to take into account one half only of the vocation of architecture, the half by which it imparts to us buildings belonging to the study, to fine art; and to neglect the other half of its vocation, by which it belongs to what is not the subject of our study, to useful or mechanical art. It is plain, however, that the presence or absence of this foreign element, the element of practical utility, does not affect the principle by which we are led to classify the arts.

Among the greater arts, architecture alone exists primarily for service. It is the art of those who, as among Arnhert, give the name of artes or artificers, and called the builder by the name of architect or architect-in-chief. Modern usage has adopted the phrase “arts and crafts” as a convenient general name for their pursuits.

III. Of the History of the Fine Arts.

Students of human culture have concentrated a great deal of attentive thought upon the history of fine art, and have put forth various comprehensive generalizations intended at once to sum up and to account for the phases and vicissitudes of that history. The most famous formulæ are those of Hegel, who regarded particular arts as being characteristic of and appropriate to particular forms of civilization and particular ages of history. For him, architecture was the symbolic art appropriate to ages of obscure and struggling ideas, and characteristic of the Egyptian and the Asiatic races of old and of the medieval age in Europe. Sculpture was the classical art appropriate to ages of lucid and self-possessed ideas, and characteristic of the Greek and Roman period. Painting, music and poetry were the romantic arts, appropriate to the ages of complicated and overwhelming ideas, and to the highest phases of the human soul. Intimately working out of these generalizations Hegel brought together a mass of judicious and striking observations; and that they contain on the whole a preponderance of truth may be admitted. It has been objected against them, from the philosophical point of view, that they too much mix up the definition of what the several arts theoretically are with considerations of what in various historical circumstances they have practically been. From the historical point of view there can be taken what seems a more valid objection, that these formulæ of Hegel tend too much to fix the attention of the student upon the one dominant art chosen as characteristic of any period, and to give him false ideas of the proportions and relations of the several arts at the same period—of the proportions and relations which poetry, say, really bore to sculpture among the Greeks and Romans, or sculpture to architecture among the Christian nations of the middle age. The truth is, that the historic survey gained over any field of human action, however vast, would in time cause the generalizations so vast in scope as these are must needs, in the complexity of earthly affairs, be a survey too distant to give much guidance until its omissions are filled up by a great deal of nearer study; and such nearer study is apt to compel the student in the long run to qualify the theories with which he has started until they are in danger of disappearing altogether.

Another systematic exposition of the universe, whose system is very different from that of Hegel, Herbert Spencer, brought the doctrine of evolution to bear, not without interesting results, upon the history of the fine arts and their development. Herbert Spencer set forth how the manual group of fine arts, architecture, sculpture and painting, were in their first rudiments bound up together, and how each of them in the course of history has separated itself from the rest by a gradual process of separation. The three arts, he said, have developed three distinct and different forms in which we have above described them. There were no statues in the round, and no painted panels or canvases hung upon the wall. Only the rudiments of sculpture and painting existed, and that only as ornaments applied to architecture, in the shape of tiers of tinted reliefs, representing in a kind of picture-writing the exploits of kings upon the walls of their temple-palaces. Gradually sculpture took greater salience and roundness, and tended to disengage itself from the wall, while painting found out how to represent solidity by means of its own, and dispensed with the raised surface upon which it was first applied. But the old mixture and union of the three arts, with an undeveloped art of painting and an undeveloped art of sculpture still engaged in or applied to the works of architecture, continued on the whole to prevail through the long cycles of Egyptian and Assyrian history. In the Egyptian

Other and minor arts of service subordinate to architecture.

To reinforce, however, the serviceable or useful division of fine arts in our present classification, it is not among the greater arts that we must look. We must look among the lesser or auxiliary arts of the manual or shaping group. The weaver, the joiner, the potter, the smith, the goldsmith, the glass-maker, these and a hundred artificers who produce wares primarily for use, produce them in a form or way, convenient or convenient, in agreement with knowledge which our arts and emotions and our surroundings, by which our minds are reared. And above all, giving pleasure both to the producer and the user. Much ingenuity has been spent to little purpose in attempting to group and classify these lesser shaping arts under one or other of the chief divisions of the nature of the means employed in each. Thus the potter’s art has been classed under sculpture, because he moulds in solid form the shapes of his cups, plates and ewers; the art of the joiner under that of the architect, because he moulds in solid form the shapes of his chairs, benches, tables, and the like, because he builds. And even the houses which they furnish, out of solid materials previously prepared and cut; and the weaver and embroiderer, from the point of view of the effects produced by their art, among painters. But the truth is, that each one of these auxiliary handicrafts has its way of materials and technical procedure, which cannot, without forcing and confusion, be described by the name proper to the materials and technical procedure of any of the greater arts. The only satisfactory classification of these has been that nature imposes, according to which we think of them all together in the same group with architecture, not because any one or more of them may be technically allied to that art, but because, like it, they all yield products capable of practical use in adapting themselves to the times.
palace-temple we find a monument at once political and religious, upon the production of which were concentrated all the energies and faculties of all the artisans of the race. With its incised and pictured walls, its half-detached colonnades, its open and its colonnaded chambers, the forms of the columns and their capitals recalling the stems and blossoms of the lotus and papyrus, with its architecture everywhere taking on the characters and covering itself with the adornments of immature sculpture and painting—this structure exhibits within its single fabric the origins of the whole subsequent group of shaping arts. From hence it is a long way to the innumerable artistic surroundings of later Greek and Roman life, the many temples with their detached and their engaged statues, the theatres, the porticoes, the baths, the training-schools, the stadiums, with free and separate statues both of gods and men adorning every building and public place, the frescoes upon the walls, the panel pictures hung in temples and public and private galleries. In the terms of the Spenserian theory of evolution, the advance from the early Egyptian to the later Greek stage is an advance from the one to the manifold, from the simple to the complex, from the homogeneous to the heterogeneous, and affords a striking instance of that vast and ceaseless process of differentiation and integration which it is the law of all things to undergo. In the Christian monuments of the early middle age, again, the arts, owing to the political and social cataclysm in which Roman civilization went down, have gone back to the rudimentary stage, and are once more attached to and combined with each other. The single monument, the one great birth of art, in that age, is the Gothic church. In this we find the art of applied sculpture exercised in fashions infinitely rich and various, but entirely in the service and for the adornment of the architecture; and painting exercised in fashions more rudimentary still, principally in the forms of translucent imagery in the chancel windows and tinted decorations on the walls and vaulings. From this stage again the process of the differentiation of the arts begins. It is by a new evolution or unfolding, and by one carried to much further and more complicated stages than the last had reached, that the arts since the middle age have come to the point where we find them to-day; when architecture is applied to a hundred secular and civil uses with not less magnificence, or at least not less desire of magnificence, than that with which it fulfilled its two only uses in the middle age, the uses of worship and of defence; when detached sculptures adorn, or are intended to adorn, all our streets and commemorate all our likenshipe; when the subjects of painting have been extended from religion to all life and nature, until this one art has been divided into the dozen branches of history, landscape, still life, genre, anecdote and the rest. Such being in brief the successive stages, and such the reiterated processes, of evolution among the shaping or space arts, the action of the same law can be traced, it is urged, in the growth of the speaking or time arts also. Originally poetry and music, the two great speaking arts, were not separated from each other and from the art of bodily motion, dance. The father of song, music and dance, says all three, was that primitive man of whom so much has already been said, he who first clapped hands and leapt and shouted in time at some festival of his tribe. From the clapping, rudimentary rhythmical noise, has been evolved the whole art of instrumental music, down to the entrancing complexity of the modern symphony. From the shout, or rudimentary emotional utterance, has proceeded by a kindred evolution the whole art of vocal music down to the modern opera or oratorio. From the leap, or rudimentary expression of emotion by rhythmical movements of the body, has descended every variety of dancing, from the stately figures of the tragic chorus of the Greeks to the kordax of their comedy or the complexities of the modern ballet.

That the theory of evolution serves usefully to group and to interpret many facts in the history of art we shall not deny, though it would be easy to show that Herbert Spencer’s instances and applications are not sufficient to sustain all the conclusions that he seems to draw from there. Thus, it is perfectly true that the Egyptian or Assyrian palace wall is an instance of rudimentary painting and rudimentary sculpture in subservience to architecture. But it is not less true that not he had no architecture at all, but lived in caverns of the earth, exhibit, as we have already had occasion to notice, excellent rudiments of the other two shaping arts in a different form, in the carved or incised handles of their weapons. And it is almost certain that, among the nations of oriental antiquity themselves, the art of decorating solid walls so as to please the eye with patterns and presentations of natural objects was borrowed from the precedent of an older art which works in easier materials, namely, the art of the weaver. It would be in the perishable textile fabrics of the earliest dwellers in the valleys of the Euphrates and the Nile that we should find, if anywhere, the origins of the systems of surface design, whether conventional or imitative, which those races afterwards applied to the decoration of their solid constructions. Not, therefore, in any one exclusive type of primitive artistic activity, but in a score of such types equally, varying according to race, region and circumstances, shall we find the kindling germs in which the whole family of fine arts have in the course of the world’s history differentiated and unfolded themselves. And more than once during that history, a cataclysm of political and social forces has not only checked the process of the evolution of the fine arts, but from an advanced stage of development has thrown them back again to a primitive stage. Recent research has shown how the Minoan and Mycenaean civilizations in the Mediterranean basin, with their developed fine arts, must have perished and been effaced before the second growth of art from new rudiments took place in Greece. The great instance of the downfall of the Roman civilization need not be requoted. By Spencer’s application of the theory of evolution, not less than by Hegel’s theory of the historic periods, attention is called to the fact that Christian Europe, during several centuries of the middle age, presents to our study a civilization analogous to the civilization of the old oriental empires in this respect, that its ruling and characteristic manual art is architecture, to which sculpture and painting are, as in the oriental empires, once more subjugated and attached. It does not of course follow that such periods of fusion or mutual dependence among the arts are periods of bad art. On the contrary, each stage of the evolution of any art has its own characteristic excellence. The arts can be employed in combination, and yet be all severally excellent. When music, dancing, acting and singing were combined in the performance of the Greek chorus, the combination no doubt presented a relative perfection of each of the four elements analogous to the combined perfection, in the contemporary Doric temple, of pure architectural form, sculptured enrichment of spaces specially contrived for sculpture in the pediments and frieze, and coloured decoration over all. The extreme differentiation of any art from every other art, and of the several branches of one art among themselves, does not by any means tend to the perfection of that art. The opposite tendency is true, and indeed in the course of history has gone, much too far, for the wealth of the arts severally. Thus an artist of our own day is usually either a painter only or a sculptor only; but yet it is acknowledged that the painter who can model a statue, or the sculptor who can paint a picture, is likely to be the more efficient master of both arts; and in the best days of Florentine art the greatest men were generally painters, sculptors, architects and goldsmiths all at once. In like manner a landscape painter who paints landscape only is apt not to paint it so well as he who paints the figure too; and in recent times the craft of engraving had almost ceased to be an art from the habit of allotting one part of the work, as skies, to one hand, another part, as figures, to a second, and another part, as landscape, to a third. This kind of continually progressing subdivision of labour, which seems to be the necessary law of industrial processes, is fatal to any skill which demands, as skill in the fine arts, we have seen, demands, the free exercise and direction of a highly complex cluster both of faculties and sensibilities.
In the second half of the 19th century a reaction set in against such over-differentiation of the several manual arts and crafts. This reaction is chiefly identified in England with the name of William Morris, who insisted by precept and example that one form of artistic activity was as worthy as another, and himself both practised and trained others in the practice of glass-painting, weaving, embroidery, furniture and wall-paper designing, and book decoration alike. His example has been to some extent followed in most European countries, and efforts have been made to reunite the functions of artist and craftsman, and to set a limit to the process of differentiation among the various manual arts. In the vocal or time arts also, a reformer of high genius and force of character, Richard Wagner, rose to contend that in music the process of evolution and differentiation had gone much too far. Music, he urged, as separated from words and actions, independent orchestral and instrumental music, had reached its utmost development, and its further advance could only be an advance into the inane; while operatic music had broken itself up into a number of set and separate forms, as aria, scena, recitative, which corresponded to no real varieties of emotion and attention, and had prejudiced the production of which the art was in danger of despairing and stifling itself. This process, he declared, must be checked; music and words must be brought back again into close connexion and mutual dependence; the artificial forms must be abolished, and a new and homogeneous music-drama be created, of which the author must combine in himself the functions of poet, composer, inventor, and director of scenery and stage appliances, so that the entire creation should bear the impress of a single mind; to the creation of such a music-drama he accordingly devoted all the energies of his being.

It is thus evident that the evolution theory, though it furnishes us with some instructive points of view for the history of the fine arts as for other things, is far from being the whole key to that history. Another key, employed with results perhaps less really luminous than they are certainly showy and attractive, is that supplied by Taine. Taine's philosophy, which might perhaps be better called a natural history of fine art consists in regarding the fine arts as the necessary result of the general conditions under which they are at any time—conditions of race and climate, of religion, civilization and manners. Acquaint yourself with these conditions as they exist in any given people at any given period, and you will be able to account for the characters assumed by the arts of that people at that period, and to reason from one to the other, as a botanist can account for the flora of any given locality, and can reason from its soil, exposure and temperature, to the orders of vegetation which it will produce. This method of treating the history of the fine arts, again, is one which can be pursued with profit in so far as it makes the student realize the connexion of fine arts with human culture in general, and teaches him how the arts of any age and country are not an independent or arbitrary phenomenon, but are essentially an outcome, or efflorescence, to use a phrase of Ruskin's, of deep-seated elements in the civilization which produces them. But it is a method which, rashly used, is very apt to lead to a hasty and one-sided handling both of history and of art. It is easy to fasten on certain obvious relations of fine art to general civilization when you know a few of the facts of both, and, to say, the cloudy skies and general industrial population of Protestant Amsterdam at such and such a date had their inevitable reflection in the art of Rembrandt; the wealth and pomp of the full-flushed burghers and burgesses of Catholic Antwerp had theirs in the art of Rubens. But to do this in the precise and conclusive manner of Taine's treatises on the philosophy of art always means to ignore a large range of conditions or causes for which no corresponding effect is on the surface apparent, and generally also a large number of effects for which appropriate causes cannot easily be discovered at all.

These considerations have resulted in a reaction against Taine's theories which goes probably too far. It is no complete condemnation of his philosophy of art-history to contend, as has been done somewhat contemptuously by Professor Ernst Grosse and others, that the great artist, so far from representing the general tendencies of his time and environment, is commonly a solitary innovator and revolutionist, and has to educate and create his own public, often through years of obloquy or neglect. This is sometimes true when the traditions and ideals of art are undergoing revolution or swift experimental change, but hardly ever true in times of stable tradition and accepted ideals; and when true it only shows that the tendencies of the innovating genius represents are tendencies which have till his time been working underground, and which he is born to bring into light and evidence. A new and revolutionary impulse in art, as in thought or politics, is like a yeast or ferment working at first secretly, affecting for a while only a few spirits, as a new epidemic may for a while only affect a few constitutions, and then gradually ripening and strengthening till it communicates itself to thousands. In its inception such a ferment is not, indeed, one of the obvious phenomena of the society in which it takes root, but it is none the less one of the most vital and interesting phenomena. The truth is, that this particular efflorescence of human culture depends for its character at any given time upon combinations of causes which vary by means simple, but generally highly complex, obscure and nicely balanced. For instance, the student who should try to reason back from the holy and beatified character which prevails in much of the devotionat painting of the Italian schools down to the Renaissance would be much mistaken were he to conclude, "like art, like life, thoughts and manners." He would not understand the relation of the art to the general civilization of those days unless he were to remember that one of the chief functions of the imagination is to make up for the shortcomings of reality, and to supply to contemplation images of that which is most lacking in actual life; so that the visions at once peaceful and ardent embodied by the religious schools of art in the Italian cities are to be explained, not by the peace, but rather in great part by the dispease, of contemporary existence, and by the longing of the human spirit to escape into happier and more calm conditions.

Any one of the three modes of generalization to which we have referred might no doubt yield, however, in supposing the student the due gifts of patience and attention, a working clue to guide him through that immense field of research, the history of the fine arts. But it is hardly possible to pursue to any purpose the history of the two great groups, the shaping group and the speaking group, together. At some stages of the world's history the manual group, and the monumental arts have flourished, as in Egypt and Assyria, when there was no fine art of words at all, and the only literature was that of records cut in hieroglyph or cuneiform on palace walls and temples, and on tablets, seals and cylinders. At other times and in other communities there has existed a great tradition and inheritance of poetry and song when the manual arts were only beginning to emerge again from the wreck of an old civilization, as in the Homeric age of Greece, or where they had never flourished at all except by imitation and importation, as in Palestine. In historic Greece all three divisions of the art of poetry, the epic, lyric and the dramatic, had been perfected, and two of them had again declined, before sculpture had reached maturity or painting had passed beyond the stage of its early severity. The influence of the middle ages, abundant and rich as it was alike in France and Provence, in Germany and Scandinavia, can yet not take rank, among the creations of human genius, beside the great masterpiece of Romanesque and Gothic architecture; it was in Italy only that Dante, before the end of that age, carried poetry to a place of equality if not of primacy among the arts. Taking the England of the Elizabethan age, we find the great outburst of our national genius in poetry contemporary with nothing more
interesting in the manual arts than the gradual and only half-intelligent transformation of late Gothic architecture by the adoption of Italian Renaissance forms imported principally by way of Flanders or France, together with a fine native skill shown in the art of miniature portrait-painting, and none at all worth mentioning in other branches of painting or in sculpture. If the course of poetry and that of the manual arts have thus run independently throughout almost the whole field of history, those of music and the manual arts have been more widely separated still. In ancient Greece music and poetry were, we know, most intimately connected, but of the true nature of Greek music we know but little, of that of the earlier middle ages less still, and throughout the later middle ages and the earlier Renaissance the art remained undeveloped, whether in the service of the church or in secular and popular use, and in both cases in strict subservience to words. The growth of independent music is entirely the work of the modern world, and will probably rank in the esteem of posterity as its highest spiritual achievement and claim to gratitude, when the mechanical inventions and applications of applied science, which now occupy so disproportionate a part of the attention of humanity, have become a naturally and unclaimed part of its architecture.

Moments in history there have no doubt been when literature and the manual arts, and even music, have been swept simultaneously along a single stream of ideas and feelings. Such a moment was experienced in France in 1830 and the following years, when (to choose only a few of the greatest names) Hugo in poetry, Delacroix in painting, and Berlioz in music were roused to a high pitch of conscious inspiration by the new ideas and feelings of romanticism. But such moments are rare and exceptional. On the other hand, it is very possible to take the whole of the shaping or manual group of fine arts together and to pursue their history connectedly throughout the course of civilization. By the history of art what is usually meant is indeed the history of these three arts with that of some of their subordinate and connected crafts. Leaving aside the arts of the races of the farther East, which, profoundly interesting as they are, have but gradually and late become known to us, and the relations of which with the arts of the nearer East and the Mediterranean are still quite obscure—leaving these aside, the chief and essential part of fine art, painting and sculpture falls naturally into several great periods or divisions to some extent overlapping each other but in the main consecutive.

These periods are roughly as follows:—

1. The period of the great civilizations of Mesopotamia and the Nile, beginning approximately about 5000 B.C. and ending, roughly speaking (but some of them much earlier), with the spread of Greek power and Greek ideas under Alexander. On the main characteristics of the art of these empires we have already had occasion to touch.

2. The Minoan and Mycenaean period, partly contemporary with the above and dating probably from about 3500 to about 1000 B.C.; our knowledge of this is due entirely to quite recent researches, confined at present to certain points in Greece and Asia Minor, in Crete and other islands in the Mediterranean basin; enough has already been revealed to prove the existence of an original and highly developed palace-architecture and of forms of relief-painting of which the minor and decorative arts of modern Europe are devoid or nth what is known to Egypt or Assyria. (See CRETE AND AEGEAN CIVILIZATION.)

3. The Greek and Roman period, from about 700 B.C. to the final triumph of Christianity, say A.D. 400. During the first two or three centuries of this period the Hellenic race, beginning again after the cataclysm which had swallowed up the earlier Mediterranean civilizations, carried to perfection its most characteristic art, that of sculpture, in the endeavour to embody worthy its ideas of the supernatural powers governing the world. Putting aside the monstrous gods of Egypt and the East, it found its ideals in varieties of the human form as presented by the most harmoniously developed specimens of the race under conditions of the greatest health, activity and grace. In the figures of Greek sculpture, both decorative and independent, and no doubt in Greek painting also (but of that we can only judge from such specimens of the minor handicrafts, chiefly vase-paintings, as have come down to us)—in these were set for the whole Western world the types and standards of human beauty, and in their grouping and arrangement the types and standards of rhythmical composition and design. Gradually human portraiture and themes of everyday life took their place beside representations of the gods and heroes. New schools struck out new tendencies within certain limits. The general standards of form and design there was in the imitative arts relatively little change, though towards the end there was much failure of skill, throughout the whole period. The one great change was in architecture. Greece had been content with the constructive system of columns and horizontal entablature, and under that system erected throughout her subject world a thousand vast constructions—temple, palace, bath, amphitheatre, forum, aqueduct, triumphal gate and the rest—on a scale of monumental grandeur such as Greece had never known.

4. The Christian period, from about 400 to about 1400. The decay or petrification of the imitative arts which had set in during the latter days of Rome continued during all the earlier centuries of the Christian period, while the Western world was in process of remaking. Free painting and free sculpture practically ceased to exist. Roman architecture underwent modifications under the influence of the church and of the new conditions of life; the Byzantine form, touched at certain times and places with oriental influences, developed itself wherever the Eastern Empire still stood erect in decay; the Romanesque form, as it is called, in the barbarian-conquered regions of the west and north. Sculpture existed for centuries only in rudimentary and subordinate forms as applied to architecture; painting only in forms of rigid though sometimes impressive hieratic imagery, whether as mosaic in the apses and vaults of churches, as rude illumination in MSS. and service-books, or as still ruder altar-painting carried on according to a formal and mechanical tradition. As time went on the mediaeval institutions developed themselves, a gradual vitality dawned in all these arts. In architecture the introduction of the pointed or Gothic arch at the beginning of the 13th century led to almost as great a revolution as that brought about by the use of the round or vaulted arch among the Romans. The same vital impulse that informed the new Gothic architecture breathed into the still subordinate arts of sculpture and painting (the latter now including the craft of glass-painting for church windows) a new spirit whether of devotional intensity or sweetness, or of human pathos or rugged humour, with a new technical skill for its embodiment. We have not set down, as is usually done, a specifically Gothic period in art, for this reason. The characteristic of the whole Christian period is that its dominant art is architecture, chiefly employed in the service of the church, with painting and sculpture only subsidiarily introduced for its enrichment. It makes no essential difference that from the 5th to the 12th century the forms of this art were derived with various modifications from the round-arched architecture of the Empire, and that by the 13th century new forms both of construction and decoration, in which the round arch was replaced by the pointed, had been invented in France, and from thence spread abroad to Germany and Scandinavia, Great Britain, Spain, and last and most superficially to Italy. The essential difference only begins when the imitative arts, sculpture and painting, begin to emancipate and detach themselves, to exist and strive after perfection on their own account. This happened first and very partially in Italy with the artificers of the 13th and 14th centuries—with the sculptors Nicola, Giovanni, and Andrea Pisano; the Siene group of painters, Duccio, Simone Martini, and the Lorenzetti; and the Florence group, Cimabue (if Cimabue is not a myth), Giotto and the Giotteschi. The
development of the rapid and flowing craft of fresco in place of the laborious and piecemeal craft of mosaic (henceforth for several centuries almost lost) was a great aid to this movement. After a period of something like stagnation, the movement received a vigorous fresh impulse soon after 1400, at about which date in Italy (not till near a century later in Northern Europe) the beginning of the Renaissance is usually fixed.

5. The Renaissance period, from about 1400 to about 1600. The passion for classic literature, stimulated by the influence of Greek scholars into Italy after the fall of Constantinople; the enthusiastic revival of classic forms of architecture by architects like Brunelleschi and Alberti; the achievements in sculpture and painting of masters like Donatello and Masaccio, based on a new and impassioned study of nature and the antique together; these are the outstanding and universally known symptoms of the Italian Renaissance in the second and third quarters of the 15th century. Promptly and contemptuously in Italy, much more gradually and incompletely in the north, Gothic principles of construction and decoration were cast aside for classical principles, as reformulated by eager spirits from a combined study of Roman remains and of the text of Vitruvius.

To the ideal types of devotio and prayer-worn, ascetic and spiritualized humanity (tempered in certain subjects with elements of the homely and the grotesque), which the spirit of the middle ages had dictated to the sculptor and the painter, succeeded ideals of physical power, beauty and grace rivaling the Hellenic. The personages of the Christian faith and story were brought into visible kindred with those of ancient paganism. In the hands of certain artists a fortunate blending of the two ideals yielded results of a poignant and unique charm, which for us, who are the heirs both of antiquity and the middle ages, is far from being yet exhausted. At the same time, the love alike of republics, great princes, churchmen, nobles and merchants for works of art gave employment to sculptors and painters on themes other than ecclesiastical. The taste for civic or personal commemoration, for portraiture, for illustrations of allegory, romance and classic fable, covered with pictures the walls of council halls, of public and private palaces, and of villas. The invention of the oil medium by the painters of Flanders, and its gradual adoption by the Venetians and other schools of Italy for all purposes except the external decorations of buildings, added enormously to the resources of the art in rivalry with nature, and to the splendour of its results as objects of pride and luxury. The glories of matured Italian art reacted, not always favourably, on the north. The great days of Flemish painting had been from about 1430 to 1500, before any appreciable influence of the Renaissance had touched the schools of Brussels, of Bruges or of Antwerp. By about 1520 the artists of those schools had begun, except in portraiture, to lose their native vigour and originality by contact with the alien south. Among the great artists of Germany in the first half of the 16th century the work of one or two, like Burgkmair and Holbein, shows Italian influence reconciled not unsuccessfully with native instinct; but Dürer, the greatest of them, remained in all essentials Gothic and German to the end. During the last half of the century, the Netherlands and Germany alike yielded little but work of mongrel Teutonized Italian or Italianized Teutonic character. England, with its close Rubens accumulation, in the fire of his prodigious temperament, a true fusion of Flemish and Venetian qualities, at the same time closing gloriously the Renaissance period properly so called, and handing on an example which irresistibly affected a great part of modern painting.

6. Modern period, from about 1600 to the present time. During this period architecture remained in all European countries, until the 19th century, more or less completely under the influence of the Italian Renaissance. The principles of the classical revival had during a century or more of transition been gradually absorbed, first by France, then by Germany, the Low Countries, and Spain, and last by England, each country modifying the style according to its degree of knowledge or ignorance, its needs, instincts and traditions. Sculpture, which in the hands of the great masters of the earlier and later Renaissance in Italy had almost equalled its ancient glories, nay, in those of Michelangelo had actually surpassed them in the qualities at least of superhuman energy and intellectual expression—sculpture lost the sense of its true limitations, and entered, with the work of Bernini and even earlier, into an extravagant or “baroque” period of relaxed and bulging line, of exaggerated and ostentatious virtuosity. In this it followed the lead given by Italian architecture, by Jesuit church architecture especially, at and after the height of the Catholic reaction. From the monumental and memorial purposes which sculpture principally serves, it remained still, except in purely iconic uses, attached to or dependent on architecture. Not so painting, which asserted its independence more and more. In Protestant countries the old ecclesiastical patronage of the art had quite died out; in those that remained Catholic it continued, and even received a new stimulus from the anti-Protestant reaction. The demand for religious art was supplied with abundance of traditional facility, of technical accomplishment and devotional display, but with a loss of the old sincerity and inspiration. Almost all painting, even for the most extensive and monumental phases of decorative church and palace art, was necessarily a matter of campagna stretched over or fitted into its allotted space in the architecture, and the art of fresco, even in Venice, its last stronghold, was for a time neglected or forgotten. Portable paintings for princely or private galleries and cabinets became the chief and most characteristic products of the art. The subjects of painting multiplied themselves. All manner of new aspects of life and nature were brought within the technical compass of the painter. Besides devotional and classical subjects and portraiture, daily life in all its phases, down to the homeliest and grossest, the life of the parlour and the tavern, of field and shore and sea, with landscape in all its varieties, took their place as material for the painter. The truths of indoor and outdoor atmosphere were translated on canvas for the first time. The Dutchmen from about 1620 to 1670 were the most active innovators and path-breakers of modern art along all these lines. The greatest of them, Rembrandt, dealt, as has been said, like a master and a magician with the problems of human individuality as revealed in a mysterious colour and shadow world of his own invention. At the same time a painter of no less power in Spain, Velasquez, viewing the world in the natural light of every day, showed for the first time how vitally and subtly paint could render the relief and mutual values of figures and objects in space, the essential truth of their visible relations and reactions in the enveloping atmosphere. The achievement of these two victorious innovators has only come to be fully understood in our own day. The simultaneous conquest of Claude le Lorrain, on the other hand, over the atmospheric glow of summer and sunset on the Roman Campagna and the adjacent hills and coast, found acceptance instantly, less perhaps for its own sake than because of the classical associations of the scenery which he depicted. The vast widening of the field of the painter’s art and multiplication of its subjects, which thus took place at the dawn of the modern period, were gains attended by one drawback, the loss, namely, of the sense of high seriousness and universal appeal which belonged to the art while its themes had been those of religion and classical story almost exclusively.

During the three hundred or so years of the modern period, academical schools attempting, more or less unsuccessfully, to carry on the great Italian and classical traditions of the Renaissance have not ceased to exist side by side with those which have striven to express new ways of seeing and feeling. Sometimes, as in France first under Louis XIV., and again for forty years from the beginning of the Revolution to the dawn of romanticism, such schools have succeeded in crushing out and discrediting all efforts in other directions. Between these two epochs, say from 1710 to 1780, French 18th-century ideals of social elegance and brilliant frivolity expressed themselves in forms of great accomplishment and vivacity both in poetry and sculpture, from the days of Watteau to those of Fragonard and Clodion.
At the same time England produced one of the finest and at the same time most national and downright masters of the brush in Hogarth; two of the greatest aristocratic portrait-painters of the world in Reynolds and Gainsborough, each of whom modified according to his own instincts the tradition imported in the previous century by Van Dyck, the greatest pupil of Rubens (Reynolds fusing with this influence those of Rembrandt and the Venetians in almost equal shares). Pastoral landscape in the hands of Gainsborough, classical, following Claude, in those of Wilson—these together with the humble but wholesome discipline of topographical illustration led on to the ambitious, wide-ranging and often inspired experiments of Turner, and to the narrower but more secure achievements of Constable in the same field, and made this country the acknowledged pioneer of modern landscape art. In the meantime the wave of classical enthusiasm which passed over Europe in the later years of the 18th century had produced in architecture generally a return to severer principles and purer lines, in reaction from the baroque and the rococo Renaissance styles of the preceding century and a half. In Italian sculpture, the same movement inspired during the Napoleonic period the over-honied accomplishment of Canova and his school; in northern sculpture, the more truly antique but almost wholly imitative work of Thorwaldsen in the pure and rhythmic grace of the Englishman, a true master of design though scarcely of sculpture strictly so called. The same movement again was partly responsible in English painting and illustration from about 1770 to 1820 for much pastoral and idyllic work of agreeable but shallow elegance. In French painting the classic movement struck deeper. Along with much would-be Roman attitudinizing there was much real, if rigid, power in the work of David, much accomplished purity and sweetness in that of Prud’hon. The last and truest classic of France, and at the same time in portraiture the greatest realist, Ingres, held high the standard of his cause even through and past the great romantic revival which began with Géricault and culminated in Delacroix and the school of landscape painters who had received their inspiration from Constable. The main instinct embodied in the Romantic movement were the awakening of the humanitarian spirit to an eager retrospective love of the past, and especially of the medieval past, and simultaneously to a new passion for the beauties of nature, and especially of nature. Germany and England preceded France in this double awakening; in both countries the movement inspired a fine literature, but in France it did it express itself so fully and self-consciously through literature and the other arts together as it did in France when the hour struck. The revival of medieval sentiment in Germany had inspired comparatively early in the century the learned but somewhat aridly ascetic and essentially unpainterlike work of the group of artists who styled themselves Nazareners. In England the same revival expressed itself during a great part of the Victorian age in an enthusiastic return to the early Gothic ecclesiastical styles of architecture, a return unsuccessful upon the whole, because in pursuit of archaeological and grammatical detail the root qualities of right proportion and organic design were too often neglected. Allied with this Gothic revival, and stimulated like it by the persuasive conviction and brilliant resource of Ruskin in criticism was the pre-Raphaelite movement in painting. Among the artists identified with this movement there is little really in common except in imitation of the prevailing modes of epic, academic convention or anecdote or frivolity. The name was coined for a while the essentially divergent aims of a gregarious unintellectual craftsman like Millais, used for a few years in youth by contact with more imaginative temperaments, of a strenuous imitator of unharmonized local colours and unsubordinated natural facts like Holman Hunt, and of born poets and impassioned medievalists like Rossetti and after him Burne-Jones. Meantime in France, putting aside the work of the great Delacroix, the impulse of 1830 expressed itself best and most lastingly in the monumental work of Daumier both in caricature and romance, the impressive and significant treatment of peasant life and labour by J. F. Millet, the vitally truthful pastoral and landscape work of Troyon, Corot, Daubigny and the rest.

Since the exhaustion of the Romantic movement, the other movements that have been taking place in European art have been too numerous and too rapid to be touched on here to any purpose. Both in sculpture and painting France has taken and held the lead. Mention has already been made of the special tendency in recent sculpture identified with the name and influence of Rodin. In painting there has been the fertilizing and transforming influence of Japan on the decorative ideals of the West; there have been successively the Realist movement, the movements of the Impressionists, the Luminists, the Neo-impressionists, the Independents, movements initiated almost always in Paris, and in other countries eagerly adopted and absorbed, or angrily contorted and denounced, or simply neglected and ignored according to the predilection of this or that group of artists and critics; there has been a vast amount of heterogeneous, hurled, confident and clamantly innovating activity in this direction and in that, much of it perhaps doomed to futility in the eyes of posterity, but at any rate there has not been stagnation.

BIBLIOGRAPHY.—To attempt in this place anything like a full bibliography covering so vast a field would be idle. Many of the books necessary to a first-hand study of the subject are cited in the article ARTS. The following are some of the most important and essential works:

The following books are indispensable for the study of the arts mentioned there: Aristotle, Poetics, edited with critical notes and a translation by S. H. Butcher (1888); S. H. Butcher, Aristotle's Theory of Poetry and Fine Art, with a critical text and a translation of the Prior Analytics. The best modern works are:

1. The Liberty and the Art of Printing in England (1866-1879), by E. Balfour, with an introduction by J. Chapman, 4 vols. (1904). These are the leading works on the subject.

2. The History of the Fine Arts in France (1789-1830), by H. J. B. Foucher, 2 vols. (1882). These are the leading works on the subject.

3. The History of the Fine Arts in Germany (1789-1830), by H. J. B. Foucher, 2 vols. (1882). These are the leading works on the subject.
application of which destroys the spores in the soil. It is important that diseased plants should be burned, also that cruciferous weeds, such as shepherd's purse, charlock, &c., should not be allowed to grow in places where plants of the same order are in cultivation.

FINGER-PRINTS. The use of finger-prints as a system of identification (q.v.) is of very ancient origin, and was known from the earliest days in the East when the impression of his thumb was the monarch's sign-manual. A relic of this practice is still preserved in the formal confirmation of a legal document by "delivering" it as one's "act and deed." The permanent character of the finger-print was first put forward scientifically in 1823 by J. E. Purkinje, an eminent professor of physiology, who read a paper before the university of Breslau, adducing nine standard types of impressions and advocating a system of classification which attracted no great attention. Bewick, the English draughtsman, struck with the delicate qualities of the lineaments, made engravings of the impression of two of his finger-tips and used them as signatures for his work. Sir Francis Galton, who laboured to introduce finger-prints, points out that they were proposed for the identification of Chinese immigrants when registering their arrival in the United States. In India, Sir William Herschel desired to use finger-prints in the courts of the Hugi district to prevent false personation and fix the identity upon the executants of documents. The Bengal police under the wise administration of Sir E. R. Henry, afterwards chief commissioner of the London metropolitan police, usefully adopted finger-prints for the detection of crime, an example followed in many public departments in India. A transfer of property is attested by the thumb-mark, so are documents when registered, and advances made to shop-keepers or to labourers on account of wages, or to contracts signed under the emigration law, or medical certificates to vouch for the persons examined, all tending to check the frauds and impostures constantly attempted.

The prints depend upon a peculiarity seen in the human hand and to some extent in the human foot. The skin is traversed in all directions by creases and ridges, which are ineradicable and show no change from childhood to extreme old age. The persistence of the markings of the finger-tips has been proved beyond all question, and this universally accepted quality has been the basis of the present system of identification. The impressions, when examined, show that the ridges appear in certain fixed patterns, from which an alphabet of signs or a system of notation has been arrived at for convenience of record. As the result of much experiment a fourfold scheme of classification has been evolved, and the various types employed are styled "arches," "loops," "whorls," and "composites." There are seven subclasses, and all are perfectly distinguishable by an expert, who can describe each by its particular symbol in the code arranged, so that the whole "print" can be read as a distinct and separate expression. Very few, and the simplest, appliances are required for taking the print—a sheet of white paper, a tin slab, and some printer's ink. Scars or malformations do not interfere with the result.

The unchanging character of the finger-prints has repeatedly helped in the detection of crime. We may quote the case of the thief who broke into a residence and among other things helped himself to a glass of wine, leaving two finger-prints upon the tumbler which were subsequently found to be identical with those of a notorious criminal who was arrested, pleaded guilty and was convicted. Another burglar effected entrance by removing a pane of glass from a basement window, but, unhappy for him, left his imprints, which were referred to the registry and found to agree exactly with those of a convict at large; his address was known, and when visited some of the stolen property was found in his possession. In India a murderer was identified by the blood of a blood-stained thumb he had left when rummaging amongst the papers of the deceased. This man was convicted of theft but not of the murder.

The keystone to the whole system is the central office where the register or index of all criminals is kept for ready reference. The operators need no special gifts or lengthy training; method and accuracy suffice, and abundant checks exist to obviate incorrect classification and reduce the liability to error.

Authorities.—F. Galton, Finger Prints (1892), Fingerprint Directories (1895); E. R. Henry, Classification and Uses of Finger Prints; A. Viert, L'Identification par les empreintes digitales palmaires (1905); K. Windt, R. S. Kodek, Dactyloskopie. Verwahrung von Fingerabdrücken ou Identitatszeugnissen (Vienna, 1901); E. Loed, La Dactyloscopie. Identification des récidivistes par les empreintes digitales (1904); H. Fauld, Guide to Finger-Print Identification (1905); H. Gross, Criminal Investigation (trans. J. and J. C. Adam, 1907).
was the son of Antonio, and grandson of Tommaso Finiguerra or Finigueri, both goldsmiths of Florence, and was born in Sta Lucía d'Ognissanti in 1426. He was brought up to the hereditary profession of goldsmith and was early distinguished for his work in niello. In his twenty-third year (1449) we find note of a sulphur cast from a niello of his workmanship being handed over by the painter Alessio Baldovinetti to a customer in payment or exchange for a dagger received. In 1452 Maso delivered and was paid for a niellated silver pac commission for the baptismery of St John by the consuls of the guild of merchants or Calimala. By this time he seems to have left his father’s workshop: and we know that he was in partnership with Piero di Bartolommeo di Sall and the great Antonio Pollaiuolo in 1457, when the firm had an order for a pair of fine silver candlesticks for the church of San Jacopo at Pistoia. In 1459 we find Finiguerra noted in the house-book of Giovanni Rucellai as one of several distinguished artists with whose works the Casa Rucellai was adorned. In 1462 he is recorded as having supplied another wealthy Florentine, Cino di Filippo Rucellini, with waist-buckles, and in the years next following with forks and spoons for christening presents. In 1463 he drew cartoons, the heads of which were coloured by Alessio Baldovinetti, for five or more figures in the sacristy of the duomo, which was being decorated in wood by a group of artists with Giuliano di Maiano at their head. On the 14th of December 1464 Maso Finiguerra made his will, and died shortly afterwards.

These documentary facts are supplemented by several writers of the next generation with statements more or less authoritative. Thus Baccio Bandinelli says that Maso was among the young artists who worked under Ghiberti on the famous gates of the baptistery; Benvenuto Cellini that he was the finest master of his day in the art of niello engraving, and that his masterpiece was a pac of the Crucifixion in the baptistery of St John; that being no great draughtsman, he in most cases, including that of the above-mentioned pac, worked drawings by Antonio Pollaiuolo. Vasari, on the other hand, allowing that Maso was a much inferior draughtsman to Pollaiuolo, mentions nevertheless a number of original drawings by him as existing in his own collection, “with figures both draped and nude, and histories drawn in water-colour.” Vasari’s account was confirmed and amplified in the next century by Baldinucci, who says that he has seen many drawings by Finiguerra much in the manner of Maso, and even in the presence of the artist himself, as the most distinguished competitors for the rich silver altar-table commission by the merchants’ guild for the baptistery of St John (this famous work is now preserved in the Opera del Duomo). But the paragraph of Vasari which has chiefly held the attention of posterity is that in which he gives this craftsman the credit of having been the first to print off impressions from niello plates on sulphur casts and afterwards on sheets of paper, and of having followed up this invention by engraving copper-plates for the express purpose of printing impressions from them, and thus became the inventor and father of the art of engraving in general. Finiguerra, adds Vasari, was succeeded in the practice of engraving at Florence by a goldsmith called Baccio Baldinini, who, not having much invention of his own, borrowed his designs from other artists and especially from Botticelli. In the last years of the 15th century Vasari’s account of Finiguerra’s invention was held to have received a decisive and startling confirmation under the following circumstances. There was in the baptistery at Florence (now in the Bargello) a beautiful 15th-century niello pac of the Virgin and the Infant Jesus, the work of the great and connoisseur of the mid-century, who had claimed this conjecturally for the work of Finiguerra; a later and still more enthusiastic virtuoso, the Abate Zani, discovered first, in the collection of Count Seratti at Leghorn, a sulphur cast from the very same niello (this cast is now in the British Museum), and then, in the National library at Paris, a paper impression corresponding to both. Here, then, he proclaimed, was the actual material first-fruit of Finiguerra’s invention and proof positive of Vasari’s accuracy. Zani’s famous discovery, though still accepted in popular art histories and museum guides, is now discredited among serious students. For one thing, it has been proved that the art of printing from engraved copper-plates had been known in Germany, and probably in Italy also, for years before the date of Finiguerra’s alleged invention. For another, Maso’s pac for the baptistery, if Cellini is to be trusted, represented not a Coronation of the Virgin but a Crucifixion. In the next place, its recorded weight does not at all agree with that of the pac claimed by Gori and Zani to be his. Again, and perhaps this is the strongest argument of all, any authentic records agree in representing Finiguerra as a close associate in art and business of Antonio Pollaiuolo. Now nothing is more marked than the special style of Pollaiuolo and his group; and nothing is more unlike it than the style of the Coronation pac, the designer of which must obviously have been trained in quite a different school, namely that of Filippo Lippi. So this seductive identification has to be abandoned, and we have to look elsewhere for traces of the real work of Finiguerra. The only fully authenticated specimens which exist are the above-mentioned tarsia figures, over half life-size, executed from his cartoons for the sacristy of the duomo. But his hand has lately been conjecturally recognized in a number of other things: first in a set of drawings of the school of Pollaiuolo at the Uffizi, some of which are attributed to “Finigueria”; in a 17th-century writing, probably of Baldinucci’s; and secondly in a very curious and important book of nearly a hundred drawings by the same hand, acquired in 1888 for the British Museum. The Florence series depicts for the most part figures of the studio and the street, to all appearance members of the artist’s own family and workshop, drawn direct from life. The museum volume, on the other hand, is a picture-chronicle, drawn from imagination, and representing parallel figures of sacred and profane history, in a chronological series from the Creation to Julius Caesar, dressed and accoutred with inordinate richness according to the quaint pictures which Tuscan popular fancy in the mid-15th century conjured up to itself of the ancient world. Except for the differences naturally resulting from the difference of subject, and that the one series are done from life and the other from imagination, the technical style and handling of the two are identical and betray unmistakably a common origin. Both can be dated with certainty, from their style, costumes, &c., within a few years of 1460. Both agree strictly, in the broadest sense of the word, to Finiguerra’s drawings left us by Vasari and Baldinucci, and disagree in no respect with them. Most of the inlaid figures of the sacristy. That the draughtsman was a goldsmith is proved on every page of the picture-chronicle by his skill and extravagant delight in the ornamental parts of design—chased and jewelled cups, helmets, shields, breastplates, scabards and the like,—as well as by the symmetrical metallic forms into which he instinctively conventionalizes plants and flowers. That he was probably also an engraver in niello appears from the fact that pictures from the Uffizi series of drawings are repeated among the rare anonymous Florentine niello prints of the time (the chief collection of which, formerly belonging to the marquis of Salamanca, is now in the cabinet of M. Edmond de Rothschild in Paris). That he was furthermore an engraver on copper seems certain from the fact that the general style and many particular figures and features of the British Museum chronicle drawings are exactly repeated in some of those primitive 16th-century Florentine prints which used to be catalogued loosely under the names of Baldinini or Botticelli, but have of late years been classed more cautiously as anonymous prints in the “Florentine manner.” The fine flower group of primitive Florentine engravings itself falls into two divisions, one more archaic, more vigorous and original than the other, and consisting for the most part of larger and more important prints. It is this division which the drawings of the Chronicle series most closely resemble; so closely as almost to compel the conclusion that drawings and engravings are by the same hand. The later division of fine-manner prints represent a certain degree of technical advance from the earlier, and are
softer in style, with elements of more classic grace and playfulness;
whose motives moreover are seldom original, but are
borrowed from various sources, some from German engravings,
some from Botticelli or a designer closely akin to him, and are
from the pages of the British Museum Chronicle-book itself,
with a certain softening and attenuating of their rugged spirit;
as though the book, after the death of the original draughtsmen-engraver, had remained in his workshop and continued to
be used by his successors. We thus find ourselves in presence of
a draughtsman of the school of Pollaiuolo, some of whose drawings
bear an ancient attribution to Finiguerra, while all agree with
what is otherwise known of him, and one or two are exactly
repeated in extant works of nello, the craft which was peculiarly
his own; others being intimately related to the earliest or all
but the earliest works of Florentine engraving, the kindred
craft which tradition avers him to have practised, and which
Vasari erroneously believed him to have invented. Surely,
its been independently argued, this draughtsman must be no
other than the true Finiguerra himself. The argument has not
yet been universally accepted, but neither has any competent
criticism appeared to shake it; so that it may be regarded for
the present as holding the field.

BIBLIOGRAPHY.—See Bandinelli in Bottari, Raccolta di lettere
(1754), i. p. 75; Vasari (ed. Milanese), i. p. 209; iii. p. 206;
Benvenuto Cellini, I Trattati dell' orficeria, &c. (ed. Lemmonier), pp. 7,
ta. 14. Bandini, Notizie dei professori di disegno (1845), 
pp. 518, 519, 533; Zani, Materiali per servire, &c. (1802); Duchesne,
Essais sur les mille (1824); Dutuit, Manuel de l'artiste d'estampes,
vol. i. p. xliii. and vol. ii.; and for a full discussion of the whole ques-
tion, with quotations from earlier authorities and reproductions
of the works discussed, Sidney Colvin, A Florentine Picture Chronicle
(1895).

FINISHING. The term finishing, as specially applied in
the textile industries, embraces the process or processes to which
bleached, dyed or printed fabrics of any description are subjected,
with the object of imparting a characteristic appearance to the
surface of the fabric, or of influencing its handle or feel. Strictly
speaking, central operations are somewhat more important in
those which are conducted previous to bleaching, dyeing, &c.; e.g.
mercerizing (q.v.), stretching and cramping, singeing (see BLEACH-
ing); but as these are not undertaken by the finisher, only
those will be dealt with here which are not mentioned under
other headings. By the various treatments to which the fabric
is subjected in finishing, it is often so altered in appearance that
it is impossible to recognize in it the same material that came
from the loom or from the bleacher or dyer. On the other hand,
one and the same fabric, subjected to different processes of
finishing, may be made to represent totally different classes of
material. In other cases, however, the appearance of the finished
article differs but slightly from that of the piece on leaving the
loom.

All processes of finishing are purely mechanical in character,
and the most important of them depend upon the fact that in
their ordinary condition (i.e. containing their normal amount of
moisture), or better still in a damp state, the textile fibres are
plastic, and consequently yield to pressure or tension, un
consciously assuming the shape imparted to them. The old-fashioned
box press, formerly largely used for household linen, owed its efficacy
to this principle. At elevated temperatures the damp fibres
become very much more plastic than at the ordinary temperature,
the simplest form of finishing appliance based on this fact being
the ordinary flat iron. Indeed it may safely be stated that most
of the modern finishing processes have been evolved from the
household operations of washing (milling), brushing, starching,
mangling, ironing and pressing.

Cotton Pieces.—In the ordinary process of bleaching, cotton
goods are subjected during the various operations to more or
less continual longitudinal tension, and while becoming elongated,
shrink more or less considerably in width. In order to bring
them back to their original width, they are stretched or
"steamed" by means of specially constructed machines. The
most effective of these is the so-called stentering frame, which
consists essentially of two slightly diverging endless chains
carrying clips or pins which hold the piece in position as it
traverses the machine. The length of a frame may vary from
20 to 10 yds. On the upper part of the frame the chains run in
slots, and by means of set screws the distance between the two
chains can be set within the required limits. The pieces are
fed on to one end of the machine in the damp state by hand and
are then naturally slack. But before they have travelled many
yards they become taut, the stretching increasing as they travel
along. Simultaneously with the stretching, the pieces are dried
by a current of hot air which is blown through from below, so
that on arriving at the end of the machine they are not only
stretched to the required degree but are also dry. The machine
used for stentering is more fully described under MERCERIZING
(q.v.). In case the goods come straight from the loom to be
finished, stentering is not necessary.

Pieces intended to receive a "pure" finish pass on without
further treatment to the ordinary finishing processes such as
calendering, hot pressing, raising, &c. But in the majority of
cases they are previously impregnated, according to the finish
designed, with stiffening or softening agents, weighting materials,
&c. Usually, starch constitutes the main stiffening agent, with
additions of china clay, barium compounds, &c., for weighting
purposes, and Turkey red oil, with or without the addition of
some vegetable oil or fat, as the softening agent. Magnesium
sulphate is also largely used in order to give "body" to the cloth,
which it does by virtue of its property of crystallizing in fine
felted needle-shaped crystals throughout the mass of the fabric.
When starch is used in filling, it is advisable to add some anti-
septic, such as zinc chloride, sodium silicofluoride, phenol or
salicylic acid, in order to prevent or retard subsequent develop-
ment of mildew. The impregnation of the pieces with the
filling is effected in two ways, viz. either throughout the thickness
of the cloth or on one surface only (back starching). When
the whole piece is to be impregnated the operation is conducted in a
starching mangle, which is similar in construction to an ordinary
household mangle, though naturally larger and more elaborate
in finish. The pieces run at full width through a trough
situated immediately below the bowls and containing the filling
(starch paste, &c.), then between the bowls, the pressure ("nip"
of which regulates the amount of filling taken up, and thence
over a range of steam-heated drying cylinders (see BLEACHING).
In case one side only of the goods is to be softened—and this
is usually necessary in the case of printed goods,—a so-called
back-starching mangle is employed.

The construction of the machine varies, but the simplest form
consists essentially of a wooden bowl a (fig. 1) which runs in the
starch paste contained in trough t. The pieces pass from the
batch-roller B, through the "doctor" blade d, which extends across the piece, the paste is
levelled on the surface of the fabric and excess scraped off, falling
back into the trough. The goods are then dried with the face side
to the cylinders.

Some goods come into the market with no further treatment
after starching other than running through a mangle with a little
softening and then drying, but in the great majority of
cases they are subjected to further operations.

DAMPING.—When deprived of their natural moisture by
drying on the cylinder drying machine, cotton goods are not in
a fit condition to undergo the subsequent operations of calendering,
beetling, &c., since the fibres in the dry state have lost their
plasticity. The pieces are consequently dampened to the desired
degree, and this is usually effected in a damping machine in
passing through which they meet with a fine spray of water.

A simple and effective device for this purpose is shown in section
in fig. 2, which consists essentially of a brass roller r running in water

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FIG. 2.—Principle of Damping Machine.

over scrimp rails S, and batched again on the other side on roller R. The level of the water in the trough is kept constant.

Calendering.—The calender may be regarded as an elaboration of the ordinary mangle, from which, however, it differs essentially inasmuch as one or more of the rollers or bowls are made of steel or iron and can be treated either by gas or steam; the other bowls are made of compressed cotton or paper. Three distinct forms of calender are in use, viz. the ordinary calender, the friction calender and the embossing calender.

The number of bowls in an ordinary calender varies between two and six according to the character of the finish for which it is intended. In a modern five-bowl calender the bottom bowl is made of cast iron, the second of compressed cotton or paper, the third of iron being hollow and fitted with steam heating apparatus. The fourth bowl is made of compressed cotton, and the fifth of cast iron. The pieces are simply passed through for “swissing,” i.e. for the production of an ordinary plain finish.

The same calender may also be used for “chasing,” in which two pieces are passed through, face to face, in order to produce an imitation linen finish. Moiré or “watered” effects are produced in a similar way, but these effects are frequently imitated in the embossing calender.

The friction calender, the object of which is to produce a high gloss on the fabric, differs from the ordinary calender inasmuch as one of the bowls is caused to revolve at a greater speed than the others. In an ordinary three-bowl friction calender the bottom bowl is made of cast iron, the middle one of compressed cotton or paper, and the top one (the friction bowl) of highly polished chilled iron. The last-named bowl, which has a greater peripheral speed than the others, is hollow and can be heated either by steam or gas.

The embossing calender is usually constructed of two bowls, one of which is of steel and the other of compressed cotton or paper. The steel roller, which is hollow and can be heated either by steam or gas, is engraved with the pattern which it is desired to impart to the piece. If the pattern is deep, as is the case in the production of book cloths, it is necessary to run the machine empty under pressure until the pattern of the steel bowl has impressed itself into the cotton or paper bowls, but if the effect desired only consists of very fine lines, this is not necessary; for instance, in the production of the Schreiner finish, which is intended to give the pieces (especially after mercerizing) the appearance of silk, the steel roller is engraved with fine diagonal lines which are so close together (about 250 to the in.) as to be indistinguishable by the naked eye.

Beetling is a process by which a peculiar linen-like appearance and a leatherly feel or handle are imparted to cotton fabrics, the process being also employed for improving the appearance of linen goods. For the best class of beetling finish, the pieces are first impregnated with sago starch and the other necessary ingredients (softening, &c.) and are dried on cylinders. They are then damped on a water mangle, and beamed on to the heavy iron bowl of the beetling machine.

A beetling machine of the kind, with four sets of “fallers,” is shown in fig. 3. The fallers are made of beech wood, are about 8 ft. long, 5½ in. deep and 4 in. wide, and are kept in their vertical position by two pairs of guide rails. Each faller is provided with a tappet or wooden peg driven in at one side, which engages with the teeth or “wipers” of the revolving shaft in the front of the machine. The effect of this mechanism is to lift the faller a distance of about 1¾ in. and then let it drop on to the cloth wound on the beam. This
After raising, the pieces are sheared (for better class work) in order to produce greater regularity in the length of the nap. The raised style of finishing is used chiefly for the production of uniformly white or coloured flannelettes but is also used for such as are dyed in the yarn, and to a limited extent for printed fabrics.

Woollen and Worsted Pieces.—Although both of these classes of material are made from wool, their treatment in finishing differs so materially that it is necessary to deal with them separately. Unions or fabrics consisting of a cotton warp with a worsted weft are in general treated like worsteds.

In the finishing of woollen pieces the most important operation is that of milling, which consists in subjecting the pieces to mechanical friction, usually in an alkaline medium (soap or soap and soda) but sometimes in an acid (sulphuric acid) medium, in order to bring about felting and consequent "filling" of the fabric. This felting of the wool is due to the peculiar structure of the fibre, the scales of which all protrude in one direction, so that the individual fibres can slip past each other in one direction more readily than in the opposite one and thus become more and more interlocked as the milling proceeds. If the pieces contain "burs" these are usually removed by a process known as "carbonizing," which generally, but not necessarily, precedes the milling. Their removal depends upon the fact that the burrs, which consist in the main of cellulose, are disintegrated at elevated temperatures by dilute mineral acids. The pieces are run through sulphuric acid of from 4° to 6° Tw., squeezed or hydro-extracted, and dried over cylinders and then in stoves. The acid is thus concentrated and attacks the burrs, which fall to dust, while leaving the wool intact. For the removal of the acid the fabric is first washed in water and then in weak soda. Carbonizing is also sometimes used for worsteds.

Milling was formerly all done in milling or fulling stocks (see fig. 5), in which the cloth saturated with a strong solution of soap

such colouring matters must be chosen for dyeing that are absolutely fast to soap.

After the pieces have been milled down to the desired degree, they present an uneven and undesirable appearance on the surface, the ends of many of the fibres which previously projected having been turned and thus become embedded in the body of the cloth. In order to bring these hairs to the surface again, the fabric is subjected to teasing or raising, an operation identical in principle with one which has already been noticed under the finishing of cotton. In place of the steel wire brushes it is the usual practice to employ teasels for the treatment of woollen goods.

The teasel (see fig. 7) is the dried head (fruit) of a kind of thistle (Dipsacus fullorum), the horny sharp spikes of which turn downwards at their extremity, and, while possessing the necessary sharpness and strength for raising the fibres, are not sufficiently rigid to cause any material damage to the cloth. For raising, the teasels are fixed in rows on a large revolving drum, and the piece to be treated is drawn lengthways underneath the drum, being guided by rollers or rods so as to just touch the teasels as they sweep past. In the raising of woolen goods it is necessary that the pieces should be damp or moist while undergoing this treatment.

After teasing, the pieces are stretched and dried. At this stage they still have an irregular appearance, for although the raising has brought all the loose ends of the fibres to the surface, these vary considerably in length and thus give rise to an uneven nap.

By the next operation of shearing or cropping, the long hairs are cut off and a uniform surface is thus obtained. Shearing was in former times done by hand, by means of shears, but is to-day universally effected by means of a cutting device which works on the same principle as an ordinary lawn-mower, in which a number of spiral blades set on the surface of a rapidly revolving roller pass continuously over a straight fixed blade underneath, the roller being set so that the spiral blades just touch the fixed blade. Before the piece comes to the shearing device the nap is raised by means of a rotary brush. Shearing may be effected either transversely, in which case the fixed blade is parallel to the warp, or longitudinally with the fixed blade parallel to the weft. In the first case, the piece being stretched on a table, over which the cutter, carried on rails, travels from selvage to selvage. The length of the piece that can be shorn in one operation will naturally depend upon the length of the blade, but in any case the process is necessarily intermittent, many operations being required before the whole piece is shorn. In
the longitudinal shearing machines the process is continuous, the pieces passing from the beam in the stretched condition over the rotary brush, under the fixed blade, and then being again brushed before being beamed on the other side of the machine. Shearing once is generally insufficient, and for this reason many of the modern machines are constructed with duplicate arrangements so as to effect the shearing twice in the same operation. In the finishing of certain woollen goods the pieces, after having been milled, raised and sheared, go through these operations again in the same sequence.

After these operations the goods are pressed either in the hydraulic press or in the continuous press, and according to the character of the material and the finish desired may or may not be steamed under pressure, all of which operations are described below.

New cloth, as it comes into the hands of the tailor, frequently shows an undesirable gloss or sheen, which is removed before making up by a process known as shrinking, in which the material is simply damped or steamed.

*Worsted and Unions.*—The pieces are first singed by gas or hot plate (see BLEACHING), and are then usually subjected to a process known as "crabbing," the object of which is to "soften" the wool fibres. If this operation is omitted, especially in the case of unions, the fabric will "cockle," or assume an uneven surface on being wetted. In crabbing the pieces are drawn at full breadth and under as much tension as they will stand through boiling water, and are wound or beamed on to a roller under the pressure of a superposed heavy iron roller, the operation being conducted two or three times as required. From the crabbing machine the pieces are wound on to a perforated shell or steel cylinder which is closed at one end. The open end is then attached to a steam pipe, and steam, at a pressure of 30 to 45 lb., is allowed to enter until it makes its way through all the layers of cloth to the outside, when the steam is turned off and the whole allowed to cool. Since those layers of the cloth which are nearest the shell are acted upon for a longer period than those at the outside, it is necessary to re-wind and repeat the operation, the outside portions coming this time nearest to the shell. The principle of the process depends upon the fact that at elevated temperatures moist wool becomes plastic, and then easily assumes the shape imparted to it by the greatest tension under which the pieces are wound. On cooling the shap is retained, and since the temperature at which the pieces were steamed under tension exceeds any to which they are subjected in the subsequent processes, the "setting" of the fibres is permanent. After crabbing, the pieces are washed or "scoured" in soap either on the winch or at full width. In some cases the crabbing precedes the scouring. The goods are then dyed and finished.

The nature of the finishing process will vary considerably according to the special character of the goods under treatment. Thus, for certain classes of goods cold pressing is sufficient, while in other cases the pieces are steamed under pressure in a manner analogous to the treatment after crabbing ("decatizing"). The treatment in most common use for worsteds and unions is hot pressing, which may be effected either in the hydraulic press or in the continuous press, but in most cases in the former.

In pressing in the hydraulic press the pieces are folded down by hand on a table, a piece of press paper (thin hand-made cardboard with a glossed and extremely hard surface being inserted between each lap. After a certain number of laps, a steel or iron press plate is inserted, and the folding proceeds in this way until the pile is sufficiently high, when it is placed in the press. The press being filled, the hydraulic ram is set in motion until the reading on the gauge shows that the desired amount of pressure has been obtained. The heating of the press plates was formerly done in ovens, previous to their insertion in the piece, but although this practice is still in vogue in rare instances, the heating is now effected either by means of steam which is caused to circulate through the hollow steel plates, or in the more modern forms of presses by means of an electric current. After the pieces have thus been subjected to the combined effects of heat and pressure for the desired length of time, they are allowed to cool in the press. It is evident that portions of the pieces, viz., the folds, thus escape the finishing process, and for this reason it is necessary to repeat the process, the folds now being made to lie in the middle of the press papers.

The continuous press, which is used for certain classes of worsteds, but more especially for woolen goods, consists in principle of a polished steam-heated steel cylinder against which either one or two steam-heated chilled iron cheeks are set by means of levers and adjusting screws. The pieces to be pressed are drawn slowly between the checks and the bowl. A machine of the kind is shown in section in fig. 8. In working, the cheeks C, C are pressed against the bowl B. The course followed by the cloth to be finished is shown by the dotted line, the finished material being mechanically folded down on the left-hand side of the machine. The pieces thus acquire a certain amount of finish which is, however, not comparable with that produced in the hydraulic press.

*Pile Fabrics,* such as velvets, velveteens, corduroys, plushes, sealskins, &c., require a special treatment in finishing, and great care must be taken in all operations to prevent the pile being crushed or otherwise damaged. Velveteens and corduroys are singed before boiling or bleaching. Velveteens dyed in black or in dark shades are brushed with an oil colour (e.g. Prussian blue for blacks), and dried over-night in a hot stove in order to give them a characteristic bloom. Regularity in the pile and gloss are obtained by shearing and brushing. Corduroys are stiffened at the back by the application of "bone-size" (practically an impure form of glue) in a machine similar to that used for back-starching. The face of the fabric is waxed with beeswax by passing the piece under a revolving drum, on the surface of which bars of this material are fixed parallel to the axis. The bars just touch the surface of the fabric as it passes through the machine. The gloss is then obtained by brushing with circular brushes which run partly in the direction of the piece and partly diagonally. In the finishing of velvets, shearing and brushing are the most important operations. The same applies to sealskins and other long pile fabrics, but with these an additional operation, viz. that of "batting," is employed after dyeing and before shearing and brushing, which consists in beating the back of the stretched fabric with sticks in order to shake out the pile and cause it to stand erect.

For the finishing of silk pieces the operations and machinery employed are similar in character to some of those used for cotton and worsteds. Most high-class silks require no further treatment other than simple damping and pressing after they leave the loom. Inferior qualities are frequently filled or back-filled with glue, sugar, gum tragacanth, dextrin, &c., after which they are dried, dampened and given a light calender finish. Moiré
or watered effects are produced by running two pieces face to face through a calender or by means of an embossing calender. In the latter case the pattern repeats itself. For the production of silk crêpe the dyed (generally black) piece is impregnated with a solution of shellac in methylated spirit and dried. It is then goffered—an operation which is practically identical with embossing (see above), and may either be done on an embossing calender or by means of heated brass plates in which the design is engraved to the desired depth and pattern.

The measuring, wrapping, doubling, folding, &c., of piece goods previous to making up are done in the works by specially constructed machinery.

**Finishing of Yarn.**—The finishing of yarn is not nearly so important as the finishing of textiles in the piece, and it will suffice to draw attention to the main operations. Cotton yarns are frequently “gassed,” i.e. drawn through a gas flame, in order to burn or singe off the projecting fibres and thus to produce a clean thread which is required for the manufacture of certain classes of fabrics. The most important finishing process for cotton yarn is “mercerizing” (q.v.), by means of which a permanent silk-like gloss is obtained. The “polishing” of cotton yarn, by means of a highly polished metal or glass in appearance to horsehair, is obtained, is effected by impregnating the yarn with a paste consisting essentially of starch, beeswax or paraffin wax and soap, and then subjecting the damp material to the action of revolving brushes until dry. Woolen yarn is not subjected to any treatment, but worsted yarns (especially twofold) have to be “set” before scouring and dyeing in order to prevent curling. This is effected by stretching the yarn tight on a frame, which is immersed in boiling water and then allowing it to cool in this condition.

A peculiar silk-like gloss and feel is sometimes imparted to yarns made from lustre wool by a treatment with a weak solution of chlorine (bleaching powder and hydrochloric acid) followed by a treatment with soap.

Worsted and mohair yarns intended for the manufacture of braids are singed by gas, a process technically known as “genapping.”

Silk yarn is subjected to various mechanical processes before weaving. The most important of these are stretching, shaking, lustreing and glossing. Stretching and shaking are simple operations the nature of which is sufficiently indicated by their names, and by these means the hanks are stretched to their original length and straightened out by hand or on a specially devised machine. In lustreing, the yarn is stretched slightly beyond its original length between two polished revolving cylinders (one of which is steam heated) contained in a box or chest into which steam is admitted. In glossing, the yarn is twisted tight, first in one direction and then in the other, on a machine, this alternating action being continued until the maximum gloss is obtained.

The so-called “scrooping” process, which gives to silk a peculiar feel, involves it to crackle or crunch when compressed by the hand, is a very simple operation, and consists in treating the yarn after dyeing in a bath of dilute acid (acetic, tartaric or sulphuric) and then drying without washing. Heavily weighted black silks are passed after dyeing through an emulsion of olive oil in soap and dried without washing, in order to give additional lustre to the material or rather to restore some of the lustre which has been lost in washing.

(E. K.)

**FINISTÈRE, or FINISTERE,** the most western department of France, formed from part of the old province of Brittany. Pop. (1906) 795,103. Area, 2,713 sq. m. It is bounded W. and S. by the Atlantic Ocean, E. by the departments of Côtes-du-Nord and Morbihan, and N. by the English Channel. Two converging chains of hills run from the west towards the east of the department and divide it into three zones conveying the waters in three different directions. North of the S. fork, or more properly the two chasms, the waters of the Douron, Penêz and Flêche flow northward to the sea. The Elorn, however, after a short northerly course, turns westward and empties into the Brest roads. South of the Montagnes Noires, the Odet, Aven, Isole and Ellé flow southward; while the waters of the Aulne, flowing through a region enclosed by the two chains with a westward declination, discharge into the Brest roads. The rivers are all small, and none of the hills attain a height of 1,300 ft. The coast is generally steep and rocky and at some points dangerous, notably off Cape Raz and the Île de Sein; it is indented with numerous bays and inlets, the chief of which are the roadstead of Brest and the Bays of Douarnenez and Audierne. Brest is the principal town of the department. Brest was the capital of the principality of Brocéliande in the 12th century, and was one of the first settlements of the Bretons. The town is situated on the shore of the Brest roadstead, and is connected with the roadstead by a bridge. The town is well built and has a fine harbour.

The principal harbours are those of Brest, Concarneau, Morlaix, Landerneau, Quimper and Douarnenez. Off the coast lie a number of islands and rocks, the principal of which are Ushant (q.v.), N.W. of Cape St Mathieu, and Batz off Roscoff.

The climate is temperate and equable, but humid; the prevailing winds are the W., S.W. and N.W. Though more than a third of the department is covered by heath, waste land and forest, it produces oats, wheat, buckwheat, rye and barley in quantities more than sufficient for its population. In the extreme north the neighbourhood of Roscoff, and farther south the borders of the Brest roadstead, are extremely fertile and yield large quantities of asparagus, artichokes and onions, besides melons and other fruits. The cider apple is abundant and furnishes the principal of the indigenous fruits. Hemp and flax are also grown. The farm and dairy produce is plentiful, and great attention is paid to the breeding and feeding of cattle and horses.

The production of honey and wax is considerable. The fisheries of the coast, particularly the pilchard fishery, employ a great many hands and render this department an excellent nursery of seamen for the French navy. Coal, though found in Finistère, is not mined; there are quarries of granite, slate, potter's clay, &c. The lead mines of Pouldouen and Huelgoat, which for several centuries yielded a considerable quantity of silver, are no longer worked. The preparation of sardines is carried on on a large scale at several of the coast-towns. The manufactures include linens, woollens, sail-cloth, ropes, agricultural implements, paper, leather, earthenware, soda, soap, candles, and fertilizers and chemicals derived from seaweed. Brest has important foundries and engineering works; and shipbuilding is carried on there and at other seaports. Brest and Morlaix are the most important commercial ports. Trade is in fish, vegetables and fruit. Coal is the chief import. The department is served by the Orléans and Western railways. The canal from Nantes to Brest has 51 m. of its length in the department. The Aulne is navigable for 17 m., and many of the smaller rivers for short distances.

Finistère is divided into the arrondissements of Quimperlé, Brest, Châteaulin, Morlaix and Quimper (43 cantons, 204 communes), the town of Quimper being the capital of the department and the seat of a bishopric. The department belongs to the region of the XI. army corps and to the archiepiscopal province and académie (educational division) of Rennes, where its court of appeal is also situated.

The more important places are Quimper, Brest, Morlaix, Quimperlé, St-Pol-de-Léon, Douarnenez, Concarneau, Roscoff, Pencarc'h and Pont-l'Abbé. Finistère abounds in menhirs and other megalithic monuments, of which those of Pencarc'h, Plouarzel and Crozon are noted. The two religious structures characteristic of Brittany—calvaries and chancel-houses—are frequently met with. The calvaries of Plougastel-Daoulas, Pleyben, St Thégonnec, Lampaul-Guimiliau, which date from the 17th century, and that of Guimiliau (16th century), and the chancel-houses of Sizun and St Thégonnec (16th century) and of Guimiliau (17th century) may be instanced as the most remarkable. Daoulas has the remains of a fine church and cloister in the Romanesque style. The chapel of St Herbot (16th century) near Loquefiert, the churches of St Jean-du-Doigt and Locronan, which belong to the 15th and 16th centuries, those of Ploaré, Roscoff, Penmarc'h and Pleyben of the 16th century, that of Le Follgoet (14th century), and the huge château of Kerjean (16th century) are of architectural interest. Religious festivals, and processions known as “pardons,” are held in many places, notably at Locronan, St Jean-du-Doigt, St Herbot and Le Faou.
FINLAND

(Finnish, Suomi or Suomenmaa), a grand-duchy governed subject to its own constitution by the emperor of Russia as grand-duke of Finland, is situated between the gulf of Bothnia and the Gulf of Finland, and includes, moreover, a large territory in Lapland. It touches at its south-eastern extremity the government of St Petersburg, includes the northern half of Lake Ladoga, and is separated from the Russian governments of Arkhangelsk and Olonets by a sinuous line which follows, roughly speaking, the water-parting between the rivers flowing into the Baltic Sea and the White Sea. In the north of the Gulf of Bothnia it is separated from Sweden and Norway by a broken line which takes the course of the valley of the Torné river up to its sources, thus falling only 21 m. short of reaching the head of Norwegian Lyngen-fjord; then it runs southwards. Southwards. Finland includes in the south-west the Åland archipelago—its frontier approaching within 8 m. from the Swedish coast—as well as the islands of the Gulf of Finland, Hogland, Tytärs, &c. Its utmost limits are: 59° 48'—78° 6' N., and 19° 2'—32° 5' E. The area of Finland, in square miles, is as follows (Atlas de Finlande, 1891—)

<table>
<thead>
<tr>
<th>Government</th>
<th>Continent</th>
<th>Islands in Lakes</th>
<th>Islands in Seas.</th>
<th>Lakes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nyland</td>
<td></td>
<td>4,062</td>
<td>24</td>
<td>210</td>
</tr>
<tr>
<td>Åbo-Björneborg</td>
<td></td>
<td>7,594</td>
<td>8</td>
<td>1,331</td>
</tr>
<tr>
<td>Tavastehus</td>
<td></td>
<td>6,837</td>
<td>98</td>
<td>350</td>
</tr>
<tr>
<td>Viborg</td>
<td></td>
<td>11,560</td>
<td>562</td>
<td>130</td>
</tr>
<tr>
<td>St. Michel</td>
<td></td>
<td>5,872</td>
<td>1018</td>
<td>124</td>
</tr>
<tr>
<td>Kuopio</td>
<td></td>
<td>13,160</td>
<td>643</td>
<td>2,960</td>
</tr>
<tr>
<td>Vasa</td>
<td></td>
<td>14,927</td>
<td>62</td>
<td>203</td>
</tr>
<tr>
<td>Uleåborg</td>
<td></td>
<td>60,348</td>
<td>171</td>
<td>94</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>123,810</td>
<td>2353</td>
<td>1968</td>
</tr>
</tbody>
</table>

Orography.—A line drawn from the head of the Gulf of Bothnia to the eastern coast of Lake Ladoga divides Finland into two distinct parts, the lake region and the nearly uninhabited hilly tracts belonging to the Kölen mountains, and to the plateau of the Kola peninsula, and to the slopes of the plateaux which separates Finland proper from the White Sea. At the headwaters of the Torneä, Finland penetrates as a narrow strip into the heart of the highlands of Kölen (Altas, Uleaborg, and Landvik), as a dot or the size of 3400 m. above the sea, and is surrounded by other fjells, or flat-topped mountains, of from 3300 to 3750 ft. of altitude. Extensive plateaus (1300—1750 ft.), into which Lake Enare, or Inari, and the valleys of its three chief rivers, the Risti, Halsi, and Vadas, drain the mountain region of the Saariskell (highest summit, 2360 ft.), occupy the remainder of Lapland. Along the eastern border the dreary plateau of Onolans reach on Finnish territory altitudes of from 700 to 1100 ft. Quite different is the character of the pentalugian spaces comprised between the guls of Bothnia and Finland, Lake Ladoga, and the above-mentioned line traced through the lakes Uleå and Piellis. The meridional ridges which formerly used to be traced here along the main water-partings do not exist in reality, and the country appears on the hypsometrical map in the Atlas de Finlande as a plateau of 330 ft. of average altitude, covered with countless lakes, lying at altitudes of from 250 to 300 ft. The three main lake-basins of Näsä-järvi, Piellis and Saami are separated by low and flat hills only; but one sees distinctly appearing on the map a line of flat elevations running south-west to north-east along the north-west border of the lake regions from Luhansuo to Kajana, and reaching farther eastwards the lakes of the north; Le, in which rise the crystalline mountains, and to which these hills to the Gulf of Bothnia (Osterbotten), forming vast prairie tracts in its lower parts.

A notable feature of Finland are the dals or narrow ridges of moraines deposited, or rather made up of moraines on their surfaces. Some of them are relics of the longitudinal moraines of the ice-sheet, and they run north-west to south-east, parallel to the striation of the rocks and to the countless parallel troughs excavated by the ice in the hard rocks in the same direction, the fall line, and from Hangshol to Yesi-järvi, and is continued farther east under the name of Salpausselkä, parallel to the shore of the Gulf of Bothnia, are remnants of the frontal moraines, formed at a period when the ice-caps were advancing, and the moraines, which were formed at the retreat, and served as a rule these forest-clad clothed dals rise from 30 to 60 and occasionally 120 ft. above the level of the surrounding country, largely adding to the already great picturesque ness of the lake region; railways are traced in preference along them.

Lakes and Rivers.—A labyrinth of lakes, covering 11% of the aggregate territory, and connected by short and rapid streams (fjander), covers the surface of South Finland, offering great facilities for internal navigation, while the connecting streams supply an enormous amount of motive-power. The chief lakes are: Lake Ladoga, of which the northern half belongs to Finland; Saima (a lake and a half times larger than Lake Leman), whose outlet, the Vuossen, flows into Lake Ladoga, and the Toimio, which lake itself is connected by means of a sluiced canal with the Gulf of Finland; the basins of Pihl-selkä, Ori-vesi and Piellis-järvi; Päijäne, surrounded by hundreds of smaller lakes, and the waters of which is discharged into the Gulf of Finland; and Päijäne-orservo, whose outlet is the Kumo-el, flowing into the Gulf of Bothnia; Uleå-träsk, discharged by the Uleå into the same gulf; and Enare, belonging to the basin of the Arctic Ocean. Two large rivers, Kemhi and Torneä, enter the head of the Gulf of Bothnia, and on its south-west side is now navigable throughout, owing to improvements in its channel.

Geology.—Cambrian, Silurian, Devonian and Carboniferous deposits are found on the coasts of the Gulf of Finland and Lake Ladoga, and also on the coast of the Baltic Sea (earily Devonian), and in the Kölen. Eruptive rocks of Palaeozoic age are met with in the Kola peninsula (nepheline-syenites) and at Kuusamo (syenite). The remainder of Finland is built up of the oldest limestone, and belongs to the Archaeozoic or Palaeozoic period. The most ancient of these seem to be the granites of East Finland. The denudation and destruction of the granites gave rise to the Ladoga schists and various deposits of the same period, which were subsequently strongly compressed. The country came once more under the sea, and the debris of the previous formations, mixed with fragments from the volcanoes then situated in West Finland, formed the so-called Bohemian series. All these deposits were folded next in succession, and the Bohemian deposits underwent folding in their turn, while denudation was again at work on a grand scale. A new series of synclinal folds was formed, and a new system of folds followed; but these were the last in this part of the globe. The Jominian series, which were formed next, remain still undisturbed. It is to this series that the well-known Rapakivi granite of Åland, and Nystad, belong. No limestone deposits younger than those just mentioned—all belonging to a pre-Cambrian epoch—are found in the central portion of Finland; and the greater part of the surface is occupied by Palæozoic times. The whole of Finland is covered with Glacial and post-Glacial deposits. The former of these, representing the bottom moraine of the ice-sheet, are covered with Glacial and post-Glacial clay, gravel, sand, and moraines, and occur in the peripheral coast-region—or in separate areas in the interior depressions. Some Finnish geologists—Sederholm for one—consider it probable that during the Glacial period an Arctic sea (Yoldia ocean) had spread over all Finland, and thus connecting the Atlantic Ocean with the Baltic and the White Sea by a broad channel; but no fossils from that sea have been found anywhere in Finland. Conclusive proofs, however, of a later submergence of the land, and of the lakes of the present time now living in the Baltic (are formed up to 150 ft. along the Gulf of Finland, and up to 260, or perhaps 330 ft., in Österbotten. Traces of a large inner post-Glacial lake, similar to Lake Ojos of North America, is probably the lake, in which the Finnish archipelago (June 12—14 in 1892) often destroy the crops. The amount of rain and snow is from 25 in. along the south coast to 13 in. in the interior of southern Finland.

The flora of Finland has been most minutely explored, especially in the south, and the Finnish botanists were enabled to divide the country into twenty-eight different provinces, giving the numbers of phanerogam species for each province. These numbers are: 3594 species in the province of 508 to 651 in Karelia, and attain 752 species for Finland proper; while the total for all Finland attains 1132 species. Alpine plants are not met with in proper Finland, but are represented by from 32 to 50 species of the west coast and the interior. The chief of these are the Scotch fir (Pinus sylvestris, L.), the fir (Picea excelsa, Link.), two species of birch (B. serrura, Ehrh., and B. odorata, Rehch.), as well as the birch-bush (B. nana); two species of Alnus (glutinosa and muco); the oak (O. pedunculata, Ehrh.), which grows only on the south coast; the poplar (Populus tremula); and the Siberian larch, introduced in culture in the 18th century. Over 6,000,000 trees cut every year are floated to thirty large saw-mills, and...
The number of births in 1904 was 90,253 and the deaths 50,227, showing an excess of births over deaths of 40,026. Emigration was estimated to be about three thousand yearly before 1898, but it has since greatly increased, owing to Russian encroachments on Finnish autonomy. In 1890 the emigrants numbered 12,357; 10,642 in 1900; 12,659 in 1901; and 10,952 in 1904.

The bulk of these emigrants (2,352,990 in 1904) and 4,379,473). Of Russians there were only 50,939, chiefly in the provinces of Viborg and Nyland. Both Finns and Swedes belong to the Lutheran faith, there being only 46,666 members of the Greek Orthodox Church and 755 Roman Catholics.

Industries.—Agriculture gives occupation to the large majority of the population, but of late the increase of manufactures has been marked. Dairy-farming is also on the increase, and the foreign export of butter rose from 1930 cwt. in 1900 to 1,310 cwt. in 1905. Measures have been taken since 1892 for the improvement of agriculture, and the state keeps twenty-six agronomists and inspectors for that purpose. There are 1,375 parochial schools, 400 small experimental state schools, 251 middle schools and forty-eight lower schools of agriculture, besides ten horticultural schools. Agricultural societies exist in each province.

Fishing is an important item of income. The value of exports of fish, etc., was £140,000 in 1904, but fish was also imported to the value of £61,300. The manufacturing industries (wood-products, metallurgy, machinery, textiles, paper, and leather) are of modern development, but the aggregate production approaches one and a half million dollars.

Some gold is obtained in Lapland on the Ivalojoki, but the output, which amounted in 1871 to 56,622 grammes, had fallen in 1904 to 51 grammes. There is also a small output of silver and lead. Iron has been mined in ever-increasing quantity since 1904; 30,000 tons of content were obtained. The textile industries are making rapid progress, and their produce, notwithstanding the high duties, is exported to Russia, to the value of £20,000 per annum. As to the timber trade, there is an export of about 500 saw-mills, employing 2,000 men, and with an output valued at over £3,000,000 annually.

Communications.—The roads, attaining an aggregate length of 7,700 miles, are kept as a national highway. The first railway was opened in 1862 from Turku to the coast. A second railway was opened in 1877, and now Finland has about 2,000 miles of railway, mostly belonging to the state. The state railways have the gross income of £6,858,895, and the net income £4,888,963. Finland has an extensive and well-kept system of canals, of which the sluiced canal connecting Lake Saima with the Gulf of Finland is the chief one. It permits ships navigating the Baltic to navigate every year by from 4,900 to 5,000 vessels.

The chief trade of Finland is with Russia, and next with Great Britain, Germany, Denmark, France and Sweden. The main imports are: cereals and flour (to an annual value exceeding £3,000,000), metals, machinery, textile materials and textile products. The chief articles of export are: timber and wood articles (£2,000,000), paper and paper products (£1,000,000), iron and steel (£1,000,000), and agricultural products (£1,000,000). Finland is the great paper-furniture market of the world.

The chief ports are Helsingfors, Åbo, Viborg, Hangö and Vasa.

Education.—Great strides have been made since 1850 when a modern education law was passed. Rudimentary teaching in reading, writing and arithmetic is given to every child. Local authorities have the control of the educational system, which is not entirely free. The churches have separate schools which are supported partly by the state. In the principal towns there are normal schools for the training of the teachers. The state is also responsible for the educational system in the Russian part of the grand-duchy. There are universities in Helsinki, Åbo, Turku and Tampere. In 1906 the state schools numbered 62,375, and there were also 3,000 private schools.

The grand-duchy enjoys a world-wide reputation as a botanical station, and has many horticultural and agricultural societies of note. The agricultural schools enjoy a peculiar reputation.

The Finnish Senate is elected by the members of the Folk-Schools. It has now 43 members, who are elected for six years. The Senate has power to vote on such matters of state as are brought before it.

Government and Administration.—From the time of its union with Russia at the Diet of Reval in 1859 till the events of 1860 (see History) Finland was practically a separate state, the emperor of Russia being grand-duke governing by means of a nominated senator president elected on a very narrow franchise, and being merely the representative of the Tsar. After a brief period of popular representation the Senate for Popular Education display great activity, the former by aiding the smaller communities in establishing schools, and the latter in publishing popular works, starting their own schools as well as free libraries (in nearly every county). The University of Helsinki also used to play a lively part in this work.

The constitutions of 1860 and 1862 were practically a form of government, but the disasters of the Russo-Japanese War and the growing anarchy in Russia resulted in 1905 in a complete and peaceful revolution making the country virtually independent. As a Finns put it: "just as the traditional system under which we had been governed, came from Russia, so was her deliverance to come from Russia."

The state senate was restored, the diet met in extraordinary session, and proceeded to the entire restoration of the Finnish government. Freedom of the press was voted, and the diet next proceeded to reform its own constitution.

1 The Finnish markka, markka, of 100 penni, equals about 94d.
Fauroaching changes were voted. The new diet, instead of being composed of four estates sitting separately, consists of a single chamber of 300 members elected directly by universal suffrage, women being eligible. By the new constitution the grand-duchy was to be divided into not less than twelve and not more than eighteen constituencies, electing members in proportion to population. A scheme of "proportional representation," the votes being counted in accordance with the system invented by G. M. d'Hondt, a Belgian, was also adopted. The executive was to consist of a minister-secretary of state and of the members of the senate, who were entitled to attend and address the diet and who might be the subject of interpellations. The members of the senate were made responsible to the diet as well as to the emperor-grand-duke for their acts. The diet has power to decide and decide upon measures proposed by the government. After a measure has been approved by the diet it is the duty of the senate to report upon it to the sovereign. But the senate is not obliged to accept the decision of the majority of the diet, nor, apparently, is the sovereign bound to accept the advice of the senate. The first elections, April 1907, resulted in the election to the diet of about 40% representatives of the Social Democratic party, and nineteen women members. The budget of Finland in 1905 was £4,273,970 of "ordinary" revenue. The "ordinary" expenditure was £3,595,300. The public debt amounted at the end of 1905 to £5,611,170.

History.—It was probably at the end of the 7th or the beginning of the 8th century that the Finns took possession of what is now Finland, though it was only when Christianity was introduced, about 1157, that they were brought into contact with civilized Europe. They probably founded the Lapps in possession of the country. The early Finns do not seem to have had any governmental organization, but to have lived in separate communities and villages independent of each other. Their mythology consisted in the delusion of the forces of nature, as "Ukko," the god of the air, "Tapio," god of the forests, "Ahti," god of water, &c. These early Finns seem to have been more interested in their peculiarities of personal possession, and their repeated attacks on the coast of Sweden drew the attention of the kings of that country. King Eric IX. (St. Eric), accompanied by the bishop of Upsala, Henry (an Englishman, it is said), and at the head of a considerable army, invaded the country in 1157, when the people were conquered and baptized. King Eric left Bishop Henry with his priests and some soldiers behind to confirm the conquest and complete the conversion. After a time he was killed, canonized, and as St. Henry became the patron saint of Finland. As Sweden had to attend to her own affairs, Finland was gradually reverting to independence and paganism, when in 1209 another bishop and missionary, Thomas (also an Englishman), arrived and recommenced the work of St. Henry. Bishop Thomas nearly succeeded in detachting Finland from Sweden, and forming it into a province subject only to the pope. The famous Birger Jarl undertook a crusade in Finland in 1240, compelling the Tavastians, one of the sub-divisions of the Finns, to adopt Christianity in their province, and building a castle at Tavestehus. It was Torkel Knutsson who conquered and connected the Karelian Finns in 1293, and built the strong castle of Viborg. Almost continuous wars between Russia and Sweden were the result of the conquest of Finland by the latter. In 1323 it was settled that the river Rajajoki should be the boundary between Russia and the Swedish province. After the final conquest of the country by the Swedes, they spread among the Finns their civilization, gave them laws, accorded them the same civil rights as belonged to themselves, and introduced agriculture and other beneficial arts. The Reformed religion was introduced into Finland by Gustavus Vasa about 1538, and King John III. raised the country to the dignity of a grand-duchy. It continued to suffer, sometimes deplorably, in most of the wars waged by Sweden, especially with Russia and Denmark. His predecessor having created an order of nobility—"cossars, barons and nobles, Gustavus Adolphus in the beginning of the 17th century established the diet of Finland, composed of the four orders of the nobility, clergy, burghers and peasants. Gustavus and his successor did much for Finland by founding schools and gymnasia, building churches, encouraging learning, and introducing printing. During the reign of Charles XII. (1692–1718) the country suffered terribly from famine and pestilence; in the diocese of Åbo alone 60,000 persons died in less than nine months. Finland has been visited at different periods since by these scourges; so late as 1878 whole villages were starved during a dreadful famine. Peter the Great cast an envious eye on Finland and tried to wrest it from Sweden; in 1710 he managed to obtain possession of the towns of Kexholm and Villmanstrand; and by 1716 all the country was in his power. Meantime the sufferings of the people had been great; thousands perished in the wars of Charles XII. By the peace of Nystad in 1721 the province of Viborg, the eastern division of Finland, was finally ceded to Russia. But the country had been laid very low by war, pestilence and famine, though it recovered itself with wonderful rapidity. In 1741 the Swedes made an effort to recover the ceded province, but through wretched management suffered disaster, and were compelled to capitulate in August 1742, ceding by the peace of Åbo, next year, to Villmanstrand and Fredrikshamn. Nothing remarkable seems to have occurred till 1788, under Gustavus III., who began to reign in 1771, and who confirmed to Finland those "fundamental laws" which they have succeeded in maintaining against kings and tsars for over two centuries. The country was divided into six governments, a second superior court of justice was founded at Vasa, many new towns were built, commerce flourished, and science and art were encouraged. Latin disappeared as the academic language, and Swedish was adopted. In 1788 war again broke out between Sweden and Russia, and was carried on for two years without much glory or gain to either party, the main aim of Gustavus being to recover the lost Finnish province. In 1808, under Gustavus IV., peace was again broken between the two countries, and the war ended by the cession in 1809 of the whole of Finland and the Åland Islands to Russia. Finland, however, did not enter Russia as a conquered province, but, thanks to the bravery of her people after they had been abandoned by an incompetent monarch and treacherous generals, and not less to the wisdom and generosity of the emperor Alexander I. of Russia, she maintained her free constitution and fundamental laws, and became a semi-independent grand-duchy with the emperor as grand-duke. The estates were summoned to a free diet at Borgå and accepted Alexander as grand-duke of Finland, he on his part solemnly recognizing the Finnish constitution and undertaking to preserve the religion, laws and liberties of the country. A senate was created and a governor-general named. The province of Viborg was reuniting to Finland in 1811, and Åbo remained the capital of the country till 1821, when the civil and military authorities were removed to Helsingfors, and the university in 1827. The diet, which had not met for 56 years, was convoked by Alexander II. at Helsingfors in 1863. Under Alexander II. Finland was on the whole prosperous, her commerce increasing. In 1863 the senate was given the right to create new members. The introduction of universal manhood suffrage was in a great degree due to the agitation of the Finnish National party, who managed to introduce their plans in the diet. The right of citizens to vote in municipal elections was confirmed. The liberal constitution of 1863, which had given the Finns a large measure of self-government, has been in a great degree confirmed in 1870, and is now under very active discussion. The Finnish National party is now divided into two schools: the "Old," who have been long in power, are in favor of a constitutional monarchy, and a moderate reforming government; the "Young," who are in the ascendant, are in favor of a republic, and a shortening of the period of the diets. The right of citizens to vote in municipal elections has been confirmed, and the electoral law is to be reformed. The right of citizens to vote in municipal elections has been confirmed, and the electoral law is to be reformed.
had hitherto been dominant in Finland, and the Finnish "nationalist" party which, during the latter half of the 19th century, had been determinedly asserting itself linguistically and politically. With some exceptions, however, the whole country united in defence of its constitution; "Fennoman" and "Svecoman," recognizing that their common liberties were at stake, suspended their feud for a season. With the accession of Nicholas II. (see RUSSIA) the constitutional conflict became acute, and the "February manifesto" (February 15th, 1899) virtually abrogated the legislative power of the Finnish diet. A new military law, practically amalgamating the Finnish with the Russian forces, followed in July 1901; Russian officials and the Russian language were forced on Finland wherever possible, and in April 1903 the Russian governor, General Bobrikov, was invested with practically dictatorial powers. The country was flooded with spies, and a special Russian police force was created, the expenses being charged to the Finnish treasury. The Russian system was now in full swing; domiciliary visits, illegal arrests and banishments, and the suppression of newspapers, were the order of the day. To all this the people of Finland opposed a dogged and determined resistance, which culminated in November 1905 in a "national strike." The strike was universal, all classes joining in the movement; it spread to all centres and extended to the rural districts. The railway, steamship, telephone and postal services were practically suspended. Helsingfors was without tramcars, cabs, gas and electricity; no shops except provision shops were open; public departments, schools and restaurants were closed. After six days the unconstitutional government—already much shaken by events in Russia and Manchuria—capitulated. In an imperial manifesto dated the 7th of November 1905 the demands of Finland were granted, and the status quo ante 1899 was restored.

Although long friction with Russia was again renewed. The Imperial government insisted that the decision in all Finnish questions affecting the Empire was final with them, and renewed the demand for the amalgamation of the powers of the Finnish Diet.

Ethnology.—The term Finn has a wider application than Finland, being, with its adjective Finnic or Finno-Ugrian (q.v.) or Ugro-Finnic, the collective name of the westernmost branch of the Ural-Altai family, dispersed throughout Finland, Lapland, the Baltic provinces (Esthonia, Livonia, Curland), parts of Russia proper (south of Lake Onega), both banks of middle Volga, Perm, Vologda, West Siberia (between the Ural Mountains and the Yenisei) and Hungary.

Originally nomads (hunters and fishers), all the Finn people except the Lapps and Ostyaks have long yielded to the influence of civilization, and now everywhere lead settled lives as herdsmen, agriculturists, traders, &c. Physically the Finns (here to be distinguished from the Swedish-speaking population, who retain their Scandinavian qualities) are a strong, hardy race, of low stature, with almost round head, low forehead, flat features, prominent cheek bones, eyes mostly grey and oblique (inclining inward), short and flat nose, protruding mouth, thick lips, neck very full and strong, so that the occiput is generally flat and almost in a straight line with the nose. The hair is usually black and auburn, hair no doubt originally black, but, owing to mixture with other races, now brown, red and even fair; complexion alsohsomewhat brown. The Finns are morally upright, hospitable, faithful and submissive, with a keen sense of personal freedom and independence, but also somewhat stolid, revengeful and indolent. Many of these physical and moral characteristics they have in common with the so-called "Mongolian" race, to which they are no doubt ethnically, if not also linguistically, related.

Considerable researches have been accomplished since about 1850 in the ethnology and archaeology of Finland, on a scale which has no parallel in any other country. The study of the prehistoric population of Finland—Neolithic (no Palaeolithic finds have yet been made)—of the Age of Bronze and the Iron Age has been carried on with great zeal. At the same time the folklore, Finnish and partly Swedish, has been worked out with wonderful completeness (see L'Œuvre demi-séculaire de la Société de Littérature finnoise et le mouvement national finnois, by Dr E. G. Palmén, Helsingfors, 1882, and K. Krohn's report to the London Folklore Congress of 1891). The work that was begun by Porthan, Z. Topelius, and especially E. Lönnrot (1802-1884), for collecting the popular poetry of the Finns, was continued by Castrén (1813-1852), Europaeus (1820-1884), and V. Forka (1854-1889), who extended their researches to the Finns settled in other parts of the Russian empire, and collected a considerable number of variants of the Kalevala and other popular poetry and songs. In order to study the different eastern kinsfolk of the Finns, Sjögren (1792-1859) extended his journeys to North Russia, and Castrén to West and East Siberia (Nordische Reisen und Forschungen), and collected the materials which permitted himself and Schiefer to publish grammatical works (Acta Acad. Scient. Fenn. 3) and a grammar of the Ostyak and Samoyede, Tungs, Buryat, Karagas, Yenisei-Ostjak and Kott languages.

Ehlqvist (1826-1859), and a phalanx of linguists, continued their work among the Vogules, the Mordves and the Obi-Ugrians. And finally, the researches of Aspelin (Foundations of Finno-Ugrian Archaeology, in Finnish, and Atlas of Antiquities) led the Finnish ethnologists to direct more and more their attention to the basin of the Yenisei and the Upper Selenga. A series of expeditions (of Aspelin, Snellman and Heikel) were consequently directed to those regions, especially since the discovery by Yadrintseff of the remarkable Orkho inscriptions (see TURK, p. 473), which finally enabled the Danish linguist, V. Thomsen, to decipher these inscriptions, and to discover that they belonged to the Turkish Iron Age. (See Inscriptions de l'Enisei recueillies et publiées par la Société Finl. d’Archéol., 1886, and Inscriptions de l’Orkho, 1892.)

Authorities.—The general history of Finland is fully treated by V. J. Koskinen (1869-1873) and M. G. Schybervogen (1887-1890). Both works have been translated into German. The constitutional conflict gave rise to a host of books and pamphlets in various languages. Mechelin, Danielson and Hermanson were the leading writers on the Finnish side; to mention a few of the most important, an anthology of documents has been published and translated. A finely illustrated book, Finland in the Nineteenth Century, by various Finnish writers, gives an excellent account of the country; also Reuter's Finlandia, a very complete work with an exhaustive bibliography.

The constitutional question was fully discussed in the book, The Atlas of Finland, published in 1890 by the Geographical Society of Finland, is a remarkably well executed and complete work. The Statistical Annual for Finland—Statistical Arsbok for Finland—published annually by the Central Statistical Bureau in Helsingfors, gives the necessary figures.

(F. P. A.; J. S. K.; J. R. F.)*

Finnish Literature.

The earliest writer in the Finnish vernacular was Michael Agricola (1506-1552), who published an A B C Book in 1544, and, as bishop of Abo, a number of religious and educational works. A version of the New Testament in Finnish was printed by Agricola in 1548, and some books of the Old Testament in 1552. A complete Finnish Bible was published at Stockholm in 1565. The influence of the Swedes was very unfavourable to the development of anything like a Finnish literature, the poets of Finland preferring to write in Swedish and so secure a wider audience. It was not until, in 1835, the national epos of Finland, the Kalevala (q.v.), was introduced to readers by the exertions of Elias Lönnrot (q.v.), that the Finnish language was used for literary composition. Lönnrot also collected and edited the works of the peasant-poets P. Korhonen (1775-1840) and Pentti Lytynen, with an anthology containing the improvisations of eighteen other rustic bards. During the last quarter of the 19th century there was an ever-increasing literary activity in Finland, and it took the form less and less of the publication
of Swedish works, but more and more that of examples of the aboriginal vernacular. At the present time, in spite of the political troubles, books in almost every branch of research are found in the language, mainly translations or adaptations. We meet with, during the present century, a considerable number of names of poets and dramatists, no doubt very minor, as also painters, sculptors and musical composers. At the Paris International Exhibition of 1878 several native Finnish painters and sculptors exhibited works which would do credit to any country; and both in the fine and applied arts Finland occupied a position thoroughly creditable. An important contribution to a history of Finnish literature is Krohn's Suomenkiidenn

ruulallisus ruotsinvaltain aikena (1802). Finland is wonderfully rich in periodicals of all kinds, the publications of the Finnish Societies of Literature and of Sciences and other learned bodies being specially valuable. A great work in the revival of an interest in the Finnish language was done by the Suomalaisten Kirjallisuuden Seura (the Finnish Literary Society), which from the year 1841 has published a valuable annual, Suomi. The Finnish Literary Society has also published a new edition of the works of the father of Finnish history, Henry Gabriel Porthan (died 1804). A valuable handbook of Finnish history was published at Helsingfors in 1869-1875, by Yrjö Koskinen, an enthusiastic student of Germany. The author was a Swede, Georg Forsman, the above form being a Finnish translation. Other works on Finnish history and some important works in Finnish geography have also appeared. In language we have Lönrot's great Finnish-Swedish dictionary, published by the Finnish Literary Society. Dr Otto Donner's Comparative Dictionary of the Finno-Ugrian Languages (Helsingfors and Leipzig) is in German. In imaginative literature Finland has produced several important writers of the vernacular. Alexis Stenwall ("Kiwi") (1834-1872), the son of a village tailor, was the best poet of his time; he wrote popular dramas and an historical romance, The Seven Brothers (1870). Among recent playwrights Mrs Minna Canth (1844-1897) has been the most successful. Other dramatists are E. F. Johnsson (1844-1885), P. Cajander (b. 1840), who translated Shakespeare into Finnish, and Karl Bergbom (b. 1843). Among lyric poets are J. H. Erkko (b. 1849), Arwi Jännes (b. 1848) and Yrjö Weijola (b. 1875). The earliest novelists of Finland, Pietari Pälviranta (b. 1857), was the son of a labourer; he is the author of a grimly realistic story, His Life. Many of our writers, of both our northern and southern races, have been successful in prose writing; Heikki was a waggoner; Alko Filander a farmer; Heikki Maviläinen a smith; Juhan Kokko (Kyöst), a gamekeeper. The most gifted of the writers of Finland, however, is certainly Juhan Aho (b. 1861), the son of a country clergyman. His earliest writings were studies of modern life, very realistically treated. Also then went to reside in France, where he made a close study of the methods of the leading French novelists of the newer school. About the year 1893 he began to publish short stories, some of which, such as Enris, The Fortress of Mathies, The Old Man of Korpela and Finland's Flag, are delicate works of art, while they reveal to a very interesting degree the temper and ambitions of the contemporary Finnish population. It has been said that in the writings of Juhan Aho can be traced all the idiosyncrasies which have formed the curious and pathetic history of Finland in recent years. A village priest, Juho Reijonen (b. 1857), in tales of somewhat artless form, has depicted the hardships which poverty too often entails upon the Finn in his country life. Tolsoty has found an imitator in Arvid Järnefelt (b. 1861). Santeri Ingman (b. 1866) somewhat naively, but with a certain skill, often follows U. K. Heikki, but he has been successful. He watched either the force or the originality of these early developments of a national Finnish literature, which, moreover, are mostly brief and unambitious in character. But they are eminently sincere, and they have the great merit of illustrating the local aspects of landscape and temperament and manners.

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F. W. Pipping, Förteckning över böcker på finska språket (Helsingfors, 1856-1857); E. Brauwetter, Finland in Bilde seiner Dichtung und seiner Dichter (Berlin, 1899); C. J. Billson, Popular Poetry of the Fins (London, 1900); V. Vennesius, Översigt of Finlands Literature historia, for skoljar (Helsingfors, 1893). For writers using the Swedish language, see SWEDEN: Literature.

FINLAY, GEORGE (1790-1875), British historian, was born of Scottish parents at Faversham, Kent, on the 21st of December 1790. He studied for the law in Glasgow, and about 1821 went to Göttingen. He had already begun to feel a deep interest in the Greek struggle for independence, and in 1823 he resolved to visit the country. In November he arrived in Cephalonia, where he was kindly received by Lord Byron. Shortly afterwards he landed at Pyrgos, and during the next fourteen months he improved his knowledge of the language, history and antiquities of the country. Though he formed an unfavourable opinion of the Greek leaders, both civil and military, he by no means lost his enthusiasm for their cause. A severe attack of fever, however, combined with other circumstances, induced him to spend the winter of 1825-26 in Rome, Naples and Sicily. He then returned to Scotland, and, after spending a summer at Castle Toward, ARGYLLSHIRE, went to Edinburgh, where he passed his examination in civil law at the university, with a view to being called to the Scottish bar. His enthusiasm, however, carried him back to Greece, where he resided almost uninterruptedly till his death. He took part in the unsuccessful operations of Lord Cochrane and Sir Richard Church for the relief of Athens in 1827. When independence had been secured in 1829 he bought a landed estate in Attica, but all his efforts for the introduction of a better system of agriculture ended in failure, and he devoted himself to the literary work which occupied the rest of his life. His first publications were The Hellenic Kingdom and the Greek Nation (1836); Essai sur les principes de banque appliqués à l'état actuel de la Grecque (Athens, 1836); and Remarks on the Topography of Oropia and Diaeria, with a map (Athens, 1838). The first instalment of his great historical work appeared in 1844 (2nd ed., 1857) under the title Greece under the Omans; A Historical View of the Condition of the Greek Nation from the time of its Conquest by the Romans until the Extinction of the Roman Empire in the East. Meanwhile he had been qualifying himself still further for the work as his health permitted, and he made several journeys, e.g. to various quarters of the Levant; and as the result of one of them he published a volume On the Site of the Holy Sepulchre; with a plan of Jerusalem (1847). The History of the Byzantine and Greek Empires from 716-1453 was completed in 1854. It was speedily followed by the History of Greece under the Ottoman and Venetian Domination (1856), and by the History of the Greek Revolution (1861). In weak health, and conscious of failing energy, he spent his last years in revising his history. From 1864 to 1870 he was also correspondent of The Times newspaper, his letters to which attracted considerable attention, and, appearing in the Greek newspapers, exercised a distinct influence on Greek politics. He was a member of several learned societies; and in 1854 he received from the university of Edinburgh the honorary degree of LL.D. He died at Athens on the 26th of January 1875. A new edition of his History, edited by the Rev. H. F. Tozer, was issued by the Oxford Clarendon press in 1877. It includes a brief but extremely interesting fragment of an autobiography of the author, almost the only authority for his life. As an historian, Finlay had the merit of entering upon a field of research that had been neglected by English writers, Gibbon alone being a partial exception. As a student, he was both curious and serious; as a thinker, he was both acute and profound; and in all that he wrote he was unsparing in his loyalty to the principles of constitutional government and to the cause of liberty and justice.

FINN MAC COOL (in Irish Find Mac Cumal), the central figure of the later heroic cycle of Ireland, commonly called Ossianic or Fenian. In Scotland Find usually goes by the name of Fingal. This appears to be due to a misunderstanding of the title assumed by the Lord of the Isles, Rì Fionnghal, i.e. king of the Norse. Find's father, Cumal mac Témóin, was uncle to Conn
Cétchathach, High King of Ireland, who died in A.D. 457. Cumall carried off Murna Munchaen, the daughter of a Druid named Tadg mac Nusda, and this led to the battle of Cruacha, in which Cumall was slain by Goll mac Morna (A.D. 174). Find was born after his father's death and was at first called Demni. He is leader of the fían or fionn (English "Fenians"), a kind of militia or standing army which was drawn from all quarters of Ireland. His father had held the same office before him, but after his death it passed to his enemy Goll mac Morna, who retained it until Find came to man's estate. Find usually resided at Almu (Allen) in Co. Kildare, where he was surrounded by some of the contingents of the fían, the rest being scattered throughout Ireland to ward off enemies, particularly those coming from over the sea.

In times of invasion Find collected his forces, overcame the foe, and pursued him to Scotland or Lochlann (Scandinavia) as the case might be. When he engaged in war the fían gave themselves up to the chase or love-adventures. We are informed in great detail as to the conditions of admission to this privileged band, which were at once singular and exacting. The foremost heroes in Find's train were his son Ossian, his grandson Oscar, Calithe mac Ronain, and Diarmait O'Dubhne, whose elopement with Find's destined bride Grainne, daughter of the High-King Cormac mac Airt (A.D. 104) and half-sister of Find, was nearly like Find, were all of the Ul Baaigne branch, with which was allied the Ul Morna, with whom they were generally at variance. The latter hailed from Connaught, chief among them being Goll and Conán. By the annalsists Find is represented as having met with death by treachery either in 252 or 283. Under Colprie Lifeochair, successor to Cormac mac Airt, the power of the fían became intolerable. The monarch accordingly took up arms against them and utterly crushed them at the battle of Gabra (A.D. 283). Very few survived the defeat, but the story makes Ossian and Calithea live on until after the arrival of St Patrick in 432.

It is incredible that such a band as the fían should have existed in the 3rd and 3rds. A number of sagas older in date than the Ossianic stories have been preserved, which deal with events having in the reigns of Art son of Conn (166-196), Lugaid mac Con (196-227), and Cormac mac Airt (227-266), but none of these in their oldest shape contain any allusion whatsoever to Find and his warriors. In the history of the Boruma, contained in the book of Leinster, Find is merely a Leinster chieftain who assisted Bressal the king of Leinster against the literary force of Ulster. It is known from literary sources that Find was originally a figure in Leinster-Munster tradition previous to the Viking age, but we have no documentary evidence concerning him at this time. He seems primarily to have been regarded as a poet and magician. Later he appears to have been transformed into a petty chief, and Zimmer even tried to show that his personality was developed in Leinster and Munster local tradition out of stories clustering round the figure of the Viking leader Ketill Hvit (Calithea Find), who was slain in 857. By the year 1000 Find was certainly connected in the minds of the people with the reign of Cormac mac Airt, but the process is obscure. Recently John MacNeill has pointed out that in the oldest genealogies Find is always connected with the Ui Tairstigh of Fálge (Offaly, a district comprising the present county of Kildare and parts of King's and Queen's counties). The Ui Tairstigh were undoubtedly of Firbolg origin, and MacNeill would account in this manner for the slow acceptance of the stories by the conquering Milesians. Whilst the Ulster epic was fashionable at court, the subject races clung to the Fenian cycle. For the last 800 years Find has been the national hero of the Gaelic-speaking populations of Ireland, the Scottish Highlands and the Isle of Man. See also CELT (sub-section Irish Literature).

For further details of these and other tribes see under the separate headings.

According to the legend, Nimrod had two sons, Hunyor and Magyor. They married daughters of the prince of the Alans and became the ancestors of the two kindred nations, Huns and Magyars or Hungarians. This story corresponds with what can be ascertained scientifically about the origin of these peoples. It is probable that the Huns and Magyars were allied tribes of mixed descent comprising both Turkish and Finno-Ugrian elements. The language is indisputably Finno-Ugrian, but the name Hungarian seems to lead back to the form Un-uneg, and to suggest Turkish connections which are confirmed by the warlike habits of the Huns and Magyars. The same name possibly occurs in the form Hung-nu as far east as the frontiers of China, but recent authorities are of opinion that the tribes from whom the present Hungarians are descended were formed originally in the Terek-Kuban country to the north of the Caucasus, where a mixture of Turkish and Ugrian blood took place, a Ugrian language but Turkish mode of life predominating. The latter are also influenced by Iranians and the various tribes of the Caucasus. Of these the Huns and Magyars moved westwards, but the Huns invaded Europe in the 6th century and made no permanent settlement in spite of the devastation they caused, whereas the Magyars remained for some centuries near the banks of the Don. According to tradition they were compelled to leave a country called Lebedia under the pressure of nomadic tribes, and moved westward under the leadership of seven dukes. They conquered Hungary in the years 884-895, and the first king of their new dominions was called Árpád. For the frequented and often tragic history of the country see Hungary. The Magyars were converted to Christianity in the 11th century and adhered to the Roman, not the Eastern Church. They have in all probability entirely lost their ancient physique, but have retained their language, and traces of their older life may be seen in their fondness for horses and flocks.

The following are the principal Finnish peoples. The Permians and Syryenians may be treated as one tribe. The latter name is very variously spelled as Surijan, Sirjian, Zyrjien, Zirian, &c. They both call themselves Komi and speak a mutually intelligible language, allied to Votiax. The name Bjarmisich is sometimes applied to this sub-group. Both Permians and Syryenians are found chiefly in the governments of Perm, Vologda and Archangel, but there are a few Syryenians on the Siberian side of the Urals. The Syryenian headquarters are at the town of Ishma on the Pechora, whereas the name Permian is more correctly restricted to the inhabitants of the right bank of the upper Kama. Both probably extended much farther to the west in former times. The Syryenians are said to be more intelligent and active than most Finnish tribes and to make considerable journeys for trading purposes. They are possibly a mixed race.

The Votiax is a tribe of about a quarter of a million persons dwelling chiefly in the south-eastern part of the government of Viatka. Their language indicates that they have borrowed a good deal from the Tatars and Chuvashes, and they seem to have little individuality, being described as weak both mentally and physically. They call themselves Ud-murt or Urt-murt. About the 16th century a large number of them migrated, possibly under the pressure of Russian advance, into the government of Ufa and, the country being more fertile, are said to have improved in physique.

The Cheremisians, or Tcheremisians or Cheremis, who call themselves Mari, inhabit the banks of the Volga, chiefly in the neighbourhood of Kazan. Those inhabiting the right bank of the Volga are physically stronger and are known as Hill Cheremis. The evidence of place names makes it probable that their present position is the result of their being driven northwards by the Mordvins and then southwards by the Russians. There is some discrepancy between their language and their physical characteristics. The former shows affinities to both Mordvian and the Permian group, but their crania are said to be mainly dolichocephalic, and it has been suggested that they are connected with the neolithic dolichocephalic population of Lake Ladoga. They are gentle and honest, but neither active nor intelligent.

The Mordvians, also called Mordvá, Mordvins and Mordvs, are scattered over the provinces near the middle Volga, especially Nizhniy Novgorod, Kazan, Penza, Tambov, Simbírsk, Ufa and even Orenburg. Though not continuous, their settlements are considerable both in extent and population. They are the most important of the Eastern Finns, and their traditions speak of a capital and of a king who fought with the Tatars. They are mentioned as Mordens as early as the 6th century, but do not now use the name, calling themselves after one of their two divisions, Moksha or Erza. Their country is still covered with forest to a large extent. Their language is on the one side allied to Cheremisian. On the other it shows a nearer approach to Finnish (Suomi) than the other Eastern languages of the family, but it has also constructions peculiar to itself.

The Lapps are found in Norway, Sweden and Finland. They call themselves Sámbe, but are called Finns by the Norwegians. They are the shortest and most brachycephalic races in Europe. The majority are nomads who live by pasturing reindeer, and are known as Mountain Lapps, but others have become more or less settled and live by hunting or fishing. From ancient times the Lapps have had a great reputation among the Finns and other neighbouring nations for skill in sorcery.

The Estonians are the peasantry of the Russian province Estonia and the neighbouring districts. They were serfs until 1817 when they were liberated, but their condition remained unsatisfactory and led to a serious rebellion in 1859. They are practically a branch of the Finns, and are hardly separable from the other Finnish tribes inhabiting the Baltic provinces. The name Eston or Est, by which they are known to foreigners, appears to be the same as the Aestii of Tacitus, and to have properly belonged to quite a different tribe. They call themselves Mämes, or country people, and their kind Raahama or Riroma (cf. Finnish, Virolaiset, Esthoni.). Though not superior to other tribes in general intelligence, they have become more civilized owing to their more intimate connexion with the Russian and German population around them.

Livs, Livlanders or Livonians is the name given to the old Finnish-speaking population of west Livland or Livonia and north Kurland. We hear of them as a warlike and predatory pagan tribe in the middle ages, and it is possible that they were a mixed Letto-Finnish race from the beginning. In modern times they have become almost completely absorbed by Letts, and their language is only spoken in a few places on the coast of Kurland. It has indeed been disputed if it still exists. It is known as Livish or Livonian and is allied to Estonian.

The Votes (not to be confounded with the Votiax), also called southern Chudes and Vatjalaisten, apparently represent the original inhabitants of Ingría, the district round St Petersburg, but have decreased before the advance of the Russians and also of Karelians from the north. They are heard of in the 11th century, but now occupy only about thirty parishes in northern Ingría.

The Vepsas or Vepseras, also called Northern Chudes, are another tribe allied to the Estonians, but are more numerous than the Votes. They are found in the district of Tikhvinsk and other parts of the government of Old Novgorod, and apparently extended farther east into the government of Vologda in former times. Linguistically both the Votes and Vepseras are closely related to the Estonians.

The Finns proper or Suomi, as they call themselves, are the most important and civilized division of the group. They inhabit at present the grand duchy of Finland and the adjacent governments, especially Olonets, Tver and St Petersburg. Formerly a tribe of them called Kainulaiset was also found in Sweden, whence the Swedes call the Finns...
Qven. At present there are two principal subdivisions of Finns, the Tavastlanders or Hämäläiset, who occupy the southern and western parts of the grand duchy, and the Karelians or Karjalaiset found in the east and north, as far as Lake Onega and towards the White Sea.

The former, and generally speaking, all the inhabitants of the grand duchy have undergone a strong Swedish influence. There is a considerable admixture of Swedish blood; the language is full of Swedish words; Christianity is universal; and the upper classes and townspeople are mainly Swedish in their habits and speech, though of late a persistent attempt has been made to Russify the country. The Finns have much the same mental and moral characteristics as the other allied tribes, but they have reached a far higher intellectual and literary stage. Several collections of their popular and mythological poetry have been published, partly in Finnish. It is clear that this scientific activity, though animated by a patriotic Finnish spirit, owes much to Swedish training in the past. Besides the literary language there are several dialects, the most important of which is that of Savolakas.

The Karelians are not usually regarded as separate from the Finns, though they are a distinct tribe as much as the Vepsam, and Votes. Living farther east they have come less under Swedish and more under Russian influence than the inhabitants of West Finland; but, since many of the districts which they inhabit are out of the way and neglected, this influence has not been strong, so that they have adopted less of European civilization, and in places preserved their own customs more than the Westerners. They are of a slimmer and better proportioned build than the Finns, more enterprising, lively and friendly, but less persevering and tenacious. They number about 260,000, of whom about 130,000 live in Olonetz and 135,000 in Tver and Novgorod, but in the southern districts are less distinguished from the Russian population. They belong to the Russian Church, whereas the Finns of the grand duchy are Protestants. There also appear to be authentic traces of a Karelian population in Kaluga, Yaroslavl, Vladimir, Vologda and Tambov. It was among them that the Kalevala was collected, chiefly in East Finland and Olonetz.

There is some difference of opinion as to whether the Samoyedas should be included among the Finno-Ugrian tribes or be given the rank of a separate division equivalent to Finno-Ugrian and Turkish. The linguistic question is discussed below. The Samoyedas are a nomad tribe who wander with their reindeer over the treeless plains which border on the White and Kara seas on either side of the Uras. In culture and habits they resemble the Finno-Ugrian tribes, and there seems to be no adequate reason for separating them. Various attempts have been made to place them with the Finns or with the Turkish group, but some doubt must remain as to the propriety of the classification, either because they are now extinct, or because they are suspected of having changed their language.

The original Bulgarians, who had their home on the Volga before they invaded the country which now bears their name, were probably a tribe similar to the Magyars, though all record of their language is lost. It has been disputed whether the Khazars, who in the middle ages occupied parts of south Russia and the shores of the Caspian, were Finno-Ugrians or Turks, and there is some doubt about the Avars and Pechenegs, which without linguistic evidence remains insoluble. Nor is the difference ethnographically important. The formation of hordes of warlike bodies, half tribes, half armies, composed of different races, was a characteristic of Central Asia, and it was probably often a matter of chance what language was adopted as the common speech.

At the present day the Bashkirs, Meshchers and Tepfers, who speak Tatar languages, are thought to be Finnish in origin, as are the Chuvashes, whose language is Tatar strongly modified by Finnish influence. The little known Soyots of the headwaters of the Yenisei are also said to be Finno-Ugrics.

The name Chude appears to be properly applied to the Vepsam and Votes but is extended by popular usage in Russia to all Finno-Ugrian tribes, and to all extinct tribes of whatever race who have left tombs, monuments or relics of mining operations in European Russia or Siberia. Some Russian archaeologists use it specifically of the Permian group. But its extension is so vague that it is better to discard it as a scientific term.

II. Languages.—The Finno-Ugrian languages are generally considered as a division of the Ural-Altaic group, which consists of four families: Turkish, Mongol, Manchu and Finno-Ugrian, including Samoyed unless it is reckoned separately as a fifth.

The chief character of the group is that agglutination, or the addition of suffixes, is the only method of word-formation, prefixes and significant change of vowels being unknown, as is gender. This suggests an affinity with many other languages, such as the ancient Accadian or Sumerian, and Japanese. A connexion between the Finno-Ugrian and Dravidian languages has also been suggested. On the other hand, the more highly developed agglutinative languages, such as Finnish, approach the inflected Aryan type, so that the Aryan languages may have been developed from an ancestor not unlike the Ural-Altaic group.

The Finno-Ugrian languages are distinguished from the other divisions of the Ural-Altaic group both in grammar and vocabulary. Compared with Mongol and Manchu they have a much greater wealth of forms, both in declension and conjugation; the suffixes form one word with the root and are not wholly or partially detachable postpositions; the pronominal element is freely represented in the suffixes added to both verbs and nouns. These features are also found in the Turkish languages, but Finno-Ugrian has a much greater variety of cases denoting position or motion, and the union of the case termination with the noun is more complete; in some languages the object can be incorporated in the verb, which does not occur in Turkish, but the negative is rarely (Cheremissian) thus incorporated after the Turkish fashion (e.g. yavmak, “to write”; yasmak, “not to write”), and in some languages takes pronominal suffixes (Finnish en tule, et tule, eivott tule, “I, you, they do not come”). Vowel-harmony is completely observed in Finnish and Magyar, but in the other languages is imperfectly developed, or has been lost under Russian influence. Relative pronouns and particles exist and are fully developed in some languages. The tendency to form compounds, which is not characteristic of Turkish, is very marked in Finnish and Hungarian, and is said also to be found in Samoyed, Cheremissian and Syyrenian.

The original order in the sentence seems to be that the governing word follows the word governed, but there are many exceptions to this, particularly in Hungarian where the arrangement is very varied.

In vocabulary the pronouns agree fairly well with those of Turkish, Mongol and Manchu, but there is little resemblance between the numbers. Many of the languages contain numerous Tatar and Turkish loan-words, but with this exception the resemblance of vocabulary is not striking and indicates an ancient separation. But the similarity in the process of word-building and of the elements used, even if they have not the same sense, as well as analogies in the general construction of sentences and in some details (e.g. the use of the infinitive or verbal substantive), seem to justify the hypothesis of an original relationship with the Turkish languages, which in their turn have connexions with the other groups.

Samoyede is classed by some as a separate group and by some among the Finno-Ugrian languages, but it at any rate displays a far closer resemblance to them in both grammar and vocabulary than do any of the Turkish languages. The numerals are different, but the personal and interrogative pronouns and many common words (e.g. joka, “river,” Finn. joki; sava, “good,” Finn. hyvät; kie, “fish,” Finn. kala)
show a considerable resemblance. The inflection of nouns is very like that found in Finno-Ugrian but that of the verb differs, verb and noun being imperfectly differentiated. In detail, however, the verbal suffixes show analogies to those of Finno-Ugrian. Vowel-harmony and weakening of consonants occur in Finnish.

Excluding Samoyede, the Finno-Ugrian languages may be divided into two sections: (1) Ugric, comprising Ostiak, Vogul and Magyar; and (2) Finnish. The Permian languages (Syrreian, Permian and Votia) form a distinct group within this latter section, and the remainder may be divided into the Volga group (Cheremissian and Mordvinian) and the West Finnish (Lappish, Estonian and Finnish proper).

The Ugrian languages appear to have separated from the Finnish stock before the systems of declension or conjugation were developed. Their case suffixes seem to be later formations, though we find, *t, d* or *k* for the plural and traces of *f* as a local suffix. Ostiak and Vogul, like Samoyede, have a dual. Moods and tenses are less numerous but the number of verbal forms is increased by those in which the pronounal object is incorporated. Hungarian has naturally advanced enormously beyond the stage reached by Ostiak and Vogul, and shows marks of strong European influence, but also retains primitive features. Vowel-harmony is observed (szerok, *I await,* but *terek,* *I strike,*). The verb has two sets of terminations, according as it is transitive (it) or intransitive (t), and the pronounal object is sometimes incorporated. Alone among Finno-Ugrian languages it has developed an article, and the adjective is inflected when used as a predicate though not as an attribute (fő emberek, *good men,* as *emberek jökö,* *the men are good*). There is great freedom in the order of words and, as in Finnish, a tendency to form long compounds.

The Finnish languages are not divided from the Ugrian by any striking differences, but show greater resemblances to one another in details. None of them have a dual and only Mordvinian an objective conjugation. The case system is elaborate and generally comprises twelve or fifteen forms. The negative conjugation is peculiar; there are negative adjectives ending in *tem* or *tom* and abessive cases (e.g. Finnish syödät, without a cause, tieldät, without knowledge).

Permian, Syreian and Votia exhibit this common development less fully than the more western languages. They are less completely inflected than the Finnish languages and more thoroughly agglutinative in the strict sense. In vocabulary, e.g. the numerals, they show analogies to the Ugrian division. Syreian has a large stock of numerals and many Finno-Ugrian loanwords, except Hungarian. In the latter part of the 18th century Russian missionaries composed in it various manuals and translations, using a special alphabet for the purpose.

Unlike the Finnish and Estonian branch, the languages of the Volga Finns (Mordvinian and Cheremissian) have been influenced by Russian and Tatar rather than by Scandinavian, and hence show apparent differences. But Mordvinian has points of detailed resemblance to Finnish which seem to point to a comparatively late separation, e.g. the use of *kemen* for ten, *maza* as the possessive suffix of the third personal pronoun, the regular formation of the imperfect with *f,* the infinitive with *ma,* and the participle with *f* (Finnish *vo,*). On the other hand it has many peculiarities. It retains an objective conjugation like the Ugrian languages, and has developed two forms of declension, the definite and indefinite.

Cheremissian has affinities to both the Permian languages and Mordvinian. It resembles Syreian in its case terminations and also in marking the plural by interposing a distinct syllable (Syry. *ya,* Cher. *yäy*) between the singular and the case suffixes. Most of the numerals are like Syreian but *kändakhse, indökshse,* for eight. There are therefore, recall Finnish forms (*kohdeksiin, yhdeksiin*), as do also the pronouns.

The connexion between the various West Finnish languages is more obvious than between those already discussed. Lappish (or Lapponic) forms a link between them and Mordvinian. Its pronouns are remarkably like the Mordvinian equivalents, but the general system of declension and conjugation, both positive and negative, is much as in Finnish. Superficially, however, the resemblance is somewhat obscured by the difference in phonetics, for Lappish has an extraordinary fondness for diphthongs and also an unusually ample provision of consonants.

The affinity of Estonian (together with Votish, Vepsish and Livish) to Finnish is obvious not only to the philologist but to the casual learner. In a few cases it shows older forms than Finnish, but on the whole is less primitive and has assumed under foreign influence the features of a European language even more thoroughly. The vowel-harmony is found only in the Dorpat dialect and there imperfectly, the pronominal affixes are not used, and the negative has become an unvarying particle, though in Vepsish and Votish it takes suffixes as in Finnish. On the other hand, the laws for the change of consonants, the general system of phonetics, the declension, the pronouns and the positive conjugation of the verb all closely resemble Finnish. Estonian has two chief dialects, those of Reval and Dorpat, and a certain amount of literary culture, the best-known work being the national epic or Kalevipoeg.

Finnish proper is divided into two chief dialects, the Karelian or Eastern, and the Tavastland or Western. The spoken language of the Karelians is corrupt and mixed with Russian, but the Kalevapuu and their other old songs are written in a pure Finno-Ugrian dialect which has come to be accepted as the ordinary language of poetry throughout modern Finland, just as the Homeric dialect was used by the Greeks for epic poetry. It is more archaic than the Tavastland dialect and preserves many old forms which have been lost elsewhere, but its utterance is softer and it sometimes rejects consonants which are retained in ordinary speech, e.g. *saan,* *kosen* for *saada,* *kosken.*

The affinity of Finnish to the more eastern languages of the group is clear, but it has been profoundly influenced by Scandinavian and in its present form consists of non-Aryan material recast in an Aryan and European mould. Not only are some of the simplest words borrowed from Scandinavian, but the grammar has been radically modified. Un-Aryan peculiarities have been rejected, though perhaps less than in Estonian. The various forms of nouns and verbs are not merely roots with a string of obvious suffixes attached, but the termination forms a whole with the root as in Greek and Latin inflections; the adjective is declined and compared and agrees with its substantive; compound tenses are formed with the aid of the auxiliary verb, and there is a full supply of relative pronouns and particles. Finnish and Hungarian together with Turkish are interesting examples of non-Aryan languages trying to participate, by both translation and imitation, in the literary life of Europe, but it may be doubted if the experiment is successful. The sense of effort is felt less in Hungarian than in the other languages; though they are admirable instruments for terse conversation or popular poetry, there appears to be some deep-seated difference in the force of the verb and the structure of phrases which renders them clumsy and complicated when they attempt to express sentences of the type common in European literature.

III. Civilization and Religion.—The Finno-Ugrian tribes have not been equally progressive; some, such as the Finns and Magyars, have adopted, at least in towns, the ordinary civilization of Europe; others are agriculturists; others still nomadic. The wilder tribes, such as the Ostiaks, Voguls and Lapps, mostly consist of one section which is nomadic and another which is settling down. The following notes apply to traces of ancient conditions which survive sporadically but are nowhere universal. Few except the Hungarians have shown themselves warlike, though we read of conflicts with the Russians in the middle ages as they advanced among this older population. But most Finno-Ugrians are astute and persevering hunters, and the Ostiaks still shoot game with a bow. The tribes are divided into numerous small clans which are exogamous. Marriage by capture is said to survive among the Cheremissi, who are still polygamous in some districts, but purchase of the bride is the more general form. Women are treated as servants and often
excluding from pagan religious ceremonies. The most primitive
form of house consists of poles inclined towards one another
and covered with skin or sods, so as to form a circular screen
round a fire: winter houses are partly underground. Long
snow-shoes are used in winter and boats are largely employed
in summer. The Finns in particular are very good seamens.
The Ostiaks and Samoyedes still cast tin ornaments in wooden
moulds. The variation of the higher numerals in the different
languages, which are sometimes obvious loan words, shows that
the original system did not extend beyond seven, and the aptitude
for calculating and trading is not great. Several thousands
of the Ostiaks, Voguls and Cheremiss are still unconverted, and much
paganism lingers among the nominal Christians, and in poetry
such as the Kalevala. The deities are chiefly nature spirits and
the importance of the several gods varies as the tribes are hunters,
fishermen, &c. Sun or sky worship is found among the Samoyedes
and Jumala, the Finnish word for god, seems originally to mean
sky. The Ostiaks worship a water-spirit of the river Ohi and
also a thunder-god. We hear of a forest-god among the Finns,
Lapps and Cheremiss. There are also clan gods worshipped by
each clan with special ceremonies. Traces of ancestor-worship
are also found. The Samoyedes and Ostiaks are said to sacrifice
to ghosts, and the Ostiaks to make images of the more important
dead, which are tended and honoured, as if alive, for some years.
Images of the deceased are found in the tombs and barrows of the
Samoyedes. Ostiaks and Voguls still use idols, generally
of wood. Animal sacrifices are offered, and the lips of the
shaman sometimes smeared with blood. Quaint combinations of
Christianity and paganism occur; thus the Cheremiss are
said to sacrifice to the Virgin Mary. The idea that disease is
due to possession by an evil spirit, and can be both caused and
cured by spells, seems to prevail among all tribes, and in general
extraordinary power is supposed to reside in incantations and
magical formulae. This belief is conspicuous in the Kalevala,
and almost every tribe has its own collection of prayers, healing
charms and spells to be used on the most varied occasions.
A knowledge of these formulae is possessed by wizards (Finnish
noita) corresponding to the Shamans of the Altaic peoples.
They are exorcists and also mediums who can ascertain the
will of the gods; a magic drum plays a great part in their
invocations, and their office is generally hereditary. The non-
Buddhist elements of Chinese and Japanese religion present
the same features as are found among the Finno-Ugrians—nature-
worship, ancestor-worship and exorcism—but in a much more
elaborate and developed form.

IV. IV—1. Of the Finno-Ugrian tribes no history
or written records, and little in the way of traditions of their past.
In their later period the Hungarians and Finns enter
to some extent the course of ordinary European history. For
the earlier period we have no positive information, but the labours
of investigators, especially in Finland, have collected a great
number of archaeological and philological data from which an
account of the ancient wanderings of these tribes may be
constructed. Barrows containing skulls and ornaments may mark
the advance of a special form of culture, and language may be
of assistance; if we find, for instance, a language with loan
words of an archaic type, we may conclude that it was in contact
with the other language from which it borrowed at the time when
such forms were current. But clearly all such deductions contain
a large element of theory, and the following sketch
is given with all reserve.

The Finno-Ugrian tribes originally lived together east of the
Ural and spoke a common language. It is not certain if they
were all of the same physical type, for the association of different
races speaking one language is common in central Asia. They
were hunters and fishermen, not agriculturists. At an unknown
period the Finns, still undivided, moved into Europe and perhaps
settled in the Volga and Oka. They had perhaps arrived there before 1500 B.C., learned some rudiments of agriculture, and
developed their system of numbers up to ten. They were still
in the neolithic stage. About 600 B.C. they came in contact
with an Iranian people, from whom they learned the use of
metals, and borrowed numerals for a hundred (Finnish sata, 
Ostiak săi, Magyar száz; cf. Zend sata) and a thousand (Magyar
ezet; cf. kaširo and khaor). Magyar and some other languages
also borrowed a word for ten (tt, cf. das). This Iranian race
may perhaps have been the Scythians, who are believed by many
authorities to have been Iranians and to be represented by the
Ostietians of the Caucasus. There was probably a trade route
up the Volga in the 4th century B.C. About that time the
Western Finns must have broken away from the Mordvinians
and wandered north-westwards. At a period not much later
than the Christian era, they must have come in contact with
Lettos-Lithuanians peoples in the Baltic provinces, and also with
Scandinavians. Whether they came in contact with the latter
first in the Baltic provinces or in Finland itself is disputed, as
there may have been Scandinavians in the Baltic provinces.
But the distribution of tombs and barrows seems to indicate
that they entered Finland not from the east through Karelia
but from the Baltic provinces by sea to Satakunta and the
south-east coast, whence they extended eastwards. From both
Lithuansans and Scandinavians they borrowed an enormous
quantity of culture-words and probably the ideas and materials
they indicate. Thus the Finnish words for gold, king and
everything connected with government are of Scandinavian
origin. Their migration to Finland was probably complete about
A.D. 1000. From 500 onwards the Slav tribes known later as Russians
were coming up from the south and pressed the Finns northwards,
overwhelming but not annihilating them in the country between
St Petersburg and Moscow. The same movement tended to
drive the Eastern Finns and Ugrians backwards towards the east.
The Finns know the Russians by the name of Venâjâ, or Wends,
and as this name is not used by Slavs themselves but by Scandi-
navian and Teutons, it seems clear that they arrived among
the Finns as greater strangers than the Scandinavians and
known by a foreign name. Christianity was perhaps first
preached to the Finns as early as A.D. 1000, but there was a long
political and religious struggle with the Swedes. At the end of
the 13th century Finland was definitely converted and annexed
to Sweden, remaining a dependency of that country until 1809,
when it was ceded to Russia.

The Ugrians and Eastern Finns took no part in the westward
movement and did not fall under Western influences but came
into contact with Tatar tribes and were more or less Tatarized.
In some cases this took the form of the adoption of a Tatar
language, in others (Mordvin, Cheremis and Votiak) a large
vocabulary of Tatar words was borrowed. We also know that there
were considerable settlements of these tribes, perhaps amounting
to states, on the Volga and in south-eastern Russia. Such
was Great Bulgaria, which continued until destroyed by the
Mongols in 1338. The pressure of tribes farther east acting on
these settlements dislodged sections of them from time to time
and created the series of invasions which devastated the East
Roman empire from the 5th century onwards. But we do not
know what were the languages spoken by the Huns, Bulgarians,
Ugrians and Avars, so that we cannot say whether they were
Turks, Finns or Ugrians, nor does it follow that a horde speaking
a Ugrian language were necessarily Ugrians by race. An
inspection of the performances of the various tribes, as far as we
can distinguish them, suggests that the Turks or Tatars were the
warlike element. The names Hun and Hungarian may possibly
be the same as Hsiung-nu, but we cannot assume that this tribe
passed across Asia unchanged in language and physique. The
Hungarians entered on their present phase at the end of the 9th
century when, after they crossed the Carpathians and
conquered the old Pannonia and Dacia. For half a century or
so before this invasion they are said to have inhabited Atelkeuz,
probably a district between the Dnieper and the Danube. The
descendants of Hungarians now found in Transylvania and
called Szeklers are considered the purest descendants of the
invading Magyars. Those who settled in the plains of Hungary
probably mingled there with remnants of Huns, Avars and
earlier invaders, and also with subsequent invaders, such as
Pechenegs and Kuman.
BIBLIOGRAPHY.—Among the older writers may be mentioned Strahlenberg (Das nord.-östliche Theil von Europa und Asien, 1730), Johann Gottlieb Georgi (Description de toutes les nations de l'empire de la Russie, French tr., St Petersburg, 1777), but especially the various works of Matthias A. Castren (1822-1853) and W. Schott (1858). Modern scientific knowledge of the Finno-Ugrians and their languages was founded by these two authors. Among modern works some of the most important separate publications are: J. R. Aspinel, Ägyptische und and andere finno-ugrische (1877-1884); J. Abercomby, Pre- and Proto-historic Finns (1889); and A. Hackmann, Die ältere Eisenzeit in Finnland (1905).

The recent literature on the origin, customs, antiquities and languages of these races is voluminous and is contained in separate books but in special learned periodicals. Of these there are several: Journal de la Société Finno-ugrine (Helsinki) (Suomalais-Ugrilaisen Seuran Aikakauskirja); Finnisch-Ugrische Forschungen (Hildesheim); Uralmandereiche, historischen und ethnographischen Gesellschaft der Kais. Universität zu Kazan; Keleti Stímes or Recent oriental for the études ouralo-alaliques (Budapest). In all of these will be found numerous valuable articles by such authors as Ahlveg, Hailey, Heikel, Krohn, Muncâci, Paasonen, Serdällä, Smurnow, Thomsen and Vambery.

The titles of grammars and dictionaries will be found under the headings of the different languages. For general linguistic questions may be consulted the works of Castrén, Schott and Otto Donner, also such parts of the following as treat of Finno-Ugrian languages: Byrne, Principles of the Structure of Language, vol. i. (1892); Friedrich Müller, Geschichte des Uralischen (2nd ed., 1902); A. Steinhall and Mislivi, Abriss der Sprachkunde (1895). (C. E. L.)

FINSBURG, a central metropolitan borough of London, England, bounded N. by Islington, E. by Shoreditch, S. by the city of London and W. by Holborn and St Pancras. Pop. (1901) 101,463. The principal thoroughfares are Pentonville Road, from King's Cross east to the Angel, Islington, continuing E. and S. in City Road and S. again to the City in Moorgate Street; Clerkenwell Road and Old Street, crossing the latter from W. to E., King's Cross Road running S. E. into Farringdon Road, and so to the City; St John Street and Road and Goswell Road (the residence of Dickens' Pickwick) running S. from the Angel towards the City; and Rosebery Avenue running S.W. from St John Street into Holborn. The commercial character of the City extends into the southern part of the borough; the residential houses are mostly those of artisans. Local industries include working in precious metals, watch-making, printing and paper-making.

An early form of the name is Vynesbury, but the derivation is not known. The place was supposed by some to take name from an extensive fen, a part of which, commonly known as Moorfields (cf. Moorgate Street), was drained in the 16th century and subsequently laid out as public grounds. It was a frequent resort of Pepys, who mentions its houses of entertainment and the wrestling and other pastimes of the day. It is also asserted that it furnished a refuge for many of those whose houses were destroyed in the fire of London in 1666. Bookstalls and other booths were numerous at a somewhat later date. The borough includes the Clerkenwell (q.v.), a locality of considerable historic interest, including the former priory of St John, Clerkenwell, of which the gateway and other traces remain. Among other several sites and buildings of historic interest the Charterhouse (q.v.) west of Aldersgate Street, stands first, originally a Carthusian monastery, subsequently a hospital and a school out of which grew the famous public school at Godalming. Bunhill Fields, City Road, was used by the Dissenters as a burial-place from the middle of the 17th century until 1832. Among eminent persons interred here are John Bunyan, Daniel Defoe, Susanna, mother of John and Charles Wesley, and George Fox, founder of the Society of Friends. A neighbouring chapel is intimately associated with the Wesleys, and the house of John Wesley opened as a Sanv vicarage since his time. Many victims of the Plague were buried in a pit neighbouring these fields, near the junction of Goswell Road and Old Street. To the south of the fields lies the Artillery Ground, the training ground of the Honourable Artillery Company, so occupied since 1641, with barracks and armory. Sadler's Wells theatre, Rosebery Avenue, dating as a place of entertainment from 1683, preserves the name of a fashionable medicinal spring, music room and theatre, the last most notable in its connexion with the name of Joseph Grimaldi the clown and Samuel Phelps. Other institutions are the technical college, Leonard Street, and St Mark's, St Luke's and the Royal chest hospitals. At Mount Pleasant is the great department of the general post office, and at Clerkenwell Green the sessions house for the county of London (north side of the Thames). Adjacent to Rosebery Avenue are reservoirs of the New River Head. The municipal borough coincides with the east and central divisions of the parliamentary borough of Finsbury, each returning one member. The borough council consists of a mayor, 9 aldermen and 54 councillors. Area, 580½ acres.

FINSTERWALDE, a town of Germany, in the kingdom of Prussia, on the Schackebach, a tributary of the Little Elster, 28 m. W.S.W. of Cottbus by rail. Pop. (1905) 10,726. The town has a Gothic church (1581), a chateau, schools, cloth and cigar factories, iron-foundries, flour and saw mills and factories for machine building. The town, which is first mentioned in 1288, came into the possession of electoral Saxony in 1633 and of Prussia in 1815.

FIorenzo di Lorenzo (c. 1440-1522), Italian painter, of the Umbrian school, lived and worked at Perugia, where most of his authentic works are still preserved in the Pinacoteca. There is probably no other Italian master of importance of whose life and work so little is known. In fact the whole edifice of modern scientific criticism has built around his name is based on a single signed and dated picture (1487) in the Pinacoteca of Perugia—a niche with lunette, two wings and predella—and on the documentary evidence that he was decimiv of that city in 1472, in which year he entered into a contract to paint an altarpiece for Santa Maria Nuova—the penaty of the Madonna and Saints now in the Pinacoteca. Of his birth and death and pupilage nothing is known, and Vasari does not even mention Fiorenzo's name, though he probably refers to him when he says that Cristoforo Perugino's father, sent his son to be the shop drudge of a painter in Perugia, "who was not particularly distinguished in his calling, but held the art in great veneration and highly honoured the men who excelled therein."

Certain it is that the early works both of Perugino and of Filippino show certain mannerisms which point towards Fiorenzo's influence, if not to his direct teaching. The list of some fifty pictures which modern critics have ascribed to Fiorenzo includes works of such widely varied character that one can hardly be surprised to find great divergence of opinion as regards the masters under whom Fiorenzo is supposed to have studied. Pisanello, Verrocchio, Benozzo Gozzoli, Antonio Pollaiuolo, Benedetto Bonfigli, Mantegna, Squarcione, Filippo Lippi, Signorelli and Ghirlandajo have all been credited with this distinguished pupil, who was the most typical Umbrian painter that stands between the primitives and Perugino; but the probability is that he studied under Bonfigli and was indirectly influenced by Gozzoli. Fiorenzo's authentic works are remarkable for their sense of space and for the expression of that peculiar clear, soft atmosphere which is so marked a feature in the work of Perugino. But Fiorenzo has an intensity of feeling and a power of expressing character which are far removed from the somewhat affected grace of Perugino. Of the forty-five pictures bearing Fiorenzo's name in the Pinacoteca of Perugia, the eight charming St Bernardino panels are so different from his well-authenticated works, so Florentine in conception and movement, that the Perugian's authorship is very questionable. On the other hand the beautiful "Nativity," the "Adoration of the Magi," and the "Adoration of the Shepherds" in the same gallery, may be accepted as the work of his hand, as also the fresco of S. Romano and Rocco at the church of S. Francesco at Deruta. The London National Gallery, the Berlin and the Frankfort museums contain each a "Madonna and Child" ascribed to the master, but the attribution is in each case open to doubt.

FOIENZUOLA D’ARDA—FIR

FOIENZUOLA D’ARDA, a town of Emilia, Italy, in the province of Placentia, from which it is 14 m. S.E. by rail, 270 ft. above sea-level. Pop. (1901) 7792. It is traversed by the Via Aemilia, and has a picturesque piazza with an old tower in the centre. The Palazzo Grossi also is a fine building. Alseno lies 4 m. to the S.E., and near it is the Cistercian abbey of Chiaravalle della Colomba, with a fine Gothic church and a large and beautiful cloister (in brick and Verona marble), of the 12th-14th century.

FIORILLO, JOHANN DOMINICUS (1748-1821), German painter and historian of art, was born at Hamburg on the 13th of October 1748. He received his first instructions in art at an academy of painting at Bayreuth; and in 1761, to continue his studies, he went first to Rome, and next to Bologna, where he distinguished himself sufficiently to attain in 1769 admission to the academy. Returning soon after to Germany, he obtained the appointment of historical painter to the court of Brunswick. In 1781 he removed to Göttingen, occupied himself as a drawing-master, and was named in 1784 keeper of the collection of prints at the university library. He was appointed professor extraordinary in the philosophical faculty in 1799, and ordinary professor in 1813. During this period he had made himself known as a writer by the publication of his Geschichte der zeichnenden Künste, in 5 vols. (1798-1808). This was followed in 1815 to 1820 by the Geschichte der zeichnenden Künste in Deutschland und den vereinigten Niederlanden, in 4 vols. These works, though not attaining to any high mark of literary excellence, are esteemed for the information collected in them, especially on the subject of art in the later middle ages. Fiorillo practised his art almost till his death, but has left no memorable masterpiece. The most noticeable of his paintings is perhaps the “Surrender of Briesel.” He died at Göttingen on the 10th of September 1821.

FIR, the Scandinavian name originally given to the Scotch pine (Pinus sylvestris), but at present not infrequently employed as a general term for the whole of the true conifers (Abietinae); in a more exact sense, it has been transferred to the “spruce” and “silver firs,” the genera Picea and Abies of most modern botanists.

The firs are distinguished from the pines and larches by having their needle-like leaves placed singly on the shoots, instead of growing in clusters from a sheath on a dwarf branch. Their cones are composed of thin, rounded, closely imbricated scales, each with a more or less conspicuous bract springing from the base. The trees have usually a straight trunk, and a tendency to a conical or pyramidal growth, throwing out each year a more or less regular whorl of branches from the foot of the leading shoot, while the buds of the lateral boughs extend horizontally.

In the spruce firs (Picea), the cones are pendent when mature and their scales persistent; the leaves are arranged all round the shoots, though the lower ones are sometimes directed laterally. In the genus Abies, the silver firs, the cones are erect, and their scales drop off when the seed ripens; the leaves spread in distinct rows on each side of the shoot.

The most important of the firs, in an economic sense, is the Norwegian fir (Picea abies), so well known in British plantations, though rarely attaining there the gigantic height and grandeur of form it often displays in its native woods. Under favourable conditions of growth it is a lofty tree, with a nearly straight, tapering trunk, throwing out in somewhat irregular whorls its widespread branches, densely clothed with dark, clear green foliage. The boughs and their side-branches, as they increase in length, have a tendency to droop, the lower tier, even in large trees, often sweeping the ground—a habit that, with the jagged sprays, and broad, shadowy, wave-like foliage-masses, gives a peculiarly graceful and picturesque aspect to the Norway spruce. The slender, sharp, slightly curved leaves are scattered thickly around the shoots; the upper one pressed towards the stem, and the lower directed sideways, so as to give a somewhat flattened appearance to the individual sprays. The elongated cylindrical cones grow chiefly at the ends of the upper branches; they are purplish at first, but become afterwards green, and eventually light brown; their scales are slightly toothed at the extremity; they ripen in the autumn, but seldom discharge their seeds until the following spring.

The tree is very widely distributed, growing abundantly on most of the mountain ranges of northern and central Europe; while in Asia it occurs at least as far east as the Lena, and in latitude extends from the Altai ranges to beyond the Arctic circle. On the Swiss Alps it is one of the most prevalent and striking of the forest trees, its dark evergreen foliage often standing out in strong contrast to the snowy ridges and glaciers beyond. In the lower districts of Sweden it is the predominant tree in most of the great forests that spread over so large a portion of that country. In Norway it constitutes a considerable part of the dense woods of the southern dales, flourishing, according to Franz Christian Schübler, on the mountain slopes up to an altitude of from 2800 to 3100 ft., and clothing the shores of some of the fjords to the water’s edge; in the higher regions it is generally mingled with the pine. Less abundant on the western side of the fells, it again forms woods in Nordland, extending in the neighbourhood of the coast nearly to the 67th parallel; but it is, in that arctic climate, rarely met with at a greater elevation than 800 ft. above the sea, though in Swedish Lapland it is found on the slope of the Sultelma as high as 1200 ft., its upper limit being everywhere lower than that of the pine. In all the Scandinavian countries it is known as the Gran or Brann.

Great tracts of low country along the southern shores of the Baltic and in northern Russia are covered with forests of spruce. It even exchanges for a moist but well-drained soil, and never attains its full stature or luxuriance of growth upon arid ground, whether on plain or mountain—a peculiarity that should be remembered by the planter. In a favourable soil and open situation it becomes the tallest and one of the stateliest of European trees, rising sometimes to a height of from 150 to 170 ft., the trunk attaining a diameter of from 5 to 6 ft. at the base. But when it grows in dense woods, where the lower branches decay and drop off early, only a small head of foliage remaining at the tapering summit, its stem, though frequently of great height, is rarely more than 1 1/2 or 2 ft. in thickness. Its growth is rapid, the straight leading shoot, in the vigorous period of the tree, often extending 2 1/2 to 3 1/2 ft. in a single season. In its native habitats it is said to endure for several centuries; but in those countries from which the commercial supply of its timber is chiefly drawn, it attains perfection in from 70 to 90 years, according to soil and situation.
FIR

Plate I.

SILVER FIR (Abies pertinax).
A, Cone and foliage.

SPRUCE FIR (Picea excelsa).
B, Cone and foliage.

HEMLOCK SPRUCE (Tsuga canadensis).
C, Cone, seed and foliage.

DOUGLAS FIR (Pseudotsuga Douglasii).
D, Cone, seed and foliage.

Photos by Henry Irving.
PLATE II.

FIR

OTHER CONIFERS

CYRRESS (Cupressus sempervirens).
A, Cone and branchlets.

JUNIPER (Juniperus communis).
Z, Fruit and foliage.

ARAL CARIA (A. imbricata, Chile pine or monkey-puzzle).
C, Seed-bearing cone and a single scale with seed.

YEW (Taxus baccata).
D, Seed and foliage.

Photos by Henry Irving.
In the most prevalent variety of the Norway spruce the wood is white, apt to be very knotty when the tree has grown in an open place, but, as produced in the close northern forests, often of fine and even grain. Immense quantities are imported into Britain from Norway, Sweden and Prussia, under the names of "white Norway," "Christiania" and "Danzig deal." The larger trees are sawn up into planks and battens, much used for the purposes of the builder, especially for flooring, joists and rafters. Where not exposed to the weather the wood is probably as lasting as that of the pine, but, not being so resinous, appears less adapted for outdoor uses. Great quantities are sent from Sweden in a manufactured state, in the form of door and window-frames and ready-prepared flooring, and much of the cheap "white deal" furniture is made of this wood. The younger and smaller trees are remarkably durable, especially when the bark is allowed to remain on them; and most of the poles imported into Britain for scaffolding, ladders, mining-timber and similar uses are furnished by this fir. Small masts and spars are often made of it, and are said to be lighter than those of pine. The best poles are obtainable in Norway from small, slender, drawn-up trees, growing under the shade of the larger ones in the thick woods, these being freer from knots, and tougher and smoother. A variety of the spruce, abounding in some parts of Norway, produces a red heartwood, not easy to distinguish from that of the Norway pine (Scotch fir), and imported with it into England as "red deal" or "pine." This kind is sometimes seen in plantations, where it may be recognized by its shorter, darker leaves and longer cones. The smaller branches and the waste portion of the trunks, left in cutting up the timber, are exported as fire-wood, or used for splitting into matches. The wood of the spruce is also employed in the manufacture of woodland pulp for paper.

The resinous products of the Norway spruce, though yielded by the tree in less abundance than those furnished by the pine, are of considerable economic value. In Scandinavia a thick turpentine oozes from cracks or fissures in the bark, forming by its congealing a yellow resin, known commercially as "spruce resin," or "frankincense"; it is also procured artificially by cutting off the ends of the lower branches, when it slowly exudes from the extremities. In Switzerland and parts of Germany, where it is collected in some quantity for commerce, a long strip of bark is cut out of the tree near the root; the resin that slowly accumulates during the summer is scraped out in the latter part of the season, and the slit enlarged slightly the following spring to ensure a continuance of the supply. The process is repeated every alternate year, until the tree no longer yields the resin in abundance, which under favourable circumstances it will do for twenty years or more. The quantity obtained from each fir is very variable, depending on the vigour of the tree, and greatly lessens after it has been subjected to the operation for some years. Eventually the tree is destroyed, and the wood rendered worthless for timber, and of little value even for fuel. From the product so obtained most of the better sort of "Burgundy pitch" of the druggists is prepared. By the peasantry of its native countries the Norway spruce is applied to innumerable purposes of daily life. The bark and young cones afford a tanning material, inferior indeed to oakbark, and hardly equal to that of the larch, but of value in countries where substances more rich in tannin are not abundant. In Norway the sprays, like those of the juniper, are scattered over the floors of churches and the sitting-rooms of dwelling-houses, as a fragrant and healthful substitute for carpet or matting. The young shoots are also given to oxen in the long winters of those northern latitudes, when other green fodder is hard to obtain. In times of scarcity the Norse peasant-farmer uses the sweetish inner bark, beaten in a mortar and ground in his primitive mill with oats or barley, to eke out a scanty supply of meal, the mixture yielding a tolerably palatable though somewhat resinous substitute for his ordinary bread. A decoction of the buds in milk or whey is a common household remedy for scurvy; and the young shoots or green cones form an essential ingredient in the spruce-beer drank with a sulliar object, or as an occasional beverage. The well-known "Danzig-spruce" is prepared by adding a decoction of the buds or cones to wine or s凭证 or saccharine liquor before fermentation. Similar preparations are in use wherever the spruce fir abounds. The wood is burned for fuel, its heat-giving power being reckoned in Germany about one-fourth less than that of beech. From the widespread roots string and ropes are manufactured in Lapland and Bothnia: the longer ones which run near the surface are selected, split through, and then boiled for some hours in a ley of wood-ashes and salt, which, dissolving out the resin, loosens the fibres and renders them easily separable, and ready for twisting into cordage. Light portable boats are sometimes made of very thin boards of fir, sewn together with cord thus manufactured from the roots of the tree.

The Norway spruce seems to have been the "Ficea" of Pliny, but is evidently often confused by the Latin writers with their "Abies," the Abies pectinata of modern botanists. From an equally loose application of the word "fir" by our older herbalists, it is difficult to decide upon the date of introduction of this tree into England: it was commonly planted for ornamental purposes in the beginning of the 17th century. In places suited to its growth it seems to flourish nearly as well as in the woods of Norway or Switzerland; but as it needs for its successful cultivation as a timber tree soils that might be turned to agricultural account, it is not so well adapted for economic planting in Britain as the Scotch fir or larch, which come to perfection in more bleak and elevated regions, and on comparatively barren ground, though it may perhaps be grown to advantage on some moist hill-sides and mountain hollows. Its great value to the English forester is as a "nurse" for other trees, for which its dense eafage and tapering form render it admirably fitted, as it protects, without overshadowing, the young saplings, and yields saleable stakes and small poles when cut out. For hop-poles it is not so well adapted as the larch. As a picturesque tree, for park and ornamental plantation, it is among the best of the conifers, its colour and form contrasting yet harmonizing with the olive green and rounded outline of oaks and beeches, or with the red trunk and glaucous foliage of the pine. When young its spreading boughs form good cover for game. The fresh branches, with their thick mat of foliage, are useful to the gardener for sheltering wall-fruit in the spring. In a good soil and position the tree sometimes attains an enormous size: one in Studley Park, Yorkshire, attained nearly 240 ft. in height, and the trunk more than 6 ft. in thickness near the ground. The spruce bears the smoke of great cities better than most of the Abiesæ; but in suburban localities after a certain age it soon loses its healthy appearance, and is apt to be affected with blight (Eriosoma), though not so much as the Scotch fir and most of the pines.

The black spruce (Picea nigra) is a tree of more formal growth than the preceding. The branches grow at a more acute angle...
and in more regular whorls than those of the Norway spruce; and, though the lower ones become bent to a horizontal position, they still project from the stem so that the tree has a much less elegant appearance. The leaves, which grow very thickly all round the stem, are short, nearly quadrangular, and of a dark greyish-green. The cones, produced in great abundance, are short and oval in shape, the scales with rugged indented edges; they are deep purple when young, but become brown as they ripen. The tree also occurs in the New England states and extends over nearly the whole of British North America, its northern limit occurring at about 67° N. lat., often forming a large part of the dense forests, mostly in the swampy districts. A variety with lighter foliage and reddish bark is common in Newfoundland and some districts on the mainland adjacent. The trees usually grow very close together, the slender trunks rising to a great height bare of branches; but they do not attain the size of the Norway spruce, being seldom taller than 60 or 70 ft., with a diameter of 1 1/2 or 2 ft. at the base. This species prefers a peaty soil, and often grows luxuriantly in very moist situations. The wood is strong, light and very elastic, forming an excellent material for small masts and spars, for which purpose the trunks are used in America, and exported largely to England. The sawn timber is inferior to that of P. excelsa, besides being of a smaller size. In the countries in which it abounds, the log-houses of the settlers are often built of the long straight trunks. The spruce-beer of America is generally made from the young shoots of this tree. The small twigs, tied in bundles, are boiled in some water in which the leaves are left, to form the decoction. The resinous products of the tree are of no great value. It was introduced into Britain at the end of the 17th century.

The white spruce (Picea alba), sometimes met with in English plantations, is a tree of lighter growth than the black spruce, the branches being more widely apart; the foliage is of a light glaucous green; the small light-brown cones are more slender and tapering than in P. nigra, and the scales have even edges. It is of comparatively small size, but is of some importance in the wilds of the Canadian dominion, where it is found to the northern limit of tree-vegetation growing up to at least 66°; the slender trunks yield the only useful timber of some of the more desolate northern regions. In most of the woods of Canada it occurs frequently mingled with the black spruce and other trees. The fibrous tough roots, softened by soaking in water, and split, are used by the Indians and voyageurs to sew together the birch-bark covering of their canoes; and a resin that exudes from the bark is employed to varnish over the seams. It was introduced to Great Britain at the end of the 17th century and was formerly more extensively planted than at present.

The hemlock spruce (Tsuga canadensis) is a large tree, abounding in most of the north-eastern parts of America up to Labrador; in lower Canada, New Brunswick and Nova Scotia it is often the prevailing tree. The short leaves are flat, those above pressed close to the stem, and the others forming two rows; they are of a rather light green tint above, whitish beneath. The cones are very small, ovate and pointed. The large branches droop, like those of the Norway spruce, but the sprays are much lighter and more slender, rendering the tree one of the most elegant of the conifers, especially when young. When old, the branches, broken and bent down by the winter snows, give it a ragged but very picturesque aspect. The trunk is frequently 3 ft. thick near the base. The hemlock prefers rather dry and elevated situations, often forming woods on the declivities of mountains. The timber is very much twisted in grain, and liable to warp and split, but is used for making plasterers' laths and for fencing; “shingles” for roofing are sometimes made of it. The bark, split off in May or June, forms one of the most valuable tanning substances in Canada. The sprays are sometimes used for making spruce-beer and essence of spruce. It was introduced into Great Britain in about the year 1736.

The Douglas spruce (Pseudotsuga Douglasii), one of the finest conifers, often rises to a height of 200 ft. and sometimes considerably more, while the gigantic trunk frequently measures 8 or 10 ft. across. The yew-like leaves spread laterally, and are of a deep green tint; the cones are furnished with tridentate bracts that project far beyond the scales. It forms extensive forests in Vancouver Island, British Columbia and Oregon, whence the timber is exported, being highly prized for its strength, durability and even grain, though very heavy; it is of a deep yellow colour, abounding in resin, which oozes from the thick bark. It was introduced into Britain soon after its rediscovery by David Douglas in 1827, and has been widely planted, but does not flourish well where exposed to high winds or in too shallow soil.

Of the Abies group, the silver fir (A. pectinata), may be taken as the type,—a lofty tree, rivaling the Norway spruce in size, with large spreading horizontal boughs curving upward toward the extremities. The flat leaves are arranged in two regular, distinct rows; they are deep green above, but beneath have two broad white lines, which, as the foliage in large trees has a tendency to curl upwards, give it a silvery appearance from below. The large cones stand erect on the branches, are cylindrical in shape, and are formed of long bracts, the curved points of which project beyond the scales. The trunk in young the bark is of a silvery grey, but gets rough with age. This tree appears to have been the true “Abies” of the Latin writers,—the “pulcherrima abies” of Virgil. From early historic times it has been held in high estimation in the south of Europe, being used by the Romans for masts and all purposes for which timber of great length was required. It is abundant in most of the mountain ranges of southern and central Europe, but is not found in the northern parts of that continent. In Asia it occurs on the Caucasus and Ural, and in some parts of the Altai chain. Extensive woods of this fir exist on the southern Alps, where the tree grows up to nearly 4000 ft.; in the Rhine countries it forms great part of the extensive forest of the Hochwald, and occurs in the Black Forest and in the Vosges; it is plentiful likewise on the Pyrenees and Apennines. The wood is inferior to that of Picea excelsa, but, being soft and easily worked, is largely employed in the countries to which it is indigenous for all the purposes of carpentry. Articles of furniture are frequently made of it, and it is in great esteem for carving and for the construction of stringed instruments. Deficient in resin, the wood is more perishable than that of the spruce fir when exposed to air, though it is said to stand well under water. The bark contains a large amount of a fine, highly-resinous turpentine, which collects in tumours on the trunk during the heat of summer. In the Alps and Vosges this resinous semi-fluid is collected by climbing the trees and pressing out the contents of the natural receptacles of the bark into horn or tin vessels held beneath them. After purification by straining, it is sold as “Strasburg turpentine,” much used in the preparation of some of the finer varnishes. Burgundy pitch is also prepared from it by a similar process as that from Picea excelsa. A fine oil of turpentine is distilled from the crude material; the residue forms a coarse resin. Introduced into Britain at the beginning of the 17th century, the silver fir has become common there as a planted tree, though, like the Norway spruce, it rarely comes up from seed scattered naturally. There are many fine trees in Scotland; one near Roseneath, figured by Strutt in his Sylva Britannica, then measured more than 22 ft. round the trunk. In the more southern parts of the island it often reaches a height of 90 ft., and specimens exist considerably above that size; but the young shoots are apt to be injured in severe winters, and the tree on light soils is also hurt by long droughts, so that it usually presents a ragged appearance; though, in the distance, the lofty top and horizontal boughs sometimes stand out in most picturesque relief above the rounded summits of the neighbouring trees. The silver fir flourishes in a deep loamy soil, and will grow even...
upon stiff clay, when well drained—a situation in which few conifers will succeed. On such lands, where otherwise desirable, it may perhaps be planted with profit. The cones do not ripen till the second year.

The silver fir of Canada (A. balsamea), a small tree resembling the last species in foliage, furnishes the “Canada balsam”; it abounds in Quebec and the adjacent provinces.

Numerous other firs are common in gardens and shrubberies, and some furnish valuable products in their native countries; but they are not yet of sufficient economic or general interest to demand mention here.

For further information see Veitch's Manual of Conifers (2nd ed., 1900).

**FIRDOSI, Firdosî or Firdusi, Persian poet.** Abu'l Kāsim Mansur (or Hasan), who took the *nom de plume* of Firdosî, author of the epic poem the *Shāhnama*, or “Book of Kings,” a complete history of Persia in nearly 60,000 verses, was born at Shadab, a suburb of Tūs, about the year 320 of the Hegira (931 A.D.), or earlier. His father belonged to the class of Dīhkan (the old native country families and landed proprietors of Persia, who had preserved their influence and status under the Arab rule), and possessed an estate in the neighbourhood of Tūs (in Khorasan). Firdosî's own education eminently qualified him for the gigantic task which he subsequently undertook, for he was profoundly versed in the Arabic language and literature and had also studied deeply the Pahlavi or Old Persian, and was conversant with the ancient historical records which existed in that tongue.

The *Shāhnama* of Firdosî (see also **Persia: Literature**) is perhaps the only example of a poem produced by a single author which at once took its place as the national epic of the people. The nature of the work, the materials from which it was composed, and the circumstances under which it was written are, however, in themselves exceptional, and necessarily tended to this result. The grandeur and antiquity of the empire and the vicissitudes through which it passed, their long series of wars and the magnificent monuments erected by their ancient sovereigns, could not fail to leave numerous traces in the memory of so imaginative a people as the Persians. As early as the 9th century of the Christian era we find mention made of these historical traditions in the work of an Armenian author, Moses of Chorene (according to others, he lived in the 7th or 8th century). During the reign of Chosroes I. (Anushirvan) the contemporary of Mahomet, and by order of that monarch, an attempt had been made to collect, from various parts of the kingdom, the popular tales and legends relating to the ancient kings, and the results were deposited in the royal library. During the last years of the Sassanid dynasty the work was resumed, the former collection being revised and greatly added to by the Dīhkan Danishwar, assisted by several learned nobods. His work was entitled the *Khudā'nāma*, which in the old dialect also meant the “Book of Kings.” On the Arab invasion this work was in great danger of perishing at the hands of the iconoclastic caliph Omar and his generals, but it was fortunately preserved; and we find it in the 2nd century of the Hegira being paraphrased in Arabic by Abdullah ibn el Mokāfira, a learned man who had embraced Islam. Other Guebres occupied themselves privately with the collection of these traditions; and, when a prince of Persian origin, Yakhūb ibn Laith, founder of the Safarid dynasty, succeeded in throwing off his allegiance to the caliphate, he at once set about continuing the work of his illustrious predecessors. His “Book of Kings” was completed in the year 260 of the Hegira, and was freely circulated in Khorasan and Irak. Yakhūb’s family did not continue long in power; but the Sassanid princes who succeeded applied themselves zealously to the same work, and Prince Nūs Nūs, who came to the throne in 365 A.H. (A.D. 976), entrusted it to the court poet Dādkil, a Guebrie by religion. Dādkil’s labours were brought to a sudden stop by his own assassination, and the fall of the Sassanid house happened not long after, and their kingdom passed into the hands of the Ghanzevis. Mahmūd ibn Sabuktāgin, the second of the dynasty (980-939), continued to make himself still more independent of the caliphate than his predecessors, and, though a warrior and a fanatical Moslem, extended a generous patronage to Persian literature and learning, and even developed at the expense of the Arabic institutions. The task of continuing and completing the collection of the ancient historical traditions of the empire especially attracted him. With the assistance of neighbouring princes and of many of the influential Dīhkan, Mahmūd collected a vast amount of materials for the work, and, after having searched in vain for a man of sufficient learning and ability to edit them faithfully, and having entrusted various episodes for versification to the numerous poets whom he had gathered round him, he at length made choice of Firdosî. Firdosî had been always strongly attracted by the ancient Pahlavi records, and had begun at an early age to turn them into Persian epic verse. On hearing of the death of the poet Dādkil, he conceived the ambitious design of himself carrying out the work which the latter had only just commenced; and, although he had not then any introduction to the court, he contrived, thanks to one of his friends, Mahomed Lahkāri, to procure a copy of the Dīhkan Danishwar’s collection, and, at the age of thirty-six commenced his great undertaking. Abu Mansur, the governor of Tūs, promised him and encouraged him by substantial pecuniary support. When Mahmūd succeeded to the throne, and evinced such active interest in the work, Firdosî was naturally attracted to the court of Ghazni. At first court jealousies and intrigues prevented Firdosî from being noticed by the sultan; but at length one of his friends, Maheke, undertook to present to Mahmud his poetic version of one of the well-known episodes of the legendary history. Hearing that the poet was born at Tūs, the sultan made him explain the origin of his native town, and was much struck with the intimate knowledge of ancient history which he displayed. Being presented to the seven poets who were then engaged on the projected epic, Abu'l Kāsim was admitted to their meetings, and on one occasion improvised a verse, at Mahmud’s request, in praise of his favourite Ayīz, with such success that the sultan bestowed upon him the name of Firdosî, saying that he had converted his assemblies into paradise (Firdos). During the early days of his sojourn at court an incident happened which contributed in no small measure to the realization of his ambition. Three of the seven poets were drinking in a garden when Firdosî approached, and wishing to get rid of him without rudeness, they informed him who they were, and told him that it was their custom to admit none to their society but such as could give proof of poetical talent. To test his acquirements they proposed that each should furnish an extemporary line of verse, his own to be the last, and all four ending in the same rhyme. Firdosî accepted the challenge, and the three poets having previously agreed upon three rhyming words to which a fourth could not be found in the Persian language, ‘Ansari began—

"Thy beauty eclipses the light of the sun";

Farrakhi added—

"The rose with thy cheek would comparison shun";

‘Aṣjadi continued—

"Thy glances pierce through the mailed warrior’s johsun";

and Firdosî, without a moment’s hesitation, completed the quatrain—

"Like the lance of fierce Giv in his fight with Poshun.""

The poets asked for an explanation of this allusion, and Firdosî recited to them the battle as described in the *Shāhnama*, and delighted and astonished them with his learning and eloquence.

Mahmud now definitely selected him for the work of compiling and verifying the ancient legends, and bestowed upon him such marks of his favour and munificence as to elicit from the poet an enthusiastic panegyric, which is inserted in the preface of the *Shāhnama*, and forms a curious contrast to the bitter satire which he subsequently prefixed to the book. The sultan ordered his treasurer, Khosravan Maimandi, to pay to Firdosî a thousand gold pieces for every thousand verses; but the poet preferred allowing the sum to accumulate till the whole was

1 A sort of cuirass.
finished, with the object of amassing sufficient capital to construct a
dike for his native town of Tüs, which suffered greatly from
defective irrigation, a project which had been the chief dream
of his childhood. Owing to this resolution, and to the jealousy
of Hasan Maimandi, who often refused to advance him sufficient
for the necessary of life, Firdousi passed the latter portion of
his life in great privation, though enjoying the royal favour
and widely extended fame. Amongst other princes whose
life he owed to that his pecuniary difficulties, was one Rustam, son of Fakhri Addaulla, the Dailamite, who
sent him a thousand gold pieces in acknowledgment of a copy
of the episode of Rustam and Isfendiar which Firdousi had sent
him, and promised him a gracious reception if he should ever
come to his court. As this prince belonged, like Firdousi, to the
Shiah sect, while Mahmud and Maimandi were Sunnites, and
as he was also politically opposed to the sultan, Hasan Maimandi
did not fail to make the most of this incident, and accused the
poet of disloyalty to his sovereign and patron, as well as of
heresy. Other enemies and rivals also joined in the attack, and
for some time Firdousi's position was very precarious, though
his pre-eminent talents and obvious fitness for the work prevented
him from losing his post. To add to his troubles he had the
misfortune to lose his only son at the age of 37:

At length, after thirty-five years' work, the book was completed
(1011), and Firdousi entrusted it to Ayaz, the sultan's favourite,
for presentation to him. Mahmud ordered Hasan Maimandi
to take the poet as much gold as an elephant could carry, but the
jealous treasurer persuaded the monarch that it was too generous
a reward, and that an elephant's load of silver would be sufficient. 60,000
silver dirhems were accordingly placed in sacks, and
taken to Firdousi by Ayaz at the sultan's command, instead of the
60,000 gold pieces, one for each verse, which had been promised.
The poet was at that moment in the bath, and seeing
the sacks, and believing that they contained the expected gold,
received them with great satisfaction, but finding only silver he
complained to Ayaz that he had not executed the sultan's order.
Ayaz related what had taken place between Mahmud and Hasan
Maimandi, and Firdousi in a rage gave 20 thousand pieces to
Ayaz himself, the same amount to the bath-keeper, and paid the
rest to a beer seller for a glass of beer (jouka), sending word
back to the sultan that it was not to gain money that he had
taken so much trouble. On hearing this message, Mahmud at
first reproached Hasan with having caused him to break his word,
but the wily treasurer succeeded in turning his master's anger
upon Firdousi to such an extent that he threatened that on the
morrow he would 'cast that Carmathian (heretic) under the
feet of his elephants.' Being apprised by one of the nobles of the
outbreak of what had taken place, Firdousi passed the night in great anxiety; but passing in the morning by the gate that
led from his own apartments into the palace, he met the sultan
in his private garden, and succeeded by humble apologies in
appeasing his wrath. He was, however, far from being appeased
himself, and determined at once upon quitting Ghazni.

He then gave a sealed paper to Ayaz, begging him to hand it to
the sultan in a leisure moment after 20 days had elapsed,
and set off on his travels with no better equipment than his
staff and a dervish's cloak. At the expiration of the 20 days
Ayaz gave the paper to the sultan, who on opening it found the
celebrated satire which is now always prefixed to copies of the
Shahnāma, and which is perhaps one of the bitterest and severest
pieces of reproach ever penned. Mahmud, in a violent rage,
sent after the poet and promised a large reward for his capture,
but he was already in comparative safety. Firdousi directed his
steps to Mazendaran, and took refuge with Kahan, prince of
Jorjan, who at first received him with great favour, and promised
him his continued protection and patronage; learning, however,
the circumstances under which he had left Ghazni, he feared the
resentment of so powerful a sovereign as Mahmud, who he knew
already coveted his kingdom, and dismissed the poet with a
magnificent present. Firdousi next repaired to Bagdad, where
he made the acquaintance of a merchant, who introduced him
to the caliph, al-Qadir, by presenting an Arabic poem which the poet had composed in his honour. The vizier
gave Firdousi an apartment near himself, and related to the
caliph the manner in which he had been treated at Ghazni.
The caliph summoned him into his presence, and was so much
pleased with a poem of a thousand couplets, which Firdousi
composed in his honour, that he at once received him into
favour. The fact of his having devoted his life and talents to
chronicling the renown of fire-worshipping Persians was,
however, somewhat of a crime in the orthodox caliph's eyes; in order
therefore to recover his prestige, Firdousi composed another
poem of 8000 couplets on the theme borrowed from the Koran
of the loves of Joseph and Potiphar's wife—Yasuf and Zuleikha
(edited by H. Ethé, Oxford, 1902; complete metrical translation
by Schlecha-Wissehr, Vienna, 1889). This poem, though
rare and little known, is still in existence—the Royal Asiatic
Society possessing a copy. But Mahmud had by this time
heard of his asylum at the court of the caliph, and wrote a letter
maligning his liege lord, and demanding the surrender of the
poet. Firdousi, to avoid further troubles, departed for Ahwaz,
a province of the Persian Trak, and dedicated his Yasuf and
Zuleikha to the governor of that district. Thence he went to
Kohistan, where the governor, Nasir Lek, was his intimate
and devoted friend, and received him with great ceremony upon
the frontier. Firdousi confided to him that he contemplated writing
a bitter exposition of his shameful treatment at the hands of the
sultan of Ghazni; but Nasir Lek, who was a personal friend of
the latter, dissuaded him from this purpose, but himself wrote
and demonstrated with Mahmud. Nasir Lek's message and the
urgent representations of Firdousi's friends had the desired
effect; and Mahmud not only expressed his intention of offering
full reparation to the poet, but put his enemy Maimandi to death.
The change, however, came too late; Firdousi, now a broken
and decrepit old man, had in the meanwhile returned to Tüs,
and, while wandering through the streets of his native town,
heard a child lisping a verse from his own satire in which he
taunts Mahmud with his slavish birth—

"Had Mahmud's father been what he is now
A crown of gold had decked this aged brow;
Had Mahmud's mother been of gentle blood,
In heaps of silver knee-deep had I stood."

He was so affected by this proof of universal sympathy with his
misfortunes that he went home, fell sick and died. He was
buried in a garden, but Ahiul Kasim Jurjani, chief sheikh of
Tüs, refused to read the usual prayers over his tomb, alleging
that he was an infidel, and had devoted his life to the glorification
of fire-worshippers and unbelievers. The next night, however,
having dreamt that he beheld Firdousi in paradise dressed in the
sacred colour, green, and wearing an emerald crown, he recon-
cidered his determination; and the poet was henceforth held to
be perfectly orthodox. He died in the year 411 of the Hegira
(1020 a.d.), aged about eighty, eleven years after the completion
of his great work. The legend goes that Mahmud had in the
meanwhile despatched the promised hundred thousand pieces
of gold to Firdousi, with a robe of honour and ample apologies
for the past. But as the camels hearing the treasure reached
one of the gates of the city, Firdousi's funeral was leaving it by
another. His daughter, to whom they brought the sultan's present, refused to receive it; but his aged sister remembering his
anxiety for the construction of the stone embankment for the
river of Tüs, this work was completed in honour of the poet's
memory, and a large caravanserai built with the surplus.

Much of the traditional life, as given above, which is based upon
that prefixed to the revised edition of the poem, undertaken by
order of Baising Khan, grandson of Timur-i-Leng (Timur), is rejected by modern scholars (see T. Nöldeke, "Das iranische Nationalepos," in W. Geiger's Grundriss der iranischen Philologie, ii, pp. 159-158).

The Shāhname is based, as we have seen, upon the ancient legends current among the populace of Persia, and collected by the Dīkhans, a class of men who had the greatest facilities for this purpose. There is every reason therefore to believe that Firdousi adhered faithfully to these records of antiquity, and that the poem is a perfect storehouse of curious traditions of the country.

The entire poem (which only existed in MS. up to the beginning of the 19th century) was published (1851-1868) with a French translation in a magnificent folio edition, at the expense of the French government, and published under the direction of M. von Mohl. The size and number of the volumes, however, and their great expense, made them difficult of access, and Frau von Mohl published the French translation in a magnificently bound and illustrated form. Other editions are by Turner Macan (Calcutta, 1829), T. A. Vullers and S. Landauer (unpublished; Leiden, 1877-1883). There is an English abridgment by J. Atkinson (London, 1832; reprinted 1866, 1892); there is a verse-translation, partly rhymed and partly unrhymed, by Th. E. von Heuglin (Liber volubilis, 1845), and an abridgment, containing an account of Firdousi and the Shāhname; the version by A. Rogers (1907) contains the greater part of the work. The episode of Sohrab and Rustam is well known to English readers from the translation of R. C. T. Saavedra (1886), which is an abridgment of L. de Ries, by L. Pizzi (8 vols., Turin, 1886-1888), also the author of a history of Persian poetry.

See also E. G. Browne's Literary History of Persia, i. ii. (1902-1906), T. Nöldeke (as above) for a full account of the Shāhname, editions, &c.; and H. E. Hot, "Die iranischen Litteratur," in the same work.

**FIRE** (in O. Eng. fjär; the word is common to West German languages, cf. Dutch vuur, Ger. Feuer; the pre-Teutonic form is seen in Sanskrit pā, pābaka, and Gr. Ï.νο.; the ultimate origin is usually taken to be a root meaning to purify, cf. Lat. purus), the term commonly used for the visible effect of combustion (see FLAME), operating as a heating or lighting agency.

So general is the knowledge of fire and its uses that it is a question whether we have any authentic instance on record of a tribe altogether ignorant of them. A few notices indeed are to be found in the voluminous literature of travel which would decide the question in the affirmative; but when they are carefully investigated, their evidence is found to be far from conclusive. The missionary Krapf was told by a slave of a tribe in the southern part of Shoa who lived like monkeys in the bamboo jungles, and were totally ignorant of fire; but no better authority has been found for the statement, and the story, which seems to be current in eastern Africa, may be nothing else than the propagation of fables about the Pygmies whom the ancients located around the sources of the Nile. Lieut. Charles Wilkes, commander of the United States exploring expedition of 1838-42, says that in Fakao or Bowditch Island "there was no sign of places for cooking nor any appearance of fire," and that the natives felt evident alarm at the sparks produced by flint and steel and the smoke emitted by those who with cigars in their mouths. The presence of the word qāf, fire, in the Fakao vocabulary supplied by Hale the ethnographer of the expedition, though it might perhaps be explained as equivalent only to solar light and heat, undoubtedly invalidates the supposition of Wilkes; and the Rev. George Turner, in an account of a missionary voyage in 1859, not only repeats the word qāf in his list for Fakao, but relates the native legend about the origin of fire, and describes some peculiar customs connected with its use. Alvaro de Saavedra, an old Spanish traveller, informs us that the inhabitants of Los Jardines, an island of the Pacific, showed great fear when they saw fire—which they did not know before. But that island has not been identified with certainty by modern explorers. It belongs, perhaps, to the Ladrone or Marianas Archipelago, where fire was unknown, says Padre Gobien, "till Magellan, wrought at the pillerings of the inhabitants, burnt one of their villages. When they saw their wooden huts ablaze, their first thought was that fire was a beast which eats up wood. Some of them having approached the fire too near were burnt, and the others kept aloof, fearing to be torn or poisoned by the powerful breath of that terrible animal." To this Freycinet objects that these Ladrone islanders made pottery before the arrival of Europeans, that they had words expressing the ideas of flame, fire, oven, coals, roasting and cooking. Let us suppose that in their country numerous graves and ruins have been found, which seem to be remnants of a former culture. Thus the question remains in uncertainty: though there is nothing impossible in the supposition of the existence of a fireless tribe, it cannot be said that such a tribe has been discovered.

It is useless to inquire in what way man first discovered that fire was subject to his control, and could even be called into being by appropriate means. With the natural phenomena and its various aspects he must soon have become familiar. The volcano lit up the darkness of night and sent its ashes or its lava down into the plains; the lightning or the meteor struck the tree, and the forest was ablaze; or some less obvious cause produced some less extensive ignition. For a time it is possible that the grand manifestations of nature aroused no feelings save awe and terror; but man is quite as much endowed with curiosity as with reverence or caution, and familiarity must ere long have bred confidence if not contempt. It is by no means necessary to suppose that the practical discovery of fire was made only at one given spot and in one given way; it is much more probable indeed that different tribes and races obtained the knowledge in a variety of ways.

It has been asserted of many tribes that they would be unable to rekindle their fires if they were allowed to die out. Travellers in Australia and Tasmania depict the typical native woman being always about with her burning brand, which is one of her principal duties to protect and foster; and it has been supposed that it was only ignorance which impeded on her the endless task. This is absurd. The Australian methods of producing fire by the friction of two pieces of wood are perfectly well known, and are illustrated in Howitt's *Native Tribes of South-East Australia*, pp. 771-773. To carry a brand saves a little trouble to the men.

The methods employed for producing fire vary considerably in detail, but are for the most part merely modified applications of concussion or friction. Lord Avebury has remarked that the working up of stone into implements must have been followed sooner or later by the discovery of fire; for in the process of chipping sparks were elicited, and in the process of polishing heat was generated. The first or concussion method is still familiar in the flint and steel, which has hardly passed out of use even in the most civilized countries. Its modifications are comparatively few and unimportant. The Alaskans and Aleutians take two pieces of quartz, rub them well with native sulphur, strike them together till the sulphur catches fire, and then transfer the flame to a heap of dry grass over which a few feathers have been scattered. Instead of two pieces of quartz the Eskimos use a piece of quartz and a piece of iron pyrites. Mr Frederick Boyle saw fire produced by striking broken china against a bamboo, and Bastian observed the same process in Burma, and Wallace in Tasmania. In China two pieces of bamboo are considered sufficient, the silicious character of the outside layer rendering it as good as native flint. The friction methods are more various. One of the simplest is what E. B. Tylor calls the stick and groove—"a blunt pointed stick being run along a groove of its own making in a piece of wood lying on the ground." Much, of course, depends on the quality of the woods and the exactness of the manipulator. In Tahiti Charles Darwin saw a native produce fire in a few seconds, but only succeeded himself after much labour. The same device was employed in New Zealand, the Sandwich Islands, Tonga, Samoa and the Radak Islands. Instead of rubbing the movable stick backwards and forwards other tribes make it rotate rapidly in a round hole in the stationary piece of wood—thus making what Tylor has happily designated a fire-drill. This device has been observed in Australia, Kamchatka, Sumatra and the Carolines, among the Veddas of Ceylon, throughout a great part of southern Africa, among the Eskimo and Indian tribes of North America, in the West Indies, in Central America, and as far south as the Straits of Magellan. It was also employed by the ancient Mexicans, and...
FIRE

Tylo gives a quaint picture of the operation from a Mexican MS.,—a man half kneeling on the ground is causing the stick to rotate between the palms of his hands. This simple method of rotation seems to be very generally in use; but various devices have been resorted to for the purpose of diminishing the labour and hastening the result. The Guacho of the Pampas takes an elastic stick about 18 in. long, presses one end to his breast and the other in a hole in a piece of wood, and then rapidly turns the curved part like a carpenter's centre-bit. In other cases the rotation is effected by means of a cord or thong wound round the drill and pulled alternately by this end and that. In order to steady the drill the Eskimo and others put the upper end in a socket of ivory or bone which they hold firmly in their mouth. A further advance was made by the Eskimo and neighbouring tribes, who applied the principle of the bow-drill; and the still more ingenious pump-drill was used by the Onondaga Indians. For full descriptions of these instruments and a rich variety of details connected with fire-making we must refer the reader to Taylor's valuable chapter in his Researches. These methods of producing fire are but rarely used in Europe, and only in connexion with superstitions connected with the bow-drill. When the inhabitants of the authorities of a Mecklenburg village ordered a "wild fire" to be lit against a murrain amongst the cattle. For two hours the men strove vainly to obtain a spark, but the fault was not to be ascribed to the quality of the wood, or to the dampness of the atmosphere, but to the stubbornness of an old lady, who, objecting to the superstition, would not put out her night lamp; such a fire, to be efficient, must burn alone. At last the strong-minded female was compelled to give in; fire was obtained—but of bad quality, for it did not stop the murrain.

It has long been known that the rays of the sun might be concentrated by a lens or concave mirror. Aristophanes mentions the burning-lens in The Clouds, and the story of Archimedes using a mirror to fire the ships at Syracuse is familiar to every schoolboy. If Garcilasso de la Vega can be trusted as an authority the Virgins of the Sun in Peru kindled the sacred fire with a concave cup set in a great bracelet. In China the burning-glass is in common use.

To the inquiry how mankind became possessed of fire, the cosmogonies, those records of pristine speculative thought, do much to answer, a theory which would not be found in the relations of travellers and historians.

They say in the Tonga Islands that the god of the earthquakes is likewise the god of fire. At Mangai it is told that the great Maui went down to hell, where he surprised the secret of making fire. But to the two different methods of the Maoris, the Swiss tell a different tale. Maui had the fire given to him by his old blind grandmother, Mahuika, who drew it from the nails of her hands. Wishing to have a stronger one, he pretended that it had gone out, and so obtained fire from her great toe. It was so fierce that every thing that it touched, and the grandmother herself were already burning when a deluge, sent from heaven, saved the hero and the perishing world; but before the waters extinguished all the blaze, Mahuika shut a few sparks into some trees, and then, saying it was a great treasure, she put it away. But the legend that thunder is the noise of Tawhaki's footsteps, and that lightnings flash from his armpits. At Western Point, Victoria, the Australians say the good old man Fundiy held up the door of the sun, to prevent the children from being burnt. At the end of his life the good man's good daughter, seeing the earth to be full of serpents, went everywhere destroying serpents; but before she had killed them all, her staff snapped in two, and while it broke, a flame burst out of it. Here the serpent-killer is a fire-bringer. In the Persian Shahnamah also fire was discovered by a dragon-fighter. Hushenk, the powerful hero, hurled at the monster a prodigious stone, which, evaded by the snake, struck a rock and was splintered by it. Light shone on the whole country, the sun emerged out of glory, and fire was seen for the first time in the world. The snake escaped, but the mystery of fire had been revealed.

North American legends narrate how the great buffalo, careering through the plain, gives his sparks flit in the night, and sets the prairie blaze by his hoofs lighting its path. This splendid idea in the Hindu mythology, which conceives thunder to have been, among many other things, the clatter of the solar horses on the Akim or hard pavement of the sky. The Dakotas claim that their ancestor obtained fire from the sparks which a friendly panther struck with its claws, as it scampered upon a stone hill.

Tohil, who gave the Quiches fire by shaking his sandals, was, like the Mexican Quetzalcoatl, represented by a flint stone. Guamsuri, the father of the Peruvians, produced the thunder and the lightning by hurling stones with his sling. The thunderbolts are their children. Kudai, the great god of the Atilar Tartars, disclosed the secret to three huntsmen. The speedy Slavonian god of thunder was depicted with a silesia in his hand, or even protruding from his head. The Lapp Tiermest struck with his hammer upon his own head; the Scandinavian Thor held a mallet with fire, and the Spaniard Charon discharged his thunderbolt into his hand, a huge mass surrounded by six little ones. Finnish poets describe how "the fire, the child of the sun, came down from heaven, where it was rocked in a tub of yellow copper, in a large pail of oil." Ukko, the Finnish god, who is the creator and maker of all lightnings, as he strikes his stone with his steel. According to the Kalewalah, the same mighty Ukko struck his sword against his nail, and from the nail issued the "fairy babe." He gave it to the Wind's daughter to rock it, but the unwary maiden let it fall in the sea, where it was swallowed by the great pike, and for this he had to lose his sword. It has not been discovered yet who made the fire come to the rescue. He dragged the great pike from the water, drew out his entrails, and found there the heavenly spark still alive. Fromneath brought to earth the torch he had lighted at the sun's chariot.

Human culture may be said to have begun with fire, of which the uses increased in the same ratio as culture itself. To save the labour expended on the initial process of procuring light, or on carrying it about constantly, primitive men hit on the expedient of a fire which should burn night and day in a public building. The Egyptians had one in every temple, the Greeks, Latins and Persians in all towns and villages. The Natchez, the Aros, the Mayas, the Peruvians had their "national fires," burned in the type of the temple. Of all the fires the "eternal lamps" in the synagogues, in the Byzantine and Catholic churches, may be a survival. The "Regia," Rome's sacred centre, supposed to be the abode of Vesta, stood close to a fountain; it was convenient to draw from the same spot the two great requisites, fire and water. All civil and political interests grouped themselves around the pyrautaneum which was at once a temple, a tribunal, a town-hall, and a gossiping resort: all public business and most private affairs were transacted by the light and in the warmth of the common fire. No wonder that its flagstones should become sacred. Primitive communities consider as holy everything that ensures their existence and promotes their welfare, material things such as fire and water not less than others. Thus the pyrautaneum grew into a religious institution. And if we hear a little more of fire worship than of water worship, it is because fire, being on the whole more difficult to obtain, was esteemed more precious. The pyrautaneum and the state were convertible terms. If by chance the fire in the Roman temple of Vesta was extinguished, all tribunals, all authority, all public or private business had to stop immediately. The temple had been restored; it would not be extinguished, and it had to be restored in some way or other, when the holy fire was sent down divine lightning on his altars, or by the priests making a new fire by the old sacred method of rubbing two pieces of wood together, or by catching the rays of the sun in a concave mirror. No Greek or Roman army crossed the frontier without carrying an altar where the fire taken from the pyrautaneum burned night and day. When the Greeks sent out colonies the emigrants took with them living coals from the altar of Hestia, and had in their new country a fire lit as a representative of that burning in the mother country. Not before the three curiae united their fires into one could Rome become powerful; and

1 Curiously enough we see the same institution obtaining among the Damara of South Africa, where the chiefs, who sway their people with a sort of priestly authority, commit to their daughters the care of a so-called eternal fire. From its hearth younger scions separating from the parent stock take away a burning brand to their new home. The use of a compendious Roman formula in the present temple of Vesta, testified to the common origin of the North American Assiniais and Maichas. The Mobiles, the Chippeaways, the Natchez, had each a corporation of Vesta. If the Natchez let their fire die out, one hand, a hint in the other. Tarins, the Gauls, had their "torch". The "Mozuers Pueblos and Comanches had also their perpetual fires. The Redskins discussed important affairs of state at the "council fires," around which each sachem marched three times, turning to it all the sides of his person. It was a saying among our ancestors, "said an Iroquois chief in 1753, "that when the fire goes out at Onondaga"—the Delphi of the league—"we shall no longer be a people."
Athens became a shining light to the world only, we are told, when the twelve tribes of Attica, led by Theseus, brought each its brand to the altar of Athene Polias. All Greece confederated, making Delphi its central hearth; and the islands congregated around Delos, whence the new fire was fetched every year.

Periodic Fires.—Because the sun loses its force after noon, and after midsummer daily shortens the length of its circuit, the ancients inferred, and primitive populations still believe, that, as time goes on, the energies of fire must necessarily decline. Therefore men set about renewing the fires in the temples and on the hearth on the longest day of summer or at the beginning of the agricultural year. The ceremony was attended with much rejoicing, banqueting and many religious rites. Houses were thoroughly cleansed; people bathed, and underwent lustrations and purifications; new clothes were put on; quarrels were made up; debts were paid by the debtor or remitted by the creditor; criminals were released by the civil authorities in imitation of the heavenly judges, who were believed to grant on the same day a general remission of sins. All things were made new; each man turned over a new page in the book of history. The Greeks, the Persians, the Egyptians, the Romans, the Jews, the Chinese, the Thracians, the Parthians, the Scythians, the Germans, the Goths, the Franks, and the Lombards in the Middle Ages, each in their peculiar way, have left us an account of their fire festivity.

FIRE AND FIRE EXTINCTION. Fire is considered in this article, primarily, from the point of view of the protection against fire that can be accorded by preventive measures and by the organization of fire extinguishing establishments. History is full of accounts of devastation caused by fires in towns and cities of nearly every country in the civilized world. The following is a list of notable fires of early days:

**Great Britain and Ireland**

798. London, nearly destroyed.

982. London was burnt.

1086. All houses and churches from the east to the west gate burned.

1212. Greater part of the city burned.

1666. Great Fire of London.

The fire began in a wooden house in Pudding Lane, and burned for three days, consuming the buildings on 436 acres, 400 streets, lanes, &c., 13,200 houses, with St Paul’s church, 86 parish churches, 6 chapels, the guild-hall, the royal exchange, the customshouses, and many hospitals and libraries, 52 companies’ halls, and a vast number of other stately edifices, together with three of the city gates, four stone bridges, and the prisons of Newgate, the Fleet, and the Poultry and Wood Street Compters. The fire swept from the Tower to Temple church, and from the N.E. gate to Holborn bridge. Six persons were killed. The total loss of property was estimated at the time to be £10,730,500.

1794. London, 630 houses destroyed at Wapping. Loss above £1,000,000.


1861. Tooley Street wharves, &c., burned. Loss estimated at £2,000,000.

1873. Alexandra palace destroyed.

1137. York, totally destroyed.

1846. Glastonbury, town and abbey burned.

1892. Carlisle, destroyed.

1597. Norwich, nearly destroyed; 718 houses burned.

1854. Leith, burned.

1598. Thirerton, 400 houses and a large number of horses burned; 33 persons killed. Loss, £150,000.

1612. 600 houses burned. Loss over £200,000.

1731. 300 houses burned.

1700. Edinburgh, “the Great Fire.”

1861. Cork, greater part burned, and again in 1862.

1613. Drogheda, nearly destroyed. Loss, £300,000.


1758. Northampton, almost totally destroyed.

1646. Newmarket, large part of the town burned.

1694. Warwick, more than half burned; rebuilt by national contribution.

1797. Lisbon, burned.

1773. Graciancole, destroyed.

1783. Wellington, 800 houses burned.

1774. Credington, 450 houses destroyed.

1760. Portsmouth, dockyard burned. Loss, £100,000.

1770. Liverpool, destructive fire. Loss, £1,000,000.

1802. Liverpool, destructive fire. Loss, £1,000,000.

1827. Sheerness, 50 houses and much property destroyed.

1854. Gateshead, 50 persons killed. Loss, £1,000,000.

1875. Glasgow. Great fire. Loss, £500,000.

**France**

59. Lyons, burned to ashes. Nero offers to rebuild it.

1118. Nantes, greater part of the city destroyed.

1137. Dijon, burned.

1524. Troyes, nearly destroyed.

1667. Rennes, on fire from December 22 to 29. 850 houses burned.

1784. Brest. Fire and explosion in dockyard. Loss, £1,000,000.

1862. Marseilles, destructive fire.


**Central and Southern Europe**

64. Rome burned during 8 days. 10 of the 14 wards of the city were destroyed.

1106. Venice, greater part of the city was burned.

1577. Fire at the arsenal, greater part of the city ruined by an explosion.

1299. Weimar, destructive fire; also in 1424 and 1618.

1379. Memel was in large part destroyed, and again in 1457, 1540, 1678, 1854.

1485. Bern was destroyed.

1487. Leipzig lost 400 houses.

1457. Dorli, cathedral and large part of the town burned.

1491. Dresden was destroyed.

1521. Ordoiz, large part of the city destroyed.

1543. Konign was burned.

1671. Fürth was burned by Austrian Croats.

1680. Fürth was again destroyed.

1689. Landau was destroyed.

1758. Pirna was burned by Prussians. 260 houses destroyed.

1762. Munich lost 200 houses.

1764. Königsberg, public buildings, &c., burned. Loss, £600,000.

1769. Kamień was destroyed.

1780. Rakitais (Bohemia) was totally destroyed. Loss, £300,000.

1803. Budy, 1500 houses destroyed.

1859. 1000 houses destroyed.

1860. Posen, large part of older portion of city burned.

1881. Forest fires Tyrol destroyed 64 villages and hamlets.

1818. Salzburg was partly destroyed.


During the fire the city was in a state of anarchy. 4219 buildings, including 2000 dwellings, were destroyed. One-fifth of the population was made homeless, and 100 persons lost their lives. The total loss amounted to £7,000,000. After the fire, contributions from all Germany came in to help to rebuild the city.

1861. Glarus (Switzerland), 500 houses burned.

**Northern Europe**

1530. Aalborg, almost entirely destroyed.

1541. Aarhuus, almost entirely destroyed, and again in 1556.

1628. Opole, nearly destroyed. Christianity was built on the site.

1728. Copenhagen, nearly destroyed. 1650 houses burned, 77 streets.

1794. Royal palace with contents burned.

1795. 50 streets, 1563 houses burned.
1751. Stockholm, 1000 houses destroyed.
1759. 250 houses burned. Loss, 2,000,000 crowns.
1775. Abo, 200 houses and 15 mills burned.
1827. 780 houses burned, with the university.
1796. Carlstadt (Sweden), 1,037 houses, churches, warehouses, &c., destroyed.
1809. Gothenburg, 178 houses burned.
1858. Christiania. Loss estimated at £250,000.
1865. Carlstadt (Sweden), everything burned except the bishop's residence, hospital and jail. 10 lives lost.

RUSSIA
1862. Great fire. Loss, £1,000,000.
1752. Moscow, 18,000 houses burned.
1812. The Russians fired the city on September 14 to drive out the army of Napoleon. The fire continued five days. Nineteen months of the city was destroyed. Number of houses burned, 39,800.
1753. Archangel, 900 houses burned.
1758. Tobolsk, nearly destroyed.
1762. Milau, nearly destroyed.
1812. Tula, partly destroyed.
1834. Tula, destructive fire.
1845. Ord, large part of the town destroyed.
1850. Cracow, large part of the town burned.
1864. Nangoro, large amount of property destroyed.

TURKEY
1772. A great fire destroyed 12,000 houses and 7000 people.
1775. A fire lasted five days.
1795. In January, 10,000 houses burned; in April, property destroyed estimated from £1,000,000 to £3,000,000. Later in the year, 10,000 houses were destroyed.
1797. 4000 houses were burned.
1800. 15,000 houses and 100 people destroyed. During the years 1796 to 1798, 1765 and 1767 great havoc was made by fire.
1802. August 25. A fire burned three days: 10,000 houses, 50 mosques and 100 corn mills destroyed; 100 lives lost.
1814. August 21. A fire burned for 26 hours and destroyed 10,000 houses, most of which had been rebuilt since the fires of 1782. In the same year, March 13, a fire in the suburb of Pera destroyed two-thirds of that quarter. Loss estimated at £2,000,000.
1815. Between March and July 32,000 houses are said to have been burned, and as many in 1795.
1799. In the suburb of Pera, 13,000 houses were burned and many magnificent buildings.
1816. August 18. 12,000 houses and 3000 shops in the finest quarter were destroyed.
1826. A fire destroyed 6000 houses.
1828. 500 houses and 2000 shops destroyed. Loss estimated at £3,000,000.
1835. A great fire destroyed 2800 houses, public buildings, &c. Over 22,000 people were left homeless.
1840. June 5. The suburb of Pera, occupied by the foreign population and native Christians, was swept by a fire which destroyed over 7000 buildings, many of them among the best in the city, including the residence of the foreign legations. Loss estimated at £5,000,000.
1872. Scutari, the town of 3000 houses totally destroyed.
1873. Smyrna. 2600 houses consumed. Loss, £200,000.
1872. 3900 dwellings burned. 3000 to 4000 shops, &c., burned. Loss, £4,000,000.
1876. 4000 shops, mosques, magazines, &c., burned.
1841. 12,000 houses were burned.

INDIA
1631. Rajmahal. Palace and great part of the town burned.
1799. Manilla, vast storehouses were burned.
1833. 10,000 hits were burned. March 26. 30,000 people rendered homeless, and 50 lives lost.
1863. Madras, more than 1000 houses burned.
1863. Bombay. Loss by fire of £600,000.

CHINA AND JAPAN
1822. Canton was nearly destroyed by fire.
1866. Yokohama, two-thirds of the native town and one-sixth of the foreign settlement destroyed.
1872. Yedo. A fire occurred in April during a gale of wind, destroying buildings covering a space of 6 sq. m. 20,000 persons were made homeless.
1873. A fire destroyed 10,000 houses.

UNITED STATES
1679. Boston. All the warehouses, 80 dwellings, and the vessels in the dockyards were consumed. Loss, £500,000.
1766. A fire caused a loss estimated at £600,000.
1777. A fire consumed 100 buildings, February 20.
1845. A fire consumed 100 buildings.
1847. Great fire, November 9-10. By this fire the richest quarter of Boston was destroyed.

The fire commenced at the corner of Summer and Kingston streets. The area burned was over 65 acres. 777 buildings, comprising the largest granite and brick warehouses of the city, filled with merchandise, were burned. The loss was about £15,000,000. Before the end of the year 1876 the burned district had been rebuilt more substantially than ever.
1778. Charleston (S.C.). A fire caused the loss of £100,000.
1879. 300 houses were burned.
1848. One-half the city was burned on April 27. 1158 buildings destroyed.
1811. 397 buildings destroyed.
1820. Savannah, 456 buildings were burned. Loss, £800,000.
1855. New York. The great fire of New York began in Merchant Street, December 16, and burned and destroyed 800 buildings in the business part of the city. 1000 mercantile firms lost their places of business. The area burned over was 52 acres. The loss was £5,000,000.
1845. A fire in the business part of the city, July 20, destroyed 300 buildings. The loss was £1,500,000. 35 persons were killed.
1848. Pittsburg. A large part of the city burned, April 11. 20 squares, 1100 buildings destroyed. Loss, £2,000,000.
1866. Nankin was almost destroyed.
1867. Albany. 600 houses burned, August 17. Area burned over 37 acres, one-third of the city.
1849. St. Louis. 23 steamboats at the wharves, and the whole or part of 15 blocks of the city burned, May 17.
1851. London. More than one-quarter of the city was burned, May 4. 2500 buildings destroyed. Loss, £2,000,000.
1853. 500 buildings burned. Loss, £660,000.
1865. 50 buildings burned, February 28. 20 persons killed.
1851. San Francisco. On May 4-5 a fire destroyed 2500 buildings. A number of lives lost. More than three-fourths of the city destroyed. Loss, upwards of £2,000,000. In June another fire burned 2000 buildings. Loss estimated at £600,000.
1857. Chicago. A fire destroyed over £100,000.
1852. Property destroyed worth £100,000, Sept. 15.
1866. Two fires on August 10 and November 18. Loss, £100,000 each.
1871. The greatest fire of modern times. It began in a barn on the night of the 8th of October and raged until the 10th. The area burned over was 2124 acres, or 33 sq. m., of the very heart of the city. 250 lives were lost, 98,500 persons were made homeless, and 1000 buildings destroyed. The buildings were one-third in number and one-half in value of the buildings of the city. Before the end of 1875 the whole burned district had been rebuilt. The loss was estimated at £50,000,000.
1862. Troy (N.Y.) was nearly destroyed by fire.
1866. Portland (Maine). Great fire on July 4. One-half of the city was burned; 200 acres were ravaged; 50 buildings were blown up to stop the progress of the fire. Loss, £2,000,000 to £2,250,000.
1871. October. Forest and prairie fires in Wisconsin and Michigan. 15,000 persons were made homeless; 1000 lives lost. Loss estimated at £1,500,000.

BRITISH NORTH AMERICA
1815. Quebec was injured to the extent of £260,000.
1816. 1650 houses were burned, May 28. One-third of the population made homeless. Loss from £400,000 to £750,000. Another fire, in June 28, consumed 1300 dwellings were made homeless, 30 streets destroyed. Insurance losses, £60,770.
1866. 2500 houses and 17 churches in French quarter burned.
1855. New Brunswick. A tract of 4,000,000 acres, more than 1000 persons were burned over; it included many towns, 100 persons killed, and 875 head of cattle. 500 buildings burned. Loss, about £60,000. Towns of Newcastle, Chatham and Douglastown destroyed.
1837. St. John (New Brunswick). 115 houses burned, January 13, and nearly all the business part of the city. Loss, £1,000,000.
FIRE PROTECTION

FIRE AND FIRE EXTINCTION

1877. St. John. Great fire on June 21. The area burned over was 200 acres. 37 streets and squares totally or in part destroyed; 10 m. of streets; 1450 dwellings. 18 lives lost. Total loss, £2,500,000. Two-fifths of the city burned.

1886. St John's (Newfoundland) was nearly destroyed, June 9. Two whole streets burned upwards of 1 m. long. Loss estimated at £1,000,000.

1850. Montreal. A fire destroyed the finest part of the city on June 7. 200 houses were burned.

1536. Gaza was nearly consumed.

1861. Mendoza. A great fire followed an earthquake which had destroyed 10,000 people. 

1862. Valparaiso was devastated by fire.


WEST INDIES

1752. Pierre (Martinique) had 700 houses burned.

1782. Kingston (Jamaica) had 80 houses burned. Loss, £500,000.

1795. Moncey Bay (Jamaica). Loss by fire of £400,000.

1803. St Thomas. 900 warehouses consumed. Loss, £5,000,000.

1806. Spanish Town (Trinidad) was totally destroyed. Loss estimated at £1,500,000.

1828. Havana lost 350 houses; 2000 persons reduced to poverty.

1843. Port Royal (Haiti). Nearly one-third of the town was burned.

Since this list was compiled, there have been further notable fires, more particularly in North America, the great conflagrations at Chicago, Baltimore and San Francisco being terrible examples. But speaking generally, these conflagrations, extensive as they were, only repeated the earlier lessons as to the necessity of combating the general negligence of the public by attaching far greater importance to the development of fire-preventive measures even than to the better organization of the fire-fighting establishments.

It may be of interest to mention notable fires in the British empire, and London in particular, during the decade 1890 to 1899:

Port of Spain (Trinidad) . . . . . . . March 4, 1895
New Westminster (British Columbia) . . . Sept. 10, 1898
Toronto (Ontario) . . . . . . . Jan. 6, 1899, and March 3, 1899
Windsor (Nova Scotia) . . . . . . . Oct. 17, 1897
St John's (Newfoundland) . . . . . July 8, 1892
London—Charterhouse Square . . . Dec. 25, 1889
" St Mary the Virgin . . . . . . . July 6, 1890
" Old Bailey and Fleet Street . . . Nov. 15, 1893
" Tabernacle Street, Finsbury . . . June 21, 1894
" Bermondsey Leather Market . . . Sept. 13, 1894
" " . . . . . . . March 17, 1895
" Minories . . . . . . . Nov. 10, 1894
" South-West India Docks . . . . . Feb. 8, 1895
" Charlotte and Leonard Streets, Finsbury . . Nov. 19, 1897
" Cripplegate . . . . . . . . . Nov. 19, 1897
Nottingham . . . . . . . Nov. 17, 1894
Sheffield . . . . . . . Dec. 21, 1893
Bradford . . . . . . . Nov. 30, 1896
Sunderland . . . . . . . July 18, 1898
Dublin . . . . . . . May 4, 1894
Glasgow—Anderson Quay . . . . Jan. 10, 1897
" Dunlop Street . . . . . . . Apr. 25, 1898

As to fires in any one specific class of building, the extraordinary number of fires that occurred in theatres and similar places of public entertainment up to the close of the 19th century calls for mention. Since that time, however, there has been a considerable abatement in this respect, owing to the adoption of successful measures of fire prevention. A list of some 1100 fires was published by Edwin O. Sachs in 1897 (Fires at Public Entertainments), and the results of these fires analyzed. They involved a recorded loss of life to the extent of 9359 souls. About half of them (584) occurred in Europe, and the remainder in other parts of the world. Since the publication of that list extraordinary efforts have been made in all countries to reduce the risk of fires in public entertainments. The only notable disaster that has occurred since was that at the Iroquois Theatre at Chicago.

The annual drain in loss of life and in property through fires is far greater than is generally realized, and although the loss of life and property is being materially reduced from year to year, mainly by the fire-preventive measures that are now making themselves felt, the annual fire wastage of the world still averages quite £50,000,000 sterling. It is extremely difficult to obtain precise data as to the fire loss, insured and uninsured, but it may be assumed that in Great Britain the annual average loss by fire, towards the end of the 19th century (say 1897), was about £17,000,000 sterling, and that this had been materially reduced by 1900 to probably somewhere about £12,000,000 sterling. This extraordinary diminution in the fire waste of Great Britain,—in spite of the daily increasing number of houses, and the increasing amount of property in buildings,—is in the main owing to the fire-preventive measures, which have led to a better class of new building and a great improvement in existing structures, and further, to a greater display of intelligence and interest in general fire precautionary measures by the public.

Notable improvements in the fire service have been effected, more particularly in London and in the country towns of the south of England since 1800. The International Fire Brigade Congress was held in 1903 at Earl's Court, and the Fire Prevention Congress of the same year, may be said to have revolutionized thought on the subject of fire brigade organization and equipment in the British empire; but, for all that, the advance made by the fire service has not been so rapid as the development of the fire-preventive side of fire protection.

Fire Protection.—The term "Fire Protection" is often misunderstood. Fire-extinguishing—in other words, fire brigade work—is what the majority understand by it, and many towns consider themselves well protected if they can boast of an efficiently manned fire-engine establishment. The fire brigade as such, however, has but a minor role in a rational system of protection. Really well-protected towns owe their condition in the first place to properly applied preventive legislation, based on the practical experience and research of architects, engineers, fire experts and insurance and municipal officials. Fire protection is a combination of fire prevention, fire combating and fire research.

Under the heading of "Fire Prevention" should be classed all preventive measures, including the education of the public; and under the heading "Fire Combating" should be classed both self-help and outside help.

Preventive measures may be the result of private initiative, but as a rule they are defined by the local authority, and contained partly in Building Acts, and partly in separate codes of fire-survey regulations—supplemented, if necessary, by special rules as to the treatment of extraordinary risks, such as the storage of petroleum, the manufacture of explosives, and theatrical performances. The education of the public may be simply such as can be begun informally at school, and continued by official or semi-official warnings, and a judicious arrangement with the newspapers as to the tendency of their fire reports.

Such forms of training have already been successfully introduced. There are fire-brigade courses where the authorities have, for instance, had some of the meaninglessness of the old elementary school Standards Reader replaced by more instructive ones, which warn children not to play with matches, and teach them to run for help in case of fire. In such schools the fire-brigade training is a part of the everyday routine of the children, as in the primary schools, and the examination is held as part of the fire-engine test on which the boy will have been trained. The knowledge of how to operate the fire-engine and to do this in case of fire is taught in the same way as the knowledge of how to perform the actual operation of the fire-engine and to do this in case of fire is taught in the same way as the knowledge of how to run for help in case of fire. In such schools the fire-brigade training is a part of the everyday routine of the children, as in the primary schools, and the examination is held as part of the fire-engine test on which the boy will have been trained.
The requirements of the fire survey code may allow for hydrants or sprinklers in certain risks, and also for their regular inspection, and incidentals means may be given. These means will, however, probably not be properly employed unless some of the employees engaged on the risk are instructed as to their purpose, and have confidence in the apparatus at their disposal. The possibility of proper self-help in dangerous risks may be encouraged by enforcing regular drills for the employees, and regular inspections to test their efficiency. There are towns where great reliance is placed on the efforts of such amateur firemen. In some cities they receive extra pay and are formed into units, properly uniformed and equipped, and retained by the fire brigade as a reserve force for emergencies.

Self-help for the shopkeeper, the lodger or the householder can scarcely be regulated. The opportunities already mentioned for the education of the public, if properly utilized, would assure intelligent behaviour on the part of a large percentage of the community. There are places where, without any regulation being attempted, and thanks entirely to the influence referred to, most residences can boast of a hand-pump, a bucket, and a crowbar, the proper use of which is known to most of the household.

Self-help in small risks may, however, be distinctly encouraged by the authorities, without any irksome interference with personal liberty, simply by the provision of street pill-boxes, with the necessary equipment of first aid, including perhaps a couple of scaling ladders, and, further, by opportunities being given to householders to learn how to handle them. If a street pill-box of this kind be put in a fire-station, and certain afternoons in the year be reserved on which this elementary instruction will be given, and the students afterwards shown over the fire-station or treated to a "turn-out," a considerable number will be found to take advantage of the opportunity. No matter whether curiosity or real interest brings them, the object in view will be attained.

Under "outside" help should be understood what is organized, and not simply such as is tendered by the casual passer-by or by a neighbour. The link between self-help and outside help is the fire-call.

The Fire-Call. — The efficiency of the fire-call depends not only on the instrument employed and its position, but also on its conspicuous appearance, and the indications by which its situation may be discovered. These indications are quite as important as the instruments themselves. The conspicuousness of the instrument alone does not suffice. If the official notifications given in the press, those in regard to the position of the call-points are among the most useful. An indication at every street corner as to the direction to take to reach the point—or perhaps better, the conspicuous advertisement of the nearest call-point over every post-pill-box and inside every front door—may enable the veriest stranger to call assistance, and minimize the chances of time being lost in search of the instrument. It is immaterial for the moment whether the helpers are called bell-outside a fire-station, by a man stationed by a special messenger service, by a call through a telephone, or by an electric or automatic appliance. Any instrument will do that ensures the call being transmitted with maximum speed and certainty and in full accord with the requirements of the locality.

Outside Help. — Organized outside help may not be limited simply to the attendance of the fire brigade. Special arrangements can be made for the attendance of the local police force, a public or private salvage corps, an ambulance, or, in some cases, a military guard. Then in some instances arrangements are made for the attendance of the water and gas companies' servants, and even officials from the public works office, insurance surveyors, and the Press. There are places where the salvage corps arrives on the scene almost simultaneously with the fire brigade, and others where the police are generally on the spot in good force five minutes after the arrival of the first engine. There are several cities where the ambulance wagon and the steamers arrive together, and another city where the military authorities always send a fire piquet which can be turned out in a few minutes.

If all these helpers come together, no matter how high the rank of the individual commanders, the senior officer of the fire brigade, even if he holds duly recognized rank, the rank, should have control, and his authority be fully recognized.

Unfortunately, there are not many countries where this is the case. The efficiency of outside help depends in the first instance on the clear definition of the duties and powers of all concerned—on the legal foundation, in fact; then on the organization, the theoretically as well as practically correct executive; and, lastly, but by no means least, on the prestige, the social standing, the education of commanders and their ability to handle men. Among the rank and file of the brigade, clear-headedness, pluck, skill, and agility will be as invaluable as reckless devilry; showy acrobatics, or an unhealthy ambition for public applause, will be dangerous.

Research. — Under the heading "Fire Research" should be included theoretical and experimental investigation as to materials and construction, combined with the chronicling of practical experience in fires, then the careful investigation and chronicling of the causes of fires, assisted where necessary by a power for holding fire inquests in interesting, suspicious or fatal cases. Experimental investigation as to natural and accidental causes as distinct from criminal causes can be included. Research in criminal cases may be assisted not only by a fire inquest, but also by immediate formal inquiries held on the spot, by the senior fire brigade and police officers present, or by immediate government investigations held on the same lines as inquiries into explosions and railway accidents. As to general research work, there are several cities which contribute substantially towards the costs of fire tests at independent testing stations. Some towns also have special commissions of experts who visit all big fires occurring within easy travelling distance, take photographs and sketches, and issue reports as to how the materials were affected. Then there are the usual statistics as to outbreaks, their recurrence and causes, and in some places such tables are supplemented by reports on experiments with oil lamps, their burners and wicks, electric wiring, and the like.

The British Fire Prevention Committee. — The British Fire Prevention Committee is an independent body founded a few days after the great Cripplegate (London) fire in 1897, and incorporated in February 1898. It comprises some 500 members and subscribers. The members include civil engineers, public officials holding government appointments, fire inspectors, fire officers, and others. The fire officers and fire inspectors are not represented by the subscribers in the main; the public may include the great public departments, such as the admiralty and war office, and municipalities, such as the important corporations of Glasgow, Liverpool and the like. Colonial dependencies are represented, and, as a general rule, together with a certain number of colonial members. New Zealand has formed a special section having its own local honorary secretary. The ordinary work of the committee is carried out by a council and an executive, and the necessary funds are provided by subscription of members and subscribers. The services of the members of council and executive are given gratuitously, no out-of-pocket expenses of any kind being refunded. Whilst the routine work deals mainly with questions of regulations, rules and publications of general technical interest, the tests are probably what have brought the committee into prominence and given it an international reputation. They are not only the recognized fire tests of Great Britain but they are also considered by them to be tests of the civilized world, and Americans, just as much as Danes, Germans or Australians, pride themselves when some product of their country has passed the official procedure of a test by the committee. The tests are performed by a committee of officers of the committee, and the results of the tests, with the decision of the committee or recommendations, are much appreciated by all who have the control of public works or the specification of appliances. The committee does not limit itself solely to testing proprietary forms of construction, but has also performed numerous independent or proprietary tests—of articles in general use. The ordinary concrete floor or the ordinary wooden joist floor protected by asbestos boards or slag wool receives as much attention as a patent floor.

1 In the United States a special officer called a "fire-marshall" has for some time been allocated to this work in many cities, and in 1894 state fire-marshals were authorized in Massachusetts and in the District of Columbia. In Ohio, the law of 1900 (1901), and Washington (1902); and in other states laws have been passed making official inquiry compulsory. In England the question has been mooted whether coroners, even where no death has occurred, should hold similar inquiries, but though this has been done in recent years in the City of London no regular system exists.
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and similarly the ordinary everyday hydrant receives equal attention with the patent hydrant, or ordinary bucket of water with the special fire extinguisher. The door tests of the committee, which cover some thirty different types of doors, deal with no less than twenty of which are patented, or can be patented. It is the matter of some proprietary testing of the building, or cabinet-maker. These so-called non-professional tests are made at the expense of the general funds of the committee, whilst for the proprietary tests the owners have to pay about two-thirds of the expenses incurred in testing them. The expenses incurred in a test, of course, not only comprise the actual testing, but also the expense of producing the report, which is always a very highly financed publication with excellent blocks. The expense incurred also includes the establishment expenses of the testing station at Regent's Park.

The British Fire Prevention Committee organized the great Fire Exhibition and International Fire Congress of London in 1893, in both of which it enjoyed the support and assistance of the National Fire Brigade, the Fire Brigades Union and the Association of Professional Inspectors. It from time to time despatches special committees to the continent of Europe, and these visits are followed by the issue of official reports, well illustrated, presenting the appliances, rules and methods of the countries visited, and serving as a useful reference.

Takone generally, the whole of the work of the committee, both in respect of scientific investigations and propaganda, has been most beneficial. Fire waste has been materially reduced, regardless of the great increase in the hazard of property losses, and the amount of property.

In Great Britain alone the sum saved in fire wastage annually is about 50,000,000. This great annual saving has been obtained at an expenditure in research work, as far as the British Fire Prevention Committee is concerned, of about 2,000, of which more than half was provided by the membership in voluntary contributions or subscriptions.

There is no similar institution anywhere in the world, although several companies and authorities in different parts of the country, notably the Gross Lichterfelde laboratory near Berlin, and several insurance corporations have testing plants, notably the American Underwriters at Chicago. The efforts at research work outside Great Britain have been spasmodic, and in no way compare with the systematic series of inquiries conducted without any substantial aid state in London.

Distribution of Losses.—Property destroyed by fire is practically an absolute loss. This loss may actually only affect the owner, or it may be divided among a number of people, who are taxed for it in the form of a contribution to their national or local fire fund, a share in some mutual insurance “ring,” or the more usual insurance companies’ premium. In the first two cases some expenses have also to be met in connection with the management of the fund, “tariff” organization, or “ring.” In the last case, not only the expenses of management have to be covered, but also the costs incurred in running the insurance enterprise as such, and then a further amount for division amongst those who share the risk of the venture—namely, the insurance companies. The whole is shared.

It is well to distinguish between loss and mere expenditure. The sinking fund of the large property owner should cover a loss with a minimum extra expense; insurance in an extravagantly managed company paying large dividends will cover a loss, but will stimulate unnecessary large extra outlay. In every case the losses remain; and as property may always be considered part of the community, the province or nation, as the case may be, suffers. It is always in the interest of a nation to minimize its national losses, no matter whether they fall on one individual’s shoulders or on many, and whatever may be the cost of such protection. The best and most suitable system of fire protection it is possible to bring these losses to a minimum, but this minimum would probably only be reached by an extra expense, which would fall heavier on the insurers’ pockets in proportion to the amount of extra protection. The extra protection increases the greater risk. A practical minimum is all that can be attempted, and that practical minimum varies according to circumstances.

Practical protection must mean smaller annual insurance dues, and the actual extra cost of this protection should be something less than the saving off these dues. Then not only has the nation a smaller dead loss, but the owner also has a smaller annual expenditure for his combined contributions toward the losses, the maintenance of his extra equipment, and the saving of his fire insurance. There is mutual insurance or municipal insurance in its best sense, the losses by fire and the costs of the protection are often booked in one account, and the better protection up to a certain point is paid for by the individual, or the group of individuals. Where insurance companies are well managed and the shareholders are satisfied with reasonable dividends, practical protection can be said to find favour with all concerned, but if the protection is arranged for and the companies do not moderate their charges accordingly, the reverse is the case.

The position of insurance companies subscribing towards the maintenance of a fire brigade should here be referred to, as there is considerable misunderstanding on the subject. The argument which makes certain companies pay for the establishment of a fire brigade does not hold when the insurance companies derive all the profit from a good fire service, and should contribute towards its cost. Where properly managed companies have the business, a better fire service, however, means a smaller premium to the ratepayer. If the ratepayer has to pay for extra protection in the form of an increased municipal rate, or in the form of an increased premium raised to meet the contribution levied, this is simply juggling with figures.

Cost.—As to the cost of a practical system of fire protection, better and safer building from the fire point of view means better and more valuable structures of longer life from the economic aspect. Such better and safer construction work pays for itself and cannot be considered in the light of an extra tax on the building owner. The compilation and administration of the fire protective clauses in a Building Act would be attended to by the same executive authorities as would in any case superintend general structural matters, and the additional work would at the most require some increased clerical aid. If the execution of these clauses and survey regulations were delegated to the same authority there would be only a few extra clerical aid to pay for, and the salaries of perhaps only a few extra surveyors. To make the inspections thoroughly efficient, it has been found advisable in several instances to form parties of three for the rounds. The second man would, in this case, be a fire brigade officer, and the third probably a master chimney-sweep, who would have to receive a special retaining fee.

The cost of the public training referred to would be small, as the elementary part would simply be included in the schoolmaster’s work, and the Press matters could be easily managed in the fire brigade office. Payments would have only to be made for advertisements, such as the official warnings, lists for fire calls, points, &c., and perhaps for the publication of semi-official hints. Self-help, as far as inspection and drills for amateurs are concerned, would be under the control of the fire brigade. There would, however, be an extra expense for the purchase and maintenance of the latest first-aid appliances referred to.

The most expensive items in the system of fire protection undoubtedly come under the headings “Fire-Call” and “Fire Brigade.” As to the former, there are a number of cities where the cost is modified by having the whole of the electrical service for the police force, the ambulance and fire brigade, managed by a separate department. The same wires call up each of these services, and, as the same staff attend to their maintenance, the fire protection of a city need only be debited with perhaps a third of the outlay it would occasion if managed independently.

The combined system has also the great advantage of facilitating the mutual working of the different services in case of an emergency. The indicators which have been referred to involve an outlay; but here again, if the three services work together, the expenses on the cost of fire protection can be lessened.

The money rewards given in some cities to the individuals who first call the fire-engines may become a heavy item. Their utility is doubtful, and they have formed an inducement for arson.

As to the outlay on fire brigade establishments, a strong active force should be provided, supported by efficient reserves. The latter should be as inexpensive as possible, but should at least constitute a part-paid and disciplined body which could be easily called in for emergencies. Fire brigade budgets cannot allow for an active force being ready for such coincidences as an unusual number of large fires starting simultaneously, but they must allow for an ample strength always being forthcoming for the ordinary emergencies, and this with all due care for men’s rest and possible sickness. An understaffed fire brigade is an anomaly which is generally fatal, not only to the property owner, but also to the whole efficiency and esprit of the force. The budget must also allow for an attractive rate of pay, as the profession is one which requires men who have a maximum of the sterling qualities which we look for in the pick
of a nation. It must also not be forgotten that the fire service is one of the few where a system of pensions is the only fair way of recognizing the risks of limb and health, and at the same time securing that stability in which practical experience from long service is so essential a factor. The budget must allow for an ample reserve of appliances.

Whether or not a fire brigade should be so strong as to permit of its having a separate section for salvage corps purposes depends on circumstances. Economically a salvage corps is required, and should be part and parcel of the municipal brigade and organized on the same lines with a reserve, no matter whether the insurance of the locality be managed by the authorities or by companies. If a corps is necessary, it matters little whether it be paid for out of premiums or out of rates.

Of further expenses which have to be considered, there are items for fire research and fire inquest. If managed economically, due credit being placed in the opinions of the fire officers and surveyors, there is no reason why the outlay should be great. The statistical work would only require some clerical aid. Where special coroners are retained for criminal cases some extra money will of course be required; but even here the costs need not be excessive, as there are many retired fire brigade officers and fire surveyors who are well suited for the work, and would be satisfied with a small emolument.

As to the cost of the water supply, there are but few places where special fire high-pressure mains are laid on in the interests of fire protection. As a rule the costs which are debited to the heading “Fire Protection” have simply to cover the maintenance of hydrants and tablets, or at the most the cost of the water actually used for fire-extinguishing purposes. Sometimes the cost of hydrants is shared with the scavenging department or the commission of sewers, which also have the use of them. Where the provision of water and hydrants falls to a private water company, the property owners will be paying their share for them, indirectly, in the form of water rates.

The protective measures referred to will serve both for life-saving and for the protection of property. It should be remembered that a good staircase and a ladder are often as useful for the manœuvreing of the firemen as for life-saving purposes, and that they are practically as essential for the saving of property as for saving life. No distinction need be made between the two risks when speaking of fire protection in general; but as the safety of the most valueless life is generally classed higher than that of the most valuable property, it may be well to give life-saving the first place when alluding to the two separately.

Criminal fire-raising only prevails where the fire-protective system is defective. With good construction and a fire survey, the quick arrival of the firemen, and careful inquests, the risks of detection are as a rule far too great to encourage its growth.

Saving of Life.—Under “Fire Prevention” special requirements in the Building Act can greatly influence the safety of life by requiring practical exits and sufficient staircase accommodation. The risks in theatres and assembly halls require separate legislation. In every other case the building should be more than sixty feet away from a staircase, and preferably there should be two staircases at his disposal in the event of one being blocked. Generally, attention is only given to the construction of staircases; but it must be pointed out that their ventilation is equally important. Smoke is even a greater danger than fire, and may hamper the helpers terribly. The possibility of opening a window has saved many a life.

Safety of Property.—As far as the protection of property is concerned, the prevention of outbreaks can be influenced by the careful construction of flues, hearths, stoves, and in certain classes of buildings by the construction of floors and ceilings, the arrangement of skylights, shutters and lightning conductors. Then comes the prevention of the fire spreading, first, by the division of risks, and secondly, by the materials used in construction.

The legislator’s first ambition must be to prevent a fire in one house from spreading to another, and a stranger’s property, so to say, from being endangered. This is quite possible, given good party walls carried well over to the roof to a height regulated by the nature of the risk, the provision of the shutters to windows where necessary, and the use of fire-resisting glass. Again, a thoroughly good roof—or still better, a fire-resisting attic floor—can do much. If the locality has a fire brigade and the force is efficiently handled, “spreads” from one house to another should never occur. Narrow thoroughfares and courts are, however, a source of danger which will baffle all efforts to localize a fire. This should be remembered by those responsible for street improvements.

The division of a building or large “risk” into a number of minor ones is only possible to a certain extent. There is no need to spend enormous sums to make each of the minor “risks” impregnable. The desire should be simply to try to retard the spread for a certain limited time after the flames have really taken hold of the contents. In those minutes most fires will have been discovered, and, where there is an efficient fire-extinguishing establishment, a sufficient number of firemen can come to the spot to localize the outbreak and prevent the conflagration from becoming a big one. In the drawing-room of an ordinary well-built house, for example, if the joists are strong and the boards grooved, if some light pugging be used and the plastering properly done, if the doors are made well-fitting and fairly strong, a very considerable amount of furniture and fittings can remain well alight for half an hour before there is a spread. In a warehouse or factory “risk” the same holds good. With well-built wooden floors, thickly pugged, and the ceilings perhaps run on wire netting or on metal instead of on laths, with ordinary double ledged doors safely hung, at the most perhaps lined with sheet iron or asbestos cloth, a very stiff blaze can be imprisoned for a considerable time. Many of the recent forms of “patent” flooring are exceedingly useful for the division of “risks,” and with their aid a fire can be limited to an individual storey of a building, but it should not be forgotten that even the best of flooring is useless if carried by unprotected iron girders supported, say, by some light framing or weak partition. The general mistake made in using expensive iron and concrete construction is the tendency to allow some breach to be made (e.g., by lifts, shafting, &c.,) through which the fire spreads, or to forget that the protection of the supports and girder-work requires most careful attention.

Of the various systems of “patent” flooring, as a rule the simpler forms are the more satisfactory. It should, however, always be remembered that any specific form of flooring alone does not prevent a fire breaking from one “risk” to another. They should go hand in hand with general good construction, and naked ironwork must be non-existent. Some of the modern fire-resisting floors are too expensive to permit their introduction for fire protection alone. In considering their introduction, the general advantages which they afford as to spans, thickness, general stability, &c., should be taken into account. A practical installation of floors, partitions, doors, &c., should, first, not increase the cost of a building more than 5%, and secondly should add to the general value of the structure by giving it a more substantial character.

The danger of lift wells, skylights and shaft openings should not be forgotten. The last should be as small as possible, well armed with shutters, the skylights should have fire-resisting glass, and the lifts not only vertical doors, but also horizontal flaps, cutting up the well into sections. The question of light partitions must also not be neglected.

Division of “risks,” common-sense construction, and proper staircase accommodation are really all that fire protection requires, and where the special Building Act clauses have been kept within the lines indicated, there has been little friction and discontent. It is only as a rule when the authorities are eccentric in their demands that the building owner considers himself harassed by protective measures.

Fire survey regulations should mainly aim at preventing the actual outbreak of fire. In certain classes of risks fire survey can also increase the personal safety of the inmates and lessen the possibility of a fire spreading. The provision of fire-escape:
or ladders, and a regular inspection of their efficiency, will do much. The examination of a rusty door-catch may save a building. The actual preventive work of the surveyor will, however, mostly consist in warning property owners against temporary stoves standing on ordinary floor boards, sooty chimneys, badly hung lamps, dangerous burners and gas brackets fixed in risky positions. Self-help will be greatly facilitated by the judicious arrangement of fire-extinguishing gear, and a like inspection of its efficiency. Hydrants and cocks must not rust, nor must the hose get so stiff that the water cannot pass through it, or sprinklers choked. Hand pumps and pails must always stand ready filled. One of the greatest errors generally made in distributing such apparatus is disregard of the fact that the amateur likes to have an easy retreat if his efforts are unsuccessful, and if this is not the case, he may not, perhaps, use the gear at all.

With regard to regulations governing "special risks," so far as the safety of the public in theatres and public assembly halls is concerned, attention should be chiefly given to the exits. Spread of fire, and even its outbreak, are secondary considerations. A panic caused by the suspicion of a fire can be quite as fatal as that caused by the actual start of a conflagration. In the storage of petroleum in shops, direct communication should be prevented between the shop or cellar and the main staircase or the living rooms. The sale of dangerous lamps and burners should be prohibited.

Fire-resisting Materials.—One of the greatest misnomers in connexion with fire prevention was originally the description of certain materials and systems of construction as being "fire-proof." This has seriously affected the development of the movement towards fire prevention, for, having regard to the fact that nothing described as "fire-proof" could be fire-proof in the true sense, confidence was lost in everything so described, and in fact everything described as "fire-proof" came to be looked on with suspicion. In order to decrease this suspicion and obtain a better understanding on the subject, the International Fire Prevention Congress of London in 1903, at which some 800 representatives of government departments and municipalities were present, discussed this matter at considerable length, and they arrived at conclusions which, in consideration of their importance in affecting the whole development of fire-resisting construction, are published below. It is the classification of fire resistance adopted by this congress in 1903 that has been utilized by all concerned throughout the British empire, and in numerous other countries, since that date.

The resolutions adopted by the congress embodied the recommendations contained in the following statement issued by the British Fire Prevention Committee:

The executive of the British Fire Prevention Committee having given their careful consideration to the common misuse of the term "fire-proof," now indiscriminately and often most unsuitably applied to many building materials and systems of building construction in use in Great Britain, have come to the conclusion that the avoidance of this term in general business, technical, and legislative vocabulary is essential.

The executive consider the term "fire-resisting" more applicable for general use, and that it more correctly describes the varying qualities of different materials and systems of construction intended to resist the effect of fire for shorter or longer periods, at high or low temperatures, as the case may be, and they advocate the general adoption of this term in place of "fire-proof."

Further, the executive fully realizing the great variations in the fire-resisting qualities of materials and systems of construction, consider that the parties to the professions concerned, and likewise the authorities controlling building operations, should clearly discriminate between the amount of protection obtainable or, in fact, requisite for different classes of property. For instance, the city warehouse filled with highly inflammable goods of great weight requires very different protection from the tenement house of the suburbs.

The executive are desirous of discriminating between fire-resisting materials and systems of construction affording temporary protection, partial protection, and full protection against fire, and to classify all building materials and systems of construction under these three headings. The exact and definite limit of these three classes is based on the experience obtained from numerous investigations and tests, combined with the experience obtained from actual fires, and after due consideration of the limitations of building practice and the question of cost.

The executive's minimum requirements of fire-resistance for building materials and systems of construction will be seen from the standard tables appended for—

I. Fire-resisting floors and ceilings,
II. Fire-resisting partitions,
III. Fire-resisting doors, but they could be popularly summarized as follows:—
(a) That temporary protection implies resistance against fire for at least three-quarters of an hour.
(b) That partial protection implies resistance against a fierce fire for at least one hour and a half.
(c) That full protection implies resistance against a fierce fire for at least two hours and a half.

The conditions under this resistance should be obtainable, the actual minimum temperatures, thickness, questions of load, and the application of water can be ascertained under the annexed tables by all technically interested, but for the popular discrimination—

The executive are desirous of encouraging—the time standard alone should suffice.

It is desirable that these standards become the universal standards in this country, on the continent and in the United States, so that the time standardization may in future be common to all countries, and the preliminary arrangements for this universal standardization are already in hand.

Fire Combating.—As to self-help, complication must always be avoided. The amateur fireman must be drilled on the simplest lines. One thing which must be instilled into him is not to waste water—a sure sign of lack of training. Of course the drills must be on the same lines as those of the local brigade, and on no account should other gear be used for self-help than is generally

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**Table: Standard Table for Fire-resisting Floors and Ceilings**

<table>
<thead>
<tr>
<th>Classification</th>
<th>Sub-Class.</th>
<th>Duration of Test, At Least</th>
<th>Minimum Temperature</th>
<th>Load per Superficial Foot Distributed (per Sq. Ft.)</th>
<th>Minimum Superficial Area Under Test</th>
<th>Minimum Time for Application of Water under Pressure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Temporary Protection</td>
<td>Class A</td>
<td>45 mins.</td>
<td>1500° F. (815° C.)</td>
<td>Optional</td>
<td>100 sq. ft. (9-290 sq. m.)</td>
<td>2 mins.</td>
</tr>
<tr>
<td></td>
<td>Class B</td>
<td>60 mins.</td>
<td>1500° F. (815° C.)</td>
<td>Optional</td>
<td>200 sq. ft. (18-580 sq. m.)</td>
<td>2 mins.</td>
</tr>
<tr>
<td>Partial Protection</td>
<td>Class A</td>
<td>90 mins.</td>
<td>1800° F. (982° C.)</td>
<td>112 lb. (540-552 kg.)</td>
<td>100 sq. ft. (9-290 sq. m.)</td>
<td>2 mins.</td>
</tr>
<tr>
<td></td>
<td>Class B</td>
<td>120 mins.</td>
<td>1800° F. (982° C.)</td>
<td>168 lb. (820-278 kg.)</td>
<td>200 sq. ft. (18-580 sq. m.)</td>
<td>2 mins.</td>
</tr>
<tr>
<td>Full Protection</td>
<td>Class A</td>
<td>150 mins.</td>
<td>1800° F. (982° C.)</td>
<td>224 lb. (1093-706 kg.)</td>
<td>100 sq. ft. (9-290 sq. m.)</td>
<td>2 mins.</td>
</tr>
<tr>
<td></td>
<td>Class B</td>
<td>240 mins.</td>
<td>1800° F. (982° C.)</td>
<td>280 lb. (1367-130 kg.)</td>
<td>200 sq. ft. (18-580 sq. m.)</td>
<td>5 mins.</td>
</tr>
</tbody>
</table>

*eg. = kilogramme.*
### FIRE AND FIRE EXTINCTION

#### Standard Table for Fire-resisting Partitions.

<table>
<thead>
<tr>
<th>Classification</th>
<th>Sub-class</th>
<th>Duration of Test At Least</th>
<th>Minimum Temperature</th>
<th>Thickness of Material</th>
<th>Minimum Superficial Area under Test</th>
<th>Minimum Time for Application of Water under Press</th>
</tr>
</thead>
<tbody>
<tr>
<td>Temporary Protection</td>
<td>Class A</td>
<td>45 mins.</td>
<td>1500°F (815° C.)</td>
<td>2 in. and under (-091 m.)</td>
<td>80 sq. ft. (7-432 sq. m.)</td>
<td>2 mins.</td>
</tr>
<tr>
<td></td>
<td>Class B</td>
<td>60 mins.</td>
<td>1500°F (815° C.)</td>
<td>Optional</td>
<td>80 sq. ft. (7-432 sq. m.)</td>
<td>2 mins.</td>
</tr>
<tr>
<td>Partial Protection</td>
<td>Class A</td>
<td>90 mins.</td>
<td>1800°F (982° C.)</td>
<td>2½ in. and under (-063 m.)</td>
<td>80 sq. ft. (7-432 sq. m.)</td>
<td>2 mins.</td>
</tr>
<tr>
<td></td>
<td>Class B</td>
<td>120 mins.</td>
<td>1800°F (982° C.)</td>
<td>Optional</td>
<td>80 sq. ft. (7-432 sq. m.)</td>
<td>2 mins.</td>
</tr>
<tr>
<td>Full Protection</td>
<td>Class A</td>
<td>150 mins.</td>
<td>1800°F (982° C.)</td>
<td>Optional</td>
<td>80 sq. ft. (7-432 sq. m.)</td>
<td>5 mins.</td>
</tr>
<tr>
<td></td>
<td>Class B</td>
<td>240 mins.</td>
<td>1800°F (982° C.)</td>
<td>Optional</td>
<td>80 sq. ft. (7-432 sq. m.)</td>
<td>5 mins.</td>
</tr>
</tbody>
</table>

#### Standard Table for Fire-resisting Single Doors, with or without Frames.

<table>
<thead>
<tr>
<th>Classification</th>
<th>Sub-class</th>
<th>Duration of Test At Least</th>
<th>Minimum Temperature</th>
<th>Thickness of Material</th>
<th>Minimum Superficial Area under Test</th>
<th>Minimum Time for Application of Water under Press</th>
</tr>
</thead>
<tbody>
<tr>
<td>Temporary Protection</td>
<td>Class A</td>
<td>45 mins.</td>
<td>1500°F (815° C.)</td>
<td>2 in. and under (-091 m.)</td>
<td>20 sq. ft. (1-858 sq. m.)</td>
<td>2 mins.</td>
</tr>
<tr>
<td></td>
<td>Class B</td>
<td>60 mins.</td>
<td>1500°F (815° C.)</td>
<td>Optional</td>
<td>20 sq. ft. (1-858 sq. m.)</td>
<td>2 mins.</td>
</tr>
<tr>
<td>Partial Protection</td>
<td>Class A</td>
<td>90 mins.</td>
<td>1800°F (982° C.)</td>
<td>2½ in. and under (-063 m.)</td>
<td>20 sq. ft. (1-858 sq. m.)</td>
<td>2 mins.</td>
</tr>
<tr>
<td></td>
<td>Class B</td>
<td>120 mins.</td>
<td>1800°F (982° C.)</td>
<td>Optional</td>
<td>20 sq. ft. (1-858 sq. m.)</td>
<td>2 mins.</td>
</tr>
<tr>
<td>Full Protection</td>
<td>Class A</td>
<td>150 mins.</td>
<td>1800°F (982° C.)</td>
<td>½ in. and under (-018 m.)</td>
<td>25 sq. ft. (2-322 sq. m.)</td>
<td>5 mins.</td>
</tr>
<tr>
<td></td>
<td>Class B</td>
<td>240 mins.</td>
<td>1800°F (982° C.)</td>
<td>Optional</td>
<td>25 sq. ft. (2-322 sq. m.)</td>
<td>5 mins.</td>
</tr>
</tbody>
</table>

Customary in that force. When volunteers and regulars work together, the former should always remember that the paid force are experts, though the regulars must never have that contempt for volunteer work so often noticeable. Volunteers are often men who are probably experts in some other vocation outside fire-fighting, and have not had the opportunities which a professional fire-fighter has had.

**Transmission of Fire-Calls.**—There are several methods of transmitting the message of a fire-call. The simplest is, of course, to run direct to the nearest fire-station; but this is only possible where the distance is short. In one or two cities, however, the number of fire-stations is so great that they are very close to one another, and hence "direct" calls are generally recorded.

Then comes the system of special messengers. The fire is reported at some public office, police-station or guard-room, where there are always runners ready to start off to the nearest fire-station. The special runner is here practically a makeshift for the more modern telegraph or telephone line, and it is believed that the only city in which this system is employed is one where the unsettled political atmosphere has compelled the authorities to prohibit the construction of any telegraph lines other than those for the use of the general postal service. Similar messenger services have, however, also been introduced in connexion with the telegraphic signalling system. Private enterprises known as "general messenger" or "call-boy" services, which are organized for business purposes, have the advantage of including the fire-call and the police-call. In the same way that a cab can be signalled, a call may come for a fire-engine, and the ever-ready runner makes off to the fire-station instead of to the cab rank. As a rule, these messenger offices are near the fire-station. The combination is rather a curious one, as it embraces the most advanced notions of giving every "risk" its own fire-call, and the somewhat ancient one of the special runner.

Another system for facilitating the fire-call relies entirely on the public telephone system, the terms of subscription to which may compel holders to forward fire messages if required to do so. This system allows for such development as the payment of retaining fees to porters in public and other buildings which have a night service, on condition that the fire-call shall be promptly despatched. The telephones are, perhaps, even provided free, if they are not forthcoming; but it should be remembered that the service always goes through a general telephone exchange which is, of course, open day and night.

In the special telephone line system special wires are laid from buildings which are practically open all the year round direct to their nearest fire-stations, and some payment is again made for prompt attention. Sometimes the telegraph takes the place of the telephone, but this requires the porter or attendant to be specially trained to the work. To simplify matters, the buildings are sometimes provided with automatic fire-calls instead of telephones; but the principle of the system remains the same. In districts where there are few public offices, the list of buildings at which messages can be handed in has been frequently augmented by a set of bakeries or apothecaries' shops, where night service is not unusual.

What may be termed semi-public street alarms come next. Automatic fire-calls are put up in the street, but their handles...
are under lock and key, and the keys are distributed only among policemen, watchmen or householders, and the messages can, therefore, only be given by personal call; the authorities should in stating the alarm-posts, a call can be given direct from the "risk" involved.

Call points should be not only conspicuous, but also in most frequented positions. Possibly, in some towns, a point in front of a church would be the best; in others, the front of a public-house or the gateway to a public-hall may be most effective. The authorities should be given to enable as many people as possible to know the whereabouts of the call points without any distinct effort on their part. Red paint may make a call pillar conspicuous by day, and a coloured lamp by night.

As to the indication of call points, a plate on every letter-box stating the position of the nearest call-point is perhaps one of the best methods. The letter-box is one of the instruments most in use in a modern city, and hence the plate is read by many. In an oriental town the public fountain would, however, take the place of the letter-box. Plates put up inside every front door are somewhat extreme measures. In one city red darts are painted on the glass of every street lamp, indicating the direction to be taken to find a street alarm. This sign, however, has the disadvantage of requiring a previous knowledge of its meaning, and is generally useless to a stranger in the town.

Rewards paid to messengers vary from one shilling to half a sovereign. In some places every call is rewarded—even those to chimney fires—and this often results in an abuse of the privilege. The fire-engine or automatic call point has been and then run to call the engines. If a reward be given, a limitation should be made. In one town no relation or employé of the owner receives a reward. In other cities no rewards are given for calls to a fire in a dust-bin or a chimney.

No true fireman would be annoyed at a false alarm given by mistake. The possibility of a fire, or the suspicion of one, is a bona fide reason for a call which should not be discouraged. Malicious alarms should, however, be treated with the utmost rigour, as the absence of firemen from their stations always means an extra risk to life and property. Combined "lynch law" and imprisonment has generally been adopted with good effect. The rascal should first be put when caught over the pole of the engine and thrashed with a broad fireman's belt, and after that handed to the police.

The fire-call should, if possible, also be so constructed as to facilitate intercommunication between the scene of a fire and the headquarters of the fire brigade. Where the runner is employed or the telephone is used no special arrangements are required, but where the telegraph or automatic call point has been intro-duced, the apparatus must be adapted for this contingency. At some automatic fire-call points a few signals can be given, at others a telegraphic or telephonic transmitter can be applied. Much valuable time may be saved in this way when more assistance is required.

Fire Brigades.—The organization of fire brigades varies greatly. There are brigades where officers and men are practically constantly ready to attend a fire, and others where they are ready on alternate days, two days out of every three, or three days out of every four, and the off day is entirely their own, or at the most, only partially used by the authorities for some light work. The men off duty are only expected to attend a fire if there is a great emergency, the brigade being strong enough without them for ordinary eventualities. Both systems can be worked with or without part-paid or volunteer service, which would be only called out for great calamities. They could be organized as a practically independent reserve force, or the reserve men might be attached to sections of the regulars and mixed with them when the occasion arises. The reserves can consist either of retired firemen who have a few regular drills, or of amateurs who go through a special course of training, and have some series of drills at intervals, with preferably a short spell of service every year with the regulars. For the regulars, forty-eight hours on duty to every twenty-four off has given the most satisfactory results.

The division of the active force may be on a system of a number of small parties of two and threes backed by one or more strong bodies. Another system allows for subdivision into sections of equal strength, ranging from parties of, say, five men with a non-commissioned officer to thirty non-commissioned officers and men with an officer. The force can, of course, also simply be divided up into parties or sections of different strengths not governed by a system of reserve and regular units. The sections either can work independently, as units, simply governed by one central authority, or there can be a grouping of the units into minor or major bodies or districts, each duly officered, and as a whole individually responsible to headquarters.

The officers may be all taken from the ranks, or they may be "officers and gentlemen" in the military sense, or have only temporarily done work with the rank and file when in training. There could also be a combination of these two systems. Only the captain and deputy-captain might be officers in the military sense, the sections or divisions being officered by "non-coms." Some cities have an officer to every thirty "non-coms" and men, whilst others put a division of as many as two hundred under a fireman who has risen from the ranks. Where protection is treated as a science, and where those in charge of a brigade have really to act as advisers to their employers, officers in the military sense have been found essential. They have also been found advantageous where their scope is limited to fire extinguishing. The prestige of the fire service has been raised everywhere where an armistice is maintained for a time by the "non-coms" and officers of the social standing. There are cities where the officers of the fire brigade are in every way recognized as equal to army or navy men, their social position is the same, and their mess fulfills the same functions as a regimental mess. The fire brigade officer is recognized at court, and there is no ceremonial without him. On the other hand, there are also cities with brigades several hundred strong where the captain's social standing is beneath that of a petty officer or colour-sergeant. As to the primary training of a fire brigade officer, the best men have generally had some experience in another profession, such as the army, the navy, or the architectural and engineering professions, previous to their entering the fire service. Some brigades recruit from army officers only, and preferably from the engineers or artillery regiments; others recruit from among architects and engineers, subject to their having at least had some military experience in the reserve forces or the volunteers. Some cities only take engineers or architects, and make a point of it that they should have no previous military experience. Some previous experience in the handling of men is essential.

As to the men, there are cities where only trained soldiers are taken as firemen; others where the engines are manned by sailors. In some towns the building trades supply the recruits; in others, all trades are either discriminated or indiscriminately represented. A combination from the army or navy on the one side and the building trades on the other is most satisfactory. The knowledge of building construction in the ranks stands the force in good stead, and has often saved both lives and property. Where a brigade can boast of a few men of each important trade, much money has been saved the ratepayers by the men doing their own repairs and refitting, but the number of men from sedentary trades should not be excessive. Where there are only
men of one trade or calling, there is often too great a tendency to one-sidedness, and a great amount of prejudice.

Physical strength and perfect constitution are requisite for both officers and men. As to the height of the men, small, wiry men are very useful, the first-class engines and hose are necessary, also a good memory. Fat men are entirely out of place in a brigade, and should be transferred to some other service if the fatness be developed during their engagement with a brigade. Many brigades take only single men, "non-coms" and officers only being allowed to marry. There are many brigades where twenty-two and forty are the limits of age for the privates, fifty for the "non-coms," and sixty for the officers.

As to the equipment, there are brigades which have all their sections or units provided with practically the same gear; others where each unit has a double or treble set, one of which is used according to circumstances. The section may have a manual engine, a steamer and a ladder truck at its disposal, and may turn out with either. There are towns where the units are differently equipped, and steamer or manual sections called out, as the case may be. In a few extreme cases, where the sections are very strong, they may be equipped with a set of engines and trucks, and the unit, in every case, turns out complete with (say) a chemical engine, a steamer and a hosed escape. The contrast to this will be found in the small parts of towns or districts, where the sections consist of a small hose trolley or an escape. Of course, there are all kinds of combinations, the most important of which allows a section to have one or more independent subsections. Though practically belonging to the "unit," the subsections work independently in charge of a certain gear. This may be a hose-reel, a long ladder, or a smoke helmet, according to circumstances. The subsections may act as outposts or simply as specialist parties, which are only called out for particular work.

As for the housing of the units or sections, simple street stations are provided for the small parties referred to. In a few cases two small parties are housed under the same roof. The large bodies that back them are generally quartered together in extensive barracks, from which any number of engines and men can be turned out according to the nature of the call. Then there are cities where every section has its own well-built station; others where one or two sections are housed together, according to circumstances, and perhaps as many as half a dozen located at headquarters. If groups are formed, the headquarters of the group or district has, perhaps, several stations, while each of the stations may be handled independently. The general headquarters may be the central station of a district at the same time. The actual working of the district headquarters would, however, then be kept separate from the working of the headquarters staff. The latter would, perhaps, have some sections ready to send anywhere besides the trucks, &c., necessary for the officers, the general extra gear, &c., that might be required. It is usual to combine workshops, stores, hose-drying towers, &c., with the headquarters station, and, in some cases, also with the district centres.

In the distribution of the stations, the formation of districts, &c., various systems have been adopted. The most satisfactory results have been obtained where a fully-equipped section (not simply a hose-car or escape-party) can reach any building in the city within six minutes from the time of the call reaching the station, the six minutes including both turn-out and run. Where there are exceptionally large or dangerous risks, this time has had to be shortened to four minutes, and the possibility of an attendance from a second station assured within six minutes. In divisions of the city, the more satisfactory results have been obtained where every house can be reached from the district centre within fifteen minutes from the call. Headquarters would naturally have a central position in the city. In one or two instances the headquarters offices are located in a separate building, which in no way serves as a fire-station, but simply as a centre through which all orders and business pass.

The different stations must be in connexion with each other. The special runner or rider is practically disappearing. The telegraph and telephone have taken his place. Some cities favour Morse telegraphy, which certainly had great advantages over the telephone at one time, as messages could be easily transmitted to several stations with the same effort, but telephone distributors have now been successfully introduced. Errors are less frequent by telegraph than by telephone, and there is always a record of every message. The most modern forms of telephone communication are, however, more suitable for the fire service than the telegraph. Headquarters should be in direct communication with every station, but every station should be able to communicate with its neighbour directly, as well as through the headquarters office, and there should be a direct wire to its district station if it has one. There should be three routes of communication, so that two should be always ready for use in case of one breaking down. Either headquarters or the district centres would be in touch with the various auxiliaries referred to, as well as the general telegraph office and the telephone exchange.

As to the attendance at fires, some cities turn out but one unit to answer the first call if they have no particulars, otherwise always turn out two or three sections, and there are several cities where the district centre would at least send an officer and a few men, and always acts in consultation with the fire officers represented by either the chief or the second officer in the case of a call of this kind. The idea is that it is always better to have too strong a force quickly in attendance than too small a number of men, and that it is most important that the first arrival should be well handled. Further, if two sections answer a call and one breaks down on the road, there is no chance of there being too great a delay in the arrival of organized help. If the contrary, however, not be forgotten that further calls in the same district to other fires are not unusual, and that the absence of too many engines, on account of a first call, is dangerous. In some cities, when a call reaches the firemen one or two of the nearest stations turn out, and if more help is required other sections will be called up individually. In others the reinforcements are not called up separately, but the fires are divided into three classes—small, medium and large; and on the message arriving of a more extensive conflagration at a certain point, the section already knew beforehand whether they must attend or not. First calls to certain classes of risks, e.g., to theatres or public offices, may always be considered to be for medium or large fires; and the same message will have the simultaneous turn-out of the stronger body. There are, however, any further detailed instructions being necessary.

In some towns the fire-call automata are so arranged that the messenger can at once call for the different classes of fire. This, however, is not to be recommended, as a messenger will probably consider the smallest fire to be a gigantic blaze, and will bring out too many engines.

Equipment.—The following are characteristic features in the equipment of brigades. First, where there is a high-pressure water supply, some brigades simply attend with hose-cars, life-saving gear and ladders; or, instead of the hose-cars, take their manuals, which they practically never use and which serve only as vehicles to carry men and hose. Others take, and make a point of using, the manuals, and have a barrel with them ready to supply the first gallons of water necessary. No time is thus lost in connecting with the nearest hydrant or plug; and in case of a hydrant being out of order, there is always sufficient water at hand until the second hydrant has been found. Many cities have introduced chemical engines to take the place of this combination of water barrel and manual engine. A supply of water is carried on the chemical engine, and the city fathers have a very great faith in steamers, which are, however, only used in urgent cases. In other instances the steamer is at once used in the same way as the manual, and this quite independently of the pressure there is in the water service. Where there is no good water service, manuals or steamers have, of course, to be sent out, and are supplied either from the low-pressure service or from the natural waterways or wells. There are still a large number of cities where the suburbs have not proper water service, and the water barrel is then very handy.
for water portage. Attempts have also been made at the chemical treatment of water which is to be thrown on to a fire, with the view of increasing its effect, or at the use of chemicals instead of water. In certain localities fire appliances are still run out to fires by hand, especially where there is a high pressure water system and hose carts only are required. Generally the appliances are horsed. Motor traction is, however, now rapidly superseding horse traction for reasons of economy and the wider and more rapid range of efficiency.

As to life saving and manoeuvring gear, some brigades rely almost entirely on hook ladders, others almost entirely depend on scaling ladders or telescopic escapes. In some great confidence is placed in the jumping-sheet; in another, chutes are much used; and there are a few where wonderful work is done with life-lines. To indicate the diversity with which any one appliance can be treated, made or handled, in the fire service, it may be mentioned that there are quite ten different ways in which the jumping-sheet can be held. Then there is the material of the jumping-sheet to be considered; the size and the shape—whether round, oblong, square or rectangular; then the means of holding it, the way to fold it, how and where to stow it, and what distance from the endangered building the sheet is to be held. Last, but not least, come the words of command.

Working of Brigades.—In some forces all possible attention is given to the rapidity of the actual turn out, while in others the speed at which engines run to the fire is considered to be of primary importance. Other brigades, again, give equal attention to both. There are brigades which work entirely on military lines, each man having certain duties marked out for him beforehand for every possible occasion, and there are others where happy-go-lucky working is preferred. Of course there are combinations in the same way as regards command. Some chief officers arrive at a fire with a staff of adjutants and orderlies, and control the working of the brigade from a position of vantage and at a distance. Other chiefs delight to be in the thick of a fire, perhaps at the branch itself, or on some gallant life-saving exploit where they no doubt do good work as a fireman, but in no way fulfil the office of commanders. Officers must remember that they are officers, and not rank and file; and this is generally very difficult to those who have advanced from the ranks. Superintendents, however smart, must leave acts of bravery to their men, and chief officers, without going to extremes, must always be in a good position where they can superintend everything pertaining to the outbreak in question. Some brigades seem to make a point of working quietly, and shouting is absolutely forbidden, all commands being given by shrill whistles. In some brigades all commands are given by word of mouth, and there is much bawling. In others commands, besides being bawled, are even repeated on horns, and the noise becomes trying. As a rule, quiet working is a sign of efficiency.

Some brigades work as close as possible to the fire, others are satisfied with putting water on or about the fire from a distance. Some attack the fire direct, others only try to protect what surrounds the seat of the conflagration. Several brigades are ordered always to try to attack the fire at the front door and the staircases. In others, the men always have to attempt some more unnatural entrance, with the aid of ladders—through windows, for instance. Some brigades carefully extinguish a fire, some simply swamp it. Some brigades boast of never having damaged property unnecessarily. They have, for instance, had the patience to suffocate a cellar fire, instead of putting the whole cellar under water. In certain classes of property the bucket, the mop, and the hand-pump have been far more effective in minimizing actual destruction than the branch and hose. It is one of the easiest signs by which to judge the training and handling of a fire brigade—to see what damage they do. Even an inconsiderate smashing of doors and windows, when there is absolutely no need for it, can be avoided, where every man in the force feels that his first duty is to prevent damage and loss and his second to extinguish the fire.

Where the brigade includes a salvage division, it is generally stationed at headquarters; where this division is split up into sections, there would also be a distribution among the district centres; the salvage men are simply part of the force, told off on special duty. Where there are private salvage corps, their engines are generally near the headquarters or district centres of the brigade, from which they receive notice of the fire. In some cities the salvage corps work quite independently; in others, they work under the chief of the brigade directly they arrive at the fire.

As to the working of allied civilian forces in conjunction with the fire service, the advantages of firemen having plenty of room to work in is now fully recognized, and the police are at once called out and often brought on to the scene in an incredibly short time. The value of these measures should not be underrated, especially in cities where rowdysinn exists. In many cities the ambulance service is also turned out to fires. Where no independent ambulance corps exists, some of the firemen should be trained to work as ambulance men. Turncocks and gasmen are also frequently brought to all fires. Lastly, in many garrison towns the military turn out to assist the fire brigade.

National Fire Brigades' Union.—The National Fire Brigades' Union, which is the representative Fire Service Society for Great Britain, was established in 1851, and is now the largest of the fire brigades held at Oxford in celebration of Queen Victoria's jubilee on the 30th of May 1887, when 82 fire brigades with 916 firemen were present. Next day a meeting of the officers was held at the Guildhall, Oxford, and it was resolved to found a National Fire Brigades Union. Alderman Green, the chief officer of the Oxford fire brigade, was appointed the first chairman. Sir Eyre Massey Shaw was appointed first president in 1888, and on his retirement in 1896 through ill-health, the post was succeeded by Sir John Ogilvie, a former officer of the Middlesex Fire Brigade. When the union offered to provide ambulance firemen and stretcher bearers for his regiment the duke accepted the offer, and two fully equipped corps were sent out to the Imperial Yeomanry hospital at Deal.

Without the help of the South African Union, United Fire Brigade Union, the National Fire Brigades Union would probably never have been established. The first working conference of the union was held in 1902. Several of these books have been issued to brigades all over the world.

The ambulance department is under the charge of medical officers. All members have come up to re-examination every three years, else they are not entitled to wear the red cross, and the examination is more stringent than that held by the St John Ambulance Association. This department has proved to be a great benefit to provincial fire brigades, who are often called upon to undertake ambulance work. There are also seventeen fire brigades in the United States, the New South Wales, the Cape Colony, and the Union of South Africa, and in the Federated Malay States. The total strength of the union is 667 fire brigades and members with nearly 12,000 firemen. Every member of the union is entitled to membership of the National Fire Brigades' Union for the benefit of the country; all appointments are honorary, with the exception that a small allowance is made for clerical assistance. A Journal of the Union is issued by the union, and the fourth edition was published in 1902. Over 10,000 of these books have been issued to brigades all over the world.

The union organized and took part in the International Fire Exhibition held at the Royal Agricultural Hall, London, in 1903 and 1896, and it was represented at the International Fire Conferences at Antwerp, Brussels, Ghent, Paris, Lyons, Havre and Berlin. It has also held a review before the German emperor at the Crystal Palace, and before Queen Victoria in Windsor Park.

Fire Brigade Organization.

Below are given examples of the organization of different fire brigades. The brigades so described have been selected not so much on account of their intrinsic importance, as because they represent classes or types of brigades and fire brigade organization which it may be useful to refer to. In respect of the London fire brigade, however, historical data are also presented, as it is only with the aids of these that the extraordinary development of that force can be properly realized.

With regard to modern views as to the functions of the fire brigade, the resolutions of the Fire Prevention Congress of 1903 are reprinted below. As they indicate, the general feeling amongst all interested in fire protection from an economic point
of view is that fire brigades should not be merely fire extinguishing organizations but should utilize their influence in a much wider sense.

The Congress considered:

1. That public authorities should encourage fire brigade officers to take an active interest in the preventive aspect of fire protection, inasmuch as the result of the fire brigade officers' experience in actual fire practice, if suitably applied in conjunction with the work of architects, engineers and public officials, would be most useful for the organization and development of precautionary measures.

2. That fire brigade societies, associations and unions should encourage amongst the brigades affiliated to these bodies the study of questions of fire prevention.

3. That such societies or associations should be placed on a sound legal basis, and that it is advisable that their efficiency be supervised by a government department.

4. That an official investigation should be made of all fires. That the occurrence of every fire an investigation should be immediately made by an official, duly qualified and empowered to ascertain the cause and circumstances connected therewith, reporting the result of such investigation to a public department for tabulation and publication.

5. That the whole or part of the cost of such inquiry should be charged to the occupier of the premises where the fire occurred, as may appear desirable in the circumstances of each case.

6. That the press should be allowed to publish technical reports on fires so that the public may benefit from the knowledge and experience gained.

London.—In the early part of the 19th century the methods in vogue for the suppression of outbreaks of fire in the metropolis were of the most crude and disjunctured character, in striking contrast with the highly elaborated system now put into practice by the London County Council through its fire brigade; and it was not until the second half of the 19th century that anything approaching an adequate and satisfactory organization was brought into existence.

Until the passing of the Metropolitan Fire Brigade Act 1865, the only acts relating to the suppression of outbreaks of fire in London were the Lighting and Watching Act (3 & 4 William IV., c. 90), and an act (14 Geo. III., c. 78) for the further and better Regulation of Buildings and Party Walls, and for the more effectually preventing Mischief by Fire within the Cities of London and Westminster, and the Liberties thereof, and other the Parishes, Precincts and Places within the Weekly Bills of Mortality, the Parishes of Marylebone, Paddington, St Pancras, and St Luke's at Chelsea, in the County of Middlesex. The clauses in the latter act relating to protection against fire remained in force till the passing of the act of 1865.

It is admitted that the provision should keep "one large engine and one small, called a hand engine, a leathern pipe, and a certain number of ladders." The Lighting and Watching Act contained a clause which extended to England and Wales and so covered the area "without the bills of mortality," enabling the inspectors appointed under that act to provide and keep up two fire-engines; and certain of the parishes in the metropolitan district, without the bills of mortality, availed themselves of this provision.

The select committee of fires in the metropolis, which sat in 1862, reported that it was difficult to ascertain how far the act of George III. was attended to, or when it ceased to be considered practically of importance, but that, at the time of the report, the arrangements generally made by the parishes under the act were not only entirely useless, but in many cases produced injurious results, as the system under the act frequently conferred a reward for the first useless parochial engine, whereas the efficient engine which might be on the spot a few minutes later derived no pecuniary advantages. There were, however, exceptions to the general rule. At Hackney, for example, a "very efficient" fire brigade was maintained at an expense of about £500 per year, or about one halfpenny in the pound on the rating of the parish. The select committee were unable to ascertain with any accuracy the total amount paid by the metropolitan parishes for the maintenance, "however inefficient," of their fire-engines, but it was estimated to be about £10,000.

For many years previous to 1832, the principal fire insurance offices in London kept fire brigades at their individual expense; to these brigades were attached a considerable number of men usually occupied as Thames watermen, retained in the service of the different Fire Offices, who received payment only on the occurrence of fires, and who wore the livery and badge of the respective companies. These fire brigades were, to quote the report of the select committee of 1862, "considered as giving notoriety to the different insurance companies, and that considerable rivalry was maintained, which was productive naturally of good as well as of some considerable evil on occasions of fires."

The large expenses thus incurred by the companies induced an attempt to be made, which was effectually carried out in the year 1832, by R. Bell Forde, a leading director of the Sun Fire Office, to form one brigade for the purpose of promoting economy as well as greater efficiency. Thus the first organized fire brigade for London began its operations under the united sanction of, and from funds contributed by, most of the leading insurance offices in London. The force thus formed was known as the London Fire Engine Establishment. The annual expense was at first £8,000, the number of stations 19, the number of men employed 80. By 1862 the annual cost had grown to £25,000, the number of stations had become 20, and the number of men 127.

It is interesting to note that the chief station of the Fire Engine Establishment was the Watling Street station, in substitution for which the new Cannon Street station has been built. The following is a list of the other stations of the establishment:

- School House Lane, Shadwell
- Wellclose Square
- Jeffrey's Square
- Whitecross Street
- Farrington Street
- Holborn
- Chandos Street
- Tooley Street
- Lucas Street, Rotherhithe
- Crown Street, Soho
- Wells Street
- Baker Street
- King Street, Golden Square
- Horseferry Road
- Waterloo Road
- Southwark Bridge Road
- Southwark Bridge (floating)
- Rotherhithe (floating)

The work of this force was carried out in an efficient manner as far as its limited equipment and strength would permit, but it was universally admitted that the staff, engines and stations were totally inadequate for the general protection of London from fire. The directors of the insurance offices themselves admitted this, but they considered their brigade sufficient for the protection of that part of London in which the largest amount of insured property was located, and contended that it was not their business to provide fire stations in the more outlying districts where, if a fire occurred, it was not likely to involve their offices in serious loss.

From 1836 the work of the brigade maintained by the fire offices was supplemented by the "Society for the Protection of Life from Fire." This society was managed by a committee of which the lord mayor was president. It was supported entirely by voluntary contributions, and, at a cost of about £700 a year, maintained fire-escapes at from 80 to 90 stations in different parts of the most central districts in London. Its most outlying station was only 4 m. from the Royal Exchange, and it maintained no stations in such localities as Greenwich, Peckham, Deptford and New Cross. It did much useful work, though its equipment was quite inadequate to cope with the needs of the metropolis.

In 1834, two years after the institution of the London Fire Engine Establishment, the Houses of Parliament were destroyed by fire, and the attention of the government was consequently directed to the inadequacy of the existing conditions for fire extinction. It was suggested, at the time, that the parochial engines should be placed under the inspection of the commissioners of police, but this proposal was not adopted, and the existing state of matters was allowed to continue for another thirty years. The select committee of 1862 recommended that a fire brigade should be created under the superintendence of the commissioners of police, and should form part of the general establishment of the metropolitan police. In 1865, however, the Metropolitan Fire Brigade Act was passed, under which the responsibility for the provision and maintenance of an efficient
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Fire brigade was laid upon the Metropolitan Board of Works. Under the provisions of the act, the board took over the staff, stations and equipment of the Fire Engine Establishment; the engines maintained by the various parochial authorities, and the men in charge of them were also absorbed by the new organization, as were the fire-escapes and staff of the Society for the Protection of Life from Fire.

The funds provided by the Fire Brigade Act for the maintenance of the brigade were: (1) the produce of a halfpenny rate on all the rateable property in London; (2) contributions by the fire insurance companies at the rate of £3.5 per million of the gross amount insured by them in respect of property in London; and (3) a contribution of £5,000 a year by the government. Although the revenue allotted increased year by year, its increase was far from keeping pace with the constant calls from all parts of London for protection from fire. Some temporary financial relief was afforded by the Metropolitan Board of Works (Loans) Act 1869, which (1) authorized the interest on borrowed money to be paid, and the principal to be redeemed out of the proceeds of the Metropolitan Consolidated rate, apart from the halfpenny allocated for fire brigade purposes; and (2) provided that the amount to be raised for the annual working expenditure on the brigade should be equal to what would be produced by a halfpenny in the pound on the gross rateable value of property, instead of, as before, the rateable value required in respect of the Local Government Act of 1858 (by which the London County Council was constituted), under which a county rate for all purposes is levied, was virtually to repeal the limitation of the amount which might be raised from the ratepayers for fire brigade purposes. Since that time the expenditure on the brigade has therefore, like that of other departments of the council's service, been determined solely by what the council has judged to be the requirements of the case.

When the council came into existence early in 1889 the fire brigade was admittedly not large enough properly to protect the whole of London, the provision in various suburban districts being notoriously inadequate to the requirements. A plan for enlarging and improving old stations, and for carrying out a scheme of additional protection laid down after careful consideration of the needs of London as a whole, was approved on the 8th of February 1898 (and somewhat enlarged in 1901); it provided for the placing of horsed escapes at existing fire stations, for the establishment of some 22 additional stations provided with horsed escapes, and for the discontinuance of nearly all the fire-escape and hose-cart stations in the public thoroughfares.

Since it came into existence the London County Council has established 26 new stations. The Metropolitan Fire Brigade consists of 136 companies, 2 deputy superintendents, 75 foremen, and 51 men, with 2 horses, who are retained men housed in municipal buildings (tenements), and available as an immediate reserve force. The first section of the reserve force are housed centrally.

There is a further system of suburban volunteer fire brigades manned by volunteers but equipped by the municipality, and housed from the municipal stables or municipal tramways. Three of these volunteer brigades, which have large suburban districts, comprise each a superintendent, 2 deputy superintendents, 5 foremen, and 35 men, with 2 horses and 3 coaches. The minor outlying suburbs have several such brigades, each having one senior foreman, 3 junior foremen, 20 firemen and 2 coaches. The combined force of the suburban volunteer brigades is 295.

Budapest.—There is a combination of a professional force and a volunteer force at Budapest, and in addition an auxiliary service of factory fire brigades. The professional fire brigade possesses a central station and eight sub-stations, two minor stations, and permanent watchrooms at the royal residences. The staff of 100 of the professional brigade consisted of a chief officer, an inspector and assistant, and two junior officers, a clerks, and 123 warrant officers, 3 engineers, 15 foremen, 154 firemen and 30 coaches with 92 horses. There have been some slight increases since. The apparatus at their disposal consists of 6 steam fire-engines, 22 manual engines, 27 small manual engines, 11 water carts, 13 traps, 4 tenders, 26 hose reels and hose carts, 5 long ladders, 9 ordinary extension ladders, 34 hook ladders, 12 smoke helmets and 22,000 metres of hose. The various stations are connected with the central station by private telephone lines. There are 149 telephonic fire alarms distributed throughout the city. They are on radial lines connected with their respective nearest stations, and on single radial line there are from three to seventeen call-points.

The volunteer brigade has an independent constitution and comprises some eighty members. Its equipment is housed with that of the professional brigade, and is bought and maintained by the municipality. This volunteer brigade is a comparatively wealthy institution, having a capital of 100,000 crowns, whilst receipts and expenditure in 1895 were £5,000. Though legally an entirely independent body, the brigade voluntarily puts itself under the command of the chief officer of the professional brigade. It further puts daily at the disposal of the professional fire chief ten men who do duty every night and “turn out” when called upon to render service. This volunteer brigade stands as a kind of model to the other volunteer brigades, and it is in connexion with this volunteer brigade that the educational classes referred to above are held and facilities accorded to the officers undergoing instruction to gain experience at the Budapest fires.

The Budapest professional fire brigade, even if assisted by the volunteer force, would scarcely be adequate to the task of fire-brigades for all but the smallest towns, and the metropolitan police are in the habit of calling out the police department for the purpose of protection. The police department, as is the case in other towns, is not equipped with fire-escapes, but has assigned to it the duty of putting out fires in high buildings and in large houses, and of protecting life and property from fire in any case where the resources of the fire department are insufficient.
The Cologne fire service thus comprises a combination of professional brigade with a retained auxiliary brigade and a system of suburban volunteer brigades. Of the three stations, the central one is still an old building, and the other two are in modern buildings; the extra sub-station (near the river Rhine) has also a modern building storehouse. There has been an attack on 150 fires to attend per annum. Its printed matter, in the form of an annual detailed report, is exceptionally well prepared. The brigade does permanent "fire-watch" duty at the municipal theatres which are strengthened in evening. It provides a number of fire-brigades for different performances both at the municipal theatres and public entertainments. Such duties are provided in part by an auxiliary brigade and partly by the professional brigade. A number of the professional brigade are always utilized for doing general work in the workshops of the brigade. The first or central section of the auxiliary brigade drives eleven times per annum, and is additionally turned out eleven times per annum (without drill). Men newly attached to the auxiliary force have to go through a fortnight's recruit training.

Nuremberg.—The Nuremberg fire service stands as the most economically organized efficient fire service in Central Europe, and its form of organization is peculiar and exceptional. In 1902 the entire fire service cost the city 126,000 marks (£3000). The total of inhabitants in 1900 was 261,000. For this small amount of money the city gets a highly-trained retained fire brigade of 156 men (1907), and two volunteer fire brigades of 130 and 224 men respectively. Further, it has an auxiliary of eighteen suburban volunteer fire brigades (1080 men) and two private factory fire brigades (71 men). The entire service is under a professional chief officer and professional second officer. There are 8 telegraph clerks, 6 watchmen and 17 coachmen attached to the retained brigade. The service has been in existence for fifty years. It has gradually developed and has worked remarkably well, and may, in fact, be taken as a model institution for municipal economy, with due regard to up-to-dateness and efficiency. The retained fire brigade comprises entirely municipal employees, regularly engaged in the municipal workshops, scavenging and works department. The municipal workshops are located alongside the fire-brigade stations. There is a headquarters station for the retained brigade and, for the use of the volunteer brigades, a sub-station in the western district, and a third district station is in course of erection for the eastern district, which is at present only served by a small branch station.

At headquarters station there are on immediate duty by day 14 firemen (chiefly smiths and carpenters) of the retained brigade. Nine men of the retained brigade are on duty at headquarters at night, together with 8 men of the volunteer fire brigade. At the west district station the retained brigade are on duty by day, and the same number at night.

The headquarters can turn out in succession four complete units of the following strength, namely:

First unit, a large chemical engine, and a mechanical long ladder.
Second unit, a trap with hose reel, a special gear-cart and a long ladder.
Third unit, a trap with hose-cart and manual, and a long ladder.
Fourth unit, a hose and coal-tender to the western district station.

From the west district station three units can be turned out in rotation, namely:

First unit, a large chemical engine, large trap and a long ladder.
Second unit, a trap with hose-reel and manual engine.
Third unit, a steam fire-engine and a hose-tender and coal-tender trap.

The equipment of the eastern sub-station at present comprises a large chemical engine, and a mechanical long ladder.

The brigade can thus turn out immediately, in rapid succession, these horseless appliances, well organized and fully manned. It further has a reserve of 4 manual engines and 2 long ladders.

The suburban volunteer brigades have besides at their disposal 25 manual engines, 9 fire-escapes and hose-ropes. The whole of the hose for all brigades is of uniform pattern and mark, with bayonet pattern standard couplings. The brigade posts an evening "fire watch" at the theatres. The men of the retained brigade get manual work, and are on duty when not called out. The day is devoted to cover disbursements or expenses than to be considered as wages.

The brigade uses the municipal horses, all of which are stationed in proximity to the fire stations, and a number of which are kept on duty. They are used in the workshops in that district. All the practical purposes the retained brigade is the professional brigade in which the men do municipal work in the municipal workshops, and elsewhere, i.e., in training, drill and general efficiency they are quite up to the bench, a standard. The volunteer district brigade is well drilled and includes the best of the younger townsmen, who do duty at night by rotation. The brigade's responsibilities are clearly defined, and the position of the professional chief and second officer clearly laid down by by-laws. There are 129 fire-call points. During the fifty years' existence of the service, 85 firemen received the twenty-five years' long-service medal, of whom 32 belonged to the suburban volunteer brigades.

Vienna.—The Vienna fire brigade is a section of the force of "Vigili" or municipal watchmen, which body does general duty preserving order and rendering assistance to the community. In other words, this force performs the duties of the civil police (rather than governmental or criminal police), fire, patrol watch service, and public control in a general sense. The force, which in all its sections made a most impressive impression, has a commandant, under whom the two primary sections work, namely (a) the civil police section and the (b) fire brigade section; each section in turn having its own principal officers. The police section comprises some 108 all ranks, and the fire brigade section some 73 of all ranks (1908). The commandant of the whole force is a retired military officer, and the chief of the fire service section is a civil engineer, and these two officers, together with the chief of the civil police section, are the three superior officers of the force. The police section serve as auxiliaries to the fire brigade section in case of any great fire, and, of course, generally work very much hand in hand on all occasions. The fire brigade section has 3 superintendents, 6 foremen, 6 sub-foremen, 6 corporals and 40 file. The section is well equipped with appliances, both hand and steam, having a large modern petrol-propelled float, constructed in London, a large old type steam-trap, a steam-trap and -toilet, several small motor-tender floats or first turnout appliances, the usual equipment of fire-engines, ladders, &c., which are in considerable number, are carried in a large fleet of swift gondolas. Fire-escape work is done with Roman ladders, which are usually planted on two gondolas flung together barge-form, or, if the depth of the canal permits, the lower length is buried in the canal bottom. Hook ladders are also used.

Men are distributed in six companies of varying strength, the headquarters company being stationed at the town hall, with a strength of 22, and most of the steam and petrol floats lie opposite the station. The fire brigade does watch duty. As a fire station of considerable interest, should be mentioned the one at the Doge's palace; the large vaults occupying a portion of the ground floor facing St Mark's Square have been adapted for fire station purposes in a very simple yet artistic manner, and the old gear of the brigade has been used to form emblems, &c.

Vienna.—In 1892 the Vienna fire service was reconstituted on modern lines owing to the area of the Vienna municipality having been greatly extended. The professional brigade was somewhat strengthened and entirely re-equipped, and the various existing volunteer brigades of the outlying districts were transformed into suburban volunteer fire brigades, equipped and controlled by the municipality and standing under the general command of the fire brigade headquarters. The principle involved was the utilization of the splendid volunteer force around Vienna for the purpose of strengthening the municipal brigade, a principle of great economic advantage, as the professional brigade would otherwise have had to be materially strengthened, probably trebled. These suburban volunteer fire brigades number no fewer than 34, and have 1200 firemen of all ranks. They are practically independent institutions as far as the election of officers and administration is concerned, but their equipment and uniforms and their fire stations are provided by the municipality, and in certain districts a staff of professional firemen detached from headquarters are attached to their stations as telegraph clerks and drill-instructors.

The suburban volunteer fire brigades in their own districts, and further, in districts where so ordered by headquarters. They form a strong reserve for great fires in the city proper. Headquarters, of course, renders assistance at large suburban fires. These suburban volunteer fire brigades are very perfectly equipped with appliances, generally of the same type as those used in the central professional brigade. Some of these brigades are equipped with combined chemical engines with 15-metres long ladders attached. They have smoke helmets, and everything that may be termed modern.
The men are volunteers in the truest sense of the word, i.e. do not take pay of any description or make any charges for attendance on fire or on ladder-drills at fires.

The Vienna "professional brigade," as it is generally called, has a personnel (1906) consisting of 8 officers, 5 officials and 175 men. Of stations there is the headquarters, a district station, 4 branch stations with steam fire engines, 9 small branch stations, and 2 "watches" in public buildings. The officers of the brigade consist of the commandant, chief inspector and six inspectors. The officers, of whom four are on duty daily, are all quartered at headquarters. There are three telegraph superintendents. The rank and file is composed of 8 drill-sergeants, 40 telegraph clerks (three classes), 53 foremen (two classes), 22 engineers and stokers, 248 men (three classes). Twenty-four telegraph clerks and engineers are detailed for duty with the suburban volunteer brigades. There are 78 coachmen.

The following are the fire-extinguishing and life-saving apparatus and service vehicles of all kinds standing ready to "turn out":—
2 open and 2 officers' service carriages (at headquarters), 6 "traps", for the purpose of running to turn out at headquarters and 1 at the district fire station (each manned by one officer in charge and nine men, and equipped with 3 hook-ladders, a portable extension ladder and jumping sheet, a life-saving chute, an ambulance chest, 3 tool-boxes, a jack, tools, torches, 2 smoke-helmets, with hand-pump and 2 fire-engineers' chest, one extension ladder (15 metres long) and some spare coal for the steam fire-engines; 4 pneumatic extension ladders each 25 metres long, and 3 extension turn-table ladders each 25 metres long (at headquarters and at two of the sub-stations); each of the pneumatic ladders has three men, and each turn-table ladder five men; 18 chemical engines (3 at headquarters and 1 each in the other stations), each having five men with 3 hook-ladders, a joined ladder (in four sections), a hose-reel, a hand-engine, a smoke helmet, a jumping sheet, an ambulance chest for one, a telephone chest, and so forth (3 at headquarters and one each in the district fire station and the 4 steam-engine stations), each with an engineer and stoker.

The reserve of appliances includes 12 manual engines, 25 large chemical engines, 17 steel water-carts (with 1000 litre reservoirs). The total number of oxygen smoke helmets in the brigade is 68, and there are 15 ordinary smoke helmets with hand-pumps. The total number of horses is 132. One electrically-driven trap and two electrically-driven hose-engines are also in course of extension. A detailed account of the graphic and telephonic installation, including the lines in the volunteer brigades' districts kept up by the professional brigade, comprises 47 telegraph stations, 240 telephone stations, with altogether 161 Morse instruments and 536 semi-public fire-call points.

Zürich.—Zürich covers about 12,000 English acres, 1500 of which are built over with some 15,000 houses, the whole of the buildings being subject to the local building regulations and the State Insurance Association's rules, in which they are compulsorily insured. The brigade is a compulsory militia brigade, placed under the control of the head of the department of police under a law of 1869. The same might, and organized office is a special committee of nine, entrusted with the safety of the town from fire. The executive officer of the committee is known as the inspector, and acts as captain of the fire brigade. His office is at the fire-brigade headquarters, where he has a small permanent staff both for brigade work and correspondence. Every male inhabitant of Zürich is compelled to do some service for the prevention of, or protection against, fire, from the age of twenty to fifty years. The duty may be fulfilled (1) by active service, or (2) in the case of an able-bodied citizen, who for some reason is not found suited to be a member of the brigade, or has been dismissed from the brigade, by the payment of a tax, which tax is fixed on the basis of his income. Certain citizens, however, are ipso facto exempt from active service, namely members of parliament, members of council of the Polytechnical, of the Cantonal government, of the High Court of Justice, and of the Town Council; also clergymen and schoolmasters, the officials of railways, tramway and steamboat companies, of the post-office and telephone department, students of the Polytechnical school and other educational institutions and municipal officials, with whose duties fire brigade service is incompatible. Exemption from active service can also be accorded on a testimonial of a medical board. Exemption from active service, however, in no case excepts from the tax, the total of which amounts to between £4000 and £5000. In making the selection of men for fire service, not only, men particularly fit for the work are taken, namely, men who are personally keen, who have a good physique, and who are preferably of the building or allied trades. The officers of the brigade are appointed by the municipal committee. The men's drills are by the chief officer, and the men are liable to fines and to imprisonment (up to four days) for not attending their drills. The whole of the brigade is insured against accidents and illness with the Swiss Fire Brigade Union at the expense of the city, and the city in addition provides a fund for families in cases of death of firemen on duty. There is also a sick fund provided for the brigade by the municipality, which also accords a scale of compensation.

The fire brigade comprises the very large complement of fifteen companies with 120 men each. Each company has three sections, namely, a fire service section, a life-saving section, and a police section, the last being engaged for keeping the ground and apparatus in order to salvage. Each company is supposed to be able, as a rule, to deal with the fire in its own district without calling upon the company of an adjoining district, and it is only in the case of a very serious fire, in which additional sections or even the whole of the district is involved, that there is a system of decentralization and independence of companies in this brigade not often met with elsewhere. Firemen are paid one franc for each drill of two hours. For fires, two francs for two hours, and double that amount for each extra hour, provided the men accept the idea of the paid service. Any telephone can be used free by law for an alarm. The brigade has at its disposal an extension telephone service, but the men are not all connected up with the telephone of their respective districts, and thus the alarm is given mainly with horns sounded by men who are on the telephone. No section of the brigade has less than ten men on the telephone.

The water-supply is of a most excellent character. The appliances in the main comprise hydrants and hose-reels with ladder trucks, and each section has not less than 3000 ft. of hose. They are mainly housed in small temporary corrugated iron sheds with roller shutter doors, to which all the firemen have keys. There are some sixty of these hydrant houses distributed round the city, the larger appliances being at headquarters and at some depots.

Apart from the fact of there being the inspector or chief officer for the whole district, with a certain permanent staff, each company might be considered as a separate brigade, having its own chief officer, deputy-lieutenant and sections of the companies, however, being identical. A company comprises 1 chief officer, 1 second officer, 1 doctor, 2 ambulance men and 6 ordinary, a staff in charge, and the three sections have respectively 1 lieutenant, 1 deputy-lieutenant and 40 men for each section. Each lieutenant has a deputy-lieutenant and 40 men for the police section. In the case of sections 1 and 2 there is some slight variation in the organization, namely, 1 and 2 sections have a combination of firemen and police officers, and a senior officer. At Zürich, as in all Swiss fire brigades, there is an extraordinary uniformity of drills, rules, regulations and instructions in all its sections. In 1906 the brigade comprised 2268 in all ranks. There were about 70 fires in that year. (E. O. S.)

United States.

Fire service in the United States has developed on so large a scale that in 1902 it was estimated by P. G. Hubert ("Fire Fighting To-Day and To-Morrow," Scribner's Magazine, 1902, 32, pp. 448 sqq.) that in proportion to population the fire force of America was nearly four times that of Germany or France and about three times that of England. The many fires consequent on wooden construction even in the large cities; the bad effect of sudden climatic changes—drying, parching heat being followed by weather so cold as to require artificial heating; the less safe character of heating appliances; and, especially in tenements, the more inflammable character of furniture, are some of the reasons assigned for greater fire frequency in America. Fire-fighting service in the United States is in no way connected with the military as it is on the continent of Europe; the association of volunteer with paid firemen is uncommon except in the suburban parts of the large cities, and in the smaller cities and towns, where volunteers serving for a certain term are, during that term and thereafter, exempt from jury duty.

New York.—The fire department of New York City is the result of gradual development. The first record of municipal action in regard to fire prevention dates from 1659, when 250
leather buckets and a supply of fire-ladders and hooks were purchased, and a tax of one guider for fire apparatus was imposed on every house in 1676. Traps were ordered to be set up in 1686 every dwelling-house with two chimneys was required to provide one bucket (if with more than two hearths, two), and bakers and brewers had to provide three and six buckets respectively; in 1689 “brent-masters” or fire-majors were appointed; in 1695 every dwelling-house had to provide one fire-bucket at least; in 1730 two Richard Newsham hand-engines were ordered from England, and soon afterwards a superintendent of fire-engines was appointed on a small salary. In 1736 an engine-house was built near the watch-house in Broad Street, and an act of the provincial legislature authorized the appointment of twenty-four firemen exempt from constable or militia duty. Early in the 19th century volunteer fire companies increased rapidly in numbers and in importance, especially political; and success in a fire company was a sure path to success in politics, the best-known case being that of Richard Croker, a member of “Americus 6,” commonly called “Big Six,” of which William M. Tweed was organizer and foreman. Parades of fire companies, changing of engines and horses (horses were purchased, 1352 in 1851 and 144 in Brooklyn and Queens); and the total uniformed force was 4107. At the close of 1908 there were 88 engine companies in Manhattan and the Bronx, including 6 fire-boat companies—at East 90th St., Battery Park, Grand St. (East River), West 35th St., Canarsie St. and West 122nd St.; and in Manhattan and the Bronx there were 39 hook and ladder companies; in Brooklyn and Queens there were 70 engine companies, including

two fire-boat companies—at 42nd St. and at North 8th St. The appropriations for the year 1909 were $4,777,687 for Manhattan, Bronx and Richmond, and $3,147,033 for Brooklyn and Queens; and the department expenses were $3,980,535 for Manhattan, Bronx and Richmond, and $2,345,432 for Brooklyn and Queens.

The first high-pressure main system in the city was installed at Coney Island in 1905, gas-engines working the pumps. Electrically driven centrifugal pumps are used in Brooklyn (protected area, 1352). The first fire-fighters were trained on horseback in the Bronx in 1908, and where the protected district (1454 acres) reaches from the City Hall to 25th St. and from the Hudson east to Second Avenue and East Broadway, being the “Dry Goods District”-water is pumped either from city mains or from the river, and the change may be instantaneous. The present system is installed in 1909; the present system is that of red box electric telegraph alarms, which register at headquarters (East 67th St.), where an operator sends out the alarm to that engine-house nearest to the fire which is ready to respond, and a chart indicating the absence of the engine-house of apparatus. There are volunteer forces (about 2700 men) in Queens and Richmond boroughs in other outlying districts.

Edison.—The Volunteer Fire department (reorganized after the great fire of 1872) is officered by a commissioner (annual salary, $5000), a chief (annual salary, $4000), a senior deputy ($2400), and a junior deputy ($2200), twelve district chiefs ($2000 each), a superintendent ($2500), and an assistant superintendent of the repair shop. In 1909 the force numbered 877 regulars and 8 call men. There were 53 steam-fire-engines, 14 chemical engines, 3 water-towers, 3 combination pumping and steam-engines, and 3 fireboats (built in 1889, 1895 and 1909 respectively), 29 ladder-trucks and 49 hose-wagons. The auxiliary salt-water main service was established in 1893. The earliest suggestion of the application of the electric telegraph to fire-alarm service was made in New York City in 1870 by Dr. Wm. F. Channing; in 1874-1879 Moses C. Farnell, then a telegraph operator at Framingham, made a practical electric telegraph alarm; and in 1881-1885 Farmer became superintendent of the Boston fire alarm system, a plant being installed in 1882.

engine with two cylinders and pistons worked by a reciprocating lever, and Pliny refers to the use of fire-engines in Rome. In the 16th century (as at Augsburg in 1518) we hear of fire squirts or syringes worked by hand, and to the end of the same century Cyprien Lucar described a very large one operated by a screw handle. The fire squirts used in London about the time of the Great Fire were 3 or 4 ft. long by 2 or 3 in. in diameter, and three men were required to manipulate them. The next stage of development was to mount a cistern or reservoir on wheels so that it was portable, and to provide with pumps which forced out the water contained in it through a fixed delivery pipe in the middle of the machine. An important advance was made in 1672 when two Dutchmen, Jan van der Heyde, senior and junior, made flexible hose by sewing together the edges of a strip of leather, and applied it for both suction and delivery, so that the engines could be continuously supplied with water and the stream could be more readily directed on the seat of the fire. For many years manual engines were the only ones employed, and they came to be made of great size, requiring as many as 40 or 50 men to work them; but now they are superseded by power-driven engines, at least for all important services.

The first practical steam fire-engine was made by John Braithwaite about 1829, but though it proved useful in various fires in London for several years after that date, it was objected to by the men of the fire brigade and its use was abandoned. A generation later, however, steam fire-engines began to come into vogue. At first they were usually drawn by horses to the scene of the fire, though exceptionally their engines could be geared to the wheels so that they became self-propelled; and it was not till the beginning of the 20th century that motor fire-engines were employed to any extent. Steam, petrol and electricity have all been used. Such engines have the advantage that they can reach a fire much more rapidly than a horse-drawn vehicle, especially in hilly districts, and they can so be made as to be independent of a water supply. Steam-nets may be limited by considerations of the weight that can be drawn by horses. Petrol-pumped engines can be started off from a station within a few seconds of the receipt of an alarm, and their pumps are ready to work immediately the fire is reached; steam-propelled engines possess the same advantage, if they are kept always standing under steam, though this involves expense that is avoided with petrol engines, which cost nothing for maintenance except while they are actually working. Motor engines are made with a capacity to deliver 1000 gallons of water a minute or even more, but the sizes than can deal with 400 or 500 gallons a minute are probably those most commonly used.

In towns standing on a navigable water-way fire-boats are often provided for extinguishing fires in buildings, in docks, and along the riverside. The capacity of these may rise to 6000 gallons a minute. Steam is the power most commonly used in them, both for propulsion and for pumping, and in one built for Streetsborough, a steam fire-engine was used for pumping. The boiler was fired with oil fuel, and steam could be raised in a few minutes while the boat was on its way to a fire. The pumps could throw a 13-in. jet to a height of nearly 200 ft. In some places, as at Boston, Mass., the fire-boats are utilized for service at some distance from the water. Fire mains laid through the streets terminate in deep water at points accessible to the boats, the pumps of which can be connected to them and made to fill them with water at high pressure. In cities where a high-pressure hydraulic supply system is available, a relatively small quantity of the pressure water can be used, by means of Greathead hydrants or similar devices, to draw a much larger quantity from the ordinary mains and force it in jets to considerable heights and distances, without the intervention of any engine.

The water is supplied from the engines or hydrants in hose-pipes, which are made either of leather fastened with brass or copper rivets, or of canvas (woven from flax) which has the merit of lightness but is liable to rot, or of rubber jacketed with canvas (or in America with cotton). For directing the water on the fire, nozzles of various forms are employed, some throwing a plain solid jet, others producing spray, and others again combining jet and spray, the spray being useful to drive away smoke and protect the firemen. Various devices are employed to enable the upper storeys of buildings to be effectively reached. A line of hose may be attached to a telescopic ladder, the extensions of which are pulled out by a wire rope until the top rests on the wall of the building at the required height. Water-towers enable the jet to be delivered at a considerable height independently of any support from the building. A light, stiff, lattice steel frame is mounted on a truck, on which it lies horizontally while being drawn to a fire, but when it has to be used it is turned to an upright position, often by the aid of compressed gas, and then an extensible tube is drawn out to a still greater height. The direction of the stream delivered at the top may be controlled from below by means of gearing which enables the nozzle to be moved both horizontally and vertically. The pipe of the tower may be of large diameter, so that it can carry a huge volume of water, and at the bottom it may terminate in a reservoir into which several fire-engines may pump simultaneously.

Another class of fire-engines, known in the smaller portable sizes as fire-extinguishers or "extincteurs," and in the larger ones as "chemical engines," throw a jet of water charged with gas, commonly carbon dioxide, which does not support combustion. Essentially they consist of a closed metal tank, filled with a solution of some carbonate and also containing a small vessel of sulphuric acid. Under normal conditions the acid is kept separate from the solution, but when the machine has to be used they are mixed together; in some cases there is a plunger projecting externally, which when struck a sharp blow breaks the bottle of acid, while in others the act of inverting the apparatus breaks the bottle or causes it to fall against a sharp pricker which pierces the metallic capsule that closes it. As soon as the acid enters into contact with the solution carbon dioxide is formed, and a stream of gas and liquid mixed molecules under considerable pressure from the attached nozzle or hosepipe. Hand appliances of this kind, holding a few gallons, are often placed in the corridors of hotels, public buildings, &c., and if they are well-constructed, so that they do not fail to act when they are wanted, they are useful in the early stages of a fire, because they enable a powerful jet to be quickly brought to bear: but it is doubtful whether the stream of mixed gas and liquid they emit is much more efficacious than plain water, and too much importance can easily be attached to spectacular displays of their power to extinguish artificial blazes of wood soused with petrol, which have been burning only a few seconds. Chemical engines, up to 60 or 70 gallons capacity, are used by fire brigades as first-aid appliances, being mounted on a horsed or motor vehicle and often combined with a fire-escape, a reel of hose, and other appliances needed by the firemen, and even with pumps for throwing powerful jets of ordinary water. Large buildings, such as hotels and warehouses, where a competent watchman is assumed to be always on duty, may be protected by a large chemical engine placed in the basement and connected by pipes to hydrants placed at convenient points on the various floors. At each hose-station a handle is provided which when pulled actuates a device that effects the mixing of the acid and carbonate solution in the machine, so that in a minute or so a stream is available at the hydrants.

Automatic Sprinklers.—Factories, warehouses and other buildings in which the fire risks are great, are sometimes fitted with automatic sprinklers which discharge water from the ceiling of a room as soon as the temperature rises to a certain point. Lines of pipes containing water under pressure are carried through the building near the ceilings at distances of 8 or 10 ft. apart, and to these pipes are attached sprinkler heads at intervals such that the water from them is distributed all over the rooms. The valves of the sprinklers are normally kept closed by a device the essential feature of which is a piece of fusible metal; this as soon as it is softened (at a temperature of about 160° F.) by the heat from an incipient fire, gives way and releases the water,
which striking against a deflecting plate is spread in a shower. In situations where the water is liable to freeze, the ceiling pipes are filled only with air at a pressure of say 10 lb per sq., in. When the sprinkler head opens under the influence of the heat from a fire, the condensed air escapes, and the consequent loss of pressure in the pipes is arranged to operate a system of levers that opens the water-valve of the main-feed pipe. The idea of automatic sprinklers is an old one, and a system was patented by Sir William Congreve in 1812; but in their present development they are specially associated with the name of Frederick Grinnell, of Providence, Rhode Island.

FIRE-ESCAPES.—The best kind of fire-escape, because it is always in place, and always ready for use, is an external iron staircase, reaching from the top of a building to the ground, and connected with balconies accessible from the windows on each floor. In many towns the building by-laws require such staircases to be provided on buildings exceeding a certain height and containing more than a certain number of persons. Of non-fixed eschapes, designed to enable the inmates of an upper room to reach the ground through the window, numberless forms have been invented, from simple knocked ropes and folding ladders to slings and baskets suspended by a rope over sheaves fixed permanently outside the windows, and provided with brakes by which the occupant can regulate his descent down the tube which they slide. Fire bridges are provided with telescopic ladders, mounted on a wheeled carriage, up which the firemen climb, sometimes the persons rescued are sent down a chute attached to the apparatus, but many fire brigades think it preferable to rely on carrying down those who are unable to descend the ladder unaided. Jumping sheets or nets, held by a number of men, are provided to catch those whose only chance of escape is by jumping from an upper window.

FIREBACK, the name given to the ornamented slab of cast iron protecting the back of a fireplace. The date at which firebacks became common probably synchronizes with the removal of the fire from the centre to the side or end of a room. They never became universal, since the proximity of deposits of iron ore was essential to their use. In England they were confined chiefly to the iron districts of Sussex and Surrey, and appear to have ceased being made when the ore in those counties was exhausted. They are, however, occasionally found in other parts of the country, and it is reasonable to suppose that at one time there was a certain commerce in this sort of iron-work, and general assumed an interesting and artistic form. The earlier examples were commonly rectangular, but a shaped or gabled top eventually became common. English firebacks may roughly be separated into four chronological divisions—those moulded from more than one movable stamp; armorial backs; allegorical, mythological and biblical slabs with an occasional portrait; and copies of 17th and 18th century continental designs, chiefly Netherlands. The fleur-de-lis, the rosette, and other motifs of detached ornament were much used before attempts were made to elaborate a homogeneous design, but by the middle of the 17th century firebacks of a very elaborate type were being produced. Thus we have representations of the Crucifixion, the death of Jacob, Hercules slaying the hydra, and the plague of serpents. Coats of arms were very frequent, the royal achievement being used extensively—many existing firebacks bear the arms of the Stuart. About the time of Elizabeth the coats of private families began to be used, the earliest instances remaining bearing those of the Sackvilles, who were lords of a large portion of the forest of Anderida, which furnished the charcoal for the smelting operations in that neighbourhood. To the armorial shields the name was often added, together with the initials of the owner. The method of casting firebacks was to cut the design upon a thick slab of oak which was impressed face downwards upon a bed of sand, the molten metal being ladled into the impression. Firebacks were also common in the Netherlands and in parts of France, notably in Alsace. At Strassburg and Metz there are several private collections, and there are also many examples in public museums. The museum of the Porte de Hal at Brussels contains one of the finest examples in existence with an equestrian portrait of the emperor Charles V., accompanied by his arms and trophies. When monarachy was first destroyed in France, the possession of a plaque de cheminée bearing heraldic insignia was regarded as a mark of disaffection to the republic, and on the 13th of October 1793 the National Convention issued a decree giving the owners and tenants of houses a month in which to turn such firebacks with their face to the wall, pending the manufacture by the iron foundries of a sufficient number of backs less offensive to the instinct of equality. Very few of the old plaques were however removed, and to this day the old châteaux of France contain many with their backs outward. Reproductions of ancient chimney backs are now not infrequently made, and the old examples are much prized and collected.

FIRE BRAT, a small insect (Thermobia or Thermophilus furnorum) related to the silverfish, and found in bakehouses, where it feeds upon bread and flour.

FIREBACK.—Under this term are included all bricks, blocks and slabs used for lining furnaces, fire-mouths, flues, &c., where the brickwork has to withstand high temperature (see Brick).

The conditions to which firebricks are subjected in use vary very greatly as regards changes of temperature, crushing strain, action of gases, corrosion, &c., and the charge, chemical action of furnace charge and products of combustion, &c., and in order to meet these different conditions many varieties of firebricks are manufactured.

Ordinary firebricks are made from fireclays, i.e. from clays which withstand a high temperature without fusion, excessive shrinkage or warping. Many clays fulfill these conditions although the term "fireclay" is generally restricted in use to certain shales from the Coal Measures, which contain only a small percentage of soda, potash and lime, and are consequently highly refractory. There is no fixed standard of refractoriness for these clays, but no clay should be classed as a fireclay which has a fusion point below 1600° C.

Fireclays vary considerably in chemical composition, but generally the percentage of alumina and silica (taken together) is high, and the percentage of oxide of iron, magnesia, lime, soda and potash (taken together) is low. Other materials, such as lime, bauxite, &c., are also used for the manufacture of firebricks where special chemical or other properties are necessary.

The suitability of a fireclay for the manufacture of the various types of firebrick depends upon the ratio of the iron to silica of the clay. A certain proportion of ground firebrick, ganister, sand or some similar refractory material in order to obtain a suitable brick. Speaking generally, fireclays fall into two classes, one where the firing is continuous, or where the lining is in contact with molten metal or other flux, are best made from fine-grained plastic clays; whereas firebricks used in fire-mouths and other places which are subjected to rapid changes of temperature must be made from coarser-grained clays containing less shrinkage, which can be taken to obtain a texture and also, as far as possible, by selection and mixing, to obtain a chemical composition suitable for the purpose to which the clay is to be applied. The Coal Measure clays often contain, in addition to siderite, a portion of iron disseminated in fine particles throughout the mass, and these inclusions are carefully picked out as far as practicable before the clay is used.

A firebrick suitable for ordinary purposes should be even and rather hard, of a colour ranging from a yellowish to a reddish brown. It should be hard enough to withstand the pressure to which it may be subjected when in use, and sufficiently fired to ensure practically the full contraction of the material. Very few fireclays meet all these requirements, and it is usual to mix with them a proportion of ground firebrick, ganister, sand or clay with the fireclay before making up. The fireclay or shale or other materials are ground either between rollers or on perforated pans, and then passed through sieves to ensure a certain size and variety of ground. The clay is then mixed in definite proportion in the dry state, water being generally added in the mixing mill, and the bricks are made up from plastic or semi-plastic clay in the ordinary way.

The proportion of ground firebrick, &c., used depends on the nature of the clay and the purpose for which the material is required, but generally speaking the more plastic clays require a higher percentage of a plastic material than the less plastic clays, the object being to produce a clay mixture which shall dry and fire without cracking, warping or excessive shrinkage, and which shall retain after firing a sufficiently open and even texture to withstand alternate heats and coolings without cracking or flaking. For special purposes
special mixtures are required and many expediency are used to obtain fireclay goods having certain specific qualities. In preparing clay for the manufacture of ordinary fire-clay bricks, &c., where the temperature is very variable but never very high, a certain percent of the clay is mixed with the fireclay, which is laid out on firing and ensures a very open or porous texture. Such material is much less liable to splitting or cracking than one having a closer texture, but it is useless for furnace lining and similar work, where a high degree of resistance to wear and tear are essential. For the construction of furnaces, fire-mounds, &c., the firebrick used must be sufficiently strong and rigid to withstand the crushing strain of the super-imposed brickwork, &c., at the highest temperature to which they are subjected.

The wearing out of a firebrick used in the construction of furnaces, &c., takes place in various ways according to the character of the brick and the particular conditions to which it is subjected. The firebrick may be subjected to crumbling, resulting in excessive and ready opening of texture; it may waste by shattering, due to the presence of large pebbles, pieces of limestone, &c.; it may gradually wear away from the friction of the descending charge in the furnace, of the solids carried by the flue gases and of the flue gases themselves; it may waste by the gradual vitrification of the surface through contact with fluxing materials: in cases where it is subjected to very high temperature it will gradually vitrify and contract so as to fall away from the surface.

It is a well-recognized fact that successive firings to a temperature approaching the fusion point, or long continued heating near that temperature, will gradually produce vitrification, which brings about a very dense mass and close texture to the surface of the brick.

Where firebricks are in contact with the furnace charge it is necessary that the texture shall be fairly close, and that the chemical composition of the brick shall be such as to retard the formation of fusible materials as much as possible. Where the charge is basic the firebrick should, generally speaking, be basic or aluminous and not siliceous, i.e. it should be made from a fireclay containing little free silica, or from such a fireclay to which a high percentage of mafic material is added. Where the charge is acid the firebrick should be acid or aluminous, as recently described and illustrated by James (J. East., Beneath Caledonia and the U.S. citizens). The firebricks used must be sufficiently strong and rigid to withstand the crushing strain of the super-imposed brickwork, &c., at the highest temperature to which they are subjected.

For most purposes firebricks are often made from materials containing little or no clay, as for example mixtures of calcined and uncalcined magnesite; mixtures of lime and magnesia and their carbonates, bauxite and chromite; mixtures of bauxite, clorite and plumbago; bauxite and oxide of iron, &c.

In certain cases it is necessary to use an acid brick, and for the manufacture of these a highly siliceous material, such as chert or gneiss, is used, mixed if necessary with sufficient clay to bind the mixture together. Dinan fireclay, so-called, and the gneisises of the south Yorkshire coal-fields are largely used for making these siliceous firebricks, which may be also used where the brickwork does not come in contact with basic material, as in the arches, &c., of many chimneys.

It is evident that no particular kind of firebrick can be suitable for all purposes, and the manufacturer should endeavour to make his bricks of a definite composition, texture, &c., to meet certain definite requirements, recognizing that the materials at his command and the adaptations of the improved apparatus must determine the mixtures used.

In setting firebricks in position, a thin paste of fireclay and water or of material similar to that of which the brick is composed, must be used in place of ordinary mortar. It should be of a consistency that will allow sufficient of the paste being used to bed the bricks on one another.

It has long been the practice on certain works to wash the face of firebrick with a thin paste of some very refractory material, such as kaolin—in order to protect the firebricks from the direct action of the flue gases, &c., and quite recently a thin paste of carbonbunch and clay, or carbonbunch and silicate of soda has been more extensively used for the same purpose. In the former the undium bricks have been put on the market, which have a coating of carbonbunch and clay fired on the brick, and which are said to have a greatly extended life for certain purposes. It is probable that the carbonbunch coating is only a temporary one, but it is certain that the coating of practically pure silica which forms a smooth, impervious and highly-refractory facing.

**FIREFLY—FIREFISH**

J. B. *; W. B. *

FIREFLY, a term popularly used for certain tropical American click-beetles (Pyrophorus), on account of their power of emitting light. The insects belong to the family Elateridae, whose characters are described under Coleoptera (q.v.). The genus Pyrophorus contains about ninety species, and is entirely confined to America and the West Indies, ranging from the southern United States to Argentina and Chile. Its species are locally known as cucaxes. Except for a few species in the New Hebrides, New Guinea and Fiji, their distribution is confined to the eastern hemisphere. The light proceeds from a pair of conspicuous smooth oval spots on the pronotum and from an area beneath the base of the abdomen. Beneath the cuticle of these regions are situated the luminous organs, consisting of layers of cells which may be regarded as a specialized portion of the fat-body. Both the male and female fireflies emit light, as well as their larvae and eggs, the egg being luminous even while still in the ovary. The light is not very bright, but in America sometimes keep fireflies in small cages for purposes of illumination, or make use of the insects for personal adornment.

The name "firefly" is often applied also to luminous beetles of the family Lampyidae, to which the well-known glow-worm belongs.

FIRESHIPS, the implements for tending a fire. Usually they consist of poker, tongs and shovel, and they are most frequently of iron, steel, or brass, or partly of one and partly of another. The more elegant brass examples of the early part of the 19th century are much sought after for use with the brass fenders of that date. They were sometimes hung from an ornamental brass stand. The fire-iron's of our own times are smaller in size and lighter in make than those of the best period.

FIRENUOLO, AGNOLO (1493–1545), Italian poet and translator, was born at Florence on the 28th of September 1493. The family name was taken from the town of Firenzuola, situated at the foot of the Apennines, its original home. The grandfather of Agnolo had obtained the citizenship of Florence and transmitted it to his family. Agnolo was destined for the profession of the law, and pursued his studies first at Siena and afterwards at Perugia. There he became the associate of the notorious Pietro Aretino, whose foul life he was not ashamed to make the model of his own. They met again at Rome, where Firenzuola practised for a time the profession of an advocate, but with little success. It is asserted by all his biographers that while still a young man he assumed the monastic dress at Vallombrosa, and that he afterwards held successively two abbeys. Tira-boschi alone ventures to doubt this account, partly on the ground of Firenzuola's licentiousness, and partly on the ground of absence of evidence; but his arguments are not held to be conclusive. Firenzuola left Rome after the death of Pope Clement VII., and after spending some time at Florence, settled at Prato as abbot of the Montes, and as such. A third collected edition was published in 1548, partly in prose and partly in verse, and belong to the lighter classes of literature. Among the prose works are—Dissorsi degli animali, imitations of Oriental and Aesopian fables, of which there are two French translations; Dialogo delle belleza delle donne, also translated into French; Raggionamenti amorosi, a series of short tales in the manner of Boccaccio, rivalling him in elegance and licentiousness; Discacciamento di nuove lettere, a controversial piece against Trissino's proposal to introduce new letters into the Italian alphabet; a free version or adaptation of The Golden Ass of Apuleius, which became a favourite book and passed through many editions; and two comedies, I Lucidi, an imitation of the Menalchini of Plautus, and La Trinacria, which in some points resembles the Calandria of Cardinal Bibbiena. His poems are chiefly satirical and burlesque. All his works are esteemed as models of literary excellence, and are cited as authorities in the vocabulary of the Accademia dei Lincei. The date of Firenzuola's death is only approximately ascertained. He had been dead several years when the first edition of his writings appeared (1548).

His works have been very frequently republished, separately and in collected editions. A convenient reprint of the whole was issued at Florence in 2 vols. in 1848.

FIRESHIP, a vessel laden with combustibles, floated on an enemy to set him on fire. Fireships were used in antiquity, and in the middle ages. The highly successful employment of one by the defenders of Antwerp when besieged by the prince of Parma in 1585 brought them into prominent notice, and they were used to drive the Armada from its anchorage at Gravelines in 1588. They continued to be used, sometimes with great effect, as late as the first quarter of the 19th century. Thus fireships were used by Lord Cochrane (earl of Dundonald) were employed against the French ships at anchor in the River Roads; and in the War of Greek Independence the successes of the Greek fireships against the Ottoman navy, and the consequent demoralization of the ill-disciplined Turkish crews, largely
contributed to secure for the insurgents the command of the sea. In general, however, it was found that fireships hampered the movements of a fleet, were easily sunk by an enemy’s fire, or towed aside by his boats, while a premature explosion was frequently fatal to the men who had to place them in position. They were made by building a fire chamber between the decks from the forecastle to a bulkhead constructed abaft the mainmast. This space was filled with resin, pitch, tallow and tar, together with gunpowder in iron vessels. The gunpowder and combustibles were connected by trains of powder, and by bundles of brushwood called ‘bavins.’ When a fireship was to be used, a body of picked men steered her down on the enemy, and when close enough set her alight, and escaped in a boat which was towed astern. As the service was peculiarly dangerous a reward of $100, or in lieu of it a gold chain with a medal to be worn as a mark of honour, was granted in the British navy to the successful captain of a fireship. A rank of capétaine de brilot existed in the French navy of Louis XIV, and was next to the full captain—all capitaine de vaisneau.

FIRE-WALKING, a religious ceremony common to many races. The origin and meaning of the custom is very obscure, but it is shown to have been widespread in all ages. It still survives in Bulgaria, Trinidad, Fiji Islands, Tahiti, India, the Straits Settlements, Mauritius, and it is said Japan. The details of its ritual and its objects vary in different lands, but the essential feature of the rite, the passing of priests, fakirs, and devotees barefoot over heated stones or smouldering ashes is always the same. Fire-walking was usually associated with the spring festivals and was believed to ensure a bountiful harvest. Such was the Chinese vernal festival of fire. In the time of Kublai Khan the Taoist Buddhists held great festivals to the ‘High Emperor of the Sombre Heavens’ and walked through a great fire barefoot, preceded by their priests bearing images of the gods in their arms. Though the women and the children, with the help of fresh garments, were covered, these devotees held that they would pass unscathed if they had faith. J. G. Frazer (Golden Bough, vol. iii, p. 307) describes the ceremony in the Chinese province of Fo-kien. The chief performers are labourers who must fast for three days and observe chastity for a week. During this time they are taught in the temple how they are to perform their task. On the eve of the festival a huge brazier of charcoal, often twenty feet wide, is prepared in front of the temple of the great god. At sunrise the next morning the brazier is lighted. A Taoist priest throws a mixture of salt and rice into the flames. The two exorcists, barefooted and followed by two peasants, traverse the fire again and again till it is somewhat beaten down. The trained performers then pass through with the image of the god. Frazer suggests that, as the essential feature of the rite is the carrying of the deity through the flames, the whole thing is sympathetic magic designed to give to the coming spring sunshine (the supposed divine emanation), that degree of heat which the image experiences. Frazer quotes Indian fire-walks, notably that of the Dosadhás, a low Indian caste in Behar and Chota Nagpur. On the fifth, tenth, and full moon days of three months in the year, the priest walks over a narrow trench filled with smouldering wood ashes. The Bhuiyas, a Dravidian tribe of Mirzapur, worship their tribal hero Bir by a like performance, and they declare that the walker who is really ‘possessed’ by the hero feels no pain. For fire-walking as observed in the Madras presidency see Indian Antiquary, vii. (1878) p. 126; iii. (1874) pp. 6-8; iii. (1875) p. 190 seq. In Fiji the ceremony is called rihatForece, and according to an eyewitness a number of natives walk unharmed across and among white-hot stones which form the pavement of a huge native oven. In Tahiti priests perform the rite. In April 1899 an Englishman saw a fire-walk in Tokio (see The Field, May 20th, 1899). The fire was six yards long by six wide. The priest was in the shape of a mountain god. The fire-walkers in Bulgaria are called Nistinaires and the faculty is regarded as hereditary. They dance on the fire on the 21st of May, the feast of SS. Helena and Constantine. Huge fires of faggots are made, and when these burn down the Nistinaires (who turn blue in the face) dance on the red-hot embers and utter prophecies, afterwards placing their feet in the muddy ground where libations of water have been poured.

The interesting part of fire-walking is the alleged immunity of the performers from burns. On this point authorities and eyewitnesses differ greatly. In a case in Fiji a handkerchief was thrown on to the stones when the first man leapt into the oven, and what remained of it snatched up as the last left the stones. Every fold that touched the stone was charred! In some countries a thick ointment is rubbed on the feet, but this is not usual, and the bulk of the reports certainly leave an impression that there is something still to be explained in the escape of the performers from shocking injuries. S. P. Langley, who witnessed a fire-walk in Tahiti, declares, however, that the whole rite as there practised is a mere symbolic farce (Nature for August 22nd, 1901).

For a full discussion of the subject with many eyewitnesses’ reports in extenso, see A. Lang, Magic and Religion (1901). See also Dr Gustav Oppert, Original Inhabitants of India, p. 480; W. Crooke, Introduction to Popular Religion and Folklore of Northern India, p. 10 (1896); Folklore Journal for September 1895 and for 1903, vol. xiv. p. 87.

FIREWORKS. In modern times this term is principally associated with the art of ‘pyrotechny’ (Gr. της, fire, and τεχνη, art), and confined to the production of pleasing scenic effects by means of fire and inflammatory and explosive substances. But the history of the evolution of such displays is bound up with that of the use of such substances not only for scenic display but for exciting fear and for military purposes; and it is consequently complicated by our lack of exact knowledge as to the materials at the disposal of the ancients prior to the invention of gunpowder (see also the article Greek Fire). For the following historical account the term ‘fireworks’ is therefore used in a rather general sense.

History.—It is usually stated that from very ancient times fireworks were known in China; it is, however, difficult to assign dates to this knowledge. The pyrotechnic displays were certainly given in the Roman circus. While a passage in Manilius,1 who lived in the days of Augustus, seems to bear this interpretation, there is the definite evidence of Vopiscus2 that fireworks were performed for the emperor Carinus and later for the emperor Diocletian; and Claudian,3 writing in the 4th century, gives a poetical description of a set piece, where whirling wheels and dropping fountains of fire were displayed upon the pegausa, a species of movable framework employed in the various spectacles presented in the circus. After the fall of the Western empire no mention of fireworks can be traced until the Crusaders carried back with them to Europe a knowledge of the incendiary compounds of the East, and gunpowder had made its appearance. Biringuccio,4 writing in 1540, says that at an anterior period it had been customary at Florence and Siena to represent a fable or story at the Feast of St John at the Assumption, and that on these occasions stage properties, including effigies with wooden bodies and plater limbs, were grouped upon lofty pedestals, and that these figures gave forth flames, whilst round about tubes or pipes were erected for projecting fire-balls into the air: but he adds that these shows were never heard of in his time except at Rome when a pope was elected or crowned. But if relinquished in Italy, fire festivals on the eve of St John were observed both in England and France; the custom was a very old one in the days of Queen Elizabeth,5 while De Frezler,6 writing in 1707, says it was common to show in his time, and that on one occasion the king of France himself set a light to a great Paris bonfire. Survivals of these curious rites have been noted quite recently in Scotland and Ireland.7 Early use also of fireworks was made in plays and pageants. Hell or hell’s mouth was represented by a

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1 Manilius, Astronomica, lib. v., 438-443.
2 Vopiscus, Coras, Numerianus et Carinus, ch. xix.
3 Claudian, Belmetu Indebut et Theodori, 355-350.
4 Vanuzzo Biringuccio, Pyrotechnia.
5 Strutt, Sports and Pastimes of the English People.
6 De Frezler, Traite des feux d’artifice (1707 and 1747).
gigantic head out of which flames were made to issue: 1 in the river procession on the occasion of the marriage of Henry VII. and Elizabeth (1487) the “Bachelors’ Barge” carried a dragon spouting flames, and Hall relates that at the marriage of Anne Boleyn (1538) “there went before the lord mayor’s barge a foyst or waftar full of ordnance, which foyst also carried a great red dragon that spouted out wild fire and round about were terrible monstrous and wild men casting fire and making a hideous noise.” These individuals were known as “green men.” Their clothing was green, they wore fantastic masks, and carried “fire clubs.” They were sometimes employed to clear the way at processions. 2

Soon after the introduction of gunpowder the gunner and fireworker came into existence; at first they were not soldiers, but citizens who sometimes exercised military functions, and part of their duties was intimately connected with the preparation of fireworks both for peace and war. The emperor Charles V. brought his fireworks under definite regulations in 1535, 3 and eventually other countries did the same. The ignes triumphantes were an early form of public fireworks. Scaffold poles were erected with trophies at their summits, while fixed around them were tiers of casks filled with combustibles, so that they presented the appearance of huge flaming trees; at their bases crouched dragons or other mythical beasts. With such a display Antwerp welcomed the archduke of Austria in 1536. 4 Then the “fire combat” came into fashion. Helmets from which flames would issue were provided for the performers; there were also swords and clubs that would give out sparks at every stroke, lances with fiery points, and bucklers that when struck gave forth a detonation and a flame. A picture of a combat with weapons such as these would be found in Hanzelet’s Recueil de machines militaires (1605). In addition, the fireworker grew to be somewhat of a scenic artist who could devise a romantic background and fill it with shapes bizarre, beautiful or terrific; he had to make his castle, his cave or his rocky ravine, and people his stage with distressed damsels, errant knight or devouring dragon. Furthermore he had to give motion to the inanimate persons of the drama; thus his dragon would run down an incline on hidden wheels, be actuated by a rope, or be propelled by a rocket. 5

In 1613 at the marriage of the prince palatine to the daughter of James, the pyrotechnic display was confined to four of the king’s gunners, who provided a fiery drama which included a giant, a dragon, a lady, St George, a conjurer, and an enchanted castle, jumbled up together after the approved fashion of the Spenserian legends. 6 As time went on a more refined taste rejected the bizarre features of the old displays, artistic merit began to creep into the designs, and an effort was made to introduce something appropriate to the occasion. Thus Clarmer of Nuremberg, a well-known fire-worker, celebrated the capture of Rochelle (1615) by an adaptation of the Andromeda legend, where Rochelle was the rock, Andromeda the Catholic religion, the monster Heresy, and Perseus on his Pegasus the all-conquering Louis XIII. 7 In the first half of the 17th century many books 8 on fireworks appeared, which avoided the old grotesque idea and advocated skill and finesse. “It is a rare thing,” says Nye (1648), “to represent a tree or fountain in the air.” The most celebrated work of them all was the Great Art of Artillery by Siemienowicz, which was considered important enough to be translated into English by order of the Board of Ordnance, nearly eighty years after it had appeared. 9 The classic façade now came into fashion; on it and about it were placed emblematic figures, and disposed around were groups of rockets, Roman candles, &c., musket barrels for projecting stars, and mortars from which were fired shells called balloons, which were full of combustibles. The figures were carved out of wood which was soaked or waxed over and covered with papier maché so that a skin was formed: this was cut vertically into two parts, removed from the wood, formed into a hollow figure, and filled with fireworks.

National fireworks now assumed a stately and dignified appearance, and for two centuries played a conspicuous part all over Europe in the public expression of thanksgiving or of triumph. Representations and sometimes accounts will be found in the British Museum 10 of the most important English displays, from the coronation of James II. down to the peace rejoicings of 1856, during which period national fireworks were provided by the officials of the Ordnance. But since the days of Ranelagh and Vauxhall fireworks have become a subject of private enterprise, and the triumphs of such firms as Messrs Brock or Messrs Pain at the Crystal Palace and elsewhere have been without an official rival.

(J. R. J. J.)

Modern Fireworks.—In modern times the art of pyrotechny has been gradually improved by the work of specialists, who have had the advantage of being guided by the progress of scientific chemistry and mechanics. As in all such cases, however, science is useless without the aid of practical experience and acquired manual dexterity.

Many substances have a strong tendency to combine with oxygen, and will do so, in certain circumstances, so energetically as to render the products of the combination (which may be solid matter or gas) intensely hot and luminous. This is the general cause of the phenomenon known as fire. Its special character depends chiefly on the nature of the substances burned and on the manner in which the oxygen is supplied to them. As is well known, our atmosphere contains oxygen gas distilled with about four times its volume of nitrogen; and it is this oxygen which supports the combustion of our coal and candles. But it is not often that the pyrotechnist depends wholly upon atmospheric oxygen for his purposes; for the phenomena of combustion in it are too familiar, and too little capable of variation, to strike with wonder. Two cases, however, where he does so may be instanced, viz., the burning of magnesium powder and of lycopodium, both of which are used for the imitation of lightning in theatres. Nor does the pyrotechnist restrict much to the use of pure oxygen, although very brilliant effects may be produced by burning various substances in glass jars filled with the gas. Indeed, the art could never have existed in anything like its present form had not certain solid substances became known which, containing oxygen in combination with other elements, are capable of being made to evolve large volumes of it at the moment it is required. The best examples of these solid oxidising agents are potassium nitrate (nitre or saltpetre) and chlorate; and these are of the first importance in the manufacture of fireworks. If a portion of one of these salts be thoroughly powdered and mixed with the correct quantity of some suitable combustible body, also reduced to powder, the resulting mixture is capable of burning with more or less energy without any aid from atmospheric oxygen, since each small piece of fuel is in close juxtaposition to an available and sufficient store of the gas. All that is required is that the liberation of the oxygen from the solid particles which contain it shall be started by the application of heat from without, and the oxygen thus formed may be used as a combustible flame.

1 J. B. Nichols & Sons, London Pages.

2 Hall’s Chronicles.

3 J. Batte. Mysteries of Nature and Art (1635). This contains a picture of a green man.

4 Geschichte des Feuerwerks (Berlin, 1887). The Jubilee pamphlet of the Brandenburg Artillery.

5 Scientists’ Collection” bequeathed to the Royal Society of Antiquaries.


7 Somers’ Tracts, vol. iii. De Frezier.

8 Diego, Uber Artillerie, in Spanish (1614); Master Gunner Norton, The Gunner and The Gunner’s Dialogue (1628); F. de Malte (Malthe), Artificial Fireworks, in French and English (1628); Hanzelet, Recueil de machine popuplariait et feux artificiels pour la guerre (1599); id. (1620); La Conception, et la Pratique de l’art de fusillade (1620); R. de la Butte (de la Butte), A Paragon of Pyrotechnics (1620); L. de la Butte, A Paragon of Pyrotechnics (1620); J. de la Butte, A Paragon of Pyrotechnics (1620); J. de la Butte, A Paragon of Pyrotechnics (1620); J. de la Butte, A Paragon of Pyrotechnics (1620); J. de la Butte, A Paragon of Pyrotechnics (1620); J. de la Butte, A Paragon of Pyrotechnics (1620); J. de la Butte, A Paragon of Pyrotechnics (1620); J. de la Butte, A Paragon of Pyrotechnics (1620); J. de la Butte, A Paragon of Pyrotechnics (1620); J. de la Butte, A Paragon of Pyrotechnics (1620).

9 J. R. J. J."

10 "Cade Collection" in the print-room; the King’s Prints and Drawings in the library. See also “The Connection of the Ordnance Department with National and Royal Fireworks,” R. A. Journal, vol. xlvi. No. 11.
action then goes on unaided. This, then, is the fundamental fact of pyrotechny—that, with proper attention to the chemical nature of the substances employed, solid mixtures (*compositions or fuses*) may be prepared which contain within themselves all that is essential for the production of fire.

If nitre and potassium chlorate, with other salts of nitric and chloric acids and a few similar compounds, be grouped together as oxidizing agents, most of the other materials used in making firework compositions may be classed as *oxidizable substances*. Every composition must contain at least one sample of each class: usually there are present more than one oxidizable substance, and very often more than one oxidizing agent. In all cases the proportions by weight which the ingredients of a mixture bear to one another is a matter of much importance, for it greatly affects the manner and rate of combustion. The most important oxidizable substances employed are charcoal and sulphur. These two, it is well known, when properly mixed in certain proportions with the oxidizing agent nitre, constitute gunpowder; and gunpowder plays an important part in the construction of most fireworks. It is sometimes employed alone, when a strong explosion is required; but more commonly it is mixed with one or more of its own ingredients and with other matters. In addition to charcoal and sulphur, the following oxidizable substances are more or less employed:—many compounds of carbon, such as sugar, starch, resins, &c.; certain metallic compounds of sulphur, such as the sulphides of arsenic and antimony; a few of the metals themselves, such as iron, zinc, magnesium, antimony, copper. Of these metals iron (cast-iron and steel) is more used than any of the others. They are all employed in the form of powder or small filings. They do not contribute much to the burning power of the composition; but when it is ignited they become intensely heated and are discharged into the air, where they oxidize more or less completely and cause brilliant sparks and small explosions.

Sand, potassium sulphate, calomel and some other substances, which neither combine with oxygen nor supply it, are sometimes employed as ingredients of the compositions in order to influence the character of the fire. This may be modified in many ways. Thus the rate of combustion may be altered so as to give anything from an instantaneous explosion to a slow fire lasting many minutes. The flame may be clear, smoky, or charged with glowing sparks. But the most important characteristic of a fire—one to which great attention is paid by pyrotechnists—is its *colour*, which may be varied through the different shades and combinations of yellow, red, green and blue. These colours are imparted to the flame by the presence in it of the heated vapours of certain metals, of which the following are the most important:—sodium, which gives a yellow colour; calcium, red; strontium, crimson; barium, green; copper, green or blue, according to circumstances. Suitable salts of these metals are often used as ingredients of fire mixtures; and they are decomposed and volatilized during the process of combustion. Very often the chlorates and nitrates are employed, as they serve the double purpose of supplying oxygen and of imparting colour to the flame.

The number of fire mixtures actually employed is very great, for the requirements of each variety of firework, and of almost each size of each variety, are different. Moreover, every pyrotechnist has his own taste in the matter of compositions. They are capable, however, of being classified according to the nature of the work to which they are suited. Thus there are rocket-fuses, gerbe-fuses, squib-fuses, star-compositions, &c.; and, in addition, there are a few which are essential in the construction of most fireworks, whatever the main composition may be. Such are the *starting-powder*, which first catches the fire, the *bursting-powder*, which causes the final explosion, and the *quick-match* (cotton-wick, dried after being saturated with a paste of gunpowder and starch), employed for connecting parts of the more complicated works and carrying the fire from one to another. Of the general nature of fuses an idea may be had from the following two examples, which are selected at hazard from among the numerous recipes for making, respectively, tourbillon fire and green stars.

**Tourbillon.—**

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<thead>
<tr>
<th>Composition</th>
<th>Amounts</th>
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<tbody>
<tr>
<td>Nitre</td>
<td>24 parts</td>
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<tr>
<td>Potassium chlorate</td>
<td>16 parts</td>
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<tr>
<td>Barium nitrate</td>
<td>48</td>
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<tr>
<td>Sulphur</td>
<td>7</td>
</tr>
<tr>
<td>Sulphur</td>
<td>12</td>
</tr>
<tr>
<td>Charcoal</td>
<td>8</td>
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<tr>
<td>Shellac</td>
<td>5</td>
</tr>
<tr>
<td>Calomel</td>
<td>8</td>
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<tr>
<td>Copper sulphide</td>
<td>2</td>
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</tbody>
</table>

Although the making of compositions is of the first importance, it is not the only operation with which the pyrotechnist has to do; for the construction of the cases in which they are to be packed, and the actual processes of packing and finishing, require much care and dexterity. These cases are made of paper or pasteboard, and are generally of a cylindrical form. In size they vary greatly, according to the effect which it is desired to produce.

The relations of length to thickness, of internal to external diameter, and of these to the size of the openings for discharge, are matters of extreme importance, and must always be attended to with almost mathematical exactness and considered in connexion with the nature of the composition which is to be used.

There is one very important property of fireworks that is due more to the mechanical structure of the cases and the manner in which they are filled than to the precise chemical character of the composition, *i.e.* their power of *motion*. Some are so constructed that the piece is kept at rest and the only motion possible is that of the flame and sparks which escape during combustion from the mouth of the case. Others, also fixed, contain, alternately with layers of some more ordinary compositions, balls or blocks of a special mixture cemented by some kind of varnish; and these *stars*, as they are called, shot into the air, one by one, like bullets from a gun, and burst there with striking effect. But in many instances motion is imparted to the firework as a whole—to the case as well as to its contents. This motion, various as it is in detail, is almost entirely one of two kinds—*rotatory* motion round a fixed point, which may be in the centre of gravity of a single piece or that of a whole system of pieces, and *free ascending* motion through the air. In all cases the cause of motion is the same, viz., that large quantities of gaseous matter are formed by the combustion, that these can escape only at certain apertures, and that a backward pressure is necessarily exerted at the point opposite to them. When a large gun is discharged, it recoils a few feet. Movable fireworks may be regarded as very light guns loaded with heavy charges; and in them the recoil is therefore so much greater as to be the most noticeable feature of the discharge; and it only requires proper contrivances to make the piece fly through the air like a self-rotating rocket or round a central Catherine wheel. Beauty of motion is hardly less important in pyrotechny than brilliancy of fire and variety of colour.

The following is a brief description of some of the forms of firework most employed:

**Fixed Fires.—** Theatrical fires consist of a slow composition which may be heaped in a conical pile on a tile or a flagstone and lit at the top. They require no cases. Usually the fire is coloured—green, red or blue—and beautiful effects are obtained by illuminating buildings with it. It is also used on the stage: but, in that case, the composition must be such as to give no suffocating or poisonous fumes. *Bengal lights* are very similar, but are placed in boxes, covered with gummed paper, and lit by means of pieces of match. *Marrons* are small boxes wrapped round several times with lind cord and filled with a strong composition which explodes with a loud report. They are generally used in *batteries*, or in combination with some other form of firework. *Shells* are a great deal of cases about 6 in. long, firmly closed at one end, tightly packed with a strong composition, and capped with touch-paper. Usually a little bursting-powder is put in before the mixing compound is poured in so that the shell may be finished by an explosion. The character of the fire is, of course, susceptible of great variation in colour, &c. *Crackers* are characterized by the cases being doubled backwards and forwards several times, the folds being pressed close together by an iron. One end is primed; and when this is set the cracker bursts with a hissing noise, and a loud report occurs every time the fire reaches a bend. If the cracker is placed on the ground, it will give a jump at each report; so that it cannot quite fairly be classed among the fixed fireworks. *Roman candle* are straight cylindrical cases filled...
with layers of composition and stars alternately. These stars are simply balls of some special composition, usually containing metallic filings, made up with gum and spirits of wine, cut to the required size and shape, dusted with gunpowder and dried. They are discarded from the frames of the shells and the fires are thrown or shot at a distance of several feet from the air; and hence the beautiful effect, which may be enhanced by packing stars of differently coloured fire in one case. *Gerbes* are chocked cases, not unlike Roman candles, but often of much larger size. Their fire spreads like a sheaf of wheat. They may be packed with variously coloured stars, so that they seem like a peacock’s tail or the sky in all directions with rushing lines of fire. This is usually the final feat of a great pyrotechnic display.


**FIRM**, an adjective originally indicating a dense or close consistency, hence steady, unshaken, unchanging or fixed. This word, in M. Eng. *firme*, is derived from the French, from Lat. *firmus*. The medieval Latin substantive *firma* meant a fixed payment, either in the way of rent, composition for periodic payments, &c.; and this word, often represented by "firm" in translations of medieval documents, has produced the English "farm" (q.v.). From a late Latin use of *firmare*, to confirm by signature, *firma* occurs in many Romanic languages for a signature, and the English "firm" was thus used till the 18th century. From a transferred use came the meaning of a business house. In the Partnership Act 1890, persons who have entered into partnership with another are called collectively a firm, and the name under which their business is carried on is called the firm-name.

**FIRMAMENT**, the sky, the heavens. In the Vulgate the word *firmamentum*, which means in classical Latin a strengthening or support (*firmare*, to make firm or strong) was used as the equivalent of ἀστέροια (*astrōeis*, to make firm or solid) in the LXX., which translates the Heb. רָ֖גֶּשׁ. The Hebrew probably signifies literally "encompass," and is thus used of the expanse or vault of the sky, the verb from which it is derived meaning "to beat out." In Syriac the verb means "to make firm," and is the direct source of the Gr. ἀστέροια and the Lat. *firmamentum*. In ancient astronomy the firmament was the eighth sphere containing the fixed stars surrounding the seven spheres of the planets.

**FIRMAN** (an adaptation of the Per. *firmān*, a mandate or patent, cognate with the Sanskrit *pramaṇa*, a measure, authority), an edict of an oriental sovereign, used specially to designate decrees, grants, passports, &c., issued by the sultan of Turkey and signed by one of his ministers. A decree bearing the sultan’s sign-manual and drawn up with special formularies is termed hališ-serif, Arabic words meaning a line, writing or command, and lofty, noble. A written decree of an Ottoman sultan is also termed a firmān, the word being taken from the Arab. ṣarīdā, will, volition, order.

**FIRMICUS, MATERNUS JULIUS**, a Latin writer, who lived in the reign of Constantine and his successors. About the year 346 he composed a work entitled *De erroribus profanarum religionum*, which he inscribed to Constantius and Constans, the sons of Constantine, and which is still extant. In the first part (chs. 1-17) he attacks the false objects of worship among the Oriental cults; in the second (chs. 18-29) he discusses a number of formulae and rites connected with the mysteries. The whole tone of the work is fanatical and declamatory rather than argumentative, and is thus in such sharp contrast with the eight books on astronomy (Libri VIII. Mathematici) bearing the same author’s name, that the two works have usually been attributed to different writers. Mommsen (Hermes vol. 29, pp. 468-472) has, however, shown that the astronomy—a work interwoven with an urbane Neoplatonic spirit—was composed about 336 and not in 353 as was formerly held. When we add to this the similarity of style, and the fact that each betrays a connexion with Sicily, there is the strongest reason for claiming the same author for the two books, though it shows that in the 4th century acceptance of Christianity did not always mean an abnegation of interest in earthly things.

The Christian work is preserved in a Palatine MS. in the Vatican library. It was first printed at Strassburg in 1562, and has been reprinted several times, both separately and along with the writings of Minucius Felix, Cyprian or Arnobius. The most correct editions are those by Conr. Bursian (Leipzig, 1856), and by C. Halm, in *Minucius Felix* (Corpus. Scriptorum Ecclesiasticorum Latinarum), vienna, 1867. The Neoplatonist work was first printed by Aldus Manutius in 1501, and has often been reprinted. For full discussions see G. Ebert, *Gesch. der chr. lat. Litt.*, ed. 1889, p. 129 ff.; O. Bardenhewer, *Patrologie*, ed. 1901, p. 354.
FIRMINY—FIRST OF JUNE (BATTLE)

FIRMINY, a town of central France in the department of Loire, 8 m. S.W. of St Etienne by rail. Pop. (1906) 5,778. It has important coal mines known since the 14th century and extensive manufactures of iron and steel goods, including railway material, machinery and cannon. Fancy woollen hosiery is also manufactured.

FIRST-FOOT, in British folklore, especially that of the north and Scotland, the first person who crosses the threshold on Christmas or New Year’s Eve. Good or ill luck is believed to be brought by First-Foot, and a female First-Foot is regarded with dread. In Lancashire a light-haired man is as unlucky as a woman, and it became a custom for dark-haired males to hire themselves out to “take the New Year in.” In Worcestershire luck is ensured by stopping the first carol-singer who appears and leading him through the house. In Yorkshire it must always be a male who enters the house first, but his fairness is no objection. In Scotland first-footing was always more elaborate than in England, involving a subsequent entertainment.

FIRST OF JUNE, BATTLE OF THE. By this name we call the great naval victory won by Lord Howe over the French fleet of Admiral Villaret-Joyeuse, on the 1st of June 1794. No place-name can be given to it, because the battle was fought 429 m. to the west of Ushant.

The French people were suffering much distress from the bad harvest of the previous year, and a great convoy of merchant ships laden with corn was expected from America. Admiral Vanstabel of the French navy had been sent to escort it with two ships of the line in December of 1793. He sailed with his charge from the Chesapeake on the 11th of April 1794. On the previous day six French ships of the line left Brest to meet Vanstabel in mid ocean. The British force designed to intercept the convoy was under Lord Howe, then in command of the channel fleet. He sailed from Spithead on the 2nd of May with 34 sail of the line and 15 smaller vessels, having under his charge nearly a hundred merchant ships which were to be seen clear of the Channel. On the 4th, when off the Lizard, the convoy was sent on its way protected by 8 line of battle ships and 6 or 7 frigates. Two of the line of battle ships were to accompany them throughout the voyage. The other six under Rear-Admiral Molyneux of the British fleet were then to cruise on the look-out for the French convoy between Cape Ortegal and Belle Isle. These detachments reduced the force under Lord Howe’s immediate command to 26 of the line and 7 frigates. On the 5th of May he was off Ushant, and sent frigates to reconnoitre the harbour of Brest. They reported to him that the main French fleet, which was under the command of Villaret-Joyeuse, and was of 25 sail of the line, was lying at anchor in the roads. Howe then sailed to the latitude on which the convoy was likely to be met with, knowing that if the French admiral came out it would be to meet the ships with the food and cover them from attack. To seek the convoy was therefore the most sure way of forcing Villaret-Joyeuse to action. Till the 18th the British fleet continued cruising in the Bay of Biscay. On the 19th Lord Howe returned to Ushant and again reconnoitred Brest. It was then seen that Villaret-Joyeuse had gone to sea. He had sailed with his whole force on the 16th and had passed close to the British fleet on the 17th, unseen in a fog. On the 19th the French admiral was informed by the “Patriote” (74) that Nielly had fallen in with and captured, the British frigate “Castor” (32), under Captain Thomas Troubridge, together with a convoy from Newfoundland. On the same day Villaret-Joyeuse captured part of a Dutch convoy of 53 sail from Lisbon. On the 19th a frigate detached by Admiral Montagu joined Howe. It brought information that Montagu had captured part of the Newfoundland convoy, and had learnt that Nielly was to join Vanstabel at sea, and that their combined force would be 9 sail of the line. Montagu himself had steered to cruise on the route of the convoy between the 45th and 47th degrees of north latitude. Howe now steered to meet his subordinate who, he considered, would be in danger from the main French fleet. On the 21st he recaptured some of the Dutch ships taken by Villaret-Joyeuse. From them he learnt that on the 19th the French fleet had been in latitude 47° 46’ N. and in longitude 11° 22’ W. and was steering westward. Judging that Montagu was too far to the south to be in peril from Villaret-Joyeuse, and considering him strong enough to perform the duty of intercepting the convoy, Lord Howe decided to pursue the main French fleet. The wind was changeable and the weather hazy. It was not till the 28th of May at 6.30 A.M. that the British fleet caught sight of the enemy in 47° 34’ N. and 13° 35’ W.

The wind was from the south-east, and the French were to windward. Villaret-Joyeuse bore down to a distance of 10 m. from the British, and then hauled to the wind on the port tack. It was difficult for the British fleet to force an action from leeward if the French were unwilling to engage. Lord Howe detached a light squadron of four ships, the “Bellerophon” (74), “Russel” (74), “Marlborough” (74), and “Thunderer” (74) under Rear-Admiral Thomas Pasley, to attack the rear of the French line. Villaret-Joyeuse stood on and endeavoured to work to windward. In the course of the afternoon Rear-admiral Pasley’s ships began to come up with the last of the French line, the “Révolutionnaire” (110). A partial action took place, which went on till after dark; other British vessels joined the “Révolutionnaire” was so damaged that she was compelled to leave her fleet, and the British “Audacious” (74) was also crippled and compelled to return to port. The “Révolutionnaire” was accompanied by another liner. During the night the two fleets continued on the same course, and next day Howe renewed his attempts to force an action from leeward. He tacked his fleet in succession—his first ship tacking first and the rest in order—in the hope that he would be able to cut through the French rear and gain the weather-gage. Villaret-Joyeuse then turned all his ships together and again headed in the same direction as the British. This movement brought him nearer the British fleet, and another partial action took place between the van of each force. Seeing that the French admiral was not disposed to charge home, Howe at noon once more ordered his fleet to tack in succession. His signal was poorly obeyed by the van, and his object, which was to cut through the French line, was not at once achieved. But the admiral himself finally set a signal example by cutting through his own rear, which the “Audacious” (100) and passing through the French, two ships from the end of their line. He was followed by his fleet, and Villaret-Joyeuse, seeing the peril of the ships in his rear, wore all his ships together to help them. Both forces had been thrown into considerable confusion by these movements, but the British had gained the weather-gage. Villaret-Joyeuse was able to save the two ships cut off, but he had fallen to leeward and the power to force on a battle had passed to Lord Howe. During the 30th the fleets lost sight of one another for a time. The French, who had four ships crippled, had been joined by four others, and were again 26 in number, including the “Patriote.”

The 31st of May passed without a hostile meeting and in thick weather, but by the evening the British were close to windward of the French. As Howe, who had not full confidence in all his captains, did not wish for a night battle, he waited till the following morning, keeping the French under observation by frigates. On the 1st of June they were in the same relative positions, and at about a quarter past eight Howe bore down on the French, throwing his whole line on them, which forced the French to order the ships to pass through from windward to leeward, and so to place the British ships on the enemy’s line of retreat. It was a very bold departure from the then established methods of fighting, and most honourable in a man of sixty-eight, who had been trained in the old school. Its essential merit was that it produced a close mêlée, in which the better average gunnery and seamanship of the British fleet would tell. Lord Howe’s orders were not fully obeyed by all his captains, but a signal victory was won,—six of the French line of battle ships were taken, and one, the “Vengeur,” sunk. The convoy escaped capture, having passed over the spot on which the action of the 20th May was fought, on the following day, and it anchored at
Brest on the 3rd of June. Its safe arrival went far to console the French for their defeat. The failure to stop it was concluded in England in the pleasure given by the victory.

See James’s Noted History, vol. i. (1857); and Trond, Batailles navales de la France (1867).

Firth, Charles Harding (1857- ), British historian, was born at Sheffield on the 16th of March 1857, and was educated at Clifton College and at Balliol College, Oxford. At his university he took the Stanhope prize for an essay on the marquess Wellesley in 1877, became lecturer at Pembroke College in 1887, and fellow of All Souls College in 1901. He was Ford’s lecturer in English history in 1900, and became regius professor of modern history at Oxford in succession to F. York Powell in 1904. Firth’s historical work was almost entirely confined to English history during the time of the Great Civil War and the Commonwealth; and although he is somewhat overshadowed by S. R. Gardiner, a worker in the same field, his books are of great value to students of this period. The chief of them are: Life of the Duke of Newcastle (1886); Scotland and the Commonwealth (1893); Scotland and the Protectorate (1899); Narrative of General Venables (1900); Oliver Cromwell (1900); Cromwell’s Army (1902); and the standard edition of Ludlow’s Memoirs (1894). He also edited the Clark Papers (1897-1901), and Mr. Huth’s introduction to the Huguenot Hutton (1885), and wrote an introduction to the Stuart Tracts (1903), besides contributions to the Dictionary of National Biography. In 1909 he published The Last Years of the Protectorate.

Firth, Mark (1819-1880), English steel manufacturer and philanthropist, was born at Sheffield on the 25th of April 1819, the son of a steel smelter. At the age of fourteen Mark, with his brother, left school to join their father in the foundry where he was employed, and ten years later the three together started a six-hole furnace of their own. The venture proved successful, and besides an extensive home business, they soon established a large American connexion. Their huge Norfolk works were erected at Sheffield in 1849, and still greater were afterwards acquired at Whittington in Derbyshire and others at Clay Wheels near Wadsley. The manufacture of steel blocks for ordnance was the principal feature of their business, and they produced also shot and heavy forgings. They also installed a plant for the production of steel cores for heavy guns, and for some time they supplied nearly all the metal used for gun making by the British government. In 1868 he was appointed master of the French ordnance. On the death of his father in 1848 Mark Firth became the head of the firm. In 1869 he built and endowed “Mark Firth’s Almshouses” at Ranmoor near Sheffield, and in 1875, when mayor, he presented to his native place a freehold park of thirty-six acres. He founded and endowed Firth College, for lectures and classes in connexion with the extension of university education, which was opened in 1879. He died on the 28th of November 1880, and was accorded a public funeral.

Firuzabad, a town of Persia, in the province of Fars, 72 m. S. of Shiraz, in 29° 51’ N. Pop. about 3000. It is situated in a fertile plain, 15 m. long and 7 m. broad, well watered by the river Khoja which flows through it from north to south. The town is surrounded by a mud wall and ditch. Three or four miles north-west of the town are the ruins of the ancient city, and on a large building popularly known as the fire-temple of Ardashir, and beyond them on the face of the rock in the gorge through which the river enters the plain are two Sassanian bas-reliefs. The river leaves the plain by a narrow gorge at the southern end, and according to Persian history it was there that Alexander the Great, unable to capture the ancient city, built a dike across the gorge, thus damming up the water of the river and turning the plain into a lake and submerging the city and villages. The lake remained until the beginning of the 3rd century, when Ardashir, the first Sassanian monarch, drained it by destroying the dike. He built a new city, called it Gur, and made it the capital of one of the five great provinces or divisions of Fars. Firuz (or Peroz, q.v.), one of Ardashir’s successors, called the district after his name Firuzabad ("the

abode of Firuz"), but the name of the city remained Gur until Azad ed Dowleh (Adod addual) (1946-982) changed it to its present name. He did this because he frequently resided at Gur, and the name meaning also “a grave” gave rise to unpleasant allusions, for instance, “People who go to Gur (grave) never return alive; our king goes to Gur (the town) several times a year and is not dead yet.”

The district has twenty villages and produces much wheat and rice. It is said that the rice of Firuzabad bears sixtyfold.

Firuzkho, a small province of Persia, with a population of about 5000, paying a yearly revenue of about £500. Its chief place is a village of the same name picturesquely situated in a valley of the Elburz, about 90 m. east of Teheran, at an elevation of 900 ft. and in 35° 49’ N. and 52° 48’ E. It has post and telegraph offices and a population of 2500. A precipitous cliff on the eastern side of the valley is surmounted by the ruins of an ancient fort popularly ascribed to Alexander the Great.

Fischart, Johann (c. 1545-1591), German satirist and publicist, was born, probably at Strassburg (but according to some accounts at Mainz), in or about the year 1545, and was educated at Worms in the house of the bishop to which place to his Eulenspiegel he mentions as his “cousin and preceptor.” He appears to have travelled in Italy, the Netherlands, France and England, and on his return to have taken the degree of doctor juris at Basel. From 1575 to 1581, within which period most of his works were written, he lived with, and was probably associated in the business of his, sister’s husband, Bernhard Jobin, a printer at Strassburg, who published many of his books. In 1581 Fischart was attached, as advocate to the Reichskammergericht (imperial court of appeal) at Spires, and in 1583, when he married, was appointed Ammonius (magistrate) at Forbach near Saarbrücken. Here he died in the winter of 1590-1591. Fischart wrote under various feigned names, such as Mentzer, Menzer, Reznem, Hudrich Ellsopplerosker, Jesuwalt Pickhart, Winhold Alkofrias Wibstulus, Ulrich Manschr von Treuch, and Im Fischen Götl’s Mischten; and it is partly owing to this fact that there is doubt whether some of the works attributed to him are really his. More than 50 satirical works, however, both in prose and verse, remain authentic, among which are: Vacharb oder Nebelkrab (1570), a satire against one Jakob Rabe, who had become a convert to the Roman Catholic Church; Von St. Dominicus des Predigters 3. Amt und St. Francis Barrett’s artlichen Leben (1571), a poem with the expressive motto “Sie haben Nasen und riechen’s nit” (Ye have noses and smell it not), written to defend the Protestants against certain wicked accusations, one of which was that Luther held communion with the devil; Eulenspiegel Reimensweis (written 1571, published 1572); Aller Praktik Grossmutter (1572), after Rabelais’s Prognostication Paulaugrunale; Pohlas, Weiber Tras (1573), in which he describes a battle between fleas and women; Affenheurliche und ungeheurliche Geschichtsschrift vom Leben, Ruhm und Thaten der . . . Helden und Herren Grundgusser Gargantua und Pantagruel, also after Rabelais (1575, and again under the modified title, Naupen/geurliche Geschichtsschreibung, 1577); Neue künstliche Figuren biblischer Historien (1576); Anmahlung zur christlichen Kindersucht (1576); Das glückhaft Schieß von Zürich (1576, published 1828, with an introduction by the poet Ludwig Uhland), a poem commemorating the adventure of a company of Zürich arquebusiers, who sailed from their native town to Strassburg in one day, and brought, as a proof of this fact, a kett Muller’s Inziszept miltelat, which had been cooked in Zürich, still warm to Strassburg, and intended to illustrate the proverb “perseverance overcomes all difficulties”; Podagrammisch Trostbüchlein (1577); Philosophisch Elauchbüchlein (1578); the celebrated Bieneckord des heiligen römischen Immenschaums, &c., a modification of the Dutch De roomscha Byen-Korf, by Philipp Marnix of St Alegone, published in 1579 and reprinted in 1647; Der heilig Brokkor (1580), after Calvin’s Traité des reliques; Das vierhörnige Jesurichleib, a rhymed satire against the Jesuits (1580); and a number of smaller poems.
To Fischart also have been attributed some "Psalmen und geistliche Lieder" which appeared in a Strassburg hymn-book of 1576.

Fischart had studied not only the ancient literatures, but also those of Italy, France, the Netherlands and England. He was a lawyer, a theologian, a satirist and the most powerful Protestant publicist of the counter-reformation period; in politics he was a republican. Above all, he was a great poet—his language, and was indefatigable with his pen. Fischart was levellised mercifully at all perversities in the public and private life of his time—at astrology, alchemy, scholastic pedantry, ancestral pride, and especially at the papal dignity and the lives of the theologians and the Jesuits. He indulged in the most abject vitriol, the most abandoned caricature; but all this he did with a serious purpose. As a poet, he is characterized by the eloquence and picturesque nature of his style and the symbolic language he employed. Thirty years after Fischart's death his writings, once so popular, were almost entirely forgotten. Recalled to the public attention by Johann Jakob Bodmer and Gotthold Ephraim Lessing, it is only recently that his works have come to be a subject of investigation, and his position in German literature to be fully understood.

Freiherr von Meusebach, whose valuable collection of Fischart's works has passed into the possession of the royal library in Berlin, deals in his Fischartstudien (Halle, 1879) with the great satirist. Fischart's poetical works were published by Hermann Kurz in three volumes (Leipzig, 1781) and by R. Koehler in a two-volume edition (Leipzig, 1796), and by A. Hauffen in Kürschners Deutsche National-Literatur (Stuttgart, 1893); Die Geschichte der Literatur and some minor writings appeared in Scheible's Kloster, vols. 7 and 10 (Stuttgart, 1847–1848). Das glückhaff Schaff has been frequently reprinted, critical edition by J. Baechtold (1880). See for further biographical details, Erich Schmidt in the Allgemeine deutsche Biographie, vol. 7; A. F. C. Vilmor in Ersch and Gruber's Encyclopädie; W. Wackernagel, Johann Fischart von Strasbourg and Daniel Anleit an ihm (2nd ed., Berlin, 1898); and A. Hauffen, "Fischart-Studien" (in Ephorun, 1896–1900).

**FISCHER, EMIL—FISCHER, ERNST**

1853—1906

FISCHER, EMIL (1853—1906), German chemist, was born at Euskirchen, in Rhenish Prussia, on the 9th of October 1853, his father being a merchant and manufacturer. After studying chemistry at Bonn, he migrated to Strassburg, where he graduated as Ph.D. in 1874. He then acted as assistant to Adolf von Baeyer at Munich for eight years, after which he was appointed to the chair of chemistry successively at Erlangen (1882) and Würzburg (1885). In 1892 he succeeded A. W. von Hofmann as professor of chemistry at Berlin. Emil Fischer devoted himself entirely to organic chemistry, and his investigations are characterized by an originality of idea and readiness of resource which make him the master of this branch of experimental chemistry. In his hands no substance seemed too complex to admit of analysis or of synthesis; and the more intricate and involved the subjects of his investigations the more strongly shown is the conscious skill in pulling, as it were, atom from atom, until the molecule stood revealed, and, this accomplished, the same skill combined atom with atom until the molecule was regenerated. His forte was to enter fields where others had done little except break the ground; and his researches in many cases completely elucidated the problem in hand, and where the solution was not entire, his methods and results almost always contained the key to the situation.

In 1875, the year following his engagement with von Baeyer, he published his discovery of the organic derivatives of a new compound of hydroxyl and cyanogen, named hydrazine (q.v.). He is credited with both the aromatic and aliphatic derivatives, establishing their relation to the diazo compounds, and he perceived the readiness with which they entered into combination with other substances, giving origin to a large family of unknown compounds. Of such substances, the ketones undoubtedly are the most important; for they result from the interaction of aldehydes and ketones. His observations, published in 1886, that such hydrazones, by treatment with hydrochloric acid or zinc chloride, yielded derivatives of indol, the pyrrol of the benzene series, and the parent substance of indigo, were a valuable confirmation of the views advanced by his master, von Baeyer, on the subject of indigo and the many substances related to it. Of greater moment was his discovery that phenyl hydrazine reacted with the sugars to form substances which he named osazones, and which, being highly crystalline and readily formed, served to identify such carbohydrates more definitely than had been previously possible. He next turned to the rosoline dyestuffs (the magenta of Sir W. H. Perkin, and in collaboration with his cousin, Sir C. G. F. Fischer) and to the dyestuffs produced at Erlangen, who has since identified himself mainly with the compounds of this and related groups, he published papers in 1878 and 1879 which indubitably established that these dyestuffs were derivatives of triphenyl methane. Fischer's work on dyestuffs was followed by a series of papers in which he has shown the constitution of indigo, and has elucidated the constitution of a large number of sugar compounds. Here the ground had been broken more especially by von Baeyer, but practically all our knowledge of the so-called purin group (the word purin appears to have been suggested by the phrase purum solubilis connected with Fischer's name), the constitution of which, was determined by him. The base itself was obtained, but only after much difficulty; and an immense series of derivatives were prepared, some of which were patented in view of possible therapeutic applications. These researches were published with the title Untersuchungen in der Purinruppe (1882–1906). The first stage of his purin work successfully accomplished, he next attacked the sugar group. Here the pioneer work was again of little moment, and Fischer may be regarded as the first to present in detail the constitution of the sugars. His investigations of the constitution of the amides and ureides, carried out almost simultaneously with those of E. C. Besson at Paris, were followed by the brilliant researches of his pupil, F. C. v. Baeyer, and of the English chemist, Sir T. H. F. Fortescue-Brinkdale, with the title Untersuchungen über Kohlenhydrate und Aminosäuren (1884–1908), pp. vii. + 912 (Berlin, 1909).

From the sugars and ferments it is but a short step to the subject of the proteins, substances which are more directly connected with the health and action of the cells, and which form the subject which bids fair to be Fischer's great life-work, presents difficulties which are probably without equal in the whole field of chemistry, partly on account of the extraordinary chemical complexity of the albuminous substances, and partly on account of the numerous difficulties which occur in the living organism. But by the introduction of new methods, Fischer succeeded in breaking down the complex albuminous substances into amino acids and other nitrogenous compounds, the constitution and combination of which have been solved; and by bringing about the combination of these units, appropriately chosen, he prepared synthetic peptides which approximate to the natural products. His methods led to the preparation of an octadeca-peptide of the casein, which has been shown to be identical with one of the leading proto-haemoglobin compounds of the blood. The presence of this compound: cut even this compound falls far short of the simplest natural peptide, which has a molecular weight of from 2000 to 3000. He considers, however, that the synthesis of more complex products is not too remote a goal, as during the years 1890 to 1906 have been published with the title Untersuchungen über Aminosäuren, Polypeptides und Protein (Berlin, 1907). The extraordinary merit of his many researches has been recognized by all the important scientific societies in the world, and he was awarded the Nobel prize in chemistry in 1902. Under his control the laboratory at Berlin became one of the most important in existence, and has attracted to it a constant stream of brilliant pupils, many of whom are to be associated with much of the experimental work induced by his researches.

FISCHER, ERNST KURT BERTHOLD (1854–1907), German physician, was born at Sandweiler in Silesia, on the 23rd of July 1854. After studying philosophy at Leipzig and Halle, he became a privat-docent at Heidelberg in 1880. The Baden government in 1853 laid an embargo on his teaching owing to
his Liberal ideas, but the effect of this was to arouse considerable sympa-
thny for his views, and in 1856 he obtained a professorship at the uni-
vity of Heidelberg, where he soon acquired great influence by the dignity
of his character. In 1872, on Zeller's removal to Berlin, 
Fischer succeeded him as professor of philosophy and the history of
modern German literature at Heidelberg, where he died on the
4th of July 1907. His part in philosophy was that of historian and
commentator, for which he was especially qualified by his
remarkable clearness of exposition; his point of view is in the
main Hegelian. His Geschichte der neunern Philosophie (1852-
1893, new ed. 1897) is perhaps the most accredited modern book of
its kind, and he made valuable contributions to the study of
Kant, Bacon, Shakespeare, Goethe, Spinoza, Lessing, Schiller and
Schopenhauer.

Some of his numerous works have been translated into English:
Francis Bacon of Verulam, by J. Oxenford (1857); The Life and
Character of Benedict Spinoza, by Frida Schmidt (1882); A
Commentary on Kant's Kritik of Pure Reason, by J. P. Mahaffy
(1866); Descartes and his School, by J. P. Gordon (1887); A Critique of
Kant, by W. S. Hough (1888); see also H. Falkenheim, Kuno Fischer and
die literatur-historische Methode (1892); and bibliography in J. M.
Baldwin's Dictionary of Philosophy and Psychology (1906).

FISH, HAMILTON (1808-1893), American statesman, was
born in New York City on the 3rd of August 1808. His father,
Nicholas Fisk (1758-1833), served in the American army during the
War of American Independence, rising to the rank of
lieutenant-colonel. The son graduated at Columbia College in
1827, and in 1830 was admitted to the bar, but practised only a
short time. In 1833-1845 he was a Whig representative in
Congress. He was the Whig candidate for lieutenant-governor
of New York in 1846, and was defeated by Addison Gardner
(Democrat); but when in 1847 Gardner was appointed a judge of
the state court of appeals, Fish was elected (November 1847)
to complete the term (to January 1849). He was governor of
New York state from 1849 to 1851, and was United States
senator in 1851-1857, acting with the Republicans during the
last part of his term. In 1861-1862 he was associated with John
A. Dix, William M. Evarts, William E. Dodge, A. T. Stewart,
John Jacob Astor, and other New York men, on the Union
Defence Committee, which (from April 22, 1861, to April 30,
1862) co-operated with the municipal government in the raising
and arming of troops, and disbursed more than a million dollars
for the relief of New York volunteers and their families.
Fish was secretary of state during President Grant's two admin-
istrations (1869-1877). He conducted the negotiations with
Great Britain which resulted in the treaty of the 8th of May
1871, under which (Article 1) the "Alabama claims" were
referred to arbitration, and the same disposition (Article 3)
was made of the "San Juan Boundary Dispute," concerning
the Oregon boundary line. In 1871 Fish presided at the Peace
Conference at Washington between Spain and the allied republics
of Peru, Chile, Ecuador and Bolivia, which resulted in the
formulation (April 12) of a general truce between those
countries, to last indefinitely and not to be broken by any one of them
without three years' notice given through the United States;
and it was chiefly due to his restraint and moderation that a
satisfactory settlement of the "Virginibus Affair" was reached by
the United States and Spain (1873). Fish was vice-president-
general of the Society of the Cincinnati from 1848 to 1854,
and president-general from 1854 until his death. He died in
Garrison, New York, on the 7th of September 1893.
His son, Nicholas Fish (1846-1902), was appointed second
secretary of legation at Berlin in 1871, became secretary in
1874, and was chargé d'affaires at Berne in 1877-1881, and
minister to Belgium in 1882-1886, after which he engaged in
banking in New York City.

FISH (O. Eng. fis, a word common to Teutonic languages,
cf. Dutch visch, Ger. Fisch, Goth. fisks, cognate with the Lat.
piscis), the common name of that class of vertebrate animals
which lives exclusively in water, breathes through gills, and
whose limbs take the form of fins (see Ichthyology).
The article FISHERES deals with the subject from the economic
and commercial point of view, and ANGLING with the catching of
fish as a sport. The constellation and sign of the zodiac known as
"the fishes" is treated under PISCES.
The fish was an early symbol of Christ in primitive and medieval
Christian art. The origin is to be found in the initial letters
of the names and titles of Jesus in Greek, viz. Ιησοῦς Χριστός,
Τύχος Εὐγήμ, Jesus Christ, Son of God, Saviour, which

The fish is also said to be represented in the oval-shaped figure, pointed
at both ends, and formed by the intersection of two circles. This
figure, also known as the vesica piscis, is common in ecclesiastical
seals and as a glory or aureole in painting, surrounding
figures of the Trinity, saints, &c. The figure is, however,
sometimes referred to the almond, as typifying virginity; the
French name for the symbol is Amande mystique.
The word "fish" is used in many technical senses. Thus it
is used of the purchase used in raising the flukes of an anchor
to the piling-board; of a piece of wood or metal used to strengthen a
sprung mast or yard; and of a plate of metal used, as in railway
construction, for the strengthening of the meeting-place of two
rails. This word is of doubtful origin, but it is probably an
adaptation of the FISCH, that is, "fishes," that is, "fins," or "stores." This
word also appears in the English form "fish," in the metal,
pearl or bone counters, sometimes made in the form of fish, used
for scoring points, &c., in many games.

FISHER, ALVAN (1792-1863), American portrait-painter,
was born at Needham, Massachusetts, on the 4th of August 1792.
At the age of eighteen he was a clerk in a country shop, and
subsequently was employed by the village house painter, but at
the age of twenty-two he began to paint portrait heads, alternat-
ing with rural scenes and animals, for which he found patrons
at modest prices. In ten years he had saved enough to go to
Europe, studying at the Paris schools and copying in the galleries
of the Louvre. Upon his return he became one of the recognized
group of Massachusetts portrait-painters. Along with Doughty,
Harding and Alexander, in 1837, he held an exhibition of his
work in Boston—perhaps the first joint display by painters
ever held in that city. Though he had considerable talent for
landscape, a lack of patronage for such work caused him to
confine himself to portraiture, in which he was moderately
successful. He died at Dedham, Mass., on the 10th of February
1863.

FISHER, GEORGE PARK (1827-1909), American theologian,
was born at Wrentham, Massachusetts, on the 10th of August
1827. He graduated at Brown University in 1847, and at the
Andover Theological Seminary in 1851, spent three years in
study in Germany, was college preacher and professor of divinity
at Yale College in 1854-1861, and was Titus Street professor of
ecclesiastical history in the Yale Divinity School in 1861-1901,
when he was made professor emeritus. He was president of
the American Historical Association in 1897-1898. His writings
have given him high rank as an authority on ecclesiastical
history. They include Essays on the Supernatural Origin of
Christianity (1865); History of the Reformation (1873), republished in several
revisions; The Beginnings of Christianity (1877); Discussions in
History and Theology (1880); Outlines of Universal History
(1886); History of the Christian Church (1887); The Nature
and Method of Revelation (1890); Manual of Natural Theology
(1893); A History of Christian Doctrine, in the "International
Library of the Christian Church" (1896); and A Brief History of

FISHER, JOHN (c. 1490-1535), English cardinal and bishop of
Rochester, born at Beverly, received his first education at
the collegiate church there. In 1484 he went to Michael House,
Cambridge, where he took his degrees in arts in 1487 and 1491,
and, after filling several offices in the university, became
master of his college in 1499. He took orders; and his reputation
for learning and piety attracted the notice of Margaret Beaufort,
mother of Henry VII., who made him her confessor and chaplain.
In 1501 he became vice-chancellor; and later on, when chancellor,
he was able to forward, if not to initiate entirely, the beneficent
schemes of his patroness in the foundations of St. John's and
Christ's colleges, in addition to two lectureships, in Greek

FISH—FISHER, JOHN 427
and Hebrew. His love for Cambridge never waned, and his own benefactions took the form of scholarships, fellowships and lectures. In 1509 he was the first Margaret professor at Cambridge; and the following year was raised to the see of Rochester, to which he remained faithful, although the richer sees of Ely and Lincoln were offered to him. He was nominated as one of the English prelates for the Lateran council (1512), but did not attend. A man of strict and simple life, he did not hesitate at the legatine synod of 1517 to censure the clergy, in the presence of the brilliant Wolsey himself, for their greed of gain and love of display; and in the convocation of 1523 he freely opposed the cardinal's demand for a subsidy for the war in Flanders. A great friend of Erasmus, whom he invited to Cambridge, whilst earnestly working for a reformation of abuses, he had no sympathy with those who attacked doctrine; and he preached at Paul's Cross (17th of May 1521) at the burning of Luther's books. Although he was not the author of Henry's book against Luther, he joined with his friend, Sir Thomas More, in writing a reply to the scurrilous rejoinder made by the reformer. He retained the esteem of the king until the divorce proceedings began in 1527, and then broke himself sterner in favour of the validity of the marriage. He was Queen Catherine's confessor and her only champion and advocate. He appeared on her behalf before the legates at Blackfriars; and wrote a treatise against the divorce that was widely read.

Recognizing that the true aim of the scheme of church reform brought forward in parliament in 1529 was to put down the only moral force that could withstand the royal will, he energetically opposed the reformation of abuses, which doubtless under other circumstances he would have been the first to accept. In convolution, when the supremacy was discussed (11th of February 1531), he declared that acceptance would cause the clergy "to be hissed out of the society of God's holy Catholic Church," and it was his influence that brought in the saving clause, quantum per legem Dei licet. By listening to the revelations of the "Holy Maid of Kent," the nun Elizabeth Barton (q.v.), he was charged with misprision of treason, and was condemned to the loss of his goods and to imprisonment at the king's will, penalties he was allowed to compound by a fine of £300 (25th of March 1534). Fisher was summoned (13th of April) to take the oath prescribed by the Act of Succession, which he was ready to do, were it not that the preamble stated that the offspring of Catherine were illegitimate, and prohibited all faith, trust and obedience to any foreign authority or potentate. Refusing to take the oath, he was committed (15th of April) to the Tower, where he suffered greatly from the rigours of a long confinement. On the passing of the Act of Supremacy (November 1534), in which the saving clause of convocation was omitted, he was attainted and deprived of his see. The council, with Thomas Cromwell at their head, visited him on the 7th of May 1535, and his refusal to acknowledge Henry as supreme head of the church was the ground of his trial. The constancy of Fisher, while driving Henry to a fury that knew no bounds, won the admiration of the whole Christain world, where he had been long known as a man of great learning, art, courage and ability.

Paul III., who had begun his pontificate with the intention of purifying the curia, was unaware of the grave danger in which Fisher lay; and in the hope of reconciling the king with the bishop, created him (20th of May 1535) cardinal priest of St Vitalis. When the news arrived in England it sealed his fate. Henry, in a rage, declared that if the pope sent Fisher a hat there should be no head for it. The cardinal was brought to trial at Westminster (17th of June 1535) on the charge that he did "openly declare in English that the king, our sovereign lord, is not supreme head on earth of the Church of England," and was condemned to a traitor's death at Tyburn, a sentence afterwards changed. He was beheaded on Tower Hill on the 22nd of June 1535, after saying the Te Deum and the psalm In te Domine speravi. His body was buried first at All Hallows, Barking, and then removed to St. Peter's ad vincula in the Tower, where it lies beside that of Sir Thomas More. His head was exposed on London Bridge and then thrown into the river. As a champion of the rights of conscience, and as the only one of the English bishops that dared to resist the king's will, Fisher commends himself to all. On the 9th of December 1886 he was beatified by Pope Leo XIII.

Fisher's Latin works are to be found in the Opera J. Fisher iuane haec tumus inventus postuerunt omnia (Würzburg, 1655), and some of his published English works in the Early English Text Society (Extra Series). The last part of his vars is the P.R.O. (27, Henry VIII., No. 887). Besides the State papers, the main sources for his biography are The Life and Death of that renowned John Fisher, Bishop of Rochester (London, 1655), by an anonymous writer; and the best edition of his works was that of W. S. Macray and H. W. Elwin, Bridge's Life of Blessed John Fisher, Bishop of Rochester (London, 1880 and 1889); and Thureau, Le bienheureux Jean Fisher (Paris, 1897).

Fisher, John Arbuthnot Fisher, 1st Baron (1841– ), British admiral, was born on the 25th of January 1841, and entered the navy in June 1854. He served in the Baltic during the Crimea War, and was engaged as midshipman on the "Highflyer," "Chesapeake" and "Furious," in the Chinese War, in the operations required by the occupations of Canton, and of the Peilu forts in 1859. He became sub-lieutenant on the 25th of January 1860, and lieutenant on the 1st of June of the same year. The cessation of naval war, at least of wars at sea in which the British navy had to take a part, after 1860, allowed few officers to gain distinction by actual services against the enemy. But they were provided with other ways of proving their ability by the sweeping revolution which transformed the construction, the armament, and the methods of propulsion of all the navies of the world, and with them the once accepted methods of combat. Lieutenant Fisher began his career as a commissioned officer in the year after the launching of the French "Gloire" had set going the long duel in construction between guns and armour. He early made his mark as a student of gunnery, and was promoted commander on the 2nd of August 1869, and post-captain on the 30th of October 1874. In this rank he was chosen to serve as president of the committee appointed to revise "The Gunnery Manual of the Fleet." It was his already established reputation which pointed Captain Fisher out for the command of H.M.S. "Inflexible," a vessel which, as the representative of a type, had supplied matter for much discussion. As captain of the "Inflexible" he took part in the bombardment of Alexandria (11th July 1882). The engagement was not arduous in itself, having been carried out against forts of inferior construction, indifferently armed, and worse garrisoned, but it supplied an opportunity for a display of gunnery, and it was conspicuous in the midst of a long naval peace. The "Inflexible" took a prominent part in the action, and her captain had the command of the naval brigade landed in Alexandria, where he adapted the ironclad train and commanded it in various skirmishes with the enemy. After the Egyptian campaign, he was, in succession, director of Naval Ordnance and Torpedoes (from October 1886 to May 1891); A.D.C. to Queen Victoria (18th June, 1887, to 2nd August 1890, at which date he became rear-admiral); admiral superintendent of Portsmouth dockyard (1891 to 1892); a lord commissioner of the navy, parliaments and of the control of the navy (1892 to 1897), and vice-admiral (8th May 1896); commander-in-chief of the North American and West Indian station (1897). In 1899 he was termed as naval expert at the Hague Peace Conference, and on the 1st of July 1899 was appointed commander-in-chief in the Mediterranean. From the Mediterranean command, Admiral Fisher passed again to the admiralty as sea lord in 1902, and became commander-in-chief at Portsmouth on the 31st of August 1903, from which post he passed to that of first sea lord. Besides holding the foreign Khedivial and Osmanli orders, he was created K.C.B. in 1894 and G.C.B. in 1902. As first sea lord, during the years 1903–1906, Sir John Fisher had a predominant influence in all the far-reaching new measures of naval developmental and internal reform; and he was also one of the committee, known as Lord Fisher's committee, appointed in 1904 to report on the measures necessary to be taken to put the administration and organization of the British army on a sound footing. The changes in naval administration made as
under him were hotly canvassed among critics, who charged him with autocratic methods, and in 1906-1908, with undue subservience to the government's desire for economy; and whatever the efficiency of his own methods at the admiralty, the fact was undeniable that for the first time for very many years the navy suffered, as a service, from the party-spirit which was aroused. It was notorious that Admiral Lord Charles Beresford in particular was acutely hostile to Sir John Fisher's administration; and on his retirement in the spring of 1909 from the position of commander-in-chief of the Channel fleet, he put his charges and complaints before the government, and an inquiry was held by a small committee under the Prime Minister. Its report, published in August, was in favour of the admiralty, though it encouraged the belief that some important suggestions as to the organization of a naval "general staff" would take effect. On the 9th of November Sir John Fisher was created a peer as Baron Fisher of Kilverstone, Norfolk. He retired from the Admiralty in January 1910.

**FISHERIES**

A general term for the various operations engaged in for the capture of such aquatic creatures as are useful to man. From time immemorial fish have been captured by various forms of spears, nets, hooks and more elaborate apparatus, and a historical description of the methods and appliances that have been used would comprise a considerable portion of a treatise on the history of man. For the most part the operations of fishing have been comparable with those of primitive hunting rather than with agriculture; they have taken the least possible account of considerations affecting the supply; when one locality has been fished out, another has been resorted to. The increasing pressure on every source of food, and the enormous improvements in the catching power of the engines involved, has made some kind of regulation and control inevitable, with the result that in practically every civilized country there exists some authority for the investigation and regulation of fisheries.

The annexed table shows the department of state and the

<table>
<thead>
<tr>
<th>Administration of Fisheries.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Department of State</strong></td>
</tr>
<tr>
<td><strong>Norway.</strong></td>
</tr>
<tr>
<td><strong>Sweden.</strong></td>
</tr>
<tr>
<td><strong>Denmark.</strong></td>
</tr>
<tr>
<td><strong>Germany.</strong></td>
</tr>
<tr>
<td><strong>Holland.</strong></td>
</tr>
<tr>
<td><strong>Belgium.</strong></td>
</tr>
<tr>
<td><strong>Canada.</strong></td>
</tr>
<tr>
<td><strong>U.S. America.</strong></td>
</tr>
<tr>
<td><strong>England and Wales.</strong></td>
</tr>
<tr>
<td><strong>Scotland.</strong></td>
</tr>
<tr>
<td><strong>Ireland.</strong></td>
</tr>
</tbody>
</table>

The early years of the 20th century witnessed another great expansion of the sea fisheries of the United Kingdom. The herring fishery has been revolutionized partly by the successful introduction of steam drifters, which have markedly increased the aggregate catching power, and partly by the prosecution of the fishery on one part or other of the British coasts during the greater part of the year. The crews of many Scottish vessels which formerly worked at the herring and line fisheries in alternate seasons of the year now devote their energies almost entirely to the herring fishery, which they pursue in nomadic fleets around all the coasts of Great Britain. The East Anglian drifters carry on their operations at different seasons of the year from Shetland in the north (for herrings) to Newlyn in the west (for mackerel). In Scotland the value of the nets employed on steam drifters has increased from £3000 in 1899 to £61,000 in 1906, and the average annual catch of herrings has increased from about four to about five million cwts. during the past ten years. In England also the annual catch of herrings, which reached a total of two million cwts. for the first time in 1899, has exceeded three millions in each year from 1902 to 1905.

In steam trawling also great enterprise has been shown. In 1906 Messrs Hellyer of Hull launched a new steam trawling fleet of 50 vessels for working the North Sea grounds, and the delivery of new steam trawlers at Grimsby was greater than at any previous period, these vessels being designed more especially to exploit the distant fishing grounds, the range of which has been extended from Morocco to the White Sea. About 100 vessels were added to the Grimsby fleet in the course of twelve months. These new vessels measure about 140 ft. in length and over 20 ft. in beam, and exceed 250 tons gross tonnage, the accommodation both for fish and crews being considerably in excess of that provided in vessels of this class hitherto.

Returns of the steam trawlers registered in 1907 in the chief European countries show the expanse of this industry, and the enormous preponderance of Great Britain. The numbers are as follows:

<table>
<thead>
<tr>
<th>Country</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Belgium</td>
<td>23</td>
</tr>
<tr>
<td>Denmark</td>
<td>5</td>
</tr>
<tr>
<td>France</td>
<td>244</td>
</tr>
<tr>
<td>Germany</td>
<td>239</td>
</tr>
<tr>
<td>Netherlands</td>
<td>81</td>
</tr>
<tr>
<td>Norway</td>
<td>20</td>
</tr>
<tr>
<td>Portugal</td>
<td>13</td>
</tr>
<tr>
<td>Spain</td>
<td>12-18</td>
</tr>
<tr>
<td>Sweden</td>
<td>11</td>
</tr>
<tr>
<td>Scotland</td>
<td>202</td>
</tr>
<tr>
<td>Ireland</td>
<td>6</td>
</tr>
<tr>
<td>England and Wales</td>
<td>1317</td>
</tr>
</tbody>
</table>

A simultaneous development of the sea fisheries has been manifested in other maritime countries of Europe, particularly in Germany and Holland, but the total number of steam trawlers

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1 For fisheries in the cases of **Coral, Oyster, Pearl, Salmon, Sponges and Whale**, see these articles; for fishing as a sport see Angling.
belonging to those countries in 1905 scarcely exceeded the mere additions to the British fishing fleet in 1906.

The relative magnitude of British fisheries may best be gauged by a comparison with the proceeds of the chief fisheries of other European countries. The following table is based upon official returns and mainly derived from the Bulletin Statistique of the International Council for the Study of the Sea. It presents in pounds sterling the value of the produce of the various national fisheries during the year 1904, except in the case of France, for which country the latest available figures are those for 1902.

<table>
<thead>
<tr>
<th></th>
<th>Herring</th>
<th>Cod</th>
<th>Plaice</th>
<th>Other Fish</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>British Isles</td>
<td>1,870</td>
<td>1,015</td>
<td>1,100</td>
<td>5496</td>
<td>9,481,000</td>
</tr>
<tr>
<td>Norway</td>
<td>350</td>
<td>834</td>
<td>443</td>
<td>1,629,000</td>
<td></td>
</tr>
<tr>
<td>Denmark</td>
<td>217</td>
<td>171</td>
<td>223</td>
<td>512</td>
<td>836,000</td>
</tr>
<tr>
<td>Germany</td>
<td>220</td>
<td>64^1</td>
<td>40^1</td>
<td>512</td>
<td>836,000</td>
</tr>
<tr>
<td>Holland</td>
<td>575</td>
<td>53</td>
<td>58</td>
<td>311</td>
<td>997,000</td>
</tr>
<tr>
<td>France (1902)</td>
<td>635</td>
<td>851^2</td>
<td>356</td>
<td>3,068,000</td>
<td></td>
</tr>
</tbody>
</table>

The total value of the sea fisheries in the three chief subdivisions of the British Isles in the year 1905, according to the official returns, was as follows:

<table>
<thead>
<tr>
<th>Fish landed in</th>
<th>Excluding Shellfish</th>
<th>Including Shellfish</th>
</tr>
</thead>
<tbody>
<tr>
<td>England and Wales</td>
<td>£7,700,644</td>
<td>£7,592,768</td>
</tr>
<tr>
<td>Scotland</td>
<td>2,645,148</td>
<td>2,719,810</td>
</tr>
<tr>
<td>Ireland</td>
<td>390,577</td>
<td>441,364</td>
</tr>
<tr>
<td>Total</td>
<td>£10,121,369</td>
<td>£10,754,942</td>
</tr>
</tbody>
</table>

These figures show an increase of £1,000,000 as compared with the total value in 1900, and of more than £3,000,000 as compared with 1895 (cf. Table I. at end).

In England and Wales the trawl fisheries for cod, haddock, and flat fish yielded about three-quarters of the total, and the drift fisheries for herring and mackerel nearly the whole of the remaining quarter. The line fisheries in England and Wales are now relatively insignificant and yield only about one-fortieth of the total (cf. Table VIII. at end).

In Scotland, on the other hand, there is not so much difference in the relative importance of the three chief fisheries. In 1905 herrings and other net-caught fish yielded rather more than one-half of the total, the trawl fisheries nearly three-eighths, and the line fisheries one-eighth (cf. Table X.).

In Ireland the mackerel and herring fisheries provide nearly three-quarters of the total yield, the mackerel forming the chief item in the south and west, and the herring on the north and east coasts. The remaining quarter is mainly derived from the trawl fisheries, the headquarters of which are at Dublin, Howth and Brittas, and on the east, and at Galway and Dingle on the west coast.

The value of the fishing boats and gear employed in the Scottish fisheries during 1905 is returned as nearly £4,120,000. Upon a moderate estimate, the total value of the boats and gear employed in the fisheries of Great Britain and Ireland cannot be less than £2,000,000.

The relative yield and value of the various fisheries on the separate coasts of the British Isles is illustrated in the table of landings from the latest data available.

From these figures it is manifest that the yield and value of the east coast fisheries of England and Scotland preponderate enormously over those of the western coasts, whether attention be paid to the drift-net fisheries for surface fish or to the fisheries for bottom fish with trawls and lines.

The preceding statistics and remarks, as well as the supplementary tables at the end of this article, indicate that the British fishing industry has enjoyed a period of unexampled prosperity. The community at large has benefited by the more plentiful supply, and the merchant by the general lowering of prices at the ports of landing (see Tables I.-IV., at end). But it is to be noted that this wave of prosperity, as on previous occasions, has been attained by the application of increased and more powerful means of capture and by the exploitation of new fishing grounds in distant waters, and not by any increase, natural or artificial, in the productivity of the home waters,—unless perhaps the abundance of herring is to be ascribed to the destruction of their enemies by trawling. British fisheries are still pursued as a form of hunting rather than of husbandry. In 1892 the Iceland and Bay of Biscay trawling banks were discovered, in 1898 the Faroe banks, in 1905 rich plaice grounds in the White Sea. In 1905 one-half of the cod and a quarter of the haddock and plaice landed at east coast ports of England were caught in waters beyond the North Sea.

The statistics of the English Board of Agriculture and Fisheries have distinguished since 1903 between the catch of fish within and beyond the North Sea, and between the catch of trawlers and liners. Neglecting the catch of the liners as relatively insignificant, and of the sailing trawlers as relatively small and practically constant during the three years in question, we see from the board’s figures (see table above) that the total catch of English steam trawlers within the North Sea during 1904 and 1905 was in each year 300,000 cwt. less than in the year before, amounting to a gross decrease of more than 25% in 1905 as compared with 1903, and, in relation to the catching power employed, to an average decrease of 2½ cwt. per boat per diem. This decrease may be largely explained by the occurrence in 1903 of one of those periodic “floods” of small cod and haddock which take place in the North Sea from time to time; but the steady decline in the number of North Sea voyages by English steam trawlers—from 29,300 in 1903 to 26,700 in 1905—affords a clear indication of the fact that many of our trawling skippers are deserting the North Sea for more profitable fishing grounds. The number of Scottish steam trawlers “employed” at Scottish North Sea ports has

<table>
<thead>
<tr>
<th>Year</th>
<th>Cod</th>
<th>Haddock</th>
<th>Plaice</th>
<th>All Kinds</th>
<th>Cod</th>
<th>Haddock</th>
<th>Plaice</th>
<th>All Kinds</th>
</tr>
</thead>
<tbody>
<tr>
<td>1903</td>
<td>729</td>
<td>2301</td>
<td>812</td>
<td>4776</td>
<td>470</td>
<td>380</td>
<td>114</td>
<td>1189</td>
</tr>
<tr>
<td>1904</td>
<td>657</td>
<td>2032</td>
<td>658</td>
<td>4428</td>
<td>447</td>
<td>429</td>
<td>284</td>
<td>1389</td>
</tr>
<tr>
<td>1905</td>
<td>640</td>
<td>1560</td>
<td>621</td>
<td>3739</td>
<td>603</td>
<td>518</td>
<td>244</td>
<td>1682</td>
</tr>
</tbody>
</table>

The table shows, in thousands of cut., the quantity of fish landed by steam trawlers on the east coast of England from fishing grounds within and beyond the North Sea respectively.
also declined during the same period from 240 in 1903 to 205 in 1904.

The following table shows the number of British and foreign steam trawlers registered at North Sea ports, and for vessels the number of fishing voyages made within and beyond the North Sea respectively:

<table>
<thead>
<tr>
<th>Year</th>
<th>Boats Registered</th>
<th>English Steam Trawlers. Voyages</th>
<th>Scottish Employed</th>
<th>German, Dutch and Belgian, Registered</th>
</tr>
</thead>
<tbody>
<tr>
<td>1903</td>
<td>1904</td>
<td>1905</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1600</td>
<td>1640</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>25,389</td>
<td>26,670</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1822</td>
<td>2120</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>240</td>
<td>233</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>181</td>
<td>199</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>228</td>
<td></td>
</tr>
</tbody>
</table>

Unfortunately the North Sea gains no rest from this withdrawal of British trawlers, since the place of the latter was filled year after year by increasing numbers of continental fishing boats. The number of fishing steamers (practically all trawlers) registered at North Sea ports in Germany and Holland was 1,593 in 1903, 1,771 in 1904, 205 in 1905, and 319 in 1907. It is satisfactory under these circumstances to note the increased attention which has been paid in recent years to the acquisition of more exact knowledge upon the actual state of the fisheries and upon the biological and other factors which influence the supply.

A comprehensive programme of co-operative investigations, both scientific and statistical, was put into execution in the course of 1902 under the International Council for the Study of the Sea (see below). The Fishery Board for Scotland and the Marine Biological Association for England were commissioned to carry out the work at sea allotted to Great Britain, and the English fishery department was equipped soon afterwards with the means for collecting more accurate statistics.

Trawling investigations and the quantitative collection of fish eggs have located important spawning grounds of cod, haddock, plaice, sole, eel, &c.; marking experiments with cod, plaice and eel have thrown much light upon the migrations of these fishes; and the rate of growth of plaice, cod and herring has been elucidated in different localities. The percentage of marked plaice annually recaptured in the North Sea has been found to be remarkably high (from 25 to 50%), and throws a significant light upon the intensity of fishing under modern conditions. It seems probable that the impoverishment of the stock of plaice on the central grounds of the North Sea is mainly attributable to the excessive rate of capture of plaice during their annual off-shore migrations from the coast. On the other hand, it has been shown that the growth-rate of plaice on the Dogger Bank is constantly and markedly greater (five- or six-fold in weight) than on the coastal grounds where these fish are reared;—facts which open up the possibility of increasing the permanent supply of plaice from the North Sea by the adoption of some plan of commercial transplantation (see PISCICULTURE).

History.—A brief review may now be given of the history of the administration of British sea-fisheries since 1860, and of the steps which have been taken for the attainment of scientific and statistical information in relation thereto.

In 1860 a royal commission, consisting of Professor Huxley, Mr. (afterwards Sir) John Caird, and Mr. G. Shaw-Leafore (afterwards Lord Eversley), was appointed to inquire into the condition of the British sea-fisheries, the harmfulness or otherwise of existing methods of fishing, and the necessity or otherwise of the existing legislation. The important report of this commission, issued in 1866, embodied the following main conclusions and recommendations:—(1) the total supply of fish obtained upon the British coasts is increasing and admits of further augmentation; (2) beam-trawling in the open sea is not a wastefully destructive mode of fishing; (3) all acts of parliament which profess to regulate or restrict the modes of fishing pursued in the open sea should be repealed and "unrestricted freedom of fishing be permitted hereafter"; (4) all fishing should be licensed and numbered as a condition of registration and licence.

In 1868 full effect was given to these recommendations by the passing of the Sea Fisheries Act. Regulations for the registration of fishing boats were issued by order in council in the following year. (New regulations were introduced in 1902.)

In 1878 a commission was given to Messrs Buckland and Walpole to inquire into the alleged destruction of the spawn and fry of sea fish, especially by the use of the beam-trawl and ground seine. Their report is an excellent summary of the condition of the sea fisheries at the time, and shows how little was then known with regard to the eggs and spawning habits of our marine food fishes.

In 1882 the former Board of British White Herring was dissolved and the Fishery Board for Scotland instituted, the latter being empowered to take such measures for the improvement of the fisheries as the case might admit of. Arrangements were made in the following year with Professor M'Intosh of St Andrews which enabled the latter to fit up a small marine laboratory and to begin a series of studies on the eggs and larvae of sea fishes, which have contributed greatly to the development of more exact knowledge concerning the reproduction of fishes. Under the Sea Fisheries (Scotland) Amendment Act of 1885 the board closed the Firth of Forth and St Andrews Bay against trawlers as an experiment for the purpose of ascertaining the result of such prohibition on the supply of fish on the grounds so protected. The treasury also, by a further grant of £3,000, enabled the board to purchase the steam-yacht "Garland" as a means of carrying out regular experimental trawlings over the protected grounds. Reports on the results of these experiments have been annually published, and were summarized at the end of ten years' closure in the board's report for 1895. Dr Fulton's summary showed that "no very marked change took place in the abundance of food-fishes generally, either in the closed or open waters of the Firth of Forth or St Andrews Bay," as a consequence of the prohibition of trawling. Nevertheless, among flat fishes, plaice and lemon soles, which spawn off-shore, were reported to have decreased in numbers in all the areas investigated, whether closed or open, while dabs and long rough dabs showed a preponderating, if not quite universal, increase.

The results of this classical experiment point strongly to the presumptions (1) that trawling operations in the open sea have now exceeded the point at which their effect on the supply of eggs and fry for the upkeep of the flat fisheries is appreciable; and (2) that protection of in-shore areas alone is insufficient to check the impoverishment caused by over-fishing off-shore. (For critical examinations of Dr Fulton's account see M'Intosh, Resources of the Sea, London, 1889; Garstang, "The Improvement of the Sea," Journ. Mar. Biol. Ass. vol. vi., 1900; and Archer, Report of Ichthyological Committee, Cm. 1312, 1902.)

A laboratory and sea-fish hatchery were subsequently established by the board at Dunbar in 1885, but removed to Aberdeen in 1900.

In 1883 a royal commission, under the chairmanship of the late Earl of Dalhousie, was appointed to inquire into complaints against the practice of beam-trawling on the part of line and drift-net fishermen. A small sum of money (£200) was granted to the commission for the purpose of scientific trawling experiments, which were carried out by Professor M'Intosh.

The report of this commission was an important one, and its recommendations resulted in the institution of fishery statistics for England, Scotland and Ireland (1885-1887).

In 1884 the Marine Biological Association of the United Kingdom was founded for the scientific study of marine zoology and botany, especially as bearing upon the food, habits and life-conditions of British food-fishes, crustacea and molluscs. Professor Huxley was its first president, and Professor Ray

† Excluding the voyages of the fleeting trawlers which supply London by means of carriers.
Lancketer, who initiated the movement, succeeded him. A large and well-equipped laboratory was erected at Plymouth, and formally opened for work in 1888. The work of the association has been maintained by annual grants of £4,000 from the Fishmongers' Company and £1,000 from H. M. treasury, and by the subscriptions of the members. The association publishes a half-yearly journal recording the results of its investigations.

In 1886 a fishery department of the Board of Trade was organized under the Salmon and Freshwater Fisheries Act of that year. The department publishes annually a return of statistics of sea-fish landed, a report on salmon fisheries (transferred from the home office), and a report on sea fisheries. It consists of several inspectors under an assistant secretary of the board; it has no power to make scientific investigations or bye-laws and regulations affecting the sea-fisheries. In 1894 the administration of the acts relating to the registration of fishing vessels, &c., was transferred to the fisheries department.

In 1888 the Sea Fisheries Regulation Act provided for the constitution (by provisional order of the Board of Trade) of local fisheries committees having, within defined limits, powers for the regulation of coast fisheries in England and Wales. The powers of district committees were extended under Part II. of the Fisheries Act 1891, and again under the Fisheries (Shell Fish) Regulation Act 1894. Sea-fisheries districts have now been created round nearly the whole coast of England and Wales. Under bye-laws of these committees steaming-trawling has been prohibited in nearly all the territorial waters of England and Wales, and trawling by smaller boats has been placed under a variety of restrictions. Local scientific investigations have been initiated under several of the committees, especially in Lancashire by Professor Herdman of Liverpool and his assistants.

In 1890 an important survey of the fishing grounds off the west coast of Ireland was undertaken by the Royal Dublin Society, with assistance from the government, and in the hands of Mr E. W. L. Holt led to the acquisition of much valuable information concerning the spawning habits of fishes and the distribution of fish on the Atlantic seaboard.

In 1892, under powers conferred by the Herring Fishery (Scotland) Act of 1889, the Fishery Board for Scotland closed the whole of the Moray Firth—including a large tract of extra-territorial waters—against trawling, in order to test experimentally the effect of protecting certain spawning grounds in the outer parts of the firth. The closure has given rise to a succession of protests from the leaders of the trawling industry in Aberdeen and England. It seems that the difficulty of policing so large an area, as well as the absence of any power to enforce the restriction on foreign vessels, have defeated the original intention; and the bye-law appears to be now retained mainly in deference to the wishes of the local line-fishermen, the decaudence of whose industry—from economic causes which have alluded above—is manifest from the figures in Table X. below. The controversy has had the effect of causing the transference of a number of English trawlers to foreign flags, especially the Norwegian.

Statistics.—The following tables summarize the official statistics of fish landed on the coasts of England and Wales, Scotland and Ireland, and give some information relative to the numbers of fishing-boats and fishermen in the three countries.

**TABLE I.**—Summary of Statistics of Fish landed, imported and exported for the United Kingdom.

<table>
<thead>
<tr>
<th>Year</th>
<th>Fish landed (excluding Shell-fish)</th>
<th>Net Imports</th>
<th>Exports of British Fish</th>
</tr>
</thead>
<tbody>
<tr>
<td>1890</td>
<td>12,774,010</td>
<td>£6,361,487</td>
<td>£2,315,572</td>
</tr>
<tr>
<td>1895</td>
<td>14,068,641</td>
<td>7,156,025</td>
<td>2,453,676</td>
</tr>
<tr>
<td>1900</td>
<td>14,671,070</td>
<td>9,224,491</td>
<td>2,937,486</td>
</tr>
<tr>
<td>1905</td>
<td>20,164,276</td>
<td>10,210,369</td>
<td>2,250,259</td>
</tr>
</tbody>
</table>

*Note.—Imported fish afterwards re-exported (consisting chiefly of salted or cured fish to the value of over £500,000 in 1905) are not included in the above values of imports and exports. The exports consist mainly of herrings.*

**TABLE II.**—Quantity and Average Landing Value of Flats Fish landed on the Coasts of England and Wales (all caught with Trawl-nets, except Halibut in part).

<table>
<thead>
<tr>
<th>Year</th>
<th>Quantity (in Thousands of Cwt.)</th>
<th>Average Price (per Cwt.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1890</td>
<td>72,1</td>
<td>£632</td>
</tr>
<tr>
<td>1895</td>
<td>82,8</td>
<td>£798</td>
</tr>
<tr>
<td>1900</td>
<td>75,3</td>
<td>£752</td>
</tr>
<tr>
<td>1905</td>
<td>80,1</td>
<td>£1074</td>
</tr>
</tbody>
</table>

**TABLE III.**—Quantity and Average Landing Value of Round Fishes caught with Trawls and Lines, landed on the Coasts of England and Wales.

<table>
<thead>
<tr>
<th>Year</th>
<th>Quantity (in Thousands of Cwt.)</th>
<th>Average Price (per Cwt.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1890</td>
<td>363</td>
<td>£1151</td>
</tr>
<tr>
<td>1895</td>
<td>496</td>
<td>£1013</td>
</tr>
<tr>
<td>1900</td>
<td>389</td>
<td>£1090</td>
</tr>
<tr>
<td>1905</td>
<td>124</td>
<td>£1425</td>
</tr>
</tbody>
</table>

**TABLE IV.**—Quantity and Average Landing Value of Surf Fishes landed on the Coasts of England and Wales (caught with Drift-, Seine-, and Stow-nets).

<table>
<thead>
<tr>
<th>Year</th>
<th>Quantity (in Thousands of Cwt.)</th>
<th>Average Price (per Cwt.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1890</td>
<td>359</td>
<td>£132</td>
</tr>
<tr>
<td>1895</td>
<td>421</td>
<td>£142</td>
</tr>
<tr>
<td>1900</td>
<td>398</td>
<td>£116</td>
</tr>
<tr>
<td>1905</td>
<td>2,064</td>
<td>£189</td>
</tr>
</tbody>
</table>

**TABLE V.**—Quantity and Average Landing Value of Shell-fish landed on the Coasts of England and Wales.

<table>
<thead>
<tr>
<th>Year</th>
<th>Number</th>
<th>Average Price</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Thousands</td>
<td>Pounds, Shillings, and Farthings</td>
</tr>
<tr>
<td>1890</td>
<td>4808</td>
<td>476</td>
</tr>
<tr>
<td>1895</td>
<td>4501</td>
<td>253</td>
</tr>
<tr>
<td>1900</td>
<td>5717</td>
<td>378</td>
</tr>
<tr>
<td>1905</td>
<td>5108</td>
<td>354</td>
</tr>
</tbody>
</table>

**TABLE VI.**—Total Quantity of the more important Fishes and Shell-fish landed in Scotland.

<table>
<thead>
<tr>
<th>Year</th>
<th>Quantity (in Thousands of Cwt.)</th>
<th>Average Price (per Cwt.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1890</td>
<td>3060</td>
<td>£190</td>
</tr>
<tr>
<td>1895</td>
<td>4077</td>
<td>£161</td>
</tr>
<tr>
<td>1900</td>
<td>3550</td>
<td>£154</td>
</tr>
<tr>
<td>1905</td>
<td>3543</td>
<td>£168</td>
</tr>
</tbody>
</table>

1 Plaice only.
FISHERIES

TABLE VII.—Total Quantity of the more important Fishes and Shellfish returned as landed on the Irish Coasts.

<table>
<thead>
<tr>
<th>Year</th>
<th>In Thousands of Cwt.</th>
<th>Number (Thousands)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mackreel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Haddock</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sole</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Turbot</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cod</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ling</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trawled</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Whiting</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hake</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Oysters</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Crabs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lobsters</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1890</td>
<td>502</td>
<td>85</td>
</tr>
<tr>
<td>1891</td>
<td>399</td>
<td>84</td>
</tr>
<tr>
<td>1892</td>
<td>399</td>
<td>86</td>
</tr>
<tr>
<td>1893</td>
<td>399</td>
<td>84</td>
</tr>
<tr>
<td>1894</td>
<td>399</td>
<td>82</td>
</tr>
<tr>
<td>1895</td>
<td>399</td>
<td>84</td>
</tr>
<tr>
<td>1896</td>
<td>399</td>
<td>84</td>
</tr>
<tr>
<td>1897</td>
<td>399</td>
<td>84</td>
</tr>
<tr>
<td>1898</td>
<td>399</td>
<td>84</td>
</tr>
<tr>
<td>1899</td>
<td>399</td>
<td>84</td>
</tr>
<tr>
<td>1900</td>
<td>399</td>
<td>84</td>
</tr>
</tbody>
</table>

Note.—The Irish statistics of shell-fish are very incomplete, owing to the inadequate means at the disposal of the authorities for collecting statistics over large sections of the coast.

TABLE VIII.—Classified List of British Fishing Boats on the Register for 1905, omitting 2nd Class Steamers and Vessels under 18 Ft. Keel or Navigated by Oars only and Vessels unemployed.

<table>
<thead>
<tr>
<th>Mode of Fishing</th>
<th>England and Wales</th>
<th>Scotland</th>
<th>Ireland</th>
<th>United Kingdom</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trawling</td>
<td>1,173</td>
<td>904</td>
<td>586</td>
<td>344</td>
</tr>
<tr>
<td>Drift-nets</td>
<td>263</td>
<td>562</td>
<td>359</td>
<td>209</td>
</tr>
<tr>
<td>Lines</td>
<td>56</td>
<td>29</td>
<td>658</td>
<td>309</td>
</tr>
<tr>
<td>Various</td>
<td>21</td>
<td>215</td>
<td>2727</td>
<td>4081</td>
</tr>
<tr>
<td>Total</td>
<td>1,513</td>
<td>1,710</td>
<td>4,087</td>
<td>4,53</td>
</tr>
</tbody>
</table>

Note.—1st class = steamers of at least 15 tons gross tonnage, and other boats of at least 15 tons registered tonnage (in Scotland exceeding 30 ft. keel).

TABLE IX.—Number (A) of Men and Boys constantly employed and (B) of other Persons occasionally employed in Fishing.

<table>
<thead>
<tr>
<th>Year</th>
<th>England and Wales</th>
<th>Scotland</th>
<th>Ireland</th>
<th>United Kingdom</th>
</tr>
</thead>
<tbody>
<tr>
<td>1890</td>
<td>39,503</td>
<td>9,321</td>
<td>2,742</td>
<td>8,140</td>
</tr>
<tr>
<td>1891</td>
<td>39,503</td>
<td>9,321</td>
<td>2,742</td>
<td>8,140</td>
</tr>
<tr>
<td>1892</td>
<td>39,503</td>
<td>9,321</td>
<td>2,742</td>
<td>8,140</td>
</tr>
<tr>
<td>1893</td>
<td>39,503</td>
<td>9,321</td>
<td>2,742</td>
<td>8,140</td>
</tr>
<tr>
<td>1894</td>
<td>39,503</td>
<td>9,321</td>
<td>2,742</td>
<td>8,140</td>
</tr>
<tr>
<td>1895</td>
<td>39,503</td>
<td>9,321</td>
<td>2,742</td>
<td>8,140</td>
</tr>
</tbody>
</table>

TABLE X.—Catch and Value of Line-caught and Trawled Fish landed in Scotland.

<table>
<thead>
<tr>
<th>Year</th>
<th>Line-caught Fish</th>
<th>Trawled Fish</th>
<th>Cwt.</th>
<th>Cwt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1890</td>
<td>1,577,299</td>
<td>291,812</td>
<td>£203,620</td>
<td></td>
</tr>
<tr>
<td>1891</td>
<td>1,479,654</td>
<td>291,165</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1892</td>
<td>1,479,654</td>
<td>291,165</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1893</td>
<td>1,479,654</td>
<td>291,165</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1894</td>
<td>1,479,654</td>
<td>291,165</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1895</td>
<td>1,479,654</td>
<td>291,165</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In 1893 a select committee of the House of Commons took evidence as to the expediency of adopting measures for the preservation of the sea-fisheries in the seas around the British Islands, with especial reference to the alleged wasteful destruction of under-sized fish. They recommended the adoption of a size-limit of 8 in. for sole and plaice, and 10 in. for turbot and brill, below which the sale of these fishes should be prohibited, on the ground that these limits would approximate to those already adopted by foreign countries.

In 1899 the Agriculture and Technical Instruction (Ireland) Act transferred the powers and duties of the inspectors of Irish fisheries to the Department of Agriculture and Technical Instruction for Ireland. The department is provided with a steam cruiser, the "Helga," 375 tons, fully equipped for fishery research, as well as with a floating marine laboratory. Mr Holt, formerly of the Marine Biological Association, was appointed to take charge of the scientific work.

In 1900 another select committee of the House of Commons was appointed to consider and take evidence on the proposals of the Sea Fisheries Bill, which had been framed in accordance with the recommendations of the select committee of 1893, but had failed to pass in several sessions of parliament. Owing to marked divergencies of opinion on the question whether the low size-limits proposed would be effectual in keeping the trawlers from working on the grounds where small fish congregated, the committee reported against the bill, and urged the immediate equipment of the government departments with means for undertaking the necessary scientific investigations.

In 1901 an international conference of representatives of all the countries bordering upon the North and Baltic Seas met at Christiania to revise proposals which had been drafted at Stockholm in 1899 for a scientific exploration of these waters in the interest of the fisheries, to be undertaken concurrently by all the participating countries. The British government was represented by Sir Colin Scott-Moncrieff, K.C.M.G., with Professor D'Arcy Thompson, Mr (afterwards Professor) W. Garstang and Dr H. R. Mill as advisers. The proposals were subsequently accepted, with some restrictions, and an international council of management was appointed by the participating governments. The Fishery Board for Scotland and the Marine Biological Association from England were commissioned in 1901 to carry on the work at sea allotted to Great Britain, and a special grant of £500 per annum was made to each body by the Treasury for this purpose.

Two steamers, the "Hudsey" and the "Goldseeker," were chartered for the investigations and began work in 1902 and 1903 from Lowestoft and Aberdeen respectively. Reports on the work of the first five years were published in 1909.

In 1901 the Board of Trade appointed a committee (the Committee on Ichthyological Research) to inquire and report as to the best means by which scientific fishery research could be organized and assisted in relation to the state or local authorities. The committee consisted of Sir Herbert Maxwell, M.P. (chairman), Mr W. F. Archer, Mr Donald Crawford, Rev. W. S. Green, Professor W. A. Herdman, Hon. T. H. W. Pelham, Mr S. E. Spring Rice, and Professor J. A. Thomson. Sir Herbert Maxwell resigned his chairmanship before the report was drawn up (September 1902), and was succeeded by Sir Colin Scott-Moncrieff. The committee recommended the provision of more complete statistics; the provision and maintenance of five special steamers (where not already existing) to work in connexion with as many marine laboratories, viz. one for each of the three coasts of England and Wales, and one each for Scotland and Ireland; the provision of three biological assistants at each laboratory; the grant of statutory powers to local sea-fisheries committees to expend money on fishery research; the constitution of a fishery council for England and Wales, and of a conference of representatives of the central authorities in England, Scotland and Ireland. In 1903 the fishery department of the Board of Trade was transferred to the Board of Agriculture, Mr W. E. Archer, chief inspector of fisheries, becoming an assistant secretary of the new Board of Agriculture and Fisheries.

In 1907 a departmental treasury committee was appointed to inquire into the scientific and statistical investigations carried on in relation to the fishing industry of the United Kingdom. The committee consisted of Mr H. J. Tennant, M.P. (chairman), Lord Nunburnholme, Sir Reginald MacLeod, Mr N. W. Helms, M.P., Mr A. Williamson, M.P., Dr P. Chalmers Mitchell, F.R.S., Mr J. S. Gardiner, F.R.S., the Rev. W. S. Green, Mr R. H. Hew and Mr L. S. Hewby. This committee reviewed the work that had already been done and urged its continuation and extension under the direction of a central council composed of representatives of the government departments concerned with fishery matters in England, Scotland and Ireland, with a scientific
chairman and director, and further insisted on the need of international co-operation in the investigations.

**United States Fisheries.**—The administration of the fisheries of the United States of America is under the control of the several coastal states, but the Bureau of Fisheries at Washington, which reports to the secretary of commerce and labour, conducts a vast amount of scientific fishery investigation, issues admirable statistical and biological reports, and conducts on a very large scale work on the replenishment of the fishing stations by artificial means (see PISCICULTURE). Although in recent years Canada has given an increasing amount of state support to the investigation, control and assistance of her fisheries, an amount actually and relatively far exceeding that given in Great Britain, the fishing industry of the United States still far exceeds that of Canada. A considerable bulk of fish, taken by American ships from the Newfoundland coasts and from those of other British provinces, is landed at American ports, but as the following recent table shows, it is much less than that taken from American waters.

**Quantities and Values of Fish landed by American Vessels at Boston and Gloucester, Mass., in 1905.**

<table>
<thead>
<tr>
<th></th>
<th>Quantities.</th>
<th>Value.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) From fishing grounds off U.S. coasts</td>
<td>12,241,139</td>
<td>£690,640</td>
</tr>
<tr>
<td>(b) From fishing grounds off Newfoundland</td>
<td>17,165,083</td>
<td>103,145</td>
</tr>
<tr>
<td>(c) From fishing grounds off other British provinces</td>
<td>32,608,343</td>
<td>192,517</td>
</tr>
</tbody>
</table>

The fisheries of the United States show a substantial increase from year to year. There has been a decline in some important branches owing to indiscriminate fishing and to the inevitable effects of civilization on certain kinds of animal life and in certain restricted areas. Such diminution has been more than compensated for by growth resulting from the invasion of new fishing grounds made possible by increase in the sea-going capacity of the vessels employed, by improvement in the preservation and handling of the catch, and by the greater utilization of products which until comparatively recently were disregarded or considered without economic value. The annual value of the water products taken and sold by the United States fishermen now amounts to over £11,000,000, and this sum does not include the very large quantities taken by the fishermen for home consumption or captured by sportsmen and amateurs. Between two and three hundred thousand persons make a livelihood by the industry, and the capital involved exceeds £16,000,000.

The oyster is the most valuable single product, and the output of the United States industry exceeds the combined output of all other countries in the world. The most notable feature of this fishery is that nearly half the total yield now comes from cultivated grounds, so that the business is being placed on a secure basis.

Virginia has now taken the first rank as an oyster-producing state, oyster farming being now highly developed with an annual yield of nearly nine million bushels.

The high sea fisheries for cod, haddock, hake, halibut, mackerel, herring, and so forth are on the whole not increasing in prosperity, the annual value being between one and two million pounds. The lobster fishery shows a markedly diminishing yield, the diminution having been progressive since about 1890, and being attributed to over-fishing and violation of the restrictive regulations. At present a large part of the lobsters consumed in the United States comes from Nova Scotia, but there is evidence of useful results coming from the extensive cultural operations now being carried out.

The whale fishery, at one time the leading fishing industry of the country, is now conducted chiefly in the North Pacific and Arctic oceans, but is decaying, being now expensive, uncertain and often unreumerative. The annual value of the take is now under £200,000.

The important group of anadromous fishes (those like salmon, shad, alewife, striped bass and sea perchs, which ascend the rivers from the ocean) has continued to provide an increasing source of income to fishermen, the combined value of the catch on the Atlantic and Pacific seaboards now amounting to over £3,000,000 annually. The fisheries of the Great Lakes yield about £600,000 annually.

**FISHERY (Law of).** This subject has (1) its international aspect; (2) its municipal aspect. On the high seas outside territorial waters the right of fishery is now recognized as common to all nations. Claims were made in former times by single nations to the exclusive right of fishing in tracts of open sea; such as that set up by Denmark in respect of the North Sea, as lying between its possessions of Norway and Iceland, against England in the 17th century, and against England and Holland in the 18th century, when she prohibited any foreigners fishing within 15 German miles of the shores of Greenland and Iceland. This claim, however, was always effectively resisted on the ground stated in Queen Elizabeth’s remonstrance to Denmark on the subject in 1602, that “the law of nations allowed of fishing in the sea everywhere, even in seas where a nation hath property of command.” The enunciation of this principle is to be found, also, in the award of the arbitration court which decided the question of the fur-seal fishery in Bering Sea in 1894. (See BERING SEA ARBITRATION; ARBITRATION, INTERNATIONAL.) The right of nations to take fish in the sea may, however, be restricted or regulated by treaty or custom, and Great Britain has entered into conventions with other nations with regard to fishing in certain parts of the sea. The provisions of such conventions are made binding on British subjects by statutes.

Instances of these are the conventions of 1818 and 1872 between Great Britain and the United States as to the fisheries on the eastern coasts of British North America and the United States within certain limits, and the award of the Bering Sea arbitration tribunal under the treaty of 1892; the conventions between Great Britain and France in 1839 and 1867 as regards fishing in the seas adjoining those countries, the latter of which will come into force on the repeal of the former; the agreement of 1904 with respect to the Newfoundlands fisheries (see NEWFOUNDLAND); the convention of 1880 between Belgium, Denmark, France, Germany, Great Britain and Holland regarding the North Sea fisheries; that of 1887 between the same parties concerning the liquor traffic in the North Sea; and the declaration regarding the same waters made between Great Britain and Belgium for the settlement of differences between their fishermen subjects in such extra-territorial waters. At the instance of the Swedish government the British parliament also passed an act in 1875 to establish a closed time for the seal fishery in the seas adjacent to the eastern coasts of Greenland.

Cases have come before British courts with regard to the whale fishery in northern and southern seas; and the customs proved to exist among the whaling ships of the nations engaged in a particular trade have been upheld if known to the parties to the action. In territorial waters, on the other hand, fishery is a right exclusively belonging to the subjects of the country owning such waters, and no foreigners can fish there except by convention.

(a) Tidal Waters.—In British territorial waters, it may be stated, as the general rule, that fishery is a right incidental to the soil covered by the waters in which that right is exercised. The bed of all navigable rivers where the tide flows and refloows, and where the ebb and flow of the tides is visible from the land; and therefore, in Lord Chief Justice Hale’s words, “the right of the fishery in the sea and the creeks and arms thereof is originally lodged in the crown, and it is not the right of the king who whisks the lands is land, but the common people of England have a liberty of fishing therein as a public common of piscary, and may not without injury to their right be restrained of it unless in such places or creeks or navigable rivers where the same is a crown right.” This is subject to the propriety exclusive of that common liberty” (De Just Maris, ch. iv.).

This right extends to all fish floating in the sea or left on the seashore, except certain fish known as royal fish, which, when taken in territorial waters, belong to the crown or its grantsee, though caught by another person. These are whales, sturgeons and porpoises; and grampus are also sometimes added (whales, porpoises and grampus being “fishes” only in a legal sense). In Scotland only whales which are of large size can be so claimed;
but the rights of salmon fishing in the sea and in public and private rivers, and of those of mussel and oyster fishing, except in private rivers, are _inter regalias_, and are only enjoyable by the crown or persons deriving title under it. As salmon fishing was formerly practised by nets and engines on the shore, and the mussel and oyster fisheries were necessarily carried on on the shore, the opinion was held at one time that anglings for salmon was a public right, but the later decisions have established that the right of salmon fishing by whatever means is a _jus regale_ in Scotland. In England the crown in early times made frequent grants of fisheries to subjects in tidal waters, and instances of such fisheries belonging to persons and corporations are very common at the present day: but by Magna Carta the crown declared that "no rivers shall be defended from henceforth, but such as were in defence in the time of King Henry, our grandfather, by the same places and the same bounds as they were wont to be in his time"; and thus bound itself not to create a private fishery in any navigable tidal river. Judicial decision and commentators have interpreted this statute according to the spirit and not the letter, at the present day the right of fishery in tidal waters prima facie belongs to the public, and they can only be excluded by a particular person or corporation on proof of an exclusive right to fish there not later in its origin than Magna Carta; and for this it is necessary either to prove that the land is derived from the claimant's predecessor in title, or a later grant or immemorial custom or prescription to that effect, from which an original grant may be presumed. This exclusive right of fishing may be either a franchise derived from the crown, or may arise by virtue of ownership of the soil covered by the waters.

In Lord Hale's words: "Fishing may be of two kinds ordinarily, viz. fishing with a net, which may be either as a liberty without the soil, or as a liberty arising by reason of and in comitanture with the soil; and in the latter case, the liberty arising therefrom is a liberty which is a right as that ariseth by or from the propriety of the soil,—such are gurgiles, wears, fishing-places, borachiae, stackias, which are the very soil itself, and so frequently agreed by our books. And such as these a subject may have by usage: either in gross, as many religious houses had, or as parcel of or appurtenant to their manors, as both corporations and others have had; and this not only in navigable rivers and arms of the sea but in creeks and ports and havens, yea, and in certain known limits in the open sea contiguous to the shore. And these kinds of fisheries are not only for small sea-fish, such as herrings, &c., but for great fish, as salmon, and not only for them but for royal fish... Most of the precedents touching such rights of fishing in the sea, and the arms of the sea, are grounded on proved to be by virtue of the soil, that is, the very water and soil wherein the fishing is, and some of them even within parts of the seas" (De Jure Marii, ch. v.)

An instance of the former kind of fishery is to be found in the old case of _Royal Fishery of the River Bann_ (temp. James I., Davis 655), and the modern one of _Wilson v. Crossfield_, 1885, 1 T.L.R. 601, where a right of fishery in gross was established; but the latter kind, as Hale says, is much more common, and the presumption is always in its favour; _à fortiori_ where the fishing is proved to have been carried on by means of engines or structures fixed in the soil. In England the public have not at common law, as incidental to their right of fishing in tidal waters, the right to make use of the banks or shores for purposes incidental to the fishery, such as beaching their boats upon them, landing there, or drying their nets there (though they can do so by proving a custom from which such a grant may be presumed); but statutes relating to particular parts of the realm, such as Cornwall for the pilchard fishery, give them such rights. In Scotland a right of salmon fishing separate from land implies the right to use of the rivers or foreshores or beacch for the purposes of the fishing; and so does white fish of _jus regale_. But otherwise there is no right to do so, e.g., in a public river for trout fishing. A similar privilege is given to Irish fishermen for the purpose of sea fishery by special statute. There is no property in fish in the sea, and they belong to the first taker; and the custom of the trade decides when a fish is taken or not, e.g., in the whale fishery the question whether a fish is "loose" or not has come before English courts.

(b) _Fresh Waters._—In non-tidal waters in England and Ireland, for the reason given above, the presumption is in favour of the fishery in such waters belonging to the owners of the adjacent lands; "fresh waters of what kind soever do of common right belong to the owners of the soil adjacent, so that the owners of the one side have of common right the property of the soil, and consequently the right of fishing _usque ad flumum aquae_, and the owners of the other side the right of soil or ownership and fishing unto the _flumum aquae_ on their side; and if a man be owner of the land on both sides, in common presumption he is owner of the whole river, and hath the right of fishing according to the extent of his land in length" (Hale, ch. i.). There is a similar presumption that the owner of the bed of a river has the exclusive right of fishery there, and this is so even though he does not own the banks; but these presumptions may be displaced by proof of a different state of things, e.g., where the banks of a stream are separately owned the owner of one bank may show by acts of ownership exercised over the whole stream that he has the fishery over it all. The crown prerogative of fishery, never it seems, extended to non-tidal waters flowing over the land of a subject, and it could not therefore grant such a franchise to a subject, nor has it any right _de jure_ to the soil or fisheries of an inland lake such as Lough Neagh (Bristol v. Corman, 1878, 3 App. Cas. 641). The public cannot acquire the right to fish such waters by prescription, unless otherwise although they are navigable; such a right is unknown in law, because the profit _à prendre in aliene solo_ is neither to be acquired by custom nor by prescription under the Prescription Act. It has been decided that the "dwellers" in a parish cannot acquire such a right, being of too vague a class; but the commoners in a manor may have it by custom; and the "free inhabitants of ancient tenements" in a borough have been held capable of acquiring a right to dredge for oysters in a fishery belonging to the corporation of the borough on certain days in each year by giving proof of uninterrupted enjoyment of it from time immemorial, on the presumption that this was a condition to which the grant made to the corporation was subject.

In Scotland the law is similar. The right to fish for trout in private streams is a pertinent of the land adjacent, and owners of opposite banks may fish _usque ad medium flumum aquae_; and where two owners own land round a private loch, both have a common of fishing over it. The public cannot prescribe for it, for a written title either to adjacent lands or to the fishery is necessary. A right of way along the bank of a river or loch by custom will give it, not to the right of the public to be on or at a navigable but non-tidal river. The right of salmon fishing carries with it the right of trout fishing; eel fishing passes in the same way.

In England and Ireland private fisheries have been divided into (a) several (separatis), (b) free (libera), (c) common of piscary (communitis), whether in tidal or non-tidal waters. The distinction between several and free fisheries has always been uncertain. Blackstone's opinion was that several fishery implied a fishery in right of the soil under the water, while free fishery was confined to a public river and did not necessarily comprehend the soil. He is supported by later writers, such as Woolrych and Paterson. On the other hand, the opinions of Coke and Hale are opposed to this view. "A man may prescribe to have a several fishery in such a water, and the owner shall not fish there; but if he claim to have common of fishery or free fishery the owner of the soil shall fish there" (Co Litt. 122 A); "one man may have the river and others the soil adjacent: or one man may have the river and soil thereof, and another the free or several fishing in that river" (De Jure Marii, ch. i.). Lord Holt, though in one instance he distinguished them, in a later case thought that they were "all one." Later decisions have established the latter view, and it is now settled that although the owners of the several fishery is prima facie owner of the soil of the waters, this presumption may be displaced by showing that the terms of the grant only convey an incorporeal hereditament, and that the words "sole and exclusive fishery" give a several fishery _in alieno solo_. In the words of Mr Justice Willes, "the only substantial distinction is between an exclusive right of fishery, usually called
FISHERY

fishery and herring fishery (applicable also to Scotland), and that of mussels, cockles, lobsters and crabs (applicable only to the United Kingdom). In Scotland the Fishery Board can constitute sea fishery districts, and boards with like powers to those in England, and has general control over the coast and deep-sea fisheries of Scotland; and there are acts relative to herring, mussel and oyster fisheries, and allowing the appropriation of money intended to relieve local distress and taxation towards the encouragement of sea fisheries, and marine superintendence and enforcement of Scottish sea fisheries laws. In Ireland the sea fisheries are under the direction of the inspectors of Irish fisheries, who have replaced the former fishery commissioners and special commissioners for Irish fisheries; special statutes, besides the general ones applying to all the United Kingdom, deal with oyster fisheries and mussel fisheries; and money is also appropriated for sea fisheries under the head of technical instruction. In all three component parts of the United Kingdom there are also special statutes relative to salmon and freshwater fish: for England, the Salmon and Freshwater Fisheries Acts 1861–1907, and the Freshwater Fisheries Acts 1878–1886; for Scotland the chief Salmon Acts are those of 1862–1868, and for trout and freshwater fish those of 1845–1907; for Ireland, the Fisheries (Ireland) Acts 1842–1901. A similar scheme is adopted in each case, namely, fishery districts and district boards are set up which regulate the fishing by by-laws and protect the fish by fixing a close time, and prescribing passes, licences, inspection and the like, breaches of which are punishable by courts of summary jurisdiction. The supreme authorities in each case are—for England the Board of Agriculture and Fisheries, for Scotland the Fishery Board, and for Ireland the inspectors of fisheries, and in England a certain official number of conservators on such boards are appointed by the county councils. The Salmon and Freshwater Fisheries Act 1907 gives the Board of Agriculture and Fisheries power to make provisional orders for the regulation of salmon fisheries or freshwater fisheries by within any area on the application of any board of conservators, or of a county council, or of the owners of one-fourth in value of private fisheries. There are also special acts dealing with the fishing in certain rivers, such as the Thames, Medway, Severn, Tweed and Esk. (The act of 1907 applies, however, to the Esk, but not otherwise to Scotland nor to Ireland.) Throughout the United Kingdom the use of dynamite or other explosive substance to catch or destroy fish in any public fishery is prohibited, as it is also in England in any private waters subject to the Salmon and Freshwater Fisheries Acts 1878, in which it is also forbidden to use poison or other noxious substance for destroying fish. Officers in the army or marines are forbidden (under penalty) to kill fish without written leave from the person entitled to grant it. There are also provisions of the criminal law dealing with the protection of fisheries generally, as well as the provisions of the acts already mentioned dealing with special kinds of fish.

Special provision is made by the Merchant Shipping Acts 1894–1906 for sea-fishing boats (except in Scotland and the colonies), relating to their registration, official papers, carrying boats in proportion to their tonnage, the punishment of offences on board, the wages of their crews, and keeping record of all casualties, punishments and the like on board. As regards trawlers, especially in the case of those of 25 tons and upwards, a statutory form of agreement with the crew is prescribed, as well as accounts of wages and discharge; and skippers and second hands must have certificates of competency, which are granted under similar conditions to those required in the case of seagoing ships and are registered with the Board of Trade. Scottish fishing boats are regulated by a special statute of 1886 (except as regards agreements to pay crew by share of profits, dealt with by the above act) and by the Sea Fisheries Act of 1868, which applies to all British fishing boats. Particular lights must be carried by fishing boats in navigation. An act of 1908 (The Cran Measures Act) legalized the use of cran measures in connexion with trading in fresh herrings in England and Wales, the Board of Agriculture and Fisheries being empowered to make regulations under the act.

Modern statutes now regulate all fisheries, sea or fresh, in territorial or inland waters. As regards sea fisheries in England, the Board of Agriculture and Fisheries has (since 1903, when it took it over from the Board of Trade) power by order to create sea fisheries districts, comprising any part of the sea within which British subjects have, by international law, the exclusive right of fishing, and to provide for the constitution of a local fisheries committee to regulate the sea fisheries in such district, which can make by-laws for that purpose. It appoints fishery officers to enforce them, prescribes a close time for sea fish (which does not include salmon as defined in the Salmon Act), has summary jurisdiction over offences committed on the sea coast, arrange for the appointment of special magistrates, and when necessary extend the ordinary jurisdiction of a court of summary jurisdiction, can enforce the Sea Fisheries Acts, or regulate, protect and develop fisheries for all or any kind of shell fish. Special provision is also made by statute for the oyster.

**FISHGUARD—FISKE**

**FISHGUARD** (Abergwaun), a market town, urban district, contributory parliamentary borough and seaport of Pembroke-shire, Wales, near the mouth of the river Gwaun, which here flows into Fishguard Bay of St George's Channel. Pop. (1901) 202. Its railway station, which is the chief terminus of the South Wales system of the Great Western railway, is at the hamlet of Goodwick across the bay, a mile distant to the south-west. Fishguard Bay is deep and well sheltered from all winds save those of the N. and N.E., and its immense commercial value has long been recognised. After many years of labour and at a great expenditure of money the Great Western railway has constructed a fine breakwater and railway pier at Goodwick across the lower end of the bay, and an important passenger and goods traffic with Rossall on the opposite Irish coast was inaugurated in 1906.

The importance of Fishguard is due to the local fisheries and the excellence of its harbour, and its early history is obscure. The chief historical interest of the town centres round the so-called "Fishguard Invasion" of 1797, in which year on the 13th, off the Fishkill on the Hudson, a French fleet with troops on board, under the command of General Tate, an Irish-American educator, appeared off Carreg Gwastad Point in the adjoining parish of Llanwnda. To the great alarm of the inhabitants a body of about 1400 men disembarked, but it quickly capitulated, practically without striking a blow, to a combined force of the local militias under Sir Richard Philips, Lord Milford, and John Campbell, Lord Cawdor; the French frigates meanwhile sailing away towards Ireland. For many years the castles and prisons of Haverfordwest and Pembroke were filled to overflowing with French prisoners of war. Close to the banks of the Gwaun is the pretty estate of Glyn-y-mel, for many years the residence of Richard Fenton (1746-1821), the celebrated antiquary and historian of Pembroke-shire.

**FISHKILL LANDING, or FISHKILL-ON-THE-HUDSON,** a village of Fishkill township, Dutchess county, New York, U.S.A., about 38 m. N. of New York City, on the E. bank of the Hudson river, opposite Newburgh. Pop. (1890) 3617; (1900) 3973, of whom 540 were foreign-born; (1901) 3993; (1905) 3922, of Fishkill township (1890) 11,840; (1900) 13,016; (1905) 13,853; (1910) 13,889. In the township are also the villages of Mays Landing, Fishkill and Glenmont. The village of Fishkill Landing is served by the New York Central & Hudson River and the New York, New Haven & Hartford railways; by ferry and passenger ferries to Newburgh, with the West Shore railway; by river steamboats and by electric railway to Matawan. Four miles farther N. on Fishkill Creek is the village of Fishkill (incorporated in 1899), pop. (1905) 570. In this village are two notable old churches, Trinity (1769), and the First Dutch Reformed (1731), in which the New York Provincial Congress met in August and September 1776. At the old Verplanck mansion in Fishkill Landing the Society of the Cincinnati was organized in 1783. Among the manufactures of Fishkill Landing are rubber-goods, engines (Corliss) and other machinery, hats, silks, woolens, and brick and tile. The village of Fishkill Landing was incorporated in 1864. The first settlement in the township was made about 1690. The township of Fishkill was, like Newburgh, an important military post during the War of Independence, and was a supply depot for the northern Continental Army.

**FISK, JAMES** (1834-1872), American financier, was born at Bennington, Vermont, on the 1st of April 1834. After a brief period in school he ran away and joined a circus. Later he became a hotel waiter, and finally adopted the business of his father, a pedlar. He then became a salesman for a Boston dry goods firm, his aptitude and energy eventually winning for him a share in the business. By his shrewd dealing in army contracts during the Civil War, and it is said by engaging in cotton smuggling, he accumulated a considerable capital which he soon lost in speculation. In 1864 he became a stockbroker in New York and was employed by Daniel Drew as a buyer. He aided Drew in his war against Vanderbilt for the control of the Erie railway, and as a result of the compromise that was reached he and Jay Gould became members of the Erie directors. The association with Gould thus began continued until his death. Subsequently by a well-planned "raid," Fisk and Gould obtained control of the road. They carried financial "buccaneering" to extremes, their programme including open alliance with the Tweed "ring," the wholesale bribery of legislatures and the buying of judges. Their attempt to corner the gold market culminated in the fateful Black Friday of the 24th of September 1869. Fisk was shot and killed in New York City by E. S. Stokes, a former business associate, on the 6th of January 1872.

**FISK, WILBUR** (1792-1839), American educationist, was born in Brattleboro, Vermont, on the 31st of August 1792. He studied at the university of Vermont in 1812-1814, and then entered Brown University, where he graduated in 1815. He studied law, and in 1817 came under the influence of a religious revival in Vermont, where at Lyndon in the following year he was licensed as a local preacher and was admitted to the New England conference. His influence with the conference turned that body from its opposition to higher education as immoral and detrimental to the sons of ministers, to the establishment of secondary schools, and to the appointment of several divinity school graduates to colleges. Upon the removal in 1824 of the conference's academy at New Market, New Hampshire, to Wilbraham, Massachusetts, Fisk became one of its agents and trustees, and in 1826 its principal. He drafted the report of the committee on education to the general conference in 1828, at which time he declined the bishopric of the Canada conference. He was first president of Wesleyan University from the opening of the university in 1831 until his death on the 22nd of February 1839 in Middletown, Connecticut. His successful administration of the Wesleyan Academy at Wilbraham and of Wesleyan University were remarkable. He was an able controversialist, and in the interests of Arminianism attacked both New England Calvinism and Unitarianism; he published in 1837 the *Calvinistic Controversy*. He also wrote *Travels on the Continent of Europe* (1838).

See *Life and Writings of Wilbur Fisk* (New York, 1842), edited by Joseph Holditch, and the biography by George Freytag (Boston, 1890), in the *American Religious Leaders Series*; also a sketch in *Memoirs of Teachers and Educators* (New York, 1861), edited by Henry Barnard.

**FISKE, JOHN** (1842-1901), American historical, philosophical and scientific writer, was born in Hartford, Connecticut, on the 18th of December 1842, in the town in which his great-grandfather, George Fiske, was born. He was graduated at Cambridge, Massachusetts, on the 4th of July 1901. His name was originally Edward Green, but in 1855 he took the name of a great-grandfather, John Fiske. His boyhood was spent with a grandmother in Middletown, Connecticut; and prior to his entering college he had read widely in English literature and history, and had surpassed most boys in the extent of his Greek and Latin work, and had studied several modern languages. He graduated at Harvard in 1863, continuing to study languages and philosophy with zeal; spent two years in the Harvard law school, and opened an office in Boston; but soon devoted the greater portion of his time to writing for periodicals. With the exception of one year, he resided at Cambridge, Massachusetts, from the time of his graduation until his death. In 1869 he gave a course of lectures at Harvard on the Positive Philosophy; next year he was history tutor; in 1871 he delivered thirty-five lectures on the Doctrine of Evolution, afterwards revised and expanded as *Outlines of Cosmic Philosophy* (1874); and between 1872 and 1879 he was assistant-librarian. After that time he devoted himself to literary work and lecturing on history. Nearly all of his books were first given to the public in the form of lectures or articles written and collected, under a general title, such as *Myths and Myth-Makers* (1892), *Darwinism and Other Essays* (1859), *Excursions of an Evolutionist* (1883), and *A Century of Science* (1890). He did much, by the thoroughness of his learning and the lucidity of his style, to spread a knowledge of Darwin and Spencer in America. His *Outlines of Cosmic
**FISKE—FITCH**

**Philosophy**, while setting forth the Spencerian system, made psychological and sociological additions of original matter, in some respects anticipating Spencer's later conclusions. Of one part of the argument of this work Fiske wrote in the preface of one of his later books (Through Nature to God, 1890): "The detection of the part played by the lengthening of infancy in the genesis of the human race is my own especial contribution to the Doctrine of Evolution." In *The Idea of God as affected by Modern Knowledge* (1883) Fiske discusses the theistic problem, and declares that the mind of man, as developed, becomes an illuminating indication of the mind of God, which as a great immanent cause includes and controls both physical and moral forces. More original, perhaps, is the argument in the immediately preceding work, *The Destiny of Man, viewed in the Light of his Origin* (1884), which is, in substance, that physical evolution is a demonstrated fact; that intellectual force is a later, higher and more potent thing than bodily strength; and that, finally, in most men and some "lower animals" there is developed a new idea of the advantageous, a moral and non-selfish line of thought and procedure, which in itself transcends the physical that it cannot be identified with it or measured by its standards, and may or must be enduring, or at its best immortal.

It is principally, however, through his work as a historian that Fiske's reputation will live. His historical writings, with the exception of a small volume on *American Political Ideas* (1883), an account of the system of *Civil Government in the United States* (1890), *The Mississippi Valley in the Civil War* (1900), a school history of the United States, and an elementary story of the American Revolution, are devoted to studies, in a unified general manner, of separate yet related episodes in American history. The volumes have not appeared in chronological order of subject, but form a nearly complete colonial history, as follows: *The Discovery of America*, with some Account of Ancient America, and the Spanish Conquest (1892, 2 vols.); *Old Virginia and her Neighbours* (1897, 2 vols.); *The Beginnings of New England*; or, The Puritan Theocracy in its Relations to Civil and Religious Liberty (1886); *Dutch and Quaker Colonies in America* (1890); *The American Revolution* (1891, 2 vols.); and *The Critical Period of American History, 1763-1789* (1883). Of these the most original and valuable is the *Critical Period volume*, a history of the consolidation of the states into a government, and of the formation of the constitution. (C. F. R.)

**FISKE, MINNIE MADDEN** (1865- ), American actress, was born in New Orleans, the daughter of Thomas Davey. As a child she played, under her mother's name of Maddern, with several well-known actors. In 1882 she first appeared as a "star," but in 1890 she married Harrison Grey Fiske and was absent from the stage for several years. In 1893 she reappeared in *Hester Crewe*, a play written by her husband, and afterwards acted a number of Ipsen's heroines, and in *Becky Sharp*, a dramatization of Thackeray's Vanity Fair. In 1901 she opened, in opposition to the American theatrical "trust," an independent theatre in New York, the Manhattan. She won a considerable reputation in the United States as an emotional actress.

**Fitch, John** (1743-1789), American pioneer of steam navigation, was born at Windsor, Connecticut, on the 21st of January 1743. He was the son of a farmer, and received the usual common school education. At the age of seventeen he went to sea, but he discontinued his sailor life after a few voyages and became successively a clockmaker, a brassfounder and a silversmith. During the War of Independence he was a sutler to the American troops, and amassed in that way a considerable sum of money, with which he bought land in Virginia. He was appointed deputy-surveyor for Kentucky in 1780, and when returning to Philadelphia in the following year he was captured by the Indians, but shortly afterwards regained his liberty. About this time he began an exploration of the north-western regions, with the view of preparing a map of the district; and while sailing on the great western rivers, the idea occurred to him that they might be navigated by steam. He endeavoured by the sale of his map to find money for the carrying out of his projects, but was unsuccessful. He next applied for assistance to the legislatures of different states, but though each reported in favourable terms of his invention, none of them would agree
to grant him any pecuniary assistance. He was successful, however, in 1786, in forming a company for the prosecution of his enterprise, and shortly afterwards a steam-packet of his invention was launched on the Delaware. His claim to be the inventor of steam-navigation was disputed by James Rumsey of Virginia, but Fitch obtained exclusive rights in steam-navigation in New Jersey, Pennsylvania and Delaware, while a similar privilege was granted to Rumsey in Virginia, Maryland and New York. A steam-boat built by Fitch conveyed passengers for hire on the Delaware in the summer of 1790, but the undertaking was a losing one, and led to the dissolution of the company.

In 1793 he endeavoured to introduce his invention into France, but met with no success. On his return to America he found his property overrun by squatters, and reaping from his invention nothing but disappointment and poverty, he committed suicide at Bardstown, Kentucky, on the 2nd of July 1798.

He left behind him a record of his adventures and misfortunes, "inscribed to his children and future posterity": and from this a biography was compiled by Thompson Westcott (Philadelphia, 1857).

FITCH, SIR JOSHUA GIRLING (1824–1903), English educationist, second son of Thomas Fitch, of a Colchester family, was born in Southwark, London, in 1824. His parents were poor but intellectually inclined, and at an early age Fitch started work as an assistant master in the British and Foreign School Society’s elementary school in the Borough Road, founded by Thomas Lancaster. But he continued to educate himself by assiduous reading and attending classes at University College; he was made headmaster of another school at Kingsland; and in 1850 he took his B.A. degree at London University, proceeding M.A. two years later. In 1852 he was appointed by the British and Foreign School Society to a tutorship at their Training College in the Borough Road, soon becoming vice-principal and in 1856 principal. He had previously done some occasional teaching there, and he was thoroughly imbued with the Lancastrian system. In 1863 he was appointed a government inspector of schools for the York district, from which, after intervals in which he was detached for work as an assistant commissioner (1865–1867) on the Schools Inquiry Commission, as special commissioner (1869), and as an assistant commissioner under the Endowed Schools Act (1870–1877), he was transferred in 1877 to East Lambeth. In 1883 he was made a chief inspector, to superintend the eastern counties, and in 1888 chief inspector of training colleges, a post he held till he retired in 1894. In the course of an extraordinarily active career, he acquired a unique acquaintance with all branches of education, and became a recognized authority on the subject, his official reports, lectures and books having a great influence on the development of education in England. He was a strong advocate and supporter of the movement for the higher education of women, and he was constantly looked to for counsel and direction on every sort of educational subject; his wide knowledge, safe judgment and amiable character made his co-operation of exceptional value, and after he retired from official life his services were in active request in inquiries and on boards and committees. In 1896 he was knighted; and besides receiving such academic distinctions as the L.L.D. degree from St Andrews University, he was made a chevalier of the French Legion of Honour in 1895. He was a constant contributor to the leading educational reviews, an important speaker at Educational Lectures on Teaching (1877), Educational Aims and Methods, Notes on American Schools and Colleges (1887), and an authoritative criticism of Thomas and Matthew Arnold, and their Influence on English Education (see also the article on ARNOLD, MATTHEW) in 1901; and he wrote the article on Education in the supplementary volumes (10th edition) of this encyclopedia (1902). He died on the 14th of July 1903 in London. A civil list pension was given to his widow, whom, as Miss Emma Wilks, he had married in 1856.

See also Sir Joshua Fitch, by the Rev. A. L. Lilley (1906).

FITCH, RALPH (fl. 1583–1606). London merchant, one of the earliest English travellers and traders in Mesopotamia, the Persian Gulf and Indian Ocean, India proper and Indo-China.

In January 1583 he embarked in the "Tiger" for Tripoli and Aleppo in Syria (see Shakespeare, Macbeth, Act I. sc. 3), together with J. Newbodie, J. Eldred and two other merchants or employees of the Levant Company. From Aleppo he reached the Euphrates, descended the river from Bir to Fallujah, crossed southern Mesopotamia to Bagdad, and dropped down the Tigris to Basra (May to July 1583). Here Eldred stayed behind to trade, while Fitch and the rest sailed down the Persian Gulf toOrmuz, where they were arrested as spies (at Venetian instigation, as they believed) and sent prisoners to the Portuguese viceroy at Goa (September to October). Through the sureties procured by two Jesuits (one being Thomas Stevens, formerly of New College, Oxford, the first Englishman known to have reached India by the Cape route in 1570) Fitch and his friends regained their liberty, and escaping from Goa (April 1584) travelled through the heart of India to the court of the Great Mogul Akbar, then probably at Agra. In September 1585 Newbodie left on his return journey overland via Lahore (he disappeared, being presumably murdered, in the Punjab), while Fitch descended the Jamna and the Ganges, visiting Benares, Patna, Kuch Behar, Hugli, Chittagong, etc. (1585–1586), and pushed on by sea to Pegu and Burma. Here he visited the Riksha, and then, returning to the Indian Sea, acquired a remarkable acquaintance with inland Pegu, and even penetrated to the Siamese Shan states (1586–1587). Early in 1588 he visited Malacca; in the autumn of this year he began his homeward travels, first to Bengal; then round the Indian coast, touching at Cochin and Goa, to Ormuz; next up the Persian Gulf to Basra and up the Tigris to Mosul (Nineveh); finally via Urfa, Bir on the Euphrates, Aleppo and Tripoli, to the Mediterranean. He reappeared in London on the 29th of April 1591. His experience was greatly valued by the founders of the East India Company, who specially consulted him on Indian affairs (e.g. 2nd of October 1600; 20th of January 1601; 31st of December 1600).


FITCHBURG, a city and one of the county-seats of Worcester county, Massachusetts, U.S.A., situated, at an altitude varying from about 433 ft. to about 530 ft., about 23 m. N. of Worcester and about 45 m. W. N.W. of Boston. Pop. (1880) 12,429; (1890) 22,937; (1900) 31,531, of whom 10,917 were foreign-born, including 4063 French Canadians, 856 English Canadians, 2306 Irish and 963 Finns; (1910 census) 37,826. Fitchburg is traversed by the N. branch of the Nashua river, and is served by the Boston & Maine, and the New York, New Haven & Hartford railways, and by three interurban electric lines. The city area (17.7 sq. m.) is well watered, and is very uneven, with hill spurs running in all directions, affording picturesque scenery. The court house and the post office (in a park presented by the citizens) are the principal public buildings. Fitchburg is the seat of a state normal school (1895), with model and training schools; has a free public library (1859; in the Wallace library and art building), the Burbank hospital, the Fitchburg home for old ladies, and an extensive system of parks, in one of which is a fine fountain, designed by Herbert Adams. Fitchburg has large mercantile and financial interests, but manufacturing is the principal industry. Important manufactures are paper, and woolen and cotton goods, yarn and silk, machinery, saws, horn goods, and bicycles and firearms (the Iver Johnson Arms and Cycle Works being located here). In 1905 the city's total factory product was valued at $15,300,507, of which $3,010,118 was the value of the paper and wood pulp product, $2,010,572 was the value of the cotton goods, and $1,204,421 was the value of the foundry and machine shop products. The municipality owns and operates its (gravity) water works system. Fitchburg was included in Lunenburg until 1764, when it was incorporated as a township and was
named in honour of John Fitch, a citizen who did much to secure incorporation; it was chartered as a city in 1872. See W. A. Emerson, Fitchburg, Massachusetts, Past and Present (Fitchburg, 1887).

FITTON, RUDOLPH (1835— ), German chemist, was born at Hamburg on the 6th of December 1835. He studied chemistry at Göttingen, graduating as Ph.D. with a dissertation on acetone in 1858. He subsequently held several appointments at Göttingen, being privat docent (1860), and extraordinary professor (1870). In 1870 he obtained the chair at Tübingen, and in 1876 that at Strassburg, where the laboratories were erected from his designs. Fittig's researches are entirely in organic chemistry, and cover an exceptionally wide field. The aldehydes and ketones provided material for his earlier work. He observed that aldehydes and ketones may suffer reduction in neutral, alkaline, and sometimes acid solution to secondary and tertiary glycols, substances which he named pinacones; and also that certain pinacones when distilled with dilute sulphuric acid gave compounds, which he named pinacolines. The unsaturated acids also received much attention, and he discovered the internal anhydrides of oxycyclic, termid lactones. In 1863 he introduced the reaction known by his name. In 1855 Adolph Wurtz had shown that when sodium acted upon alkyl iodides, the alkyl residues combined to form more complex hydrides; Fittig developed this method by showing that a mixture of an aromatic and alkyl haloid, under similar treatment, yielded homologues of benzene. His investigations on Perkin's reaction led him to an explanation of its mechanism which appeared to be more in accordance with the facts. The question, however, is one of much difficulty, and the exact course of the reaction appears to await solution. These researches incidentally solved the constitution of coumarin, the odoriferous principle of woodruff. Fittig and Erdmann's observation that phenyl isocrotonic acid readily yielded a-naphthol by loss of water was of much importance, since it afforded valuable evidence as to the constitution of raphalene. They also investigated certain hydrocarbons occurring in the boiling point fraction of the coal tar distillate and solved the constitution of phanethrene. We also owe much of our knowledge of the alkaloid pipeline to Fittig, who in collaboration with Ira Remsen established its constitution in 1871. Fittig has published two widely used text-books; he edited several editions of Wohler's Grundriss der organischen Chemie (11th ed., 1897) and wrote an Unorganische Chemie (1st ed., 1872; 3rd, 1894). His researches have been recognized by many scientific and other organizations, the Royal Society in granting him the Davy medal in 1903.

FITTON, MARY (c. 1578–1647), identified by some writers with the "dark lady" of Shakespeare's sonnets, was the daughter of Sir Edward Fitton of Gawsworth, Cheshire, and was baptized on the 24th of June 1578. Her elder sister, Anne, married John Newdigate in 1587, in her fourteenth year. About 1595 Mary Fitton became maid of honour to Queen Elizabeth. Her father recommended her to the care of Sir William Knollys, comptroller of the queen’s household, who promised to defend the "innocent lamb" from the "wolfish cruelty and fox-like subtility of the same beasts of this place." Sir William was fifty and already married, but he soon became suitor to Mary Fitton, in hope of the speedy death of the actual Lady Knollys, and appears to have received considerable encouragement. There is no hint in her authenticated biography that she was acquainted with Shakespeare. William Kemp, who was a clown in Shakespeare's company, dedicated his Nine Doleful Wonders to Mistress Anne (perhaps an error for Mary) Fitton, "Maid of Honour to Elizabeth"; and there is a sonnet addressed to her in an anonymous volume, A Woman’s Worthy defended against all the Men in the World (1590). In 1600 Mary Fitton led a dance in court festivities at which William Herbert, later earl of Pembroke, is known to have been present; and shortly afterwards she became his mistress. In February 1601 Pembroke was sent to the fleet in connexion with this affair, but Mary Fitton, whose child died soon after its birth, appears to have simply been dismissed from court. Mary Fitton seems to have gone to her sister, Lady Newdigate, a Arbury. A second scandal has been fixed on Mary Fitton by George Ormrod, author of History of Cheshire, a MS. quoted by Mr. T. Tyler (Academy, 27th Sept. 1884). Ormrod asserts, from the strength of the MSS. of Sir Peter Leycester, that she had two illegitimate daughters by Sir Richard Leveson, the friend and correspondent of her sister Anne. He also gives the name of her first husband as Captain Logher, and her second as Captain Polwhele, by whom she had a son and daughter. Polwhele died in 1609 or 1610, about three years after his marriage. But Ormrod was mistaken in the order of Mary Fitton's husbands, for her second husband, Logher, died in 1636. Her own will, which was proved in 1647, gives her name as "Mary Lougher." In Gawsworth church there is a painted monument of the Fittons, in which Anne and Mary are represented kneeling behind their mother. It is stated that from what remains of the colouring Mary was a dark woman, which is of course essential to her identification with the lady of the sonnets, but in the portraits at Arbury described by Lady Newdigate-Newdegate in her Gossip from a Muniment Room (1897) she has brown hair and grey eyes.

The identity of the Arbury portrait with Mary Fitton was challenged by Mr. F. C. Field in 1836. For an answer to their remarks see an appendix by C. G. O. Bridgeman in the 2nd edition of Lady Newdigate-Newdegate's book.

The suggestion that Mary Fitton should be regarded as the false mistress of Shakespeare's sonnets rests on a very thin chain of reasoning, and is opposed by no means to the acceptance of the theory that William Herbert was the addressee of the sonnets, though of course fails with the rejection of that supposition. Mr. William Archer (Fortsnightly Review, December 1897) found some support for Mary Fitton's identification with the "dark lady," in the fact that Sir William Knollys was also her suitor, thus numbering three "Wills" among her admirers. This supplies a definite interpretation, whether right or wrong, to the initial lines of Sonnet 135—

"Whoever hath her wish, thou hast thy Will,
And 'Wilt' to boot, and 'Will' in overplus.
Arguments in favour of her adoption into the Shakespeare circle will be found in Mr. Thomas Tyler's Shakespeare's Sonnets (1890, pp. 73-92), and in the same writer's Herbert-Fitton Theory of Shakespeare's Sonnets (1898).

FITTON, WILLIAM HENRY (1780–1861), British geologist was born in Dublin in January 1780. Educated at Trinity College, in that city, he gained the senior scholarship in 1788, and graduated in the following year. At this time he began to take interest in geology and to form a collection of fossils. Having adopted the medical profession he proceeded in 1808 to Edinburgh, where he attended the lectures of Robert Jameson, and took a deep interest in natural history and especially in geology steadily increasing. He lectured on geology in 1809, where he further studied medicine and chemistry. In 1811 he brought before the Geological Society of London a description of the geological structure of the vicinity of Dublin, with an account of some rare minerals found in Ireland. He took a medical practice at Northampton in 1812, and for some years the duties of his profession engrossed his time. He was admitted M.D. at Cambridge in 1816. In 1820, having married a lady of means, he settled in London, and devoted himself to the science of geology with such assiduity and thoroughness that he soon became a leading authority, and in the end, as Murchison said, "one of the British worthies who have raised modern geology to its present advanced position." His "Observations on some of the Strata between the Chalk and the Oxford Oolite, in the South-east of England" (Trans. Geol. Soc. ser. 2, vol. iv.) embodied a series of researches extending from 1824 to 1836, and form the classic memoir familiarly known as Fitton's "Strata below the Chalk." In this great work he established the true succession and relations of the Upper and Lower Greensand, and of the Wealden and Purbeck formations, and elaborated their detailed structure. He was elected F.R.S. in 1815, and he was president of the Geological Society of London, 1827–1828. In 1828 he became a meeting place for scientific workers, and during his presidency he held a conversazione open on Sunday evenings to all fellows of the Geological Society. From 1817 to 1841 he contributed to the Edinburgh Review many admirable essays on the progress of geological science; he also wrote "Notes on the
Progress of Geology in England " for the Philosophical Magazine (1852–1833). His only independent publication was The Geological Sketch of the Vicinity of Hastings (1833). He was awarded the Wollaston Medal by the Geological Society in 1852. He died in London on the 13th of May 1861.


FITZBALL—FITZGERALD

FITZBALL, EDWARD (1792–1873), English dramatist, whose real patronymic was Ball, was born at Burwell, Cambridgeshire, in 1792. His father was a well-to-do farmer, and Fitzball, after receiving his schooling at Newmarket, was apprenticed to a Norwich printer in 1809. He produced some dramatic pieces at the local theatre, and eventually the marked success of his Innkeeper of Abbeville, or The Osler and the Robber (1820), together with the friendly acceptance of one of his pieces at the Surrey theatre by Thomas Dibdin, induced him to settle in London. During the next twenty-five years he produced a great number of plays, most of which were highly successful. He had a special talent for naval drama. His Floating Beacon (Surrey theatre, 19th of April 1824) ran for 140 nights, and his Pilot (Adelphi, 1825) for 200 nights. His greatest triumph in melodrama was perhaps Jonathan Bradford, or the Murder at the Roadside Inn (Surrey theatre, 12th of June 1833). He was at one time stock dramatist and reader of plays at Covent Garden, and afterwards at Drury Lane. He had a considerable reputation as a song-writer and as a librettist in opera. The last years of his life were spent in retirement at Chatham, where he died on the 27th of October 1873.

His autobiography, Thirty-Five Years of a Dramatic Author's Life (2 vols., 1859), is a vivid record of his career. Numbers of his plays are printed in Cumberland's Minor British Theatre, Dick's Standard Plays and Lacy's Acting Edition of Plays.

FITZGERALD, the name of an historic Irish house, which descends from Walter, son of Other, who at the time of the Domesday Survey (1086) was castellan of Windsor and a tenant-in-chief in five counties. From his eldest son William, known as "de Windsor," descended the Windsors of Stanwell, of whom Andrew Windsor was created Lord Windsor of Stanwell (a Domesday possession of the house) by Henry VIII., which barony is now vested in the earl of Plymouth, his descendant in the female line. Of Walter's younger sons, Robert was given by Henry I. the barony of Little Easton, Essex; Maurice obtained the stewardship (dapheratus) of the great Suffolk abbey of Bury St Edmunds; Reinald the stewardship to Henry I.'s queen, Adeliza; and Gerald (also a dapher) became the ancestor of the FitzGeralds. As constable and captain of the castle that Arnulf de Montgomery raised at Oxford, in 1087, he engendered his posterity in Wales by marrying Nesta, sister of Griffith, prince of South Wales, who bore to him famous children, "by whom the southern coast of Wales was saved for the English and the bulwarks of Ireland stormed." Of these sons William, the eldest, was succeeded by his son Odo, who was known as "de Carew," from the fortress of that name at the neck of the Pembroke peninsula, the eldest son Gerald having been slain by the Welsh. The descendants of Odo held Carew and the manor of Moulseford, Berks, and some of them acquired lands in Ireland. But the wild claims of Sir Peter Carew, under Queen Elizabeth, to vast Irish estates, including half of "the kingdom of Cork," were based on a fictitious pedigree. Odo de Carew's brothers, Reimund "Fitz William" (known as "Le Gros") and Grifphin "Fitz William," took an active part in the conquest of Ireland.

Returning to Gerald and Nesta, their son David "Fitz Gerald" became bishop of St David's (1147–1176), and their daughter Angharath mother of Gerald de Barri (Giralduus Cambrensis, q.v.), the well-known historian and the eulogist of his mother's family. A third son, Maurice, obtained from his brother the stewardship (dapheratus) of St David's, c. 1174, and having landed in Ireland in 1169, on the invitation of King Dermot, founded the fortunes of his house there, receiving lands at Wexford, where he died and was buried in 1176. His eventual territory, however, was the great barony of the Naas in Ophale (now in Kildare), which Strongbow granted him with Wicklow Castle; but his sons were forced to give up the latter. His eldest son William succeeded him as baron of the Naas and steward of St David's, but William's granddaughter carried the Naas to the Butlers and so to the Loundrards. Gerald, a younger son of Maurice, who obtained lands in Ophale, was father of Maurice "Fitz Gerald," who held the great office of justiciar of Ireland from 1232 to 1245.

In 1234 he fought and defeated his overlord, the earl marshal, Richard, earl of Pembroke, and he also fought for his king against the Irish, the Welsh, and in Gascony, dying in 1257. He held Maynouth Castle, the seat of his descendants.

Much confusion follows in the family history, owing to the justiciar leaving a grandson Maurice (son of his eldest son Gerald) and a younger son Maurice, of whom the latter was justiciar for a year in 1272, while the former, as heir male and head of the race, inherited the Ophale lands, which he is said to have bequeathed at his death (1287) to John "Fitz Thomas," whose fighting life was crowned by a grant of the castle and town of Kildare, and of the earldom of Kildare to him and the heirs male of his body (May 14th, 1316). Dying shortly after, he was succeeded by his son Thomas, son-in-law of Richard (de Burgh) the "red earl" of Ulster, who received the hereditary shrievalty of Kildare in 1317, and was twice (1320, 1327) justiciar of Ireland for a year. His younger son Maurice "Fitz Thomas," 4th earl (1531–1590), was frequently appointed justiciar, and was great-grandfather of Thomas, the 7th earl (1477–1479), who between 1455 and 1461 was repeatedly in charge of the government of Ireland as "deputy," and who founded the "brotherhood of St George" for the defence of the English Pale. He was also made lord chancellor of Ireland in 1463. His son Gerald, the 8th earl (1477–1533), called "More" (the Great), was deputy governor of Ireland from 1481 for most of the rest of his life, though imprisoned in the Tower two years (1494–1496) on suspicion as a Yorkist. He was mortally wounded while fighting the Irish as "deputy," Gerald, the 9th earl (1533–1543), followed in his father's steps as deputy, fighting the Irish, till the enmity of the earl of Ormonde, the hereditary rival of his house, brought about his deposition in 1520. In spite of temporary restorations he finally died a prisoner in the Tower.

In his anger at his rival's successes the 9th earl had been led, it was suspected, into treason, and while he was a prisoner in England his son Lord Thomas Fitz Gerald, "Silken Thomas," broke out into open revolt (1534), and declared war on the government; his followers slew the archbishop of Dublin and laid siege to Dublin Castle. Meanwhile he made overtures to the native Irish, to the pope and to the emperor; but the Irish, up to that time conditioned to an English army laid siege to his castle of Maynooth, and, though finally followed by a long struggle in the field, the earl, deserted by O'Conor, had eventually to surrender himself to the king's deputy. He was sent to the Tower, where he was subsequently joined by his five uncles, arrested as his accomplices. They were all six executed as traitors in February 1537, and acts of attainder completely ruined the family.

But the earl's half-brother, Gerald (whose sister Elizabeth was the earl of Surrey's "fair Geraldine"), a mere boy, had been carried off, and, after many adventures at home and abroad, returned to England after Henry VIII.'s death, and to propitiate the Irish was restored to his estates by Edward VI. (1552). Having served Mary in Wyatt's rebellion, he was created by her earl of Kildare and Lord Offaley, on the 15th of May 1554, but the old earldom (though the contrary is alleged) remained under attainder. Although he conformed to the Protestant religion under Elizabeth and served against the Munster rebels and their Spanish allies, he was imprisoned in the Tower on suspicion of treason in 1583. But the acts attaining his family had been repealed in 1569, and the old earldom was thus regained. In 1585 he was created Fitz Gerald "of the old earldom," but was mortally wounded when fighting the Tyrone rebels in 1597. On the death of his brother in 1599 the earldom passed to their cousin Gerald, whose claim to the estates was opposed by Lettice, Lady Digby, the heir-general. She obtained the ancestral castle of Geashill with its territory and was recognized
in 1620 as Lady Offaly for life. George, the 16th earl (1620-1660), had his castle of Maynooth pillaged by the Roman Catholics in 1642, and after its subsequent occupation by them in 1646 it was finally abandoned by the family.

The history of the earls after the Restoration was uneventful, save for the re-acquisition in 1739 of Carton, which thenceforth became the seat of the family, until James the 20th earl (1722-1773), who obtained a viscountsry of Great Britain in 1747, built Leinster House in Dublin, and formed a powerful party in the Irish parliament. In 1756 he was made lord deputy; in 1760 he raised the royal Irish regiment of artillery; and in 1766 he received the dukedom of Leinster, which remained a title of the family. In 1847, after a tenure of nearly 270 years, arrangements were made to sell them to the tenants under the recent Land Purchase Acts. In 1863 Maurice Fitzgerald (b. 1887) succeeded his father Gerald, the 5th duke (1851-1863), as 6th duke of Leinster.

The other great Fitzgerald line was that of the earls of Desmond, who received the same stock and claim descent from Maurice, the founder of the family in Ireland, through a younger son Thomas. It would seem that Maurice, grandson of Thomas, was father of Thomas "Fitz Maurice" NaPagh ("of the ape"), justice of Ireland in 1295, who obtained a grant of the territory of "Decies and Desmond" in 1292, and died in 1298. His son Maurice Fitz Thomas or Fitzgerald, inheriting vast estates in Munster, and strengthening his position by marrying a daughter of Richard de Burgi, earl of Ulster, was created earl of Desmond (i.e. south Munster) on the 22nd of August 1329, and Kerry was made a palatine liberty for him. The greatest Irish noble of his day, he led the Anglo-Irish party against the English representatives of the king, and was attacked as the king's enemy by the viceroy in 1345. He surrendered in England to the king and was imprisoned, but eventually regained favour, and was even made viceroy himself in 1355. He died, however, the following year. Two of his sons succeeded in turn, Gerald, the 3rd earl (1355-1398), being appointed justiciar (i.e. viceroy) in 1367, despite his adopting his father's policy, which the crown still wished to thwart. But he was superseded two years later, and defeated and captured by the native king of Thomond shortly after. Yet his sympathies were distinctly Irish. The remote position of Desmond in the south-west of Ireland tended to make the succession irregular on native lines, and a younger son succeeded as 6th or 7th earl about 1422. His son Thomas, the next earl (1426-1467), governed Ireland as deputy from 1463 to 1467, and upheld the endangered English rule by stubborn conflict with the Irish. Yet Tiptoft, who superseded him, procured his attainder with that of the earl of Kildare, on the charge of alliance with the Irish, and he was beheaded on the 14th of February 1468, his followers in Munster avenging his death by invading the Pale. His younger son Maurice, earl from 1487 to 1520, was one of Perkin Warbeck's Irish supporters, and besieged Waterford on his behalf. His son James (1520-1529) was proclaimed a rebel and traitor for conspiring with the French king and with the emperor. At his death the succession reverted to his uncle Thomas (1529-1534), then an old man, at whose death there was a contest between his younger brother Sir John "of Desmond" and his grandson James, a court page of Henry VIII. Old Sir John secured possession till his death (1536), when his son James succeeded de facto, and de jure on the rightful earl being murdered by the usurper's younger brother in 1530. Intermarriage with Irish chieftains had by this time classed the earls among them, but although this James looked to their support before 1540, he thenceforth played so prudent a part that in spite of the efforts of the Butlers, the hereditary title of his race, he escaped the fate of the Kildare branch and kept Munster quiet and in order for the English till his death in 1558. His four marriages produced a disputed succession and a break-up of the family. His eldest son Thomas "Roe" (the Red) was disinherited, and failed to obtain the earldom, which was confirmed by Elizabeth to his half-brother Gerald "the rebel earl" (1558-1582), but Gerald had other enemies in his uncle Maurice (the murderer of 1549) and his son especially, the famous James "Fitz Maurice" Fitzgerald. Gerald's turbulence and his strife with the Butlers led to his detention in England (1562-1564) and again in 1565-1566. In 1567 Sidney imprisoned him in Dublin Castle, whence, with his brother, Sir John "of Desmond," he was sent to England and the Tower, and not allowed to return to Ireland till 1573. Meanwhile the above James, in spite of the protests of Thomas "Roe," had usurped his position in his absence and induced the natives to choose him as "captain" or chieftain of Desmond. He formed a strong Irish Catholic party and broke into revolt in 1569. Suppressed by Sidney, he rebelled again, till crushed by Perrot in 1573. As Earl Gerald on his return would not join James in revolt, the latter late in 1565 beheaded him for his supposed treason. Gerald was hanged after some remonstrance, rose in rebellion (July 1574), though he soon submitted to the queen's forces. On the continent James Fitz Maurice offered the crown of Ireland in succession to France and to Spain, and finally to the nephew of Pope Gregory XIII.

With the papal nuncio and a few troops he landed at Dingle in Kerry (June 1579) and called on the earls of Kildare and Desmond to join him, but the latter assured the English government of his loyalty, and James was killed in a skirmish. Yet Desmond was viewed with suspicion and finally forced, by being proclaimed as a traitor (Nov. 1st, 1579), into a miserable rebellion. His castles were soon captured, and he was hunted as a fugitive, till surprised and beheaded on the 11th of November 1583, after long wanderings, his head being fixed on London Bridge. His ruin is attributable to his restless turbulence and lack of settled policy. The vast estates of the earls, estimated at 600,000 acres, were forfeited by act of parliament.

But the influence of his mighty house was still great among the Irish. The disinherited Thomas "Roe" left a son James "Fitz Thomas," who, succeeding him in 1595 and finding that the territory of the earls would never be restored, assumed the earldom and joined O'Neill's rebellion in 1598, at the head of 8,000 of his men. Long sheltered from capture by the fidelities of the peasantry, he was eventually seized (1601) by his kinsman the White Knight, Edmund Fitz Gibbon, whose sister-in-law he had married, and sent to the Tower. The "sugan" (sham) earl lingered there obscurely as "James M'Thomas" till his death. In consequence of his rebellion and the devotion of the Irish to his race, James, son of Gerald "the rebel earl," who had remained in the Tower since his father's death (1583), was restored as earl of Desmond and sent over to Munster in 1600, but he, known as "the queen's earl," could, as a Protestant, do nothing, and he died unmarried in 1601. The "sugan" earl's brother John, who had joined in his rebellion, escaped into Spain, and left a son Gerald, who appears to have assumed the title and was known as the Conde de Desmond. He was killed in the service of the emperor Ferdinand in 1623. The reserved origin of the earls of Desmond and of Kildare had never been forgotten, and intermarriage had cemented the bond. Just before his death the exile wrote as "Desmond alias Gerratt Fitz Gerald" to his "Most Noble Cosen" the earl of Kildare, that "wee must not be oblivious of the true amity and love that was invisibly observed between our antenates and elders."

There can be no doubt that the house of Fitzmaurice was also of this stock, although their actual origin, in the 12th century, is doubtful. From a very early date they were feudal lords of Kerry, and their dignity was recognized as a peerage by Henry VII. in 1489. The isolated position of their territory ("Clanmaurice") threw them even more among the Irish than the earls of Desmond, and they often adopted the native form of their name, "MacMorris." Under Elizabeth the lords of Kerry narrowly escaped sharing the ruin of the earls. The conduct
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of Thomas in the rebellion of James “Fitz Maurice” was suspicious, and his sons joined in that of the Desmond, while he himself was a rebel in 1652. Patrick, his second son (1590-1660), was captured in rebellion (1587), and when free, joined the revolt of 1598, as did his son and heir Thomas, who continued in the field till he obtained pardon and restoration in 1603, though suspect till his death in 1630. His grandson withdrew to France with James II., but the next peer became a supporter of the Whig cause, married the eventual heiress of Sir William Petty, and was created earl of Kerry in 1723. From him descend the family of Petty-Fitzmaurice, who obtained the marquessate of Lansdowne (q.v.) in 1818, and still hold among their titles the feudal barony of Kerry together with vast estates in that county.

From the three sons by a second wife of one of the earls of Desmond’s ancestors, descended the hereditary White Knights, Knights of Glin and Knights of Kerry, these feudal dignities having, it is said, been bestowed upon them by their father, as Lord of Decies and Desmond. Glin Castle, county Limerick, is still the seat of the (Fitzgerald) Knight of Glin. Valencia Island is now the seat of the Knights of Kerry, who received a baronetcy in 1806.

Among other works—Calendars of Irish documents and state papers; Gilbert’s Viceroys of Ireland; Lord Kildare’s Ears of Kildare; G. E. O’Kaye’s Complete Peerage; Raymond Graves, Unpublished Geraldine Documents; Annals of the Four Masters; Calendar of the State Papers; MSS., part ii.; Ware’s Annals; J. H. Round’s “Origin of the Fitzgeralds” and “Origin of the Carew’s; the Ancestor; his Earldom of Kildare and Baron of Offaley” in Genealogist, xii.; and “Barons of the Naas” in Genealogist, xv.; and his “Deeds and Desmond” in Eng. Hist. Rev. xviii.

(F. J. R.)

FITZGERALD, EDWARD (1800-1883), English writer, the poet of Omar Khayyam, was born as Edward Purcell, at Bredfield House, in Suffolk, on the 31st of March 1800. His father, Purcell, who had married a Miss FitzGerald, assumed in 1818 the name and arms of his wife’s family. From 1816 to 1821 the FitzGeralds lived at St Germain and at Paris, but in the latter year Edward was sent to school at Bury St Edmunds. In 1826 he proceeded to Trinity College, Cambridge, where, some two years later, he became acquainted with Thackeray and W. H. Thompson. With Tennyson, “a sort of Hyperion,” his intimacy began about 1835. In 1830 he went to live in Paris, but in 1831 was in a farm-house on the battlefield of Naseby. He adopted no profession, and lived a perfectly stationary and rustic life, presently moving into his native county of Suffolk, and never again leaving it for more than a week. He was living in Suffolk from that year until 1853, the poet resided at Bouge, near Woodbridge; until 1860 at Farlingay Hall; until 1875 in the town of Woodbridge; and then until his death at his own house hard by, called Little Grange.

During most of this time FitzGerald gave his thoughts almost without interruption to his flowers, to music and to literature. He allowed friends like Tennyson and Thackeray, however, to push on before him, and long showed no disposition to emulate their activity. In 1851 he published his first book, Euphranor, a Platonic dialogue, born of memories of the old happy life at Cambridge. In 1852 appeared Polonius, a collection of “saws and modern instances,” some of them his own, the rest borrowed from the less familiar English classics. FitzGerald began the study of Spanish poetry in 1830, when he was with Professor E. B. Cowell at Elmaet and that of Persian in Oxford in 1853. In the latter year he issued Six Drama of Calderon, freely translated. He now turned to Oriental studies, and in 1856 he anonymously published a version of the Salamán and Asomín of Jami in Middle Persian. In March 1857 the name with which he has been so closely identified first occurs in FitzGerald’s correspondence—“Hafiz and Omar Khayyam ring like true metal.” On the 15th of January 1859 a little anonymous pamphlet was published as The Rubáiyát of Omar Khayyám. In the world at large, and in the circle of FitzGerald’s particular friends, the poem seems at first to have attracted no attention. The publisher allowed it to gravitate to the fourpenny or even

(as he afterwards boasted) to the penny box on the bookstalls. But in 1860 Rossetti discovered it, and Swinburne and Lord Houghton quickly followed. The Rubáiyát became slowly famous, but it was not until 1868 that FitzGerald was encouraged to print a second and greatly revised edition. Meanwhile he had produced in 1865 a version of the Agamemnon, and two more plays from Calderon. In 1880-1881 he issued privately translated editions of the Oedipus tragedies; his last publication was Readings in Crabbé, 1882. He left in manuscript a version of Attar’s Mantic-Ualûr under the title of The Bird Parliament.

From 1861 onwards FitzGerald’s greatest interest had centred in the sea. In June 1863 he bought a yacht, “The Scandal,” and in 1867 he became part-owner of a herring-lugger, the “Meum and Taum.” For some years, till 1871, he spent the months from June to October mainly in “knocking about somewhere outside of Lowestoft.” In this way, and among his books and flowers, FitzGerald gradually became an old man. On the 14th of June 1883 he passed away painlessly in his sleep. He was “an idle fellow, but one whose friendships were more like loves.” In 1883 a stimulus was given to the steady advance of his fame by the fact that Tennyson dedicated his Tiresias to FitzGerald’s memory, in some touching reminiscent verses to “Old Fitz.” This was but the signal for that universal appreciation of Omar Khayyám in his English dress, which has become one of the curious literary phenomena of recent years. The melody of FitzGerald’s verse is so exquisite, the thoughts he rearranges and strings together are so profound, and the general atmosphere of poetry in which he steeps his version is so pure, that no surprise need be expressed at the universal favour which the poem has met with among critical readers. But its popularity has gone much dearer than this; it is now probably better known to the general public than any single poem of its class published since the year 1860, and its admirers have almost transcended common sense in the extravagance of their laudation. FitzGerald married, in middle life, Lucy, the daughter of Bernard Barton, the Quaker poet. Of FitzGerald as a man practically nothing was known until, in 1889, Mr W. Aldis Wright, his intimate friend and literary executor, published his Letters and Literary Remains in three volumes. This was followed in 1895 by the Letters to Fanny Kemble. These letters constitute a fresh bid for immortality, since they discovered that FitzGerald was a witty, picturesque and sympathetic letter-writer. One of the most unobtrusive authors who ever lived, FitzGerald has, nevertheless, by the force of his extraordinary individuality, gradually influenced the whole face of English versified letters, in particular as it was manifested between 1890 and 1900.

The Works of Edward FitzGerald appeared in 1887. See also a chronological list of FitzGerald’s works (Caxton Club, Chicago, 1899); notes for a bibliography by Col. W. F. Prideaux, in Notes and Queries (9th series, vol. vi.), published separately in 1901; Letters and Literary Remains (1894); and the Life of Edward FitzGerald, by Thomas Wright (1904), which contains a bibliography (vol. ii. pp. 241-243) and a list of works (vol. i. pp. xvi.-xviii.). The volume on FitzGerald in the English Men of Letters series (Boston, 1887), a Ben Jonson centenary was celebrated in March 1909. See the Centenary Celebrations Souvenir (Ipswich, 1909) and The Times for March 25, 1909.

FITZGERALD, LORD EDWARD (1763-1798), Irish conspirator, fifth son of James, 1st Duke of Leinster, by his wife Emilia Mary, daughter of Charles Lennox, 2nd Duke of Richmond, was born at Carlow House, near Dublin, on the 15th of October 1763. In 1773 the duke of Leinster died, and his widow soon afterwards married William Ogilvie, who superintended Lord Edward’s early education. Joining the army in 1779, Lord Edward served with credit in America on the staff of Lord Rawdon (afterwards marquess of Hastings), and at the battle of Eutaw Springs (September 1781) he was severely wounded, his life being saved by a negro named Tony, whom Lord Edward retained in his service till the end of his life. In 1783 FitzGerald returned to Ireland, where his brother, the duke of Leinster, had procured his election to the Irish parliament as member for Athy. In parliament he acted with the small
Opposition group led by Grattan (q.v.), but took no prominent part in debate. After spending a short time at Woolwich to complete his military education, he made a tour through Spain in 1787; and then, dejected by unrequited love for his cousin Georgiana Lennox (afterwards Lady Bathurst), he sailed for New Brunswick to join the 54th regiment with the rank of major. The love-sick mood and romantic temperament of the young Irishman found congenial soil in the wild surroundings of unexplored Canadian forests, and the enthusiasm thus engendered for the "natural" life of savagery may have been already fortified by study of Rousseau's writings, for which at a later period Lord Edward expressed his admiration. In February 1789, guided by compass, he traversed the country, practically unknown to white men, from Frederickstown to Quebec, falling in with Indians by the way, with whom he fraternized; and in a subsequent expedition he was formally adopted at Detroit by the Bear tribe of Hurons as one of their chiefs, and made his way down the Mississippi to New Orleans, whence he returned to England.

Finding that his brother had procured his election for the county of Kildare, and desiring to maintain political independence, Lord Edward refused the command of an expedition against Cadiz offered him by Pitt, and devoted himself for the next year to placing his country in a state of national defence. He was on terms of intimacy with his relative C. J. Fox, with R. B. Sheridan and other leading Whigs. According to Thomas Moore, Lord Edward Fitzgerald was the only one of the numerous suitors of Sheridan's first wife whose attentions were received with favour; and it is certain that, whatever may have been its limits, a warm mutual affectation subsisted between the two. His Whig connexions combined with his transatlantic experiences to predispose Lord Edward to sympathize with the doctrines of the French Revolution, which he embraced with ardour when he visited Paris in October 1792. He lodged with Thomas Paine, and listened to the debates in the Convention. At a convivial gathering on the 18th of November he supported a toast to "the speedy abolition of all hereditary titles and feudal distinctions," and gave proof of his zeal by expressly repudiating his own title—a performance for which he was dismissed from the army. While in Paris Fitzgerald became enamoured of a young girl whom he chanced to see at the theatre, and who is said to have had intruding thoughts for Mr. Sheridan. Procurers, in return for a bribe, discovered her to be a protegée of Madame de Sillery, comtesse de Genlis. The parentage of the girl, whose name was Pamela (1776–1831), is uncertain; but although there is some evidence to support the story of Madame de Genlis that Pamela was born in Newfoundland of parents called Seymour or Sims, the common belief that she was the daughter of Madame de Genlis herself by Philippe (Égalité), duke of Orleans, was probably well founded. On the 27th of December 1792 Fitzgerald and Pamela were married at Tournay, one of the witnesses being Louis Philippe, afterwards king of the French; and in January 1793 the couple reached Dublin.

Discontent in Ireland was now rapidly becoming dangerous, and was finding a focus in the Society of the United Irishmen, and in the Catholic Committee, an organization formed a few years previously, chiefly under the direction of Lord Kenmare, to watch the interests of the Catholics. French revolutionary doctrines had become ominously popular, and no one sympathized with them more warmly than Lord Edward Fitzgerald, who finally left Ireland under a compulsion and returned to his seat in the Irish parliament and threw himself actively into the work of opposition. Within a week of his arrival he denounced in the House of Commons a government proclamation, which Grattan had approved, in language so violent that he was ordered into custody and required to apologize at the bar of the House. As early as 1794 the government had information that placed Lord Edward under suspicion; but it was not till 1796 that he joined the United Irishmen, whose aim after the recall of Lord Fitzwilliam in 1795 was avowedly the establishment of an independent Irish republic. In May 1796 Theobald Wolfe Tone was in Paris endeavouring to obtain French assistance for an insurrection in Ireland. In the same month Fitzgerald and his friend Arthur O'Conor proceeded to Hamburg, where they opened negotiations with the Directory through Reinhard, French minister to the Hanseatic towns. The duke of York, meeting Pamela at Devonshire House on her way through London with her husband, had told her that "all was known" about his plans, and advised her to persuade him not to go abroad. The proceedings of the conspirators at Hamburg were made known to the government in London by an informer, Samuel Turner. Pamela was entrusted with all her husband's secrets and took an active part in furthering his designs; and she appears to have fully deserved the confidence placed in her, though there is reason to suppose that at times she counselled prudence. The result of the Hamburg negotiations was Hoche's abortive expedition to Bantry Bay in December 1796. In September 1797 the government learnt from the informer MacNally that Lord Edward was among those directing the conspiracy of the United Irishmen, which was now quickly maturing. He was specially concerned with the military organization, in which he held the post of colonel of the Kildare regiment and head of the military committee. He had papers showing that the government were recruiting for some purpose, but the supply was insufficient, and the leaders were hoping for a French invasion to make good the deficiency and to give support to a popular uprising. But French help proving dilatory and uncertain, the rebel leaders in Ireland were divided in opinion as to the expediency of taking the field without waiting for foreign aid. Lord Edward was among the advocates of the bolder course. His opinions and his proposals for action were alike violent. He was on intimate terms with the apologists for assassination; there is some evidence that he favoured a project for the massacre of the Irish peasantry while in procession to the House of Lords for the trial of Lord Kingston in May 1798. It was probably abhorrence of such measures that converted Thomas Reynolds from a conspirator to an informer; at all events, by him and several others the authorities were kept posted in what was going on, though lack of evidence producible in court delayed the arrest of the ringleaders. But on the 12th of March 1798 Reynold's information led to the seizure of a number of conspirators at the house of Oliver Bond. Lord Edward participated in the general alarm. The government were anxious to save up some of the complication of his own folly, and Lord Clare said to a member of his family, "for God's sake get this young man out of the country; the ports shall be thrown open, and no hindrance whatever offered." Fitzgerald with chivalrous recklessness refused to desert others who could not escape, and whom he had himself led into danger. On the 30th of March a proclamation establishing martial law and authorizing the military to act without orders from the civil magistrate, which was acted upon with revolting cruelty in several parts of the country, precipitated the crisis.

The government had now no choice but to secure if possible the person of Lord Edward Fitzgerald, whose social position more than his abilities made him the most important factor in the conspiracy. On the 11th of May a reward of £1000 was offered for his apprehension. The 23rd of May was the date fixed for the general rising. Since the arrest at Bond's, Fitzgerald had been in hiding, latterly at the house of one Murphy, a feather dealer, in Thomas Street, Dublin. He twice visited his wife in disguise; was himself visited by his stepfather, Ogilvie, and generally observed less caution than the situation demanded. The conspiracy was honeycombed with treachery, and it was a long matter of dispute to whose information the government were indebted for Fitzgerald's arrest: but it is no longer open to doubt that the secret of his hiding place was disclosed by a Catholic barrister named Magan, to whom the stipulated reward was ultimately paid through Francis Higgins, another informer. On the 19th of May Major Swan and Mr. Ryan proceeded to Murphy's house with Major H. C. Sirr and a few soldiers. Lord Edward was discovered in bed. A desperate scuffle took place, Ryan being mortally wounded by Fitzgerald with a dagger, while Lord Edward himself was only secured after Sírr had
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disabled him with a pistol bullet in the shoulder. He was conveyed to Newgate gaol, where by the kindness of Lord Clare he was visited by two of his relatives, and where he died of his wound on the 4th of June 1798. An Act of Attainder (repealed in 1819) was passed, confiscating his property; and his wife—against whom the government probably possessed sufficient evidence to secure a conviction for treason—was compelled to leave the country before her husband had actually expired.

Pamela, who was scarcely less celebrated than Lord Edward himself, and whose remarkable beauty made a lasting impression on Robert Southey, repaired to Hamburg, where in 1800 she married J. Pitcairn, the American consul. Since her marriage with Lord Edward she had been greatly beloved and esteemed by the whole Fitzgerald family; and although after her second marriage her intimacy with them ceased, there is no sufficient evidence for the tales that represented her subsequent conduct as open to grave censure. She remained to the last passionately devoted to the memory of her first husband; and she died in Paris in November 1831. A portrait of Pamela is in the Louvre. She had two children by Lord Edward Fitzgerald: Edward Fox (1794-1863); Pamela, afterwards wife of General Sir Guy Campbell; and Lucy Louisa, who married Captain Lyon, R.N.

Lord Edward Fitzgerald was of small stature and handsome features. His character and career have been made the subject of eulogies much beyond their merits. He had, indeed, a winning personality, and a warm, affectionate and generous nature, which made him greatly beloved by his family and friends; he was humorous, light-hearted, sympathetic, adventurous. But he was entirely without the weightier qualities requisite for such a part as he undertook to play in public affairs. Hot-headed and impulsive, he lacked judgment. He was as conspicuously deficient in the statesmanship as he was in the oratorical genius of such men as Flood, Plunket or Grattan. One of his associates in conspiracy described him as "weak and not fit to command a sergeant's guard, but very zealous." Reinhard, who considered Arthur O'Conor "a far abler man," accurately read the character of Lord Edward Fitzgerald as that of a young man "incapable of falsehood and perfidy, and likely to be a useful and devoted instrument; but with no experience or extraordinary talent, and entirely unfit to be chief of a great party or leader in a difficult enterprise."


FITZGERALD, RAYMOND, or REDMOND (d. ca. 1182), surnamed Le Gros, was the son of William Fitzgerald and brother of Odo de Carew. He was sent by Strongbow to Ireland in 1170, and landed at Dunleany, near Waterford, where he was besieged in his entrenchments by the combined Irish and Ostmen, whom he repulsed. He was Strongbow's second in command, and had the chief share in the capture of Waterford and in the successful assault on Dublin. He was sent to Aquitaine to hand over Strongbow's conquests to Henry II., but was back in Dublin in July 1171, when he led one of the sallies from the town. Strongbow offended him later by refusing him the marriage of his sister Basilia, widow of Robert de Quenç, con-

stable of Leinster. Raymond then retired to Wales, and Hervey de Mountmaurice became constable in his place. At the outbreak of a general rebellion against the earl in 1175 Raymond returned with his uncle Meiler Fitz Henry, after receiving a promise of marriage with Basilia. Reinstated as constable he secured a series of successes, and with the fall of Limerick in October 1175 order was restored. Mountmaurice meanwhile obtained Raymond's recall on the ground that his power threatened the royal authority, but the constable was delayed by a fresh outbreak at Limerick, the earl's troops refusing to march without him. On the death of Strongbow he was acting governor until the arrival of William Fitz Aldhelm, to whom he handed over the royal fortresses. He was deprived of his estates near Dublin and Wexford, but the Geraldines secured the recall of Fitz Aldhelm early in 1183, and regained their power and influence. In 1182 he relieved his uncle Robert Fitzstephen, who was besieged in Cork. The date of his death, sometimes stated to be 1182, is not known.

FITZGERALD, LORD THOMAS (10th earl of Kildare, (1533-1537), the eldest son of Gerald Fitzgerald, 9th earl of Kildare, was born in London in 1534. He spent much of his youth in England, but in 1534 when his father was impeached the third time summoned to England to answer for his maladministration as lord deputy of Ireland, Thomas, at the council held at Drogheda, in February was made vice-deputy. In June the Ormond faction spread a report in Ireland that the earl had been executed in the Tower, and that his son's life was to be attempted. Inflamed with rage at this apparent treachery, Thomas rode at the head of his retainers' into Dublin, and before the council for Ireland (the 11th of June 1534) formally renounced his allegiance to the king and proclaimed a rebellion. His enemies, including Archbishop John Allen (of Dublin), who had been set by Henry VIII. to watch Fitzgerald, took refuge in Dublin Castle. In attempting to escape to England, Allen was taken by the rebels, and on the 28th of July 1534, was murdered by Fitzgerald's servants in his presence, but whether actually by his orders is uncertain. In any case he sent to the pope for absolution, but was solemnly excommunicated by the Irish church. Leaving part of his army (with the consent of the citizens) to besiege Dublin Castle, Fitzgerald himself went against Piers Butler, earl of Ormonde, and succeeded at first in making a truce with him. But the citizens of Dublin now rose against him, Ormonde invaded Kildare, and the approach of an English army forced Fitzgerald to raise the siege. Part of the English army landed on the 10th of October, the rest a week later, but taking advantage of the inactivity of the new lord deputy, Sir William Skeffington, Fitzgerald from his stronghold at Maynooth ravaged Kildare and Meath throughout the winter. He had now succeeded to the earldom of Kildare, his father having died in the Tower on the 13th of December 1534, but he does not seem to have been known by that title. In March Skeffington stormed the castle, the stronghold of the Geraldines, which was defended, and some said betrayed, by Christopher Parese, Fitzgerald's foster-brother. It fell on the 23rd of March 1535, and most of the garrison were put to the sword. This proved the final blow to the rebellion. The name of what is known as the "pardon of Maynooth" reached Fitzgerald as he was returning from levying fresh troops in Offaly; his men fell away from him, and he retreated to Thomond, intending to sail for Spain. Changing his mind he spent the next few months in raids against the English and their allies, but his party gradually deserting him, on the 18th of August 1535 he surrendered himself to Lord Leonard Grey (d. 1541). It seems likely that he made some conditions, but what they were is very uncertain. He was taken to England and placed in the Tower. In February 1536 his five uncles were also, some of them with great injustice, seized and brought to England. The six Geraldines were hanged at Tyburn on the 3rd of February 1537. Acts of attainder against them and Gerald the 9th earl were passed by both the
Irish and English parliaments; but the family estates were restored by Edward VI. to Gerald, 11th earl of Kildare (stepbrother of Thomas), and the attainder was repealed by Queen Elizabeth. Sir Thomas Fitzgerald married Frances, youngest daughter of Sir Adrian Fortescue, but had no children.

**Bibliography.**—Richard Stanhurst, Chronicles of Ireland (vol. ii. of Holinshed's Chronicles); Sir James Ware, Rerum Hiberniarum annales (Dublin, 1664); The Earls of Kildare, by C. W. Fitzgerald, Dublin, 1888; Richard Birkhead, The Tudors (3 vols., 1885, 1 passim; Calendar State Papers, Hen. VIII., Irish; G. E. C.’s Peerage; John Lodge, Peerage of Ireland, ed. M. Archdall (1789), vol. i.

**FITZHERBERT, SIR ANTHONY** (1470-1538), English jurist, was born at Norbury, Derbyshire. After studying at Oxford, he was called to the English bar, and in 1525 became justice of the Court of Common Pleas, the duties of which office he continued to discharge till within a short time of his death in 1538. As a judge he left behind him a high reputation for fairness and integrity, and his legal learning is sufficiently attested by his published works. He is the author of *La Grande Abridgement*, a digest of important legal cases written in Old French, first printed in 1514; *The Office and Authority of Justices of the Peace*, first printed in 1538 (last ed. 1594). Richard Birkhead, in *The Tudors* (3rd ed., 1888), gives a commentary ascribed to Sir Matthew Hale. To Fitzherbert are sometimes attributed the *Book of Husbandry* (1523), the first published work on agriculture in the English language, and the *Book of Surveying and Improvements* (1525) (see Agriculture).

**FITZHERBERT, THOMAS** (1557-1648), English Jesuit, was the eldest son and heir of William Fitzherbert of Swymerton in Staffordshire and grandson of Sir Anthony Fitzherbert, judge of the common pleas. He was educated at Oxford, where, at the age of twenty, he was imprisoned for recusancy. On his release he went to London, where he was a member of the association of young men founded in 1580 to assist the Jesuits Edmund Campion and Robert Parsons. In 1582 he withdrew to the continent, where he was active in the cause of Mary, queen of Scots. He married in this year Dorothy, daughter of Edward East of Bledlow in Buckinghamshire. After the death of his wife (1588) he went to Spain, where on the recommendation of the duke of Feria he received a pension from the king. He continued his intrigues against the English government, and in 1598 he was charged with complicity in a plot to poison Queen Elizabeth. After this he was for a short while in the service of the duke of Feria at Milan, then went to Rome, where he was ordained priest (1601-1602) and became agent for the English clergy. He was unpopular with them, however, owing to his subserviency to the Jesuits, and resigned the agency in 1607 owing to the remonstrances of the English arch-priest George Birkhead. In 1613 he joined the Society of Jesus, and was appointed superior of the English mission at Brussels in 1616, and in 1618 rector of the English college at Rome. He held this post to within a year of his death, which occurred at Rome on the 7th of August (O.S.) 1649.

1 Father Fitzherbert, who is described as “a person of excellent parts, a notable politician, and of graceful behaviour and generous spirit,” wrote many controversial works, a list of which is given by the Rev. Mr. Thompson Cooper in the *Dictionary of National Biography*, together with authorities for his life.

**FITZ NEAL** or (Fitz NIGIL), RICHARD (d. 1108), treasurer of Henry II. and Richard I. of England, and bishop of London, belonged to a great administrativ family whose fortunes were closely linked with those of Henry I., Henry II. and Richard I. The founder of the family was Roger, bishop of Salisbury, the great master of Henry I. Before the death of that sovereign (1135) the care of the treasury passed from Roger to his nephew, Nigel, bishop of Ely (d. 1160), who held that office until the whole family were disgraced by Stephen (1138). Becoming a partisan of the emperor, Nigel reaped his reward at the accession of her son, Henry II., who made him at first chancellor and then treasurer. Nigel’s son, Richard, was created by his father’s elevation to the episcopate (1133), succeeded to the office of treasurer in 1138, and held it continuously for forty years. His name appears in the lists of itinerant justices for 1179 and 1194, but these are the only occasions on which he exercised that office. Before 1184 he became dean of Lincoln, and in that year presented by the chapter of Lincoln among three select candidates for the vacant see. The king passed him over in favour of Hugh of Avalon, having resolved on this occasion to make a disinterested appointment. Richard I., however, rewarded the treasurer’s services with the see of London (1189).

Richard Fitz Neal is best remembered as an author. He lacked the broad statesmanship of his father and great-uncle; he avoided any connexion with political parties; he is only once mentioned as taking part in a debate of the Great Council (1193), and then spoke, in his character as a bishop, to support a royal demand for a special aid. But his work *De necessariis observantissimis Scaccario dialogus*, commonly called the *Dialogus de Scaccario*, is of unique interest to the historian. It is an account, in two books, of the procedure followed by the exchequer in the author’s time. Richard handles his subject with the more enthusiasm because, as he explains, the “course” of the exchequer was largely the creation of his own family. When read in connexion with the Pipe Rolls the *Dialogus* furnishes a most faithful and detailed picture of English fiscal arrangements under Henry II. The speakers in the dialogue are Richard himself and an anonymous pupil. The latter puts leading questions which Richard answers in elaborate fashion. The date of the conversation is given in the prologue as 1176-1177. This probably marks the date at which the book was begun; it was not completed before 1178 or 1179. Soon after the author’s death we find it already recognized as the standard manual for exchequer officials. It was frequently transcribed and has been used by English antiquarians of every period. Hence it is the more necessary to insist that the historical statements which the treatise contains are sometimes demonstrably erroneous; the author appears to have relied excessively upon oral tradition. But, as the work is only known to us through transcripts, it is possible that some of the distortions in it are due to the looseness of the book’s editors. Richard Fitz Neal also compiled in his earlier years a register or chronicle of contemporary affairs, arranged in three parallel columns. This was preserved in the exchequer at the time when he wrote the *Dialogus*, but has since disappeared. Stubbs’ conjectural identification of this *Liber tricolumnum* with the first part of the *Gesta Henrici* (formerly attributed to Benedictus Abbas) is now abandoned as untenable.


**FITZ-OSBERN, ROGER** (fl. 1070), succeeded to the earldom of Hereford and the English estate of William Fitz-Osbern in 1071. He did not keep on good terms with William the Conqueror, and in 1075, disregarding the king’s prohibition, married his sister Emma to Ralph Guider, earl of Norfolk, at the famous Bardfield church of them, however, according to the will of William,later, the two earls rebelled. But Roger, who was to bring his force from the west to join the earl of Norfolk, was held in check at the Severn by the Worcestershire fyrd which the English bishop Wulfstan brought into the field against him. On the collapse of his confederate’s rising, Roger was tried before the Great Council, deprived of his lands and earldom, and sentenced to perpetual imprisonment; but he was released, with other political prisoners, at the death of William I. in 1087.

**FITZ-OSBERN, WILLIAM,** Earl of Hereford (d. 1071), was an intimate friend of William the Conqueror, and the principal agent in preparing for the invasion of England. He received the earldom of Hereford with the special duty of pushing into Wales. During William’s absence in 1067, Fitz-Osbern was left as his deputy in central England, to guard it from the Welsh on one side, and the Danes on the other. He also served as William's lieutenant during the rebellions of 1069. In 1070 William sent him to assist Queen Matilda in the government of Normandy. But Richilde, widow of Baldwin VI. of Flanders, having offered to marry him if he would protect her son Arnulf against Robert the Frisian, Fitz-Osbern accepted
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as flag-lieutenant to Rear-Admiral Sir Robert Otway, the commander-in-chief on the South American station; and on the death of Commander Stokes of the "Beagle," on the 13th of November 1828, was promoted to the vacant command. The "Beagle," a small brig of about 240 tons, was then, and had been for the two previous years, employed on the survey of the coasts of Patagonia and Tierra del Fuego, under the orders of Commander King in the "Adventure," and, together with the "Adventure," returned to England in the autumn of 1830. Fitzroy had brought home with him four Fuegians, one of whom died of smallpox a few weeks after arriving in England; to the others he endeavoured, with but slight success, to impart a rudimentary knowledge of religion and of some useful handicrafts; and, as he had pledged himself to restore them to their native country, he was making preparations in the summer of the following year to carry them back in a merchant ship bound to Valparaiso, when he received his reappointment to the "Beagle," to continue the survey of the same wild coasts. The "Beagle" sailed from Plymouth on the 27th of December 1831, carrying as a supernumerary Charles Darwin, the afterwards famous naturalist. After a residence of nearly two years, and having, in addition to the survey of the Straits of Magellan and a great part of the coast of South America, run a chronometric line round the world, thus fixing the longitude of many secondary meridians with sufficient exactness for all the purposes of ordinary navigation, the "Beagle" anchored at Falmouth on the 2nd of October 1836. In 1837 Fitzroy had been advanced to the rank of captain and was now for the next few years principally employed in reducing and discussing his numerous observations. In 1837 he was awarded the gold medal of the Royal Geographical Society; and in 1839 he published, in two thick 8vo volumes, the narrative of the voyage of the "Adventure" and the "Beagle," 1826-1830, and of the "Beagle," 1831-1836, with a third volume by Darwin—a book familiarly known as a record of scientific travel. Of Fitzroy's work as a surveyor, carried on under circumstances of great difficulty, with scanty means, and with an outfit that was semi-officially denounced as "shabby," Sir Francis Beaufort, the Hydrographer to the Admiralty, wrote, in a report to the House of Commons, 10th of February 1828, that "from the equator to Cape Horn, and from thence round to the river Plata on the eastern side of America, all that is immediately wanted has been already achieved by the splendid survey of Captain Robert Fitzroy." This was written before steamships made the Straits of Magellan a high-road to the Pacific. The survey that was sufficient then became afterwards very far from sufficient.

In 1841 Fitzroy unsuccessfully contested the borough of Ipswich, and in the following year was returned to parliament as member for Durham. About the same time he accepted the post of conservator of the Mersey, and in his double capacity obtained leave to bring in a bill for improving the condition and efficiency of officers in the mercantile marine. This was not proceeded with at the time, but gave rise to the "voluntary certificate" instituted by the Board of Trade in 1845, and which contained some important clauses to the Mercantile Marine Act of 1830.

Early in 1843 Fitzroy was appointed governor and commander-in-chief of New Zealand, then recently established as a colony. He arrived in his government in December, whilst the excitement about the Wairau massacre was still fresh, and the questions relating to the purchase of land from the natives were in a very unsatisfactory state. The early settlers were greedy and unscrupulous; Fitzroy, on the other hand, had made no secret of his partiality for the aborigines. Between such discordant elements agreement was impossible: the settlers insulted the governor; the governor did not conciliate the settlers, who denounced his policy as adverse to their interests, as unjust and illegal; colonial feeling against him ran very high; petition after petition for his recall was sent home, and the government was compelled to yield to the pressure brought to bear on it. Fitzroy was relieved by Sir George Grey in November 1845.

In September 1848 he was appointed acting superintendent of the proposal and joined Richilde in Flanders. He was killed, fighting against Robert, at Cassel in 1011.


FITZ OSBERT, WILLIAM (d. 1166), was a Londoner of good position who had served in the Third Crusade, and on his return took up the cause of the poorer citizens against the magnates who monopolized the government of London and assessed the taxes, as he alleged, with gross partiality. It is affirmed that he entered on this course of action through a quarrel with his elder brother who had refused him money. But this appears to be mere scandal; the chronicler Roger of Hoveden gives Fitz Osbert a high character, and he was implicitly trusted by the poorer citizens. He attempted to procure redress for them from the king; but the city magnates persuaded the justiciar Hubert Walter that Fitz Osbert and his fellows mediated plundering the houses of the rich. Troops were sent to seize the demagogue. He was smocked out of the sanctuary of St Mary le Bow, in which he had taken refuge, and summarily dragged to execution at Tyburn.

FITZ PETER, GEOFFREY (d. 1213), earl of Essex and chief justiciar of England, began his official career in the later years of Henry II., whom he served as a sheriff, a justice itinerant and a justice of the forest. During Richard's absence on Crusade he was one of the five justices of the king's court who stood next in authority to the regent, Longchamp. It was at this time (1190) that Fitz Peter succeeded to the earldom of Essex, in the right of his wife, who was descended from the famous Geoffrey de Mandeville. In attempting to assert his hereditary rights over Walden priory Fitz Peter came into conflict with Longchamp, and revenged himself by taking an active part in the baronial agitation through which the regent was expelled from his office. The king, however, forgave Fitz Peter for his share in these proceedings; and, though refusing to give him formal investiture of the Essex earldom, appointed him justiciar in succession to Hubert Walter (1198). In this capacity Fitz Peter continued his predecessor's policy of encouraging foreign trade and the development of the towns; many of the latter received, during his administration, charters of self-government. He was continued in his office by John, who found him a useful instrument and described him in an official letter as "indispensable to the king and kingdom." He proved himself an able instrument of extortion, and profited to no small extent by the spoliations of church lands in the period of the interdict. But he was too closely connected with the barony to be altogether trusted by the king. The contemporary Histoire des ducs describes Fitz Peter as living in constant dread of disgrace and confiscation. In the last years of his life he endeavoured to act as a mediator between the king and the opposition. It was by his mouth that the king promised to the nation the laws of Henry I. (at the council of St Albans, August 4th, 1123). But Fitz Peter died a few weeks later (Oct. 2), and his great office passed to Peter des Roches, one of the unpopular foreign favourites. Fitz Peter was neither a far-sighted nor a discreet statesman; but he was the ablest of all the followers of Hubert Walter; and he maintained the traditions of the great bureaucracy which the first and second Henries had founded.

See the original authorities specified for the reigns of Richard I. and John. Also Miss K. Norgate's Angevin England, vol. ii. (1887), and John Lackland (1902); A. Ballard in English Historical Review, xiv. p. 183; H. W. C. Davis' England under the Normans and Angevins (1905).

FITZROY, ROBERT (1805-1865), English vice-admiral, distinguished as a hydrographer and meteorologist, was born at Ampton Hall, Suffolk, on the 5th of July 1805, being a grandson, on the father's side, of the third duke of Grafton, and on the mother's, of the first marquis of Londonderry. He entered the navy from the Royal Naval College, then a school for cadets, on the 19th of October 1819, and on the 7th of September 1824 was promoted to the rank of lieutenant. After serving in the "Thetis" frigate in the Mediterranean and on the coast of South America, under the command of Sir John Phillimore and Captain Bingham, he was in August 1828 appointed to the "Ganges,"...
of the dockyard at Woolwich, and in the following March to the command of the "Arrogant," one of the early screw frigates which had been fitted out under his superintendence, and with which it was desired to carry out a series of experiments and trials. When these were finished he applied to be superseded, on account at once of his health and of his private affairs. In February 1850 he was accordingly placed on half-pay; nor did he ever serve again, although advanced in due course by seniority to the ranks of rear- and vice-admiral on the retired list (1857, 1863). In 1851 he was elected a fellow of the Royal Society, and in 1854, after serving for a few months as private secretary to his uncle, Lord Hardinge, then commander-in-chief of the army, he was appointed to the meteorological department of the Board of Trade, with, in the first instance, the peculiar title of "Meteorological Statist.

From the date of his joining the "Beagle" in 1828 he had paid very great attention to the different phenomena foreboding or accompanying change of weather, and his narratives of the voyages of the "Adventure" and "Beagle" are full of interesting and valuable details concerning these. Accordingly, when in 1854 Lord Wrottesley, the president of the Royal Society, was asked by "Journals of the Beagle" to recommend a chief for its newly forming meteorological department, he, almost without hesitation, nominated Fitzroy, whose name and career became from that time identified with the progress of practical meteorology. His Weather Book, published in 1863, embodies in broad outline his views, far in advance of those then generally held; and in spite of the rapid march of modern science, it is still worthy of careful attention and exact study. His storm warnings, in their origin, indeed, liable to a charge of empiricism, were gradually developed on a more scientific basis, and gave a high percentage of correct results. They were continued for eighteen months after his death by the assistants he had trained, and though stopped when the department was transferred to the management of a committee of the Royal Society, they were resumed a few months afterwards; and under the successive direction of Dr R. H. Scott and Dr W. N. Shaw, have been developed into what we now know them. But though it is perhaps by these storm warnings that Fitzroy's name has been most generally known, seafaring men owe him a deeper debt of gratitude, not only for his labours in reducing to a more practical form the somewhat complicated wind charts of Captain Maury, but also for his great exertions in connexion with the life-boat association. Into this work, in its many ramifications, he threw himself with the energy of an excited temperament, already strained by his long and anxious service in the Straits of Magellan. His last years were fully and to an excessive degree occupied by it; his health, both of body and mind, threatened to give way; but he refused to take the rest that was prescribed. In a fit of mental aberration he put an end to his existence on the 30th of April 1865.

Besides his works already named mention may be made of Remarks on New Zealand (1846); Sailing Directions for South America (1848); his official reports to the Board of Trade (1857-1860); and papers in the journals of the Royal Geographical Society and of the Royal United Service Institution.

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FITZROY, a city of Bourke county, Victoria, Australia, 2 m. by rail N.E. of and suburban to Melbourne. Pop. (1901) 31,610. It is a prosperous manufacturing town, well served with tramways and containing many fine residences.

FITZ STEPHEN, ROBERT (fl. 1150), son of Nesta, a Welsh princess and former mistress of Henry I., by Stephen, constable of Cardigan, whom Robert succeeded in that office, took service with Dermot of Leinster when that king visited England (1167). In 1169 Robert led the vanguard of Dermot's Anglo-Welsh auxiliaries to Ireland, and captured Wexford, which he thus was allowed to hold jointly with Maurice Fitz Gerald. Taken prisoner by the Irish in 1171, he was by them surrendered to Henry II., who appointed him lieutenant of the justiciar of Ireland, Hugh de Lacy. Robert rendered good service in the troubles of 1173, and was rewarded by receiving, jointly with Miles Cogan, a grant of Cork (1177). He had difficulty in maintaining his position and was nearly overwhelmed by a rising of Desmond in 1187. The date of his death is uncertain.

FITZ STEPHEN, WILLIAM (d. c. 1150), biographer of Thomas Becket and royal justice, was a Londoner by origin. He entered Becket's service at some date between 1154 and 1162. The chancellor employed Fitz Stephen in legal work, made him sub-deacon of his chapel and treated him as a confidant. Fitz Stephen appeared with Becket at the council of Northampton (1164) when the disgrace of the archbishop was published to the world; but he did not follow Becket into exile. He joined Becket's household again in 1170, and was a spectator of the tragedy in Canterbury cathedral. To his pen we owe the most valuable among the extant biographies of his patron. Though he writes as a partisan he gives a precise account of the differences between Becket and the king. This biography contains a description of London which is our chief authority for the social life of the city in the 12th century. Despite his connexion with Becket, William subsequently obtained substantial preferment from the king. He was sheriff of Gloucestershire from 1171 to 1190, and a royal justice in the years 1170-1186 and 1189-1190.


FITZ THEDMAR, ARNOLD (d. 1274), London chronicler and merchant, was born in London on the 9th of August 1201. Both his parents were of German extraction. The family of his mother migrated to England from Cologne in the reign of Henry II.; his father, Thedmar by name, was a citizen of Bremen who had been attracted to London by the privileges which the Plantagenets conferred upon the Teutonic Hanse. Arnold succeeded in time to his father's wealth and position. He held an honourable position among the Hanse traders, and became their "alderman." He was also, as he tells us himself, alderman of a London ward and an active partisan in municipal politics. In the Barons' War he took the royal side against the populace and the mayor Thomas Fitz Thomas. The popular party planned, in 1265, to take him for his life before the folk-moot, but he was saved by the news of the battle of Evesham which arrived on the very day appointed for the trial. Even after the king's triumph Arnold suffered from the malice of his enemies, who contrived that he should be unfairly assessed for the tallages imposed upon the city. He appealed for help to Henry III., and again to Edward I., with the result that his liability was diminished. In 1270 he was one of the four citizens to whose keeping the muniments of the city were entrusted. To this circumstance we probably owe the compilation of his chronicle. Chronicla Maiorum et Vicicominum, which begins at the year 1188 and is continued to 1274. From 1239 onwards this work is a mine of curious information. Though municipal in its outlook, it is valuable for the general history of the kingdom, owing to the important part which London played in the agitation against the misrule of Henry III. We have the king's words for the fact that Arnold was a consistent royalist; but this is apparent from the continuation of his chronicle. Arnold was by no means blind to the faults of Henry's government, but preferred an acquiescence in the mob-rule which Simon de Montfort countenanced in London. Arnold died in 1274; the last fact recorded of him is that, in this year, he joined in a successful appeal to the king against the illegal grants which had been made by the mayor, Walter Hervey.

The Chronicla Maiorum et Vicicomini, with the other contents of Arnold's common-place book, were edited for the Camden Society by T. Stapleton (1849), under the title Liber de Antiquis Legibus. Our text of the work is derived from the English manuscript in the British Museum, and from the English translations of the original Latin text, made by the author himself.

FITZWALTER, ROBERT (d. 1235), leader of the baronial opposition against King John of England, belonged to the
official aristocracy created by Henry I. and Henry II. He served John in the Norman wars, and was taken prisoner by Philip of France, and forced to pay a heavy ransom. He was implicated in the baronial conspiracy of 1212. According to his own statement the king had attempted to seduce his eldest daughter; but Robert's account of his grievances varied from time to time. The truth seems to be that he was irritated by the suspicion with which John regarded the new baronage. Fitzwalter escaped a trial by flying to France. He was outlawed, but returned under a special amnesty after John's reconciliation with the pope. He continued, however, to take the lead in the baronial agitation against the king, and upon the outbreak of hostilities was elected "marshal of the army of God and Holy Church" (1215). To his influence in London it was due that his party obtained the support of the city and used it as their base of operations. The famous clause of Magna Carta (§ 30) prohibiting sentences of exile, except as the result of a lawful trial, refers more particularly to his case. He was one of the twenty-five appointed to enforce the promises of Magna Carta; and his aggressive attitude was one of the causes which contributed to the recrudescence of civil war (1215). His failure to fulfill the duties of his office had, however, been recognized by the rebels to invoke the help of France. He was one of the envoys who invited Louis to England, and was the first of the barons to do homage when the prince entered London. Though slighted by the French as a traitor to his natural lord, he served Louis with fidelity until captured at the battle of Lincoln (May 1217). Released on the conclusion of peace he joined the Damietta crusade of 1219, but returned at an early date to make his peace with the regency. The remainder of his career was uneventful; he died peacefully in 1235.

See the list of chronicles for the reign of John. The Histoire des ducs de Normandie et des rois d'Angleterre (ed. F. Michel, Paris, 1848) gives the fullest account of his quarrel with the king. Miss K. Norgate's John Lackland (1902), W. McKennie's Magna Carta (1905), and Stubbs's Constitutional History, vol. i. ch. iii. (1897), should also be consulted.

**FITZWILLIAM, SIR WILLIAM (1526-1599), lord deputy of Ireland, was the eldest son of Sir William Fitzwilliam (d. 1576) of Milton, Northamptonshire, where he was born, and grandson of another Sir William Fitzwilliam (d. 1534), alderman and sheriff of London, who was also treasurer and chamberlain to Cardinal Wolsey, and who purchased Milton in 1506. On his mother's side Fitzwilliam was related to John Russell, 1st earl of Bedford, a circumstance to which he owed his introduction to Edward VI. In 1550 he became vice-treasurer of Ireland and a member of the Irish House of Commons; and between this date and 1571 he was (during the absences of Thomas Radclyffe, earl of Sussex, and of his successor, Sir Henry Sidney) five times lord justice of Ireland. In 1571 Fitzwilliam himself was appointed lord deputy, but like Elizabeth's other servants he received little or no money, and his period of government was marked by continuous penury and its attendant evils, inefficiency, mutiny and general lawlessness. Moreover, the deputy quarrelled with the lord president of Connaught, Sir Edward Fitton (1527-1570), who compelled the earl of Desmond to submit in 1574. He disliked the expedition of Walter Devereux, earl of Essex; he had a further quarrel with Fitton, and after a serious illness he was allowed to resign his office. Returning to England in 1575 he occupied the government of Potheringhall Castle at the time of Mary Stuart's execution. In 1588 Fitzwilliam was again in Ireland as lord deputy, and although old and ill he displayed great activity in leading expeditions, and found time to quarrel with Sir Richard Bingham (1528-1599), the new president of Connaught. In 1594 he finally left Ireland, and five years later he died at Milton. From Fitzwilliam, whose wife was Anne, daughter of Sir William Sidney, were descended the barons and earls Fitzwilliam.

See R. Bagwell, Ireland under the Tudors, vol. ii. (1889).

**FITZWILLIAM, WILLIAM WENTWORTH FITZWILLIAM, 2nd earl (1748-1833), English statesman, was the son of the 1st earl (peerage of the United Kingdom), who died in 1756. The English family of Fitzwilliam claimed descent from a natural son of William the Conqueror, and among its earlier members were a Sir William Fitzwilliam (1460-1534), sheriff of London, who in 1526 acquired the family seat of Milton Manor in Northamptonshire, and his grandson Sir William Fitzwilliam (see above). The latter's grandson was made an Irish baron in 1620; and in later generations the Irish titles of Viscount Milton and Earl Fitzwilliam (1716) and the English titles of Baron Milton (1742) and Viscount Milton and Earl Fitzwilliam (1746), were added. These were all in the English house of the Fitzwilliams of Milton Manor. They were distinct from the Irish Fitzwilliams of Meryon, who descended from a member of the English family who went to Ireland with Prince John at the end of the 12th century, and whose titles of Baron and Viscount Fitzwilliam died out with the 8th viscount in 1833; the best known of these was Richard, 7th viscount (1745-1816), who left the Fitzwilliam library and a fund for creating the Fitzwilliam Museum to Cambridge University.

The 2nd earl inherited not only the Fitzwilliam estates in Northamptonshire, but also, on the death of his uncle the marquess of Rockingham in 1782, the valuable Wentworth estates in Yorkshire, and thus became one of the wealthiest noblemen in the country. He had been at Eton with C. Fox, and became an active supporter of the Whig party; and in 1794, with the duke of Portland, Windham and other "old Whigs" he joined Pitt's cabinet, becoming president of the council. At the end of the year, however, he was sent to Ireland as viceroy. Fitzwilliam, however, had set his face against the jobbery of the Protestant leaders, and threw himself warmly into Grattan's scheme for admitting the Catholics to political power; and in March 1795 he was recalled, his action being disavowed by Pitt, the result of a series of misunderstandings which appeared to Fitzwilliam to give him just cause of complaint. The quarrel was, however, made up, and in 1798 Fitzwilliam was appointed lord-lieutenant of the West Riding of Yorkshire. He continued to take an active part in politics, and in 1806 was president of the council, but his Whig opinions kept him mainly in opposition. He died in February 1833, his son, Charles William Wentworth, the 3rd earl (1786-1857), and later earls, being notable figures in the politics and social life of the north of England.

**FIUME (Slav. Rjeka, Rieka or Reka, Ger. St Veit am Flaque), a royal free town and port of Hungary; situated at the northern extremity of the Gulf of Quarnero, an inlet of the Adriatic, and on a small stream called the Rjeka, Recina or Fiunara, 70 m. by rail S.E. of Trieste. Pop. (1900) 38,955; including 17,354 Italians, 14,885 Slavs (Croats, Serbs and Slovenes), 2,482 Hungarians and 1,045 Germans. Geographically, Fiume belongs to Croatia; politically the town, with its territory of some 7 sq. m., became a part of Hungary in August 1870. The picturesque old town occupies an outlying ridge of the Croatian Karst; while the modern town, with its warehouses, electric light and electric trams, is crowded into the amphitheatre left between the hills and the shore. On the north-west there is a fine public garden. The most interesting buildings are the cathedral church of the Assumption, founded in 1377, and completed with a modern façade copied from that of the Pantheon in Rome; the church of St Veit, on the model of Santa Maria della Salute in Venice; and the Pilgrimage church, hung with offerings from shipwrecked sailors, and approached by a stairway of 400 steps. In the old town is a Roman triumphal arch, said to have been erected during the 3rd century A.D. in honour of the emperor Claudius II. Fiume also possesses a theatre and a music-hall; palaces for the governor and the Austrian emperor; a high court of justice for commerce and marine; a chamber of commerce; an asylum for lunatics and the aged poor; an industrial home for boys; and several large schools, including the marine academy (1856) and the school of seamanship (1903). Municipal affairs are principally managed by the Italians, who sympathize with the Hungarians against the Slavs.

Fiume, the only seaport of Hungary, with which country it was connected, in 1809, by the Maria Louisa road, through Karstadt. It has two railways, opened in 1857; one a branch of the southern railway from Vienna to Trieste, the other of the
FIVES

Hungarian state railway from Karlstadt. There are several harbours, including the Porto Canale, for coating vessels; the Porto Baroz, for timber; and the Porto Grande, sheltered by the Maria Theresa mole and breakwater, besides four lesser moles, and flanked by the quays, with their grain-elevators. The development of the Porto Grande, originally named the Porto Nuovo, was undertaken in 1847, and carried on at intervals as trade increased. In 1902, arrangements were made for the construction of a new mole and an enlargement of the quays and breakwater; these works to be completed within 5 years, at a cost of £420,000. The exports, worth £6,400,000 in 1902, chiefly consisted of grain, flour, sugar, timber and horses; the imports, worth £3,078,000 in the same year, of coal, wine, rice, fruit, jute and various minerals, chemicals and oils. A large share in the carrying trade belongs to the Cunard, Adria, Ungaro-Croat and Austrian Lloyd Shipping Companies, subsidized by the state. A steady stream of Croatian and Hungarian emigrants, officially numbered in 1902 at 7,000, passes through Fiume. Altogether 11,530 vessels, of 1,963,000 tons, entered at Fiume in 1902; and 11,535, of 1,929,000, cleared. Foremost among the industrial establishments are Whitehead's torpedo factory, Messrs Smith & Meynie's paper-mill, the royal tobacco factory, a chemical factory, and several flour-mills, tanneries and rope manufactories. In 1902 the last shipbuilding yard was closed. The sea of the surrounding country is stony, but the climate is warm, and wine is extensively produced. The Gulf of Quarnero yields a plentiful supply of fish, and the tunny trade with Trieste and Venice is of considerable importance. Steamboats ply daily from Fiume to the Istrian health-resort of Abbazia, the Croatian port of Buccari, and the islands of Veglia and Cherso.

Fiume is supposed to occupy the site of the ancient Liburnian town Tersatica; later it received the name of Vitepolis, and eventually that of Panum Sancti Vitii ad Flumen, from which its present name is derived. It was destroyed by Charlemagne in 799, from which time it probably long remained under the dominion of the Franks. It was held in feudal tenure from the patriarch of Aquileia by the bishop of Pola, and afterwards, in 1139, by the counts of Duino, who retained it till the end of the 14th century. It next passed into the hands of the counts of Wallsee, by whom it was surrendered in 1471 to the emperor Frederick III., who incorporated it with the dominions of the house of Austria. From this date till 1776 Fiume was ruled by imperial governors. In 1723 it was declared a free port by Charles VI., in 1776 united to Croatia by the empress Maria Theresa, and in 1797 transferred to the Hungarians.

In 1800 Fiume was occupied by the French; but it was retaken by the British in 1813, and restored to Austria in the following year. It was ceded to Hungary in 1822, but after the revolution of 1848-1849 was annexed to the crown lands of Croatia, under the government of which it remained till it came under Hungarian control in 1870.

Fives, a ball-game played by two or four players in a court enclosed on three or four sides, the ball being struck with the hand, usually protected by a glove, whence the game is known in America as "handball." The origin of the game is probably the French jeu de paume, tennis played with the hand, the hand in that case being eventually superseded by the racket. Fives and racquets are probably both descended from the jeu de paume, of which they are simplified forms. The name fives may be derived from la longue paume, in which five on a side played, or from the five fingers, or from the fact that five points had to be made by the winners (in modern times the game consists of fifteen points). Fives is played in Great Britain principally at the schools and universities, although its encouragement is included in the functions of the Tennis Racquets and Fives Association, founded in 1908. In America it is much affected for training purposes by professional athletes and boxers. There are two forms of fives—the Eton game and the Rugby game—which require separate notice, though the main features of the two games are the serving of the ball to the taker of the service, the necessity of hitting the ball before the second bounce, and of hitting it above a line and within the limits of the court.

Eton Fives.—The peculiar features of the Eton court arose from the fact that in early times the game was played against the chapel-wall, so that buttresses formed side walls and the balustrade of the chapel-steps projected into the court, while a step divided the court latitudinally. These were reproduced in the regular courts, the buttress being known as the "pepper-box" and the space between it and the step as the "hole." The riser of the step is about 5 in. The floor of the court is paved; there is no back wall. On the front wall is a ledge, known as the "line," 4 ft. 6 in. from the floor, and a vertical line, painted, 3 ft. 8 in. from the right-hand wall. Four people usually play, two against two; one of each pair plays in the forward court, the other in the back court. The server stands on the left of the forward court, his partner in the right-hand corner of the back court; the taker of the service by the right wall of the forward court, his partner at the left-hand corner of the back court. The forward court is known as "on-wall," the other as "off-wall." The server must toss the ball gently against the front wall, above the line, so that it afterwards hits the right wall and falls on the "off-wall," but the server's object is not, as at tennis and racquets, to send a service that cannot be returned. At five he must send a service that hand-out can take easily; indeed hand-out can refuse to take any service that he does not like, and if he fails to return the ball above the line no stroke is counted. After the service has been returned either of the opponents returns the ball if he can, and so on, each side and either member of it returning the ball above the line alternately till one side or the other hits it below the line or out of court. Only hand-in can score. If hand-in wins a stroke, his side scores a point; if he misses a stroke he loses his innings and his partner becomes server, unless he has already served in this round, in which case the opponents become hand-in. The game is fifteen points. If the score is "13 all," the out side may "set" the game to 5 or 3; i.e. the game becomes one of 5 or 3 points; at "14 all" it may be set to three. The game and its terminology being somewhat intricate, can best be learnt in the court. No apparatus is required except padded gloves and fives-balls, which are covered with white leather tightly stretched over a hard foundation of cork, strips of leather and twine. The Eton balls are 1 1/2 in. in diameter and weigh about 1 lb. oz. apiece.

Rugby Fives is much less complicated owing to the simpler form of the court. The rules as to service, taking the balls, &c., are the same as in Eton Fives. The balls are rather smaller. The court is a regular rectangle, 32 ft. by 20 ft. and may be roofed or open. The side walls slope from 20 ft. to 12 ft. Some courts have a dwarf back wall, some have none. The back wall, when there is one, is 5 ft. 8 in. in height. In some courts the side walls are plain; in others, where there is no back wall, a projection about 3 in. deep is built at right angles to the two side walls; in others a buttress, similar to the tambour of the tennis-court, is built out from the left-hand wall about 10 ft. from the front wall, and continued to the end of the court. The line is generally a board fixed across the front wall, its upper edge 34 in. from the ground, but the height varies slightly.

Handball, of ancient popularity in Ireland and much played in the United States, is practically identical with fives, though there are minor differences. The usual American court is about 60 ft. long. 24½ ft. wide and 35 ft. high at the front, tapering to 33 ft. at the back wall. The front wall is of brick faced with marble, the sides of cement and the floor of white pine laid on beams 10 in. apart. These are the dimensions of the Brooklyn court of the former American champion, Phil Case (d. 1904), which has been extensively copied. Twenty-five aces constitute a game and gloves are not usually worn. The American ball is a trifle larger and softer than the Irish, which is called a "red ace" when made of solid red rubber, and "black ace" when made of black rubber. Baggs of Tipperary, who was in his prime about 1855, was the most celebrated Irish handball player. In his day nearly every village tavern in Ireland had a court. Browning and Lawlor, who won the Irish championship in 1885,
were his most prominent successors. In America Phil Casey and Michael Egan are the best-known names.


**F. X. THÉODOR** (1800–1846), French journalist and economist, was born at Soleure in Switzerland in 1800. His father was a French physician whose ancestors had been expropriated by the revolution of the edict of Nantes. At first a land surveyor, he in 1830 became connected with the *Bulletin municipal des sciences,* to which he contributed most of his geographical articles. In 1833 he founded the *Revue mensuelle d’ économie politique,* which he edited during the three years of its existence. He then became engaged in journalistic work, till his essay on *L’Association des douanes allemandes* won him a prize from the Académies des Sciences Morales et Politiques in 1840, and also procured him work on the report on the progress of sciences since the Revolution, which the Institute was preparing. A few months before his death he published *Observations sur les classes ouvrières,* in which he argued against all attempts to regulate artificially the rate of wages, and attributed the condition of the working classes to their own thriftlessness and intemperance. He died suddenly at Paris on the 31st of July 1846.

**FIXTURES** (Lat. *figere,* to fix), in law, chattels which have been so fixed or attached to land (as it is expressed in English law, “so annexed to the freehold”), as to become, in contemplation of law, a part of it. All systems of law mark a marked distinction for certain purposes, between immovables and movables, between real and personal property, between land and all other things. In the French law of fixtures the question arises, when the rights which they are to enjoy—under those of real or of personal property. The general rule of English law is that everything attached to the land goes with the land—*quicquid plantatur solo, solo cedit.* This, like many other rules of English law, is all in favour of the freeholder; but its hardship has been modified by a large number of exceptions formulated from time to time by the courts as occasion arose.

In order to constitute a fixture there must be some degree of annexation to the land, or to a building which forms part of it. Thus it has been held that a barn laid on blocks of timber, not fixed to the ground itself, is not a fixture; and the onus of showing that articles not otherwise attached to the land than by their own weight have ceased to be chattels, rests with those who assert the fact. On the other hand, an article, even slightly affixed to the land, is to be considered part of it, unless the circumstances show that it was intended to remain a chattel. The question is one of fact in each case—depending mainly on the mode, degree and object of the annexation, and the possibility of the removal of the article without injury to itself or the freehold. In certain cases the courts have recognized a fixture by an assembly of the articles, though not fixed to the land.

The exception is stated as a general rule that things with a tenant has fixed for the freehold for the purpose of trade or manufacture may be taken away by him, whenever the removal is not contingent on the prevailing practice, or the particular terms of the contract of tenancy, and can be effected without causing material injury to the estate or destroying the essential character of the articles themselves (Lambourn v. McLellan, 1903, 2 Ch. 269). Agricultural tenants are not entitled, at common law, to remove trade fixtures. A landlord, but an exception, granted in 1831, entitled a tenant at his own expense, and with his landlord’s consent in writing, provided that the freehold was not injured or that any injury was made good, and that before removal a month’s written notice was given to the landlord, who had an option of purchase. Under the Agricultural Holdings Act 1883 the tenant might, in all cases, remove fixtures, although the landlord had not consented to their erection. The Agricultural Holdings Act 1900 extended this provision to fixtures or buildings acquired, although not annexed or settled by the tenant, to the same extent as the Act of 1887 and the *Landlord and Tenant Act.* The *Landlord and Tenant Act* 1887, by and the Market Gardener’s *Compensation Act* 1895. All these provisions were re-enacted by the Agricultural Holdings Act 1908. It is a practice, in the present day, to remove fixtures and ornamental fixtures, such as tapestry, ironbacks to chimneys, wainscot fixed by screws, marble chimney-pieces, are held to belong to the tenant, and to be removable without the landlord’s consent. Here again the extent of the privilege has been a matter of some uncertainty.

In all these cases the fixtures must be removed during the term. If the tenant gives up possession of the premises without removing the fixtures, it will be presumed, it appears, that he has made a gift of them to the landlord, and that presumption probably could not be rebutted by positive evidence of a contrary intention. His right to the fixtures is not, however, destroyed by the mere expiry of the term, if he still remains in possession; but if he has once left the premises, he cannot come back and claim his fixtures. It is also the common practice to remove fixtures from one case where the fixtures have actually been severed from the freehold after the end of the term, it was held that the tenant had no right to recover them.

2. As between heir and executor or administrator. The question of fixtures arises between these representatives and the persons next entitled to the estate (the remainder-man or reversioner). The remainder-man is also a tenant and, as he has a right to the fixtures, it would be more favourable for executors than in the preceding cases between heir and executor. Whatever are executor’s fixtures against the heir would therefore be executor’s fixtures against the remainder-man. And the result of the cases seems to be that a tenant, who has a right to the fixtures, in the courts as subject of a hire purchase agreement (Reynolds v. Ashby, 1903, 1 K.B. 87). Again, in reference to bills of sale the question arises. Bills of sale are dispositions of personal property similar to mortgages. It is here that the courts say that the party is of great importance. Similar questions may arise in other cases, e.g. as between mortgagee and mortgagor. When land is mortgaged the fixtures pass with it, unless a contrary intention is expressed in the mortgage. If the mortgage is left intact and the fixtures are the subject of a hire purchase agreement (Reynolds v. Ashby, 1903, 1 K.B. 87). Again, in reference to bills of sale the question arises. Bills of sale are dispositions of personal property similar to mortgages. It is here that the courts say that the party is of great importance. Similar questions may arise in other cases, e.g. as between mortgagee and mortgagor. When land is mortgaged the fixtures pass with it, unless a contrary intention is expressed in the mortgage. If the mortgage is left intact and the fixtures are the subject of a hire purchase agreement (Reynolds v. Ashby, 1903, 1 K.B. 87). Again, in reference to bills of sale the question arises. Bills of sale are dispositions of personal property similar to mortgages. It is here that the courts say that the party is of great importance. Similar questions may arise in other cases, e.g. as between mortgagee and mortgagor. When land is mortgaged the fixtures pass with it, unless a contrary intention is expressed in the mortgage. If the mortgage is left intact and the fixtures are the subject of a hire purchase agreement (Reynolds v. Ashby, 1903, 1 K.B. 87). Again, in reference to bills of sale the question arises. Bills of sale are dispositions of personal property similar to mortgages. It is here that the courts say that the party is of great importance.

The law of Scotland as to fixtures is the same as that of England. The Agricultural Holdings (Scotland) Acts 1883 (ss. 35, 42) and 1900 (as to mortgage cases) give a similar statutory right of removal. The law of Ireland has been the subject of the special legislation *Landlord and Tenant Act* 1909. It is evident that the Code Civil recognizes the right of the usufructuary to remove fixtures attached by him to the subject of his estate. The courts on the expiry of his term, on making good the place from which they were taken (Art. 599) and there are similar provisions in the Civil Codes of Italy (Art. 499), Portugal (Art. 4217) and Germany (Aarts. 1937, 1949).

The law of the United States as to fixtures is substantially identical with English common law. Constructive, as well as actual, annexation to the land is provided for by the common law rule *quicquid plantatur solo, solo cedit* as regards trade fixtures, and ornamental fixtures, such as tapestry, have been recognized. In Mauritius the provisions of the Code Civil are in force without modification. The Code Civil, Arts. 368 et seq. have been re-enacted in
substance. Some of the British colonies have conferred a statutory right to remove fixtures on tenants (cf. Tasmania, Landlord and Tenant Act 1873). In certain of the colonies acquired by cession or settlement (e.g. New Zealand) the English Landlord and Tenant Act 1851 is in force.


FIZEAU, ARMAND HIPPOLYTE LOUIS (1819-1896), French physicist, was born at Paris on the 23rd of September 1819. His earliest work was concerned with improvements in photographic processes; and then, in association with J. B. L. Foucault, he engaged in a series of investigations on the interference of light and heat. In 1849 he published the first results obtained by his method for determining the speed of propagation of light (see Liogier), and in 1850 with E. Goulle measured the velocity of electricity. In 1853 he described the employment of the condenser as a means for increasing the efficiency of the induction-coil. Subsequently he studied the expansion of solids by heat, and applied the phenomena of interference of light to the measurement of the dilatations of crystals. He died at Ventoull on the 18th of September 1866. He became a member of the French Academy in 1860 and of the Bureau des Longitudes in 1878.

FJORD, or Fiord, the anglicized Norwegian word for a long narrow arm of the sea running far inland, with more or less precipitous cliffs on each side. These "sea-locks," as they are sometimes called, present many peculiar features. They differ entirely from an estuary in the fact that they are bounded seawards by a rocky sill, covered by shallow water, and they deepen inland for some distance before the bottom again curves up to the surface. They are thus true rock basins drowned in seawater. It is pointed out by Dr H. R. Mill that Loch Morar on the west coast of Scotland, a fresh-water basin 178 fathoms deep, with its surface 30 ft. above sea-level, which is connected with the sea by a short river, is exactly similar in configuration to Loch Etive, 80 fathoms deep, filled with sea-water which pours over the seaward sill in a waterfall with the retreating tide; that Loch Nevis with a depth of 70 fathoms has its sill 8 fathoms below the surface, while the gigantic Sogne Fjord in Norway, more than 100 m. in length, is a rock basin with a maximum depth of 700 fathoms. Any inland rock basin such as Loch Morar would become a fjord if the seaward portion sank below sea-level. The origin of these rock basins has not yet been satisfactorily determined. Recent work upon somewhat similar basins in the high Alps has suggested local weathering of surface rock in fracture belts or faulted areas, or dikes, where material is easily eroded, thus producing a trough bounded by high walls in which a lake forms under favourable conditions. But investigations in such regions as the Rocky Mountains and the Yosemite Valley, where there is frequently a "reversed grade" similar to that near the seaward end of rock basins and fjords, seem to show, in some cases at least, that such a formation may be due to the "gouging" effect of a glacier coming down the valley which it continuously deepens where the ice pressure and the supply of eroding material are greatest. There may be several causes, but the results are the same in all these drowned valleys. The mass of sea-water in the depth of the basin is either unaffected by the seasonal changes in surface temperature, which in Norway penetrate no deeper than 200 fathoms, or else, as in Loch Goil, the fresher film of surface water responds quickly to seasonal changes, while the heat of advancing summer penetrates so slowly to the depth of the basin that it takes six months to reach the bottom, arriving there in winter. It has been found that where the fresher surface water has been frozen over, the temperature may be as much as 45° F. at a few fathoms from the surface. When the surface is warmest, on the other hand, the depths are coldest.

FLACCUS, a cognomen in the plebeian gens Fulvia, one of the most illustrious in ancient Rome. Cicero and Pliny state that the family came from Tusculum, where some were still living in the middle of the 1st century B.C. Of the Fulvia Flacci the most important were the following:

QUINTUS FULVIUS FLACCUS, son of the first of the family, Marcus, who was consul with Appius Claudius Caudex in 264. He especially distinguished himself during the second Punic War. He was consul four times (237, 242, 212, 209), censor (231) pontifex maximus (216), praetor urbanus (215). During his first consulships he did good service against the Ligurians, Gauls and Insubrians. In 212 he defeated Hannibal near Beneventum, and with his colleague Appius Claudius Pulcher began the siege of Capua. The capture of this place was considered so important that their imperium was prolonged, but on condition that they should not leave Capua until it had been taken. Hannibal's unexpected diversion against Rome interfered with the operations for the moment, but his equally unexpected retirement enabled Flaccus, who had been summoned to Rome to protect the city, to return, and bring the siege to a successful conclusion. He punished the inhabitants with great severity, alleging in excuse that they had shown themselves bitterly hostile to Rome. He was nominated dictator to hold the consular elections at which he was himself elected (209). He was appointed to the command of the army in Lucania and Bruttium, where he crushed all further attempts at rebellion. Nothing further is known of him. The chief authority for his life is the part of Livy dealing with the period (see Punic Wars).

His brother Gnaeus was convicted of gross cowardice against Hannibal near Herodinae in 210, and went into voluntary exile at Tarquinii. His son, Quintus, waged war with signal success against the Celtiberians in 182-181, and the Ligurians in 179. Having vowed to build a temple to Fortuna Equestris, he dismantled the temple of Juno Lacinia in Bruttium of its marble slabs. This theft became known and he was compelled to restore them, though they were never put back in their places. Subsequently he lost his reason and hanged himself.

MARCUS FULVIUS FLACCUS, grandson of the first Quintus, lived in the times of the Gracchi, of whom he was a strong supporter. After the death of Tiberius Gracchus (133 B.C.) he was appointed in his place one of the commission of three for the distribution of the land. He was suspected of having had a hand in the sudden death of the younger Scipio (129), but there was no direct evidence against him. When consul in 125, he proposed to confer the Roman citizenship on all the allies, and to allow even those who had not acquired it the right of appeal to the popular assembly against penal judgments. This proposal, though for the time successfully opposed by the senate, eventually led to the Social War. The attack made upon the Massilians (who were allies of Rome) by the Salluvii (Sylves) afforded a convenient excuse for sending Flaccus out of Rome. After his return in triumph, he was again sent away (122), this time with Gaius Gracchus to Carthage to found a colony, but did not remain absent long. In 121 the disputes between the optimates and the party of Gracchus culminated in open hostilities, during which Flaccus was killed, together with Gracchus and a number of his supporters. It is generally agreed that Flaccus was perfectly honest in his support of the Gracchan reforms, but his hot-headedness did more harm than good to the cause. Cicero (Brutus, 28) speaks of him as an orator of moderate powers, but a diligent student.

See Livy, Epit., 59-61; Val. Max., ix. 5.; vell. Pat. ii. 6; Appian, Bell. Civ., i. 18, 21, 24-26; Plutarch, C. Gracchus, 10, 13; also A. H. J. Greenidge, Hist. of Rome (1904), and authorities quoted under Gracchus.

FLACH, GEOFFROI JACQUES (1846- ), French jurist and historian, was born at Strasbourg, Alsace, on the 16th of February 1846, of a family known at least as early as the 16th century, when Sigismond Flach was the first professor of law at Strasbourg University. G. J. Flach studied classics and law at Strasbourg, and in 1869 took his degree of doctor of law. In his theses as well as in his early writings—such as De la subrogation réelle, La Bonorum possession, and Sur la durée des effets de la minorité (1870)—he endeavoured to explain the problems of laws by
means of history, an idea which was new to France at that time. The Franco-German War engaged Flach's activities in other directions, and he spent two years (described in his *Strasbourg après le bombardement, 1873*) at work on the rebuilding of the library and the museum, which had been destroyed by Prussian shells. When the time came for him to choose between Germany and France, he settled definitely in Paris, where he completed his scientific training at the École des Chartes and the École des Hautes Études. Having acted for some time as secretary to Jules Sénard, ex-president of the Constituent Assembly, he published an original paper on artistic copyright, but as soon as possible resumed the history of law. In 1879 he became assistant to the jurist Edouard Laboulaye at the Collège de France, and succeeded him in 1884 in the chair of comparative legislation. Since 1877 he had been professor of comparative law at the free school of the political sciences. To qualify himself for these two positions he had to study the most diverse civilizations, including those of the East and Far East (e.g. Hungary, Russia and Japan) and even the antiquities of Babylonia and other Asiatic countries. Some of his lectures have been published, particularly those concerning Ireland: *Histoire du régime agraire de l'Irlande* (1883); *Considérations sur l'histoire politique de l'Irlande* (1885); and Jonathan Swift, *son action politique en Irlande* (1886).

His chief efforts, however, were concentrated on the history of ancient French law. A celebrated lawsuit in Alsace, pleaded by his friend and compatriot Ignace Chauffour, aroused his interest by reviving the question of the origin of the feudal laws, and gradually led him to study the formation of those laws and the early growth of the feudal system. His great work, *Les Origines de l'ancienne France*, was produced slowly. In the first volume, *Le Régime seigneurial* (1886), he depicts the triumph of individualism and anarchy, showing how, after Charlemagne's great but sterile efforts to restore the Roman principle of sovereignty, the great landowners gradually monopolized the various functions in the state; how society modelled on antiquity disappeared; and how the only living organisms were vassalage and clientship. The second volume, *Les Origines communales, la féodalité et la chevalerie* (1891), deals with the reconstruction of society on new bases which took place in the 10th and 11th centuries. It explains how the Gallo-Roman *villa* gave place to the village, with its fortified castle, the residence of the lord; how new towns were formed by the side of old, some of which disappeared; how the townspeople united in corporations; and how the communal bond proved to be a powerful instrument of cohesion. At the same time it traces the birth of feudalism from the germs of the Gallo-Roman personal *comitatus*; and shows how the bond that united the different parties was the contract of the feef; and how, after a slow growth of three centuries, feudalism was definitely organized in the 12th century. In 1903 appeared the third volume, *La Renaissance de l'état*, in which the author describes the efforts of the Capetian kings to reconstruct the power of the Frankish kings that of Charlemagne. How that of Germany went “like a serpent,” how that of France was “like a chevalier;” how the great lords of the kingdom (the “princes,” as Flach calls them), whether as allies or foes, pursued the same end; and how, before the close of the 12th century, the Capetian kings were in possession of the organs and the means of action which were to render them so powerful and bring about the early downfall of feudalism.

In these three volumes, which appeared at long intervals, the author's theories are not always in complete harmony, nor are they always presented in a very luminous or coherent manner, but they are marked by originality and vigour. Flach gave them a solid basis by the wide range of his researches, utilizing charters and cartularies (published and unpublished), chronicles, lives of saints, and even those dangerous guides, the *chansons de geste*. He owed little to the historians of feudalism who knew what feudalism was, but not how it came about. He pursued the same method in his *L'Origine de l'habitation et des lieux habités en France* (1890), in which he discusses some of the theories circulated by A. Meitzen in Germany and by Arbois de Jubainville in France. Following in the footsteps of the jurist F. C. von Savigny, Flach studied the teaching of law in the middle ages and the Renaissance, and produced *Cujas, les gasseurres et les Bartolistes* (1883), and *Etudes critiques sur l'histoire du droit romain au moyen âge, avec textes inédits* (1890).

**FLACIUS** (Ger. Flach; Slav. Vlăschk), MATTHIAS (1520–1575), surnamed ILYRICUS, Lutheran reformer, was born at Albona, in Illyria, on the 3rd of March 1520. Losing his father in childhood, he was in early years self-educated, and made himself able to profit by the instructions of the humanist, Baptista Egnatius in Venice. At the age of seventeen he decided to join a monastic order, with a view to sacred learning. His intention was diverted by his uncle, Baldo Lupetino, provincial of the Franciscans, in sympathy with the Reformation, who induced him to enter on a university career, from 1539, at Basel, Tübingen and Wittenberg. Here he was welcomed (1541) by Melanchthon, being well introduced from Tübingen, and here he came under the decisive influence of Luther. In 1544 he was appointed professor of Hebrew at Wittenberg. He married in the autumn of 1545, Luther taking part in the festivities. He took his master's degree on the 24th of February 1546, ranking first among the graduates. Soon he was prominent in the theological discussions of the time, opposing strenuously the “Augustins Interim,” and the compromise of Melanchthon known as the “Leipzig Interim” (see ADAMOFRIUS). Melanchthon wrote of him with venom as a renegade (“aliumus in sinu serpentem”), and Wittenberg became too hot for him. He removed to Magdeburg (Nov. 9, 1551), where his feud with Melanchthon was patched up. On the 17th of May 1557 he was appointed professor of New Testament theology at Jena; but was soon involved in controversy with Strigel, his colleague, on the synergetic question (relating to the function of the will in conversion). Affirming the natural inability of man, he unwittingly fell into expressions consonant with the Manichean view of sin, as not an accident of human nature, but involved in its substance, since the Fall. Resisting ecclesiastical censure, he left Jena (Feb. 1560) to found an academy at Regensburg. The project was not successful, and in October 1566 he accepted a call from the Lutheran community at Antwerp. Thence he was driven (Feb. 1567) by the exigencies of war, and betook himself to Frankfort, where the authorities set their faces against him. He proceeded to Strassburg, was well received by the superintendent Marbach, and hoped he had found an asylum. But here also his religious views stood in his way; the authorities eventually ordering him to leave the city by Mayday 1573. Again betaking himself to Frankfort, the priestess, Catharina von Meerfeld, of the convent of White Ladies, harboured him and his family in despite of the authorities. He fell ill at the end of 1574; the city council ordered him to leave by Mayday 1575; but death released him on the 11th of March 1575.

His first wife, by whom he had twelve children, died in 1564; in the same year he remarried and had further issue. His son Matthias was professor of philosophy and divinity at Leyden. Of a life so tossed about, but literary, the fruit was indeed remarkable. His polemics we may pass over; he stands at the fountain-head of the scientific study of church history, and—if we except, a great exception, the work of Laurentius Valla—of hermeneutics also. No doubt his impelling motive was to prove popery to be built on bad history and bad exegesis. Whether that be so or not, the extirpation of bad history and bad exegesis is now felt to be of equal interest to all religiousists.

FLACOURT—FLAG

FLACOURT, ÉTIENNE DE (1607–1660), French governor of Madagascar, was born at Orleans in 1607. He was named governor of Madagascar by the French East India Company in 1648. Flacourt restored order among the French soldiers, who had mutinied, but in his dealings with the natives he was less successful, and their intrigues and attacks kept him in continual harassment during all of his term of office. In 1655 he returned to France. Not long after he was appointed director general of the company; but having again returned to Madagascar, he was drowned on his voyage home on the 10th of June 1660. He is the author of a Histoire de la grande ile Madagascar (1st edition 1658, 2nd edition 1661).

See A. Malotet, Ét. de Flacourt, ou les origines de la colonisation française à Madagascar (1648–1661), (Paris, 1898).

FLAG (or "Flagge," a common Teutonic word in this sense, but apparently first recorded in English), a piece of bunting or similar material, admitting of various shapes and colours, and waved in the wind from a staff or cord for use in display as a standard, ensign or signal. The word may be derived onomatopoeically, or transferred from the botanical "flag," or an original meaning of "a piece of cloth" may be connected with the 12th-century English "flage," meaning a baby's garment; the verb "to flag," i.e. droop, may have originated in the idea of a pendulous piece of bunting, or may be connected with the O. Fr. flaguer, to become flaccid. It is probable that as soon as men began to collect together for common purposes some kiâ of conspicuous object was used as the symbol of the common sentiment, for the rallying point of the common force. In military expeditions, where any degree of organization and discipline prevailed, objects of such a kind would be necessary to mark out the lines and stations of encampment, and to keep in order the different bands when marching or in battle. In addition, it cannot be doubted that flags or their equivalents have often served, by reminding men of past resolutions, past deeds and past heroes, to arouse to enthusiasm those sentiments of esprit de corps, of family pride and honour, of personal devotion, patriotism or religion, upon which, as well as upon good leadership, discipline and numerical force, success in warfare depends.

History.—Among the remains of the people which has left the earliest traces of civilization, the records of the forms of objects used as ensigns are frequently to be found. From their carvings and paintings, supplemented by ancient writers, it appears that several companies of the Egyptian army had their own particular standards. These were formed of such objects as, there is reason to believe, were associated in the minds of the men with feelings of awe and devotion. Sacred animals, boats, emblems or figures, a tablet bearing a king's name, fan and feather-shaped symbols, were raised on the end of a staff as standards, and the office of bearing them was looked upon as one of peculiar privilege and honour (fig. 1). Somewhat similar seem to have been the customs of the Assyrians and Jews. Among the sculptures unearthed by Layard and others at Nineveh, only two different designs have been noticed for standards; one is of a figure drawing a bow and standing on a running bull, the other of two bulls running in opposite directions (fig. 2). These may resemble the emblems of war and peace which were attached to the yoke of Darius's chariot. They are borne upon and attached to chariots; and this method of bearing such objects was the custom also of the Persians, and prevailed during the middle ages. That the custom survived to a comparatively modern period is proved from the fact that the "Guns," which are the "standards" of the artillery, have from time immemorial been entitled to all the parade honours prescribed by the usages of war for the flag, that is, the symbol of authority. In days comparatively recent there was a "flag gun," usually the heaviest piece, which emphasized authority and served also as the "gun of direction" in the few concerted movements then attempted. No representations of Egyptian or Assyrian naval standards have been found, but the sails of ships were embroidered and ornamented with devices, another custom which survived into the middle ages.

In both Egyptian and Assyrian examples, the staff bearing the emblem is frequently ornamented immediately below with flag-like streamers. Rabbinical writers have assigned the different devices of the different Jewish tribes, but the authenticity of their testimony is extremely doubtful. Banners, standards and ensigns are frequently mentioned in the Bible. "Every man of the children of Israel shall pitch by his standard, with the ensign of their father's house" (Num. ii. 2). "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, terrible as an army with banners?" (Cant. vi. 10. See also Num. ii. 10, x. 14; Ps. xx. 5, lx. 4; Cant. ii. 4; Is. v. 26, x. 18, lx. 19; Jer. iv. 21).

The Persians bore an eagle fixed to the end of a lance, and the sun, as their divinity, was also represented upon their standards, which appear to have been formed of some kind of textile, and were guarded with the greatest jealousy by the bravest men of the army. The Carian soldier who slew Cyrus, the brother of Artaxerxes, was allowed the honour of carrying a golden cock at the head of the army, it being the custom of the Carians to wear that bird as a crest on their helmets. The North American Indians carried poles felled with feathers from the wings of eagles, and similar customs seem to have prevailed among other semi-savage peoples.

The Greeks bore a piece of armour upon a spear in early times; afterwards the several cities bore sacred emblems or...
days was often attached to the pastoral staff or crook of a bishop, was derived from the labarum of the first Christian emperor, Constantine the Great. The Roman standards were guarded with religious veneration in the temples at Rome; and the reverence of this people for their ensigns was in proportion to their superiority to other nations in all that tends to success in war. It was not unusual for a general to order a standard to be cast into the ranks of the enemy, to add zeal to the onset of his soldiers by exciting them to recover what to them was perhaps the most sacred thing the earth possessed. The Roman soldier swore by his ensign.

Although in earlier times drapery was occasionally used for standards, and was often appended as ornament to those of other material, it was probably not until the middle ages that it became the special material of military and other ensigns; and perhaps not until the practice of heraldry had attained to definite nomenclature and laws does anything appear which is in the modern sense a flag.

Early flags were almost purely of a religious character. In Bede's description of the interview between the heathen king Ethelberht and the holy man, St. Augustine, in 597, the followers of the latter are said to have borne banners on which silver crosses were displayed. The national banner of England for centuries—the red cross of St George—was a religious one; in fact the aid of religion seems ever to have been sought to give sanctity to national flags, and the origin of many can be traced to a sacred banner, as is notably the case with the oriflamme of France and the Dannebrog of Denmark. Of the latter the legend runs that King Waldemar of Denmark, leading his troops to battle against the enemy in 1219, saw at a critical moment a cross in the sky. This was at once taken as an answer to his prayers, and an assurance of celestial aid. It was forthwith adopted as the Danish flag and called the "Dannebrog," i.e. the strength of Denmark. Apart from all legend, this flag undoubtedly dates from the 13th century, and the Danish flag is therefore the oldest now in existence.

The ancient kings of France bore the blue hood of St Martin upon their standards. The Chape de St Martin was originally the keeping of the monks of Marmoutier, and the right to take this blue flag into battle with them was claimed by the counts of Anjou. Clovis bore this banner against Alaric in 507, for victory was promised him by a verse of the Psalms which the choir were chanting when his envoy entered the church of St Martin at Tours. Charlemagne fought under it at the battle of Narbonne, and it frequently led the French to victory. At what precise period the oriflamme, which was originally simply the banner of the abbey of St Denis, supplanted the Chape de St Martin as the sacred banner of all France is not known. Probably, however, it gradually became the national flag after the kings of France had transferred the seat of government to Paris, where the great local saint, St Denis, was held in high honour, and the banner hung over the tomb of the saint in the abbey church. The king of France himself was one of the vassals of the abbey of St Denis for the cinct of the Vexin, and it was in his quality of count of Vexin that Louis VI., le Gros, bore this banner from the abbey to battle, in 1124. He is credited with having been the first French king to have taken the banner to war, and it is supposed for the last time on the field of Agincourt in 1415. The accounts also of its appearance vary considerably. Guillaume Guiraud, in his Chronique says:

"Oriflambe est une bannière
de cendal vovojant et simple
sans portraiture d'autre affaire."

It would, therefore, seem to have been a plain scarlet flag; whilst an English authority states "the celestial auriffam, so by the French admired, was but of one colour, a square redde banner." The Chronique de Flandres describes it as having three points with tassels of green silk attached. The banner of William the Conqueror was sent him by the pope, and the early English kings fought under the banners of Edward the Confessor and St Edmund; while the blended crosses of St George, St Andrew and St Patrick still form the national ensign of the united
kingdoms of England, Scotland and Ireland, whose patron saints they severally were.

The Bayeux tapestry, commemorating the Norman conquest of England, contains abundant representations of the flags of the period borne upon the lances of the knights of William's army. They appear small in size, and pointed, frequently indented into three points and bearing pales, crosses and roundels. One, a Saxon pennon, is triangular, and roundly indented into four points; one banner is of segmental shape and rayed, and

bears the figure of a bird, which has been supposed to represent the raven of the war-flag of the Scandinavian Vikings (fig. 4).

In all, thirty-seven pennons borne on lances by various knights are represented in the Bayeux tapestry, and of these twenty-eight have triple points, whilst others have two, four or five. The devices on these pennons are very varied and distinctive, although the date is prior to the period in which heraldry became definitely established. In fact, the flags and their charges are probably not really significant of the people bearing them; for, even admitting that personal devices were used at the time, the figures may have been placed without studied intention, and so give the general figure only of such flags as happened to have come under the observation of the artists. The figures are probably rather ornamental and symbolic than strictly heraldic,

—that is, personal devices, for the same insignia do not appear on the shields of the several bearers. The dragon standard which he is known to have borne is placed near Harold; but similar figures appear on the shields of Norman warriors, which fact has induced a writer in the Journal of the Archaeological Association (vol. xiii. p. 113) to suppose that on the spears of the Saxons they represent only trophies torn from the shields of the Normans, and that they are not ensigns at all. Standards in form much resembling these dragons appear on the Arch of Titus and the Trajan column as the standards of barbarians.

At the battle of the Standard in 1138 the English standard was formed of the mast of a ship, having a silver pyx at the top and bearing three sacred banners, dedicated severally to St Peter, St John of Beverley and St Wilfrid of Ripon, the whole being fastened to a wheeled vehicle. Representations of three-pointed, cross-bearing pennons are found on seals of as early date as the No man era, and the warriors in the first crusade bore three-pointed pennons. It is possible that the three points with the three roundels and cross, which so often appear on these banners, have some reference to the faith of the bearers in the Trinity and in the Crucifixion, for in contemporary representations of Christ's resurrection and descent into hell he bears a three-pointed banner with cross above. The triple indentation so common on the flags of this period has been supposed to be the origin of one of the honourable ordinaries

—the pile. The “pile,” it may be explained, is in the form of a wedge, and unless otherwise specified in the blazon, occupies the central portion of the escutcheon, issuing from the middle chief. It may, however, issue from any other extremity of the shield, and there may be more than one. More secular characters were, however, not uncommon. In 1244 Henry III. gave order for a “dragon to be made in fashion of a standard of red silk sparkling all over with fine gold, the tongue of which should be made to resemble burning fire and appear to be continually moving, and the eyes of sapphires or other suitable stones.” The Siege of Carlaverock, an Anglo-Norman poem of the 14th century, describes the heraldic bearings on the banners of the knights at the siege of that fortress. Of the king himself the writer says:

"En sa bannière trois luparte
De or en estoient mis en rouge;"

and he goes on to describe the kingly characteristics these may be supposed to symbolize. A MS. in the British Museum (one of Sir Christopher Barker's heraldic collection, Harl. 4632) gives drawings of the standards of English kings from Edward III. to Henry VIII., which are roughly but artistically coloured.

The principal varieties of flags borne during the middle ages were the pennon, the banner and the standard. The "guydhommes" or "guidons," "benderolls," "pennoncells," "streamers" or pendants, may be considered as minor varieties. The pennon (fig. 5, B) was a purely personal ensign, sometimes pointed, but more generally forked or swallow-tailed at the end. It was essentially the flag of the knight simple, as apart from the knight bannet, borne by him on his lance, charged with his personal armorial bearings so displayed that they stood in true position when he couched his lance for action. A MS. of the 16th century (Harl. 23358) in the British Museum, which gives minute particulars as to the size, shape and bearings of the standards, banners, pennons, guydhommens, pennoncells, &c., says "a pennon must be two yards and a half long, made round at the end, and conteyneth the armes of the owner" and warns that "from a standard or streamer a man may flee but not from his banner or pennon bearing his arms."

A pennoncell (or penselle) was a diminutive pennon carried by the esquires. Flags of this character were largely used on any special occasion of ceremony, and more particularly at state funerals. For instance, we find "XII. doz. penselles" amongst the items that figured at the funeral of the duke of Norfolk in 1554, and in the description of the lord mayor's procession in the following year we read of "ij goody pennes (state barges) decket with flages and stremeres, and a m (1000) penselles." Amongst

FIG. 4.—Pennons and Standards from the Bayeux Tapestry.

FIG. 5.—A, Labarum from medallion of Constantine; B, Medieval Pennon; C, Medieval Banner; D, Standard of Henry V.
the items that ran the total cost of the funeral of Oliver Cromwell up to an enormous sum of money, we find mention of thirty dozen of pennoncels a foot long and costing twenty shillings a dozen, and twenty dozen of the same kind of flags at twelve shillings a dozen.

The banner, in the earlier days of chivalry, a square flag, though at a later date it is often found longer in length than in depth, precisely as is the case in the ordinary national flags of to-day. In some very early examples it is found considerably longer in the depth on the staff than in its outward projection from the staff. The banner was charged in a manner exactly similar to the shield of the owner, and it was borne by knights banneret and all above them in rank. As a rough guide it may be taken that the banner of an emperor was 6 ft. square; of a king, 5 ft.; of a prince or duke, 4 ft.; of a marquis, earl, viscount or baron, 3 ft. square. As the function of the banner was to display the armorial bearings of the dignitary who had the right to carry it, it is evident that the square form was the most convenient and akin to the shield of primal heraldry. In fact, flags were originally heraldic emblems, though in modern devices the strict laws of heraldry have often been departed from.

The rank of knights bannerets was higher than that of ordinary knighthood. They bore both a flag and a pennon from the day of Edward I. John Chandos is said to have been made a banneret by the Black Prince and the king of Castile at Najara on the 3rd of April 1357; John of Copeland was made a banneret in the reign of Edward III., he having taken prisoner David Bruce, the Scottish king, at the battle of Durham. In more modern times Captain John Smith, of Lord Bernard Stuart’s troop of the King’s Guards, who saved the royal banner from the parliamentary troops at Edgehill, was made a knight banneret by Charles I. From this time the custom of creating knights bannerets ceased until it was revived by George II. after Dettingen in 1743, when the dignity was again conferred. It is true, however, that, when in 1763 Sir William Erskine presented to George III. sixteen standards of colours captured by his regiment [now the 11th (Kinross) Dragoons], he was raised to the dignity of knight banneret, but as the ceremony was not performed on the field of battle, the creation was considered irregular, and his possession of the rank was not generally recognized.

The banner was therefore not only a personal ensign, but it also denoted that he who bore it was the leader of a military force, large or small according to his degree or estate. It was, in fact, the battle flag of the leader who controlled the particular force that followed it into the fight. Every banner who in time of war had furnished the proper number of men to his liege was entitled to charge with his arms the banner which they followed. There could indeed be at present found no better representative of the medieval “banner” than what we now term the “royal standard”; it is essentially the personal battle flag of the king of the United Kingdom of Great Britain and Ireland. It and other royal and imperial standards have now become “standards,” inasmuch as they are to-day used for display in the same fashion, and for the same purposes as was the “standard” of old. The “gonfalon” or “gonfanon” was a battle flag differing from the ordinary banner in that it was not attached to the pole but hung from it crosswise. Each piece was square in shape but serrated, so that the lower edge formed a streamer. The gonfalon was in action borne close to the person of the commander-in-chief and denoted his position. In certain of the Italian cities chief magistrates had the privilege of bearing a gonfalon, and for this reason were known as “gonfalonieri.”

The standard (fig. 5, D) was a flag of noble size, long, tapering towards the fly (the “fly” is that portion of the flag farther from the pole, the “hoist” the portion of the flag attached to the pole), the edges of the flag fringed or bordered, and with the ends split and rounded off. The shape was not, however, by any means uniform during the middle ages nor were there any definite rules as to its charges. It varied in size according to the rank of the owner. The Tudor MS. mentioned above says of the royal standard of that time—“the standard to be set before the king’s pavilion or tent, and not to be borne in battale; to be in length ten yards.” A MS. of the time of Henry VII. gives the following dimensions for standards: “The King’s had a length of eight yards; that of a duke, seven; a marquis, six and a half; an earl, six; a viscount, five and a half; a baron, five; a knight banneret, four and a half; and a knight four yards.” The standard was, in fact, from its size, and as its very name implies, not meant to be carried into action, as was the banner, but to denote the actual position of its possessor on occasions of state ceremonial, or on the sitting ground, and to denote the actual place occupied by him and his followings when the hosts were assembled in camp preparatory for battle. It was essentially a flag denoting position, whereas the banner was the rallying point of its followers in the actual field. Its uses are now fulfilled, as far as royalties are concerned, by the “banner” which has now become the “royal standard,” and which floats over the palace where the king is in residence, is hoisted at the saluting point when he reviews his troops, and is used as a guidon, or staff; a white antelope standing between two red roses, and in the interspaces more red roses. To quote again from the Harleian MS. above mentioned: “Every standard and guidon to have in the chief the cross of St George, the beast or crest with his device and word, and to be slitt at the end.” The motto indeed usually figured on most standards, though occasionally it was missing. An excellent type of the old standard is that of the earls of Percy, which bore the blue lion, the crescent, and the letter “P” surrounded by the flags of the barony. These are in the arms of the earls of Northumberland, in the Percy MS., Bryan and Fitzpayne, a silver key, a bugle-horn and a falabell were respectively displayed. There was also the historic Percy motto, Espérance en Dieu. No one, whatsoever his rank, could possess more than one banner, since it displayed his heraldic arms, which were unchangeable. A single individual, however, might possess two or three standards since this flag displayed badges that he could multiply at discretion, and a motto that he could at any time change. For example, the standards of Henry VII., mostly green and white—the colours of the Tudor livery—had in one “a red fyrde dragon,” in another “a donne kowe,” in a third “a silver greyhound and two red roses.” The standard was always borne by an eminent person, and that of Henry V. at Agincourt is supposed to have been carried upon a car that preceded the king. At Nelson’s funeral his banner and standard were borne in the procession, and around his coffin were the banneretts—square, banneretts—flags bearing the various arms of his family lineage. Nelson’s standard bore his motto, Palma qui meruit ferat, but, in lieu of the cross of St George, it bore the union of the crowned lion of England, St Andrew’s cross, St Patrick’s cross, and the cross of the Garter, St George and St Patrick, as the national emblems of the United Kingdom of Great Britain and Ireland. Again, at the funeral of the Duke of Wellington we find amongst the flags his personal banner and standard, and ten banneretts of the duke’s pedigree and descent.

The guidon, a name derived from the Fr. Guylomme, was somewhat similar to the standard, but without the cross of St George, rounded at the end, less elongated and altogether less ornate. It was borne by a leader of horse, and according to a medieval writer “must be two and a half yards or three yards
FLAG

long, and therein shall no arms be put, but only the man's crest, cogniscence, and devise.

The streamer, so called in Tudor days but now better known as the pennant or pendant, was a long, tapering flag, which it was directed "shall stand in the top of a ship or in the forecastle, and therein be put no arms, but the man's cogniscence or devise, and may be of length twenty, thirty, forty or sixty yards, and is slitt as well as a guidon or standard." Amongst the fittings of the ship that took Beauchamp, earl of Warwick, to France in the reign of Henry VII. was a "grete stremour for the shippe xi yards in length viij yards in brede." In the hoist was "a grete bere holding a ragged staffe," and the rest of the flag "powdrid full of ragged staves."

National Flags.—British. The royal standard of England was, when it was hoisted on the Tower on the 1st of January 1801, thus heraldically described:—"Quarterly; first and fourth, gules, three lions passant gardant, in pale, or, for England; second, or, a lion rampant, gules, within a double treasure flore counter flore counter of the last, for Scotland; third, azure, a harp or, stringed argent, for Ireland." The present standard connects in direct descent from the arms of the Conqueror. These were two leopards passant on a red field, and remained the same until the reign of Henry II., when lions were substituted for leopards, and a third added. The next change that took place was in the reign of Edward III. when the royal arms were for the first time quartered; fleurs-de-lis in the first and fourth quarters, and the three lions of England in the second and third. The fleurs-de-lis were assumed in token of the monarch's claim to the throne of France. In the "coats" of Edward III. and the two monarchs that succeeded him, the fleurs-de-lis were powdered over a blue ground, but under Henry V. the fleurs-de-lis were reduced in number to three, and the "coat" so devised remained the same until the death of Queen Elizabeth. The lion of Scotland and the Irish harp were added to the flag on the accession of James I., and the flag then had the French and English arms quartered in the first and fourth quarters, the lion of Scotland, red on a yellow ground, in the second quarter, and the harp of Ireland, gold on a blue ground, in the third quarter. With the exception of the period of the Commonwealth, which reference will be made later, the flag remained thus until the accession of William III., who imposed upon the Stuart standard a central shield carrying the arms of Nassau. Queen Anne made further alterations; the first and fourth quarters were subdivided, the three lions of England being in one half, the lion of Scotland in the other. The fleurs-de-lis were in the second quarter; the Irish harp in the third. Under George I. and George II. the first, second and third quarters remained the same, the arms of Hanover being placed in the fourth quarter, and this continued to be the royal standard until 1801, when the standard was re-arranged as first described with the addition of the Hanoverian arms displayed on a shield in the centre. On the accession of Queen Victoria, the Hanoverian arms were removed, and the flag remained as it to-day exists. It is worthy of note, however, that in the royal standard of King Edward VII. which hangs in the fore-cabin of St George at Windsor, the ordinary "winged woman" form of the harp in the Irish third quartering is altered to a harp of the old Irish pattern. At King Edward's accession this banner replaced that of Queen Victoria which for sixty-two years had hung in this, the chapel of the order of the Garter.

Up to the time of the Stuarts it had been the custom of the lord high admiral or person in command of the fleet to fly the royal standard as deputy of the sovereign. When royalty ceased to be, a new flag was devised by the council of state for the Commonwealth, which comprised the "arms of England and Ireland in two several escutcheons in a red flag within a compartment." In other words, it was a red flag containing two shields, the one bearing the cross of St George, red on a white ground, the other the harp, gold on a blue ground, and round the shields was a wreath of palm and shamrock leaves. One of these flags is still in existence at Chatham dockyard, where it is kept in a wooden chest which was taken out of a Spanish galleon at Vigo by Admiral Sir George Rooke in 1704. When Cromwell became protector of the commonwealth of England, Scotland and Ireland, he devised for himself a personal standard. This had the cross of St George in the first and fourth quarters, the cross of St Andrew, a white saltire on a blue ground, in the second, and the Irish harp in the third. His own arms—a lion on a black shield—were imposed on the centre of the flag. No one but royalty has a right to fly the royal standard, and though it is constantly seen flying for purposes of decoration its use is irregular. There has, however, always been one exception, namely, that the lord high admiral when in executive command of a fleet has always been entitled to fly the royal standard. For example, Lord Howard flew it from the mainmast of the "Ark Royal" when he defeated the Spanish Armada; the duke of Buckingham flew it as lord high admiral in the reign of Charles I., and the duke of York fought under it when he commanded during the Dutch Wars.

The national flag of the British empire is the Union Jack in which are combined in union the crosses of St George, St Andrew and St Patrick. St George had long been a patron saint of England, and his banner, argent, a cross gules, its national emblem. St Andrew in the same way was the patron saint of Scotland, and his banner, azure, a saltire argent, the national ensign of Scotland. On the union of the two crowns James I. issued a proclamation ordaining that "henceforth all our subjects of this Isle and Kingdom of Greater Britain and the members thereof, shall bear in their main-top the red cross commonly called St George's cross, and the white cross commonly called St Andrew's cross, joined together according to a form made by our heralds, and sent by us to our admiral to be published to our said subjects; and in their fore-top our subjects of south Britain shall wear the red cross only, as they were wont, and our subjects of north Britain in their fore-top, the white cross only as they were accustomed." This was the first Union Jack, as it is generally termed, though strictly the name of the flag is the "Great Union," and it is only a "Jack" when flown on the jackstaff of a ship of war. Probably the name of the Stuart king "Jacques," which James I. always signed, gave the name to the flag, and then to the staff at which it was hoisted. At the death of Charles I., the union with Scotland being dissolved, the ships of the parliament reverted to the simple cross of St George, but the union flag was restored when Cromwell became protector, with the Irish harp imposed upon its centre. On the Restoration, Charles II. removed the harp and so the original union flag was restored, and continued as described until the year 1801, when, on the legislative union with Ireland, the cross of St Patrick, a saltire gules, on a field argent, was incorporated in the union flag. To so combine these three crosses without losing the distinctive features of each was not easy; each cross must be distinct, and retain equally distinct its fimbriation, or bordering, which denotes the original ground. In the first union flag, the red cross of St George with the white fimbriation that represented the original white field was simply imposed upon the white saltire of St Andrew with its blue field. To place the red saltire of St Patrick on the white saltire of St Andrew would have been to obliterate the latter, nor would the red saltire have its proper bordering denoting its original white field; even were the red saltire narrowed in width the portion of the white saltire that would appear would not be the St Andrew saltire, but only the fimbriation appertaining to the saltire of St Patrick. The difficulty has been got over by making the white broader on one side of the red than the other. In fact, the continuity of direction of the arms of the St Patrick red saltire has been broken by its portions being removed from the centre of the oblique points that form the St Andrew's saltire. Thus both the Irish and Scottish saltieres can be easily distinguished from one another, whilst the red saltire has its due white fimbriation.

The Union Jack is the most important of all British ensigns, and is flown by representatives of the empire all the world over. It flies from the jackstaff of every man-of-war in the navy. With the Irish harp on a blue shield displayed in the centre, it is flown by the lord-lieutenant of Ireland. When flown by the
GREAT BRITAIN. Royal Standard.

GREAT BRITAIN. White Ensign (Royal Navy).

CANADA. Red Ensign (Mercantile Marine).

JAPAN. Imperial Navy.

NEW ZEALAND. Blue Ensign (Government).

JAPAN. Mercantile Marine.

GERMANY. Imperial Navy.

GERMANY. Mercantile Marine.

GREAT BRITAIN. Union Jack.

AUSTRIA-HUNGARY. Imperial Navy.

SPAIN. Royal Navy.

AUSTRIA-HUNGARY. Mercantile Marine.

SPAIN. Mercantile Marine.

PORTUGAL. National Flag.

ITALY. Mercantile Marine.

RUMANIA. National Flag.
GREAT BRITAIN.
Royal Standard.

GREAT BRITAIN.
White Ensign
(Royal Navy).

CANADA.
Red Ensign
(Mercantile Marine).

JAPAN.
Imperial Navy.

NEW ZEALAND.
Blue Ensign
(Government).

JAPAN.
Mercantile Marine.

GERMANY.
Imperial Navy.

GERMANY.
Mercantile Marine.

GERMANY.
Mercantile Marine.

AUSTRIA-HUNGARY.
Imperial Navy.

AUSTRIA-HUNGARY.
Mercantile Marine.

SPAIN.
Royal Navy.

SPAIN.
Mercantile Marine.

ITALY.
Mercantile Marine.

PORTUGAL.
National Flag.

RUSSIA.
National Flag.
governor-general of India the star and device of the order of the Star of India are borne in the centre. Colonial governors fly it with the badge of their colony displayed in the centre. Diplomatic representatives use it with the royal arms in the centre. As a military flag, it is flown over fortresses and headquarters, and on all occasions of military ceremonial. Hoisted at the mainmast of a man-of-war it is the flag of an admiral of the fleet.

Military flags in the shape of regimental standards and colours, and flags used for signalling, are described elsewhere, and it will here be only necessary to deal with the navy and admiralty flags.

The origin of the three ensigns—the red, white, and blue—had its genesis in the navy. In the days of huge fleets, such as prevailed in the Tudor and Stuart navies, there were, besides the admiral in supreme command, a vice-admiral as second in command, and a rear-admiral as third in command, each controlling his own particular group or squadron. These were designated centre, van, and rear, the centre almost invariably being commanded by the admiral, the vice-admiral taking the van and the rear-admiral the rear squadron. In order that any vessel in any group could distinguish its own admiral's ship, the flags of centre, van, and rear flew respectively a plain red, white, or blue flag, and so came into being those naval ranks of admiral, vice-admiral, and rear-admiral of the red, white, and blue which continued down to as late as 1864. As the admiral in supreme command flew the union at the main, there was no rank of admiral of the red, and it was not until November 1805 that the rank of admiral of the red was added to the navy as a special compliment to reward Trafalgar. About 1652, so that each individual ship in the squadron should be distinguishable as well as the flagships, each vessel carried a large red, white, or blue flag according as to whether she belonged to the centre, van, or rear, each flag having in the left-hand upper corner a canton, as it is termed, of white bearing the St George's cross. These flags were called ensigns, and it is, of course, due to the fact that the union with Scotland was for the time dissolved that they bore only the St George's cross. Even when the restoration of the Stuarts restored the status quo the cross of St George still remained alone on the ensign, and it was not altered until 1707 when the bill for the Union of England and Scotland passed the English parliament. In 1801, when Ireland joined the Union, the flag, of course, became as we know it to-day. All these three ensigns belonged to the royal navy, and continued to do so until 1864, but as far back as 1707 ships of the mercantile marine were instructed to fly the red ensign. As ironclads replaced the wooden vessels and fleets became smaller the inconvenience of three naval ensigns was manifest, and in 1864 the grades of flag officer were reduced again to admiral, vice-admiral, and rear-admiral, and the navy abandoned the use of the red and blue ensigns, retaining only the white ensign as its distinctive flag. The mercantile marine retained the red ensign which they were already using, whilst the blue ensign was allotted to vessels employed on the public service whether home or colonial.

The white ensign is therefore essentially the flag of the royal navy. It should not be flown anywhere or on any occasion except by a ship (or shore establishment) of the royal navy, with but one exception. By a grant of William IV. dating from 1829 vessels belonging to the Royal Yacht Squadron, the chief of all yacht clubs, are allowed to fly the white ensign. From 1821 to 1829 ships of the squadron flew the red ensign, as that of highest dignity, but as it was also used by merchant ships, they then obtained the grant of the white ensign as being more distinctive. Some few other yacht clubs flew it until 1842, when the privilege was withdrawn by an admiralcy minute. By some oversight the order was not conveyed to the Royal Western of Ireland, whose ships flew the white ensign until in 1857 the usage was stopped. Since that date the Royal Yacht Squadron has alone had the privilege. Any vessel of any sort flying the white ensign, or pennant, of the navy is committing a grave offence, and the ship can be boarded by any officer of His Majesty's service, the colours seized, the vessel reported to the authorities, and a penalty inflicted on the owners or captain or both. The penalty incurred is £50 fine for each offence, as laid down in the 73rd section of the Merchant Shipping Act 1841. In 1883 Lord Annesley's yacht, belonging to the Royal Yacht Squadron, was detained at the Dardanelles in consequence of her flying the white ensign of the royal navy which brought her under the category of a man-of-war, and no foreign man-of-war is allowed to pass the Dardanelles without first obtaining an imperial irate. Since then owners belonging to the squadron have been warned that they must either sail their ships through the straits under the red ensign common to all ships British owned, or obtain imperial permission if they wish to display the white ensign.

Besides the white ensign the ship of war flies a long streamer from the maintopgallant masthead. This, which is called a pennant, is flown only by ships in commission; it is, in fact, the sign of command, and is first hoisted when a captain commissions his ship. The pennant, which was really the old "pennoncell," was of three colours for the whole of its length, and towards the end left separate in two or three tails, and so continued till the end of the great war in 1815. Now, however, the pennant is a long white streamer with the St George's cross in the inner portion close to the mast. Pennants have been carried by men-of-war from the earliest times, prior to 1653 at the yard-arm, but since that date at the maintopgallant masthead.

The blue ensign is exclusively the flag of the public service other than the royal navy, and is as well the flag of the royal naval reserve. It is flown also by certain authorized vessels of the British mercantile marine, the conditions governing this privilege being that the captain and a certain specified portion of the officers and crew shall belong to the ranks of the royal naval reserve. When flown by ships belonging to British government offices the seal or badge of the office is displayed in the fly. For example, hired transports fly it with the yellow anchor in the fly; the marine department of the Board of Trade has in the fly the device of a ship under sail; the telegraph department flies a pennant at the masthead, and the ordnance department displays upon the fly a shield with a cannon and cannon balls upon it. Certain yacht clubs are also authorized by special admiralty warrant to fly the blue ensign. Some of these display it plain; others show in the fly the distinctive badge of the club. Consuls-general, consuls and consular agents also have a right to fly the blue ensign, the distinguishing badge in their case being the royal arms.

The red ensign is the distinguishing flag of the British merchant service, and special orders to this effect were issued by Queen Anne in 1707, and again by Queen Victoria in 1864. The order of Queen Anne directed that merchant vessels should fly a red flag "with a Union Jack described in a canton at the upper corner thereof next the staff," and this is probably the first time that the term "Union Jack" was officially used. In some cases those yacht clubs which fly the red ensign change it slightly from that flown by the merchant service, for they are allowed to display the badge of the club in the fly. Colonial merchantmen usually display the ordinary red ensign, but, provided they have a warrant of authorization from the admiralty, they can use the ensign with the badge of the colony in the fly.

In regard to ensigns it is important to remember that they are purely maritime flags, and though the rule is more honoured in the breach than in the observance, the only flag that a private individual or a corporation has a right to display on shore is the national flag, the Union Jack, in its plain condition and without any emblazonment.

There are two other British sea flags which are worthy of brief notice. These are the admiralty flag and the flag of the master of Trinity House. The admiralty flag is a plain red flag with a clear anchor in the centre in yellow. In a sense it is a national flag, for the sovereign hoists it when afloat in conjunction with the royal standard and the Union Jack. It would
appear to have been first used by the duke of York as lord high admiral, who flew it when the sovereign was afloat and had the royal standard flying in another ship. When a board of commissioners was appointed to execute the office of lord high admiral this was the flag adopted, and in 1691 we find the admiralty, ministering the navy board, then a subordinate department, "requiring and directing it to cause a fitting red silk flag, with the anchor and cable therein, to be provided against Tuesday morning next, for the barge belonging to this board."

In 1725, presumably as being more pretty and artistic, the cable in the device was twisted round the stock of the anchor. It was thus made into a "foul anchor," the thing of all others that a sailor most hates, and this despite the fact that the first lord at the time, the earl of Berkeley, was himself a sailor. The anchor retained its unseamly appearance, and was not "cleared" till 1815, and even to this day the buttons of the naval uniform bear a "foul anchor." The "anchor" flag is solely the emblem of an administrative board; it does not carry the executive or combatant functions which are vested in the royal standard, the union or an admiral's flag, but on two occasions it has been made use of as an executive flag. In 1719 the earl of Berkeley, who at the time was not only first lord of the admiralty, but vice-admiral of England, obtained the special permission of George I. to hoist it at the main instead of the mizzen. Against the same, and in 1806, one of the old time first lords, accompanied by some members of his board, went on board the "Agincourt," he hoisted the admiralty flag and took command of the combined Mediterranean and Channel squadrons, thus superseding the flags of the two distinguished officers who at the time were in command of these squadrons. It is hardly necessary to add that throughout the navy there was a very distinct feeling of dissatisfaction at the innovation. When the admiralty flag is flown by the sovereign it is hoisted at the fore, his own standard being of course at the main, and the union at the mizen.

The flag of the master of the Trinity House is the red cross of St. George on his white ground, but with an ancient ship on the waves in each quarter; in the centre is a shield with a precisely similar device and surmounted by a lion.

The sign of a British admiral's command afloat is always the same. It is the St. George's cross. Of old it was borne on the main, the fore, or the mizen, according as to whether the officer to whom it pertained was admiral, vice-admiral, or rear-admiral, but, as ironclads superseded wooden ships, and a single pole mast took the place of the old thing mast, a different method of indicating rank was necessitated. To-day the flag of an admiral is a square one, the plain St. George's cross. When flown by a vice-admiral it bears a red ball on the white ground in the upper canton next to the staff; if flown by a rear-admiral there is a red ball in both the upper and lower cantons. As nowadays most battleships have two masts, the admiral's flag is hoisted at the one which has no masthead semaphore. The admiral's flag is always a square one, but that of a commodore is a broad white pennant with the St. George's cross. If the commodore be first class the flag is plain; if the second class the flag has a red ball in the upper canton next to the staff. The same system of differentiating rank prevails in most navies, though very often a star takes the place of the ball. In some cases, however, the indications of rank are differently shown. For instance, both in the Russian and Japanese navies the distinction is made by a line of colour on the upper or lower edges of the flag.

The flags of the British colonies are the same as those of the mother country, but differentiated by the badge of the colony being placed in the centre of the flag if it is the Union Jack, or in the fly if it be the blue or red ensign. Examples of these are shown in the Plate, where the blue ensign illustrated is that of New Zealand, the device of the colony being the southern cross in the fly. Precisely the same flag, with a large six-pointed star, emblematic of the six states immediately under the union, forms the flag of the federated commonwealth of Australia. The red ensign shown is that of the Dominion of Canada, the device in the fly being the armorial bearings of the Dominion. As the lord-lieutenant of Ireland, as the representative of royalty, flies the Union Jack with a harp in the centre, or the viceroy of India flies the same flag with, in the centre, the badge of the order of the Star of India, so too colonial governors or high commissioners fly the union flag with the arms of the colony they preside over on a white shield in the centre and surrounded by a laurel wreath. In the case of Canada the wreath, however, is not of laurel but of maple, which is the special emblem of the Dominion.

French.—To come to flags of other countries, nowhere have historical events caused such much change in the standards and national ensigns of a country as in the case of France. The oriflamme and the Chape de St Martin were succeeded at the end of the 17th century, when Henry III., the last of the house of Valois, came to the throne, by the white standard powdered with fleurs-de-lis. This in turn gave place to the famous tricolour. The tricolour was introduced at the time of the Revolution, but the origin of this flag and its colours is a disputed question. Some maintain that the intention was to combine in the flag the blue of the Chape de St Martin, the red of the oriflamme, and the white flag of the Bourbons. By others the colours are said to be those of the city of Paris. Yet again, other authorities assert that the flag is copied from the shield of the Orleans family supported on the shoulders of the king in the famous Égyp tes oriflamme de St Martin. This is probably the explanation. The tricolour is divided vertically into three parts of equal width—blue, white, and red, the red forming the fly, the white the middle, and the blue the hoist of the flag. During the first and second empires the tricolour became the imperial standard, but in the centre of the white stripe was placed the eagle, whilst all three stripes were richly powdered over with the golden beers of the Napoleons. The tricolour is now the sole flag of France.

American.—Before the Declaration of Independence the flags of those colonies which now form the United States of America were very various. In the early days of New England the Puritans objected to the red cross of St George, not from any disloyalty to the mother country, but from a conscientious objection to what they deemed an idolatrous symbol. By the year 1700 most of the colonies had devised badges to distinguish their vessels from those of England and of each other. In the early stages of the revolution each state adopted a flag of its own; thus, that of Massachusetts bore a pine tree, South Carolina displayed a rattlesnake, New York had a white flag with a black beaver, and Rhode Island a white flag with a blue anchor upon it. Even after the Declaration of Independence, and the introduction of the stars and stripes, the various states went many changes in the manner of their arrangement before taking the position at present established. In 1775 a committee was appointed to consider the question of a single flag for the thirteen states. It recommended that the union be retained in the upper corner next to the staff, the remainder of the field of the flag to be of thirteen horizontally disposed stripes, alternately red and white. This flag, curiously enough, was precisely the same as the flag of the old Honourable East India Company. On the 14th of June 1777 congress resolved "that the flag of the United States be thirteen stripes, alternate red and white; that the Union be thirteen stars, white in a blue field, representing a new constellation." This was the origin of the national flag, but at first, as the number of the stripes were unequal, the flag very often varied, sometimes having seven white and six red stripes, and at other times seven red and six white, and it was not for some considerable time that it was authoritatively laid down that the latter arrangement was the one to be adopted. It has also been held that the stars and stripes of the American national flag, as well as the eagle, were suggested by the crest and arms of the Washington family. The latter supposition is absurd, for the Washington crest was a raven. The Washington arms were a white shield having two horizontal red bars, and above these a row of three red stars. This might, by a stretch of imagination, be supposed to have inspired the original idea of the flag which was that each state in the Union should be represented in the national flag by a star
RUSSIA.
Mercantile Marine.

RUSSIA.
Imperial Navy.

BELGIUM.
National Flag.

DENMARK.
Royal Navy.

SWEDEN.
Royal Navy.

NORWAY.
Mercantile Marine.

NETHERLANDS.
National Flag.

UNITED STATES.
National Flag.

GRECE.
Mercantile Marine.

SWITZERLAND.
National Flag.

MEXICO.
National Flag.

TURKEY.
National Flag.

CHINA.
Imperial Navy.

CHILE.
National Flag.

BRAZIL.
National Flag.

ARGENTINA.
Naval.

PERU.
Naval.

VENEZUELA.
Naval.
and stripe. Naturally other states coming into the Union expected the same privilege. After Vermont in 1790 and Kentucky in 1792 had entered the Union, the stars and stripes were changed in number from thirteen to fifteen. Later on other states joined, and soon the flag came to consist of twenty stars and stripes. It was, however, found objectionable to be constantly altering the national flag, and in the year 1818 it was determined to go back to the original thirteen stripes, but to place a star for each state in the blue union canton in the top corner of the flag next the staff. Thus the stars always show the exact number of states that are in the Union, whilst the stripes denote the original number of the states that formed the union. The presidential flag of the president of the United States is an eagle on a blue field, bearing on its breast a shield displaying stripes, and above the national motto E pluribus unum, and a design of the stars in the same arrangement as in the Union.

Other Countries.—The most general and important of the various national flags are figured in the Plate. In the top line representing Great Britain are shown the royal standard, the Union Jack (the national flag), the white ensign of the royal navy, the blue ensign of government service, and the red ensign of the commercial marine, colonial flags being shown in the case of the two latter ensigns. The two Japanese flags shown are the man-of-war ensign—a rising sun, generally known as the sunburst—and the flag of the mercantile marine, in which the red ball is used without the rays and placed in the centre of the white field. The imperial standard of Japan is a golden chrysanthemum on a red field. It is essential that the chrysanthemum should invariably have sixteen petals. Heraldry in Japan is of a simpler character than that of Europe, and is practically limited to the emblems of the various houses of the imperial house. For example, the chrysanthemum figures in the imperial standard, and the Kiri Mon adorns the harness of the emperor's horses. It is very probable that the chrysanthemum crest did not originally represent the chrysanthemum flower at all but the sun with sixteen rays, and it will be noticed that in the "sunburst" flag the sun's rays are sixteen in number. The use of the number sixteen is probably traceable to Chinese geomantic ideas.

The German imperial navy and mercantile marine flags are next depicted. The iron cross in the navy flag is that of the Teutonic Order, and dates from the close of the 12th century. For five centuries black and white have been the Hechzenzollern colours, and the first version of the German war song, Ich bin ein Deutscher, runs:

"I am a Prussian! Know ye not my banner? Before me floats my flag of black and white! My fathers died for freedom, 'tis their manner, So say these colours floating in your sight."

The mercantile marine tricolour of black, white and red is emblematic of the flag of the Hechzenzollern black and white with the red and white, which was the ensign of the Hanseatic League. This flag came into being when the North German Confederacy was established (November 25th, 1817) at the close of the Austro-Prussian War.

The German imperial standard has the iron cross with its white border displayed on a yellow field, diapered over in each of the four quarters with three black eagles and a crown. In the upper cross is a shield bearing the arms of Prussia surmounted by a crown.

The next depicted are the imperial navy and the mercantile marine flags of the Austro-Hungarian empire. In the latter the introduction of the green horizontal stripe denotes the combination of the blue chief and the red ensign. The shield of the Austro-Hungarian navy is divided into white, blue and red, the latter representing the sacred heart of the emperor. The Austrian imperial standard has, on a yellow ground, the black double-headed eagle, on the breast and wings of which are imposed shields bearing the arms of the provinces of the empire. The flag of the Austro-Hungarian navy is similar, but with the round nurse divided into white, green, red, and blue. The shield of the Austrian ensign is divided with their apices alternately inwards and outwards, with those on the apices pointing inwards being alternately yellow and white, the others alternately scarlet and black.

The green, white and red Italian tricolour was adopted in 1805, when Napoleon I. formed Italy into one kingdom. It was adopted again in 1848 by the Nationalists of the peninsula, accepted by the king of Sardinia, and, charged by him with the arms of Savoy, it became the flag of a united Italy. The man-of-war flag is precisely similar to that of the mercantile marine, except that in the case of the former the shield of Savoy is surmounted by a crown. The royal standard is a blue flag. In the centre is a black eagle crowned and placed on its breast, the crown being surmounted by the collar of the Most Sacred Annunziata, the third in rank of all European orders. In each corner of the flag is the royal crown.

For Portugal the flag is one of the few national flags that are practically unaltered. It is half blue, white, and red, with the arms of Portugal surmounted by the royal crown, and it is the same both in the mercantile marine and in the Portuguese navy. The royal standard of Portugal is an all-red flag charged in the centre with the red arms, as shown in the Plate.

In the Spanish ensign red and yellow are the prevailing colours, and here again the arrangement differs from that generally used. The navy flag has a yellow central stripe with red above and below. To make the yellow should be half the height of the flags, and each of the red stripes a quarter of the width of the flag. The central yellow stripe is charged in the hoist with an escutcheon containing the arms of Castile and Leon, and surmounted by the royal crown. In the mercantile flag the yellow centre is without the escutcheon, and one-third of the entire depth of the flag, the remaining thirds being divided into equal stripes of red and yellow, the yellow above in the upper part of the flag, the red in the lower. All the royal standards that of Spain is the most elaborate, for it contains quarterings of the Spanish royal escutcheon, many of the bearings being as much an anachronism as if the royal arms of England were to-day to be quartered with the fleur-de-lis. In all, the quarterings displayed are those of Leon, Asturias, Galicia, Castile, Aragon, Catalonia, Burgundy, Flanders, Antwerp, Brabant, Portugal and France. The flag is usually depicted as composed entirely of the quarterings. We believe, however, that in the field of the centre there are, for which the quarterings are displayed on an oval shield surmounted by a crown and encircled by the collar of the order of the Golden Fleece.

The flag of the Russian mercantile marine is a horizontal tricolour of white, blue and red. Originally, it was a tricolour of blue, white and red, and it is said that the idea of its colouring was taken by Peter the Great when learning shipbuilding in Holland, for as the flag then stood it was simply the Dutch ensign reversed. Later, to make it more distinctive, the blue and white stripes changed places, leaving the tricolour as it stands to-day. The flag of the Russian navy is the blue salte of St Andrew on a white ground. St Andrew is the patron saint of Scotland. The Russian national flag is divided with a central blue stripe. The badge of the Russian flag is of a character akin to that of Austria; the ground is yellow, and the centre bears the imperial double-headed eagle, a badge that dates back to 1472, when Ivan the Great married a niece of Constantine the eighth of Rome. The vertical stripe is white. The Greek ensign is white, with a crimson border and a white central stripe, the latter being charged with a black eagle and bent in the Greek fashion. On the breast of the eagle of the orange ensign is charged with the motto of St George and the Dragon on a red ground, and this is surrounded by the collar of the order of St Andrew. On the spliced wings are small shields bearing the arms of the various provinces of the empire. The Turkish ensign is a blue, yellow and red tricolour, the stripes vertical, with the blue stripe forming the fly. The Servian flag is a blue and white tricolour, the blue being charged with a red eagle. The flag of Montenegro is a horizontal tricolour, the top stripe red, the centre blue, the lower stripe white. When these tricolours are flown as royal standards the royal arms are displayed on the central stripe. The flag of Montenegro is a horizontal tricolour, the top stripe red, the centre blue, the lower stripe white. The Bosnian ensign is white with a green and red, the white stripe uppermost, but when flown as a war ensign there is a canton in the upper corner of the hoist in which is a golden lion on a red ground.

The flags of all the three Scandinavian kingdoms are somewhat similar in design. That of Denmark, the Dannebrog, has been generally allied to, and it is shown in our illustration as flown by the Danish
nary. The mercantile marine flag is peculiarly similar, but rectangular instead of being swallow-tailed. The Swedish flag is a yellow cross on a blue ground. When flown from a man-of-war it is forked as in the Danish, but the longer arm of the cross is not cut off but pointed, thus making it a three-pointed flag. The Danish flag is illustrated. When Norway separated from Denmark in 1814, the first flag was red with a white cross on it, and the arms of Norway in the upper corner of the hoist, but as this was found to resemble too closely the Danish flag, a blue cross was substituted for the white, and the Norwegian flag is shown in this form. The flag of the United States was formerly red with a blue cross, but this is now red with a blue cross. The flag of the United States of America has a red field and a white and blue cross.
Each national flag must be flown from its own staffflag, and this is often seen when the allied forces of two or more powers are in joint occupation of a town or territory. To denote honour and respect a flag is "dipped." Ships at sea salute each other by "dipping" the flag, that is to say, by running it smartly down from the masthead, and then as quickly replacing it. When troops parade before the sovereign the regimental flags are lowered as they salute him. A flag flying half-mast high is the universal symbol of mourning. When a ship has to make the signal of distress, this is done by hoisting the national ensign reversed, that is to say, upside down. If it is wished to accentuate the imminence of the danger it is done by making the flag into a "weft," that is, by knotting it in the middle. This means of showing distress at sea is of very ancient usage, for in naval works written as far back as the reign of James I. we find the "weft" mentioned as a method of showing distress.

We have already alluded to the Union Jack as used for denoting nationality, and as a flag of command, but it also serves many other purposes. For instance, if a court-martial is being held on board any ship the Union Jack is displayed while the court is sitting, its hoisting being accompanied by the firing of a gun. In a fleet in company the ship that has the guard for the day flies it. With a white border it forms the signal for a pilot, and in this case is known as a Pilot Jack. In all combinations of signal flags which denote a ship's name the Union Jack forms a unit. Lastly, it figures as the pall of every sailor or soldier of the empire who receives naval or military honours at his funeral.

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FLAGELLANTS (from Lat. flagellare, to whip), in religion, the name given to those who scourge themselves, or are scourged by others in token of discipline or penance. Voluntary flagellation, as a form of exalted devotion, occurs in almost all religions. According to Herodotus (ii. 40. 61), it was the custom of the ancient Egyptians to beat themselves during the annual festival in honour of their goddess Isis. In Sparta children were flogged before the altar of Artemis Orthia till the blood flowed (Plutarch, Inst. Laced. 40). At Alea, in the Peloponess, women were flogged in the temple of Dionysus (Pausanias, Arcad. 23). The priests of Cybele, or archigalli, submitted to the discipline in the temple of the goddess (Plutarch, Adv. Colot. p. 1127; Apul., Metam. viii. 173). At the Roman Lupercalia women were flogged by the celebrants to avert sterility or as a purificatory ceremony (W. Mannhardt, Mythol. Forsch., Strassburg, 1884, p. 72 seq.).

Ritual flagellation existed among the Jews, and, according to Buxtorf (Synagoga judaica, Basel, 1663), was one of the ceremonies of the penitentialfast. In the Christian church flagellation was originally a punishment, and was practised not only by parents and schoolmasters, but also by bishops, who thus corrected offending priests and monks (St Augustine, Ep. 159 ad Marcell.; cf. Conc. Agd. 506, can. ii.). Gradually, however, voluntary flagellation appeared in the libri poenitentialae as a very efficacious means of penance. In the 16th century this new form of devotion was extolled by some of the most ardent reformers in the monastic houses of the west, such as Abbot Popon of Stavelot, St Dominic Loricasutus (so called from his practice of wearing next his skin an iron lorica, or cuirass of thongs), and especially Cardinal Pietro Damiani. Damiani advocated the substitution of flagellation for the recitation of the penitential psalms, and drew up a scale according to which 1000 strokes were equivalent to ten psalms, and 15,000 to the whole psalter. The majority of these reformers exemplified their preaching in their own persons, and St Dominic gained great renown by inflicting upon himself 300,000 strokes in six days. The custom of collective flagellation was introduced into the monastic houses, the ceremony taking place every Friday after confession.

The early Franciscans flagellated themselves with characteristic vigour, and it is no matter of surprise to find the Franciscan, St Anthony of Padua, preaching the praises of this means of penance. It is incorrect, however, to suppose that St Anthony took any part in the creation of the flagellant fraternities, which were the result of spontaneous popular movements, and later than the great Franciscan preacher; while Ranieri, a monk of Perugia, to whom the foundation of these strange communities has been attributed, was merely the leader of the flagellant brotherhood in that region. About 1295 these fraternities were distributed over the greater part of northern Italy. The contagion spread very rapidly, extending as far as the Rhine provinces, and, across Germany, into Bohemia. Day and night, long processions of all classes and ages, headed by priests carrying crosses and banners, perambulated the streets in double file, reciting prayers and drawing the blood from their bodies with leathern thongs. The magistrates in some of the Italian towns, and especially Uberto Pallavicino at Milan, expelled theflagellants with great severity, and in Bologna, where they had been so long established, the disorders of the 14th century, however, the numerous earthquakes and the Black Death, which had spread over the greater part of Europe, produced a condition of ferment and mystic fever which was very favourable to a recrudescence of morbid forms of devotion. The flagellants reappeared, and made the state of religious trouble in Germany, provoked by the struggle between the papacy and Louis of Bavaria, subservise their cause. In the spring of 1349 bands of flagellants, perhaps from Hungary, began their propaganda in the south of Germany. Each band was under the command of a leader, who was assisted by two lieutenants; and obedience to the leader was enjoined upon every member on entering the brotherhood. The flagellants paid for their own personal maintenance, but were allowed to accept board and lodging, if offered. The penance lasted 33 days, during which they flogged themselves with thongs fitted with four iron points. They read letters which they said had fallen from heaven, and which threatened the earth with terrible punishments if men refused to adopt the mode of penance taught by the flagellants. On several occasions they incited the populations of the towns through which they passed against the Jews, and also against the monks who opposed their propaganda. Many towns shut their gates upon them; but, in spite of discouragement, they spread from Poland to the Rhine, and penetrated as far as Holland and Flanders. Finally, a band of 100 marched from Basel to Avignon to the court of Pope Clement VI., who, in spite of the sympathy shown them by several of his cardinals, condemned the sect as constituting a menace to the priesthood. On the 20th of October 1349 Clement published a bull commanding the bishops and inquisitors to stamp out the growing heresy, and in pursuance of the pope's orders numbers of the sectaries perished at the stake or in the cells of the inquisitors and the episcopal justices. In 1368 the flagellant head hono Spirito Santo (Lupercalia) in Italy called the bianchi was burnt by order of the pope, and his following dispersed. In 1377, however, the Spanish Dominican St Vincent Ferrer pleaded the cause of the flagellants with great warmth at the council of Constance, and elicited a severe reply from John Gerson
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(Epistola ad Vincentium), who declared that the flagellants were showing a tendency to slight the sacramental confession and penance, were refusing to perform the cultus of the martyrs venerated by the church, and were even alleging their own superiority to the martyrs.

The justice of Gerson's protest was borne out by events. In Germany, in 1144, there was a recrudescence of the epidemic of flagellation, which then became a clearly-formulated heresy. A certain Conrad Schmidt placed himself at the head of a community of Thuringian flagellants, who took the name of Brethren of the Cross. Schmidt gave himself out as the incarnation of Enoch, and prophesied the approaching fall of the Church of Rome, the overthrow of the ancient sacraments, and the triumph of flagellation as the only road to salvation. Numbers of Beghards joined the Brethren of the Cross, and the two sects were confounded in the rigorous persecution conducted in Germany by the inquisitor Eulab Schöneveld, who almost annihilated the flagellants. This mode of devotion, however, held its ground among the lower ranks of Catholic piety. In the 16th century it subsisted in Italy, Spain and southern France. Henry III. of France met with it in Provence, and attempted to acclimatize it at Paris, where he formed bands divided into various orders, each distinguished by a different colour. The king and his courtiers joined in the processions in the garb of penitents, and scourged themselves with ostentation. The king's encouragement seemed at first to point to a successful revival of flagellation; but the practice disappeared along with the other forms of devotion that had sprung up at the time of the league, and Henry III.'s successor suppressed the Paris brotherhood. Flagellation was occasionally practised as a means of salvation by certain Jansenist convulsionaries in the 18th century, and also, towards the end of the 19th century, by a little Jansenist sect known as the Fareinsists, founded by the brothers Bonjour, curés of Fareins, near Trévoux (Ain). In 1830 a band of flagellants appeared during a procession at Lisbon; and in the Latin countries, at the season of great festivals, one may still see brotherhoods of penitents flagellating themselves before the assembled faithful.

For an account of flagellation in antiquity see S. Reinha, Cultes, mythes et religions (vol. 1, pp. 173-183, 1900), which contains a bibliography of the subject. For a bibliography of the practice in medieval times, see M. Kriehs, Bibliographische Beiträge zur Gesch. der Geistl. Bischöfsgeschichte in Europa. Zeitschrift für Kirchengeschichte, i. 305.

FLAGELLATA, the name given to the Protozoa whose dominant phase is a "flagellula," or cell-body provided with one, few or rarely many long actively vibratile, cytoplasmic processes. Nutrition is variable:—(1) "Holozoic"; food taken in by ingestion, by amoeboid action either unspecialized or at one or more well-defined oral spots, or through an aperture (mouth); (2) "Saprophytic"; food taken in in solution through the general surface of the body; (3) "Holophytic"; food-material formed in the coloured plasm by fixation of carbon from the medium, with liberation of oxygen, in presence of light, as in green plants. Fission in the "active" state occurs and is usually longitudinal. Multiple fission rarely occurs save in a sporocyst, and produces microzoospores, which in some cases may conjugate with others as isogametes or with larger forms (megagametes). "Hypocysta" to tidal over unfavourable conditions, not infrequent, but have no necessary relation to reproduction. Many have a firm pellicle which may form a hard shell: again a distinct cell-wall of chitin or cellulose may be formed: finally, an open cup, "theca," of firm or gelatinous material may be present with or without a stalk: such a cup and stalk are often found in colonial species, and are subject to much the same conditions as in Infusoria. The nucleus is simple in most cases; but in Haemoflagellates it is connected with a second nucleus, which again is in immediate relation with the motile apparatus; the former is termed the "trophonucleus," the latter the "kineto-nucleus."

As reserves the protoplasm may contain oil, starch, paramylum, leucosin (a substance soluble in water, and of doubtful composition), proteid granules. In the holophytic forms the cytoplas- 

1. Chlamydomonas pulsulae, = (Chlamydomonadae) free-swimming individual. 
   a = nucleus. 
   b = contractile vacuole. 
   c = starch corpuscle. 
   d = cellulose investment. 
   e = gelatinous investment. 
   f = eye-spot. 

2. Ehr. (Chlamydomonadae). 
   a = nucleus. 
   b = contractile vacuole. 
   c = starch grain. 
   d = eye-spot. 

3. Chlorogonium euclurorum, = (Chlamydomonadae). 
   a = nucleus. 
   b = contractile vacuole. 
   c = starch vacuole. 
   d = eye-spot (so-called). 

   a = stigma. 
   b = vacuole (non-contractile). 

5. Uroglena volvox, = (Chlamydomonadae). 


   a = nucleus. 
   b = contractile vacuole. 
   c = eye-spot (so-called). 
   d = vacuole. 

8. Haematococcus pulvisculus, = (Chlamydomonadae). 
   a = nucleus. 
   b = contractile vacuole. 
   c = eye-spot (so-called). 
   d = vacuole.
Chromonadidae; ordinary individual with widely separated test.

1. a = nucleus.
   b = contractile vacuole.
   c = amylon nucleus (pyrenoid).

10. Dividing resting stage of the same, with eight fusion products in the common test.

11. A microgondium of the same.

12. Phalansterium consociatun, Cienk. (Chaoonagallatae); X 325.


14. Gonium pectorale, O. F. Müller (Volvoxae). Colony seen from one side; X 300.

15. Dinobryon seriulare, Ehr. (Chromonadidae).

16. Pernaena trichophora, Ehr. (Pernaeidae), creeping individual seen from the back; X 140.

17. Anterior end of Euglena acus, Ehr., in profile.

18. Part of the surface of a colony of Volvox globator, L. (Volvocidae), showing the intercellular connective fibrils.

19. a = nucleus.
   b = contractile vacuole.
   c = chromophor.

20. Ripe asexually produced daughter-individual of Volvox minor, Stein, still enclosed in the cyst of the parent colony; X 125.

21. Trypanosoma sanguinis, Gruby (Haematoflagellatae), from the blood of Rana esculenta.

22. a = nucleus; X 500.

23-26. Reproduction of Bodo caudatus, Duj. (Bodonidae), after Dallinger and Drysdale: 23, fusion of several individuals (plasmodium); 24, encysted fusion-product dividing into four; 25, later into eight; 26, cyst filled with swarm-spores.

27. Distigma protozoon, Ehrbg., O. F. Müller (Euglenidae); X 440.

28. The same devoid of flagella.

29. Oicomonas terma (Monas terma) Ehr. (one of the Oicomonadidae).

30. a = food-ingesting vacuole.
   b = food-particle; X 440.

31. Oikomonas mutabilis, Kent (Oicomonadidae), with adherent stalk.

32. Cercomonas crassa, Duj. (Oicomonadidae), showing two conditions of the pseudopodium-protruding tail.

33. Cercomonas crassa, Duj. (Oicomonadidae), showing two conditions of the pseudopodium-protruding tail.

34. Cornaxis communis, Stein; (Oicomonadidae), showing two conditions of the pseudopodium-protruding tail.

35. a = food-ingesting vacuole.
   b = flagellate vacuole.
   c = food-particle in food vacuole.

36. Cystophora peronii, Cienk. (Bodonidae), X 300.

37. Oicomonas mutabilis, Kent (Oicomonadidae), with adherent stalk.

38. a = nucleus.
   b = contractile vacuole.
   c = cytoplasm.

39. Phaiansterium uniger, Duj. (Bodonidae), X 300. (Euglenidae).

40. Reproduction of Bodo caudatus, Duj. (Bodonidae), after Dallinger and Drysdale: 41, fusion of several individuals (plasmodium); 42, encysted fusion-product dividing into four; 43, later into eight; 44, cyst filled with swarm-spores.

45. a = nucleus; X 500.

46. Distigma protozoon, Ehrbg., O. F. Müller (Euglenidae); X 440.

47. The same devoid of flagella.

48. Oicomonas terma (Monas terma) Ehr. (one of the Oicomonadidae).

49. a = food-ingesting vacuole.
   b = food-particle; X 440.

50. Oikomonas mutabilis, Kent (Oicomonadidae), with adherent stalk.

51. a = nucleus.
   b = contractile vacuole.
   c = cytoplasm.

52. Cornaxis communis, Stein; (Oicomonadidae), showing two conditions of the pseudopodium-protruding tail.

53. a = food-ingesting vacuole.
   b = contractile vacuole.
   c = nucleus.

54. Cercomonas crassa, Duj. (Oicomonadidae), showing two conditions of the pseudopodium-protruding tail.

55. a = food-ingesting vacuole.
   b = flagellate vacuole.
   c = food-particle in food vacuole.

56. Cystophora peronii, Cienk. (Bodonidae), X 300.

57. Oicomonas mutabilis, Kent (Oicomonadidae), with adherent stalk.

58. a = nucleus.
   b = contractile vacuole.
   c = cytoplasm.

59. Phaiansterium uniger, Duj. (Bodonidae), X 300. (Euglenidae).

60. Reproduction of Bodo caudatus, Duj. (Bodonidae), after Dallinger and Drysdale: 61, fusion of several individuals (plasmodium); 62, encysted fusion-product dividing into four; 63, later into eight; 64, cyst filled with swarm-spores.

65. a = nucleus; X 500.

66. Distigma protozoon, Ehrbg., O. F. Müller (Euglenidae); X 440.

67. The same devoid of flagella.

68. Oicomonas terma (Monas terma) Ehr. (one of the Oicomonadidae).

69. a = food-ingesting vacuole.
   b = food-particle; X 440.

70. Oikomonas mutabilis, Kent (Oicomonadidae), with adherent stalk.

71. a = nucleus.
   b = contractile vacuole.
   c = cytoplasm.

72. Cornaxis communis, Stein; (Oicomonadidae), showing two conditions of the pseudopodium-protruding tail.

73. a = food-ingesting vacuole.
   b = contractile vacuole.
   c = nucleus.

74. Cercomonas crassa, Duj. (Oicomonadidae), showing two conditions of the pseudopodium-protruding tail.

75. a = food-ingesting vacuole.
   b = flagellate vacuole.
   c = food-particle in food vacuole.

76. Cystophora peronii, Cienk. (Bodonidae), X 300.

77. Oicomonas mutabilis, Kent (Oicomonadidae), with adherent stalk.

78. a = nucleus.
   b = contractile vacuole.
   c = cytoplasm.

79. Phaiansterium uniger, Duj. (Bodonidae), X 300. (Euglenidae).

80. Reproduction of Bodo caudatus, Duj. (Bodonidae), after Dallinger and Drysdale: 81, fusion of several individuals (plasmodium); 82, encysted fusion-product dividing into four; 83, later into eight; 84, cyst filled with swarm-spores.

85. a = nucleus; X 500.

86. Distigma protozoon, Ehrbg., O. F. Müller (Euglenidae); X 440.

87. The same devoid of flagella.

88. Oicomonas terma (Monas terma) Ehr. (one of the Oicomonadidae).

89. a = food-ingesting vacuole.
   b = food-particle; X 440.

90. Oikomonas mutabilis, Kent (Oicomonadidae), with adherent stalk.

91. a = nucleus.
   b = contractile vacuole.
   c = cytoplasm.
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The protoplasmic body is drawn together within the goblet-shaped shell, and divided into numerous spores.

2. Escape of the spores of the same as monoflagellate and swarm-spores.

3. Codosiga umbellata, Tatem (Choanoflagellata); one colony formed by dichotomous growth.

4. A single zooid of the same.

5. Hexamita infata, Duj. (Discomitididae); normal adult.

6, 7. Salpingoeca fusiformis, S. Kent (Choanoflagellata); —6, with collar extended; 7, with collar retracted within the stalked cup.

8. Polylopa sevela, Müll. sp. (Chlamydomonadidae)

9. Laphymon as bicornis, Stein (Chlamydomonadidae) from the intestine of Blatta orientalis.

10. Bodolens, Müll. (Bodo- nidae), the wavy filament is a tractellum, the straight one is a trailing thread.

11. Tetramitus sulcatus, Stein (Tetramitidae).


13. Monad cluster of the same in optical section, showing the relation of the individual monads or flagellate zooids to the stem d.

14. Tetramitus rostratus, Perry (Tetramitidae).

Family 3.—TETRAMITIDAE. Body pyriform, the pointed end posterior; flagellum anterior.

Tetramitus (Perry) (T. calycinus of Kent, fig. 2, 11, 12), is the "calycine monad" of Dallinger and Drysdale; Trichomonas, Donné, possesses a longitudinal undulating membrane, and is an innocuous human parasite; it is possibly related to Hæmoflagellata on one hand and to Trichonymphi- dae on the other.

Family 9.—DISTOMATA. Mouth-spots two, or one, with a distinct construction; flagella symmetrically arranged; nucleus bilobed or ginate. Hexamitus (Duj.) (fig. 2, 3), saprophytic and parasitic; Trichonymphas (Duj.), freshwater; Megat- stoma (Grassi) (= Lambia of Blanchard), with contracted mouth-spot and blepharoplast (kinetotypic) parasitic in the small intestine of Mammals, including Man.

Family 10.—TRICHONYMPHIDAE. Flagella numerous, sometimes accompanied by one or more undulating membranes; cytoplasm highly differentiated; contractile vacuole absent; parasitic in insects (all except Lophomonas in rectum to be swallowed by tadpole.

Family 11.—OPALINIDAE. Flagella short, numerous, cliform, uniformly covered over the flat oval body; nuclei small, numerous, uniform.

Only genus, Opalina (Purkinje and Valient) (fig. 3, 2-6), in bladder and cloaca of the frog (usually regarded as an aberrant class, but E. R. Lankeste's exogamic origin is doubted as to its position in the 6th edition of this encyclopedia).

Order 2.—CHRYSOMONADACEAE. Contractile vacuole simple (in fresh-water forms) or absent; plasmodium yellow or brown always present; reserves fatty.

Family 1.—CHRYSOMONADIDAE. Body naked, often amoeboid in active state, or sometimes with a cup-like teca, a gelatinous investment, a firm cuticle, or silified shell; reserves fat or leucosin (starch in Azoxanthella); eye-spot present. Chromulina (Cie.) often forms a golden scum on tanks; Chrysoamoeba (Klebs); Hydrurus (Agardh), theca of colony
forming branching tubes, simulating a yellow Converva in mountain torrents; Dinobryon (Ehrb.) (fig. 1, 8, 15); Stylochrysalis (St.); Uroglena (Ehrb.); Synctyea (Ehrb.), and Synura (Ehrb.) (fig. 1, 5) form floating spherical colonies; Zooxantheilla (Brandt), symbiotic with the cells in Radiolaria Foraminifera, Milippula, and many Actinozoa.

Family 2.—**COCYLITOHFIDAE.** Body invested in a spherical test strengthened by calcareous elements, tangential or concentric in plan; walls of the colonies; *Zooxantheilla* (Brandt), symbiotic with the cells in Radiolaria Foraminifera, Milippula, and many Actinozoa.

Order 3.—**CRYPTOMONADACEAE.** Contractile vacuoles (in fresh-water forms) simple; plastids green, more rarely red, brown or absent; flagella polar, rod-like; chloroplasts; *Klebsormidium* (Ehrb.) *Paramoeba* (Grevy) has yellow plastids and shows two cycles, in the one amoeboid, finally encysting to produce a brood of flagellates; in the other flagellate, and multiplying by longitudinal fission (it differs from *Mastigophora* in possessing no flagellate in the amoeboid state, though it takes in food amoeba-fashion); *Chilomonas* (Ehrb.).

Order 4.—**CHLOROMONADACEAE.** Contractile vacuoles 1-3, a complex of variable arrangement; pellicle delicate; plastids; chloroplasts; colonies; *Euglena* (Brandt); *Euglena* (Ehrb.) (fig. 13, 17), with flexible cuticle and metablic movements (this is probably Priestley's "green matter" through which the colours of the sun shine a very commun); *Acetabula* (Ehrb.), in its resting state epizoic on Copeopa, which it colours green; *Eutreptia* (Perty), biform flagellate; *Ascoglena* (St.); *Chlamydomonas* (Ehrb.), with a hair brown cuticle; *Phacus* (Perty); *Plasmodium* (Ehrb.), with a frame-like pellicle, od-, or odly flattened; *Cryptoglena* (Ehrb.).

2. **Chromatophores.** Absent.

Family 1.—**EUGLENIDAE.** Radial (monaxial) forms; nutrition saprophytic, sometimes holozoic, mostly one flagellate. (1) *Chromatophora* large; eye-spot conspicuous. *Euiglena* (Ehrb.) (fig. 1, 13, 17), with flexible cuticle and metablic movements (this is probably Priestley's "green matter" through which the colours of the sun shine a very commun); *Acetabula* (Ehrb.), in its resting state epizoic on Copeopa, which it colours green; *Eutreptia* (Perty), biform flagellate; *Ascoglena* (St.); *Chlamydomonas* (Ehrb.), with a hair brown cuticle; *Phacus* (Perty); *Plasmodium* (Ehrb.), with a frame-like pellicle, od-, or odly flattened; *Cryptoglena* (Ehrb.).

Order 5.—**VOLVOCACEAE.** Cell-wall gelatinous always associated in colonial cells, as in Family 1. The number of individuals united to form a colony varies much, as does the shape of the colony. Reproduction by the continuous division of all or of only certain individuals of the permanent type (in the Zygo- flagellate, or from the microgamet (from each such individual). In some, probably in all, at certain times copulation of the individuals of distinct sexual colonies takes place, with or without a differentiation of the colonies resulting. The result of the copulation is a resting zygospore (also called zygote or osperm or fertilized egg), which after a time develops itself into one or more new colonies.

Family 2.—**VOLVOCACEAE.** Cell-wall gelatinous always associated in colonial cells, as in Family 1. The number of individuals united to form a colony varies much, as does the shape of the colony. Reproduction by the continuous division of all or of only certain individuals of the permanent type (in the Zygo- flagellate, or from the microgamet (from each such individual). In some, probably in all, at certain times copulation of the individuals of distinct sexual colonies takes place, with or without a differentiation of the colonies resulting. The result of the copulation is a resting zygospore (also called zygote or osperm or fertilized egg), which after a time develops itself into one or more new colonies.

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case of holophytic species—by the illumination: this latter condition naturally limits the possible growth in thickness in holophytes with undifferentiated tissues. The same considerations apply indeed to the larger parasitic organisms such as Sporozoa, such as Gregarina and Myxosporidia and Dolichosporidia, which are giant and Protozoa.


FLAGOELET, in music, a kind of flute-de-acc with a new fingering, invented in France at the end of the 16th century, and in vogue in England from the end of the 17th to the beginning of the 18th century. The instrument is described and illustrated by Mersenne, who states that the most famous maker and player in his day was de Vacher. The flagoelet differed from the recorder in that it had four finger-holes in front and two thumb-holes at the back instead of seven finger-holes in front and one thumb-hole at the back. This fingering has survived in the French flagoelet still used in the provinces of France in small orchestras and for dance music. The arrangement of the holes was as follows: 1, left thumb-hole at the back near mouthpiece; 2 and 3, finger-holes stopped by the left hand; 4, finger-hole stopped by right hand; 5, thumb-hole at the back; 6, hole near the open end. According to Dr. Burney (History of Music) the flagoelet was invented by the Sieur Juvinoy, who played it in the Ballet comique de la Royne, 1581. Dr. Edward Browne, writing to his father from Cologne on the 20th of June 1673, relates, "We have with us here one ... and Mr. Hadly upon the flagoelet, which he has improved as to invent large notes and outgrow in sweetness all the basses whatsoever upon any other instrument." About the same time was published Thomas Greeting's Pleasant Companion; or New Lessons and Instructions for the Flagelon (London, 1675 or 1682), a rare book of which the British Museum does not possess a copy. The instrument retained its popularity until the beginning of the 19th century, when Bainbridge constructed double and triple flagoelets. The three tubes were bored parallel through one piece of wood communicating near the mouthpiece which was common to all three. The lowest notes of the respective tubes were

\[ \frac{1}{3} \]  
\[ \frac{1}{4} \]  
\[ \frac{1}{5} \]

The word flagoelet was undoubtedly derived from the medieval French flajolet, the primitive whistle-pipe. (K. S.)

FLAGSHIP, the vessel in a fleet which carries the flag, the symbol of authority of an admiral.

FLAHAUT DE LA BILLARDERIE, AUGUSTE CHARLES JOSEPH, COMTE DE (1785–1870), French general and statesman, son of Alexandre Sébastien de Flahaut de la Billarderie, comte de Flahaut, beheaded at Arras in February 1793, and his wife Adélaïde Filleul, afterwards Mme de Souza (q.v.), was born in Paris on the 21st of April 1785. Charles de Flahaut was generally recognized to be the offspring of his mother's liaison with Talleyrand, with whom he was closely connected throughout his life. His mother took him with her into exile in 1792, and they remained abroad until 1798. He entered the army in 1799, and served as a volunteer under the battle of Marengo. He became aide-de-camp to Murat, and was wounded at the battle of Laskandah in 1805. At Warsaw he met Anne Poniatowski, Countess Potocka, with whom he rapidly became intimate. After the battle of Fleurus he received the Legion of Honour, and returned to Paris in 1807. He served in Spain in 1808, and then in Germany. Meanwhile the Countess Potocka had established herself in Paris, but Charles de Flahaut had by this time entered on his liaison with Hortense de Beauharnais, queen of Holland. The birth of their son was registered in Paris on the 21st of October 1811 as Charles Auguste Louis Joseph Demorny, known later as the duc de Morny. Flahaut fought with distinction in the Russian campaign of 1812, and in 1813 became general of brigade, aide-de-camp to the emperor, and, after the battle of Leipzig, general of division. After Napoleon's abdication in 1814 he submitted to the new government, but was placed on the retired list in September. He was assiduous in his attendance on Queen Hortense until the Hundred Days brought him into active service again. A mission to Vienna to secure the return of Marie Louise resulted in failure. He was present at Waterloo, and afterwards sought to place Napoleon II. on the throne. He was saved from exile by Talleyrand's influence, but was placed under police surveillance. Presently he elected to retire to Germany, and hence to England, where he married Margaret, daughter of Admiral George Keith Elphinstone, Lord Keith, and after the latter's death Baroness Keith in her own right. The French ambassador opposed the marriage, and Flahaut resigned his commission. His eldest daughter, Emily Jane, married Henry, 4th marquess of Lansdowne. The Flahauts returned to France in 1827, and in 1830 Louis Philippe gave the count the grade of lieutenant-general and made him a peer of France. He remained intimately associated with Talleyrand's policy, and was, for a short time in 1831, ambassador at Berlin. He was afterwards attached to the household of the duke of Orleans, and in 1841 was sent as ambassador to Vienna, where he remained until 1848, when he was dismissed and retired from the army. After the coup d'etat of 1851 he was again actively employed, and from 1860 to 1862 was ambassador at the court of St. James's. He died on the 1st of September 1870. The comte de Flahaut was known for his piety, for his exploits on the gallantry, and the elegant manners in which he had been carefully trained by his mother, than for his public services, which were not, however, so inconsiderable as they have sometimes been represented to be.

See A. de Harcourt, Madame de Souza et sa famille (1907).

FLAIL (from Lat. flagellum, a whip or scourge, but used in the Vulgate in the sense of "flail"); the word appears in Dutch slegel, Ger. Pflegel, and Fr. fléau, a farm-hand-implement formerly used for threshing corn. It consists of a short thick club called a "swingle" or "swipple" attached by a rope or leather thong to a wooden handle in such a manner as to enable it to swing freely. The "flail" was a weapon used for military purposes in the middle ages. It was made in the same way as a threshing-flail but much stronger and furnished with iron spikes. It also took the form of a chain with a spiked iron ball at one end swinging free on a wooden or iron handle. This weapon was known as the "whipping star" or "holy water stick." During the panic over the Popish plot in England from 1678 to 1681, clubs, known as "Protestant flails," were carried by alarmed Protestants (see GREEN RIBBON CLUB).

FLAMBARD, RANULF, or RALPH (d. 1128), bishop of Durham and chief minister of William Rufus, was the son of a Norman parish priest who belonged to the diocese of Bayeux. Migrating at an early age to England, the young Ranulf entered the chancery of William I. and became conspicuous as a courtier. He was disliked by the barons, who nicknamed him Flambard in reference to his talents as a mischief-maker; but he acquired the reputation of an acute financier and appears to have played an important part in the compilation of the Domesday survey. In that record he is mentioned as a clerk by profession; and as holding land both in Hants and Oxfordshire. Before the death of the old king he became chaplain to Maurice, bishop of London, under whom he had formerly served in the chancery. But early in the next reign Ranulf returned to the royal service. He is usually described as the chaplain of Rufus; he seems in that capacity to have been the head of the chancery and the custodian of the great seal. But he is also called treasurer;
and there can be no doubt that his services were chiefly of a fiscal character. His name is regularly connected by the chroniclers with the ingenious methods of extortion from which all classes suffered between 1087 and 1100. He profited largely by the tyranny of Rufus, farming for the king a large proportion of the ecclesiastical prebends which were illegally kept vacant, and obtaining for himself the wealthy see of Durham (1099). His fortunes suffered an eclipse upon the accession of Henry I., by whom he was imprisoned in deference to the popular outcry. A bishop, however, was an inconvenient prisoner, and Flamboard soon succeeded in effecting his escape from the Tower of London. A popular legend represents the bishop as descending from the window of his cell by a rope which friends had conveyed to him in a cask of wine. He took refuge with Robert Curthose in Normandy and became one of the advisers who pressed the duke to dispute the crown of England with his younger brother; Robert rewarded the bishop by entrusting him with the administration of the see of Lisieux. After the victory of Tinebrae (1106) the bishop was among the first to make his peace with Henry, and was allowed to return to his English see. At Durham he passed the remainder of his life, his private life was lax; he had at least two sons, for whom he purchased benefices before they had entered on their teens; and scandalous tales are told of the entertainments with which he enlivened his seclusion. But he distinguished himself, even among the bishops of that age, as a builder and a pious founder. He all but completed the cathedral which his predecessor, William of St Carleif, had begun; fortified Durham; built Norham Castle; founded the priory of Mottisfont and endowed the college of Christchurch, Hampshire. As a politician he ended his career with his submission to Henry, who found in Roger of Salisbury a financier not less able and infinitely more acceptable to the nation. Ranulf died on the 5th of September 1128.


**FLAMBOROUGH HEAD**

A promontory on the Yorkshire coast of England, between the Filey and Bridlington bays of the North Sea. It is a lofty chalk headland, and the resistance it offers to the action of the waves may be well judged by contrast with the low coast of Holderness to the south of the cliffs. The cliffs of the Head, however, are pierced with caverns and fringed with rocks of fantastic outline. Remarkable contortion of strata is seen at various points in the chalk. Sea-birds breed abundantly on the cliffs. A lighthouse marks the point, in 54° 7' N., 0° 5' W.

**FLAMBOYANT STYLE**

The term given to the phase of Gothic architecture in France which corresponds in period to the Perpendicular style. The word literally means “flowing” or “flaming,” and the resemblance of the curved lines of the flame in window tracery. The earliest examples of flowing tracery are found in England in the later phases of the Decorated style, where, in consequence of the omission of the enclosing circles of the tracery, the carrying through of the foliations resulted in a curve of contrary flexure of ogee form and hence the term flowing tracery. In the minster and the church of St Mary at Beverley, dating from 1230 and 1330, are the earliest examples in England; in France its first employment dates from about 1450, and it is now generally agreed that the flamboyant style was introduced from English sources. One of the chief characteristics of the flamboyant style in France is that known as “interpenetration,” in which the base mouldings of one shaft are penetrated by those of a second shaft of which the faces are set diagonally. This interpenetration, which was in a sense a tour de force of French masons, was carried to such an extent that in a lofty roof-screen the mouldings penetrating the base-mould would be found to be those of a diagonal buttress situated 20 to 30 ft. above it. It was not limited, however, to internal work: in late 15th and early 16th century ecclesiastical architecture it is found on the façades of some French cathedrals, and often on the outside of chapels added in later times.

**FLAME**

(Lat. flamma; the root flag- appears in flagare, to burn, blaze, and Gr. φλέγω.) There is no strict scientific definition of flame, but for the purpose of this article it will be regarded as a name for gas which is temporarily luminous in consequence of chemical action. It is well known that the luminosity of gases can be induced by the electrical discharge, and with rapidly alternating high-tension discharges in air an oxygen-nitrogen flame is produced which is long and flickering, can be blown out, yields nitrogen peroxide, and is in fact indistinguishable from an ordinary flame except by its electrical mode of maintenance. The term “flame” is also applied to solar protuberances, which, according to the common view, consist of gases whose glow is of a purely thermal origin. Even with the restricted definition given above, difficulties present themselves. It is found, for example, with a hydrogen flame that the luminosity diminishes as the purity of the hydrogen is increased and as the gas is freed from dust, and J. S. H. has declared that under the most favourable conditions he was only able, even in a dark room, to localize the flame by feeling for it, an observation consistent with the fact that the line spectrum of the flame lies wholly in the ultra-violet. On the other hand, there are many examples of chemical combination between gases where the attendant radiation is below the pitch of visibility, as in the case of ethylene and chlorine. It will be obvious from these facts that a strict definition of flame is hardly possible. The common distinction between luminous and non-luminous flames is, of course, quite arbitrary, and only corresponds to a rough estimate of the degree of luminosity.

The chemical energy necessary for the production of flame may be liberated during combination or decomposition. A single substance like gun-cotton, which is highly endothermic and gives gaseous products, will produce a bright flame of decomposition if a single piece be heated in an evacuated flask. Combination in the more common case, and this means that we have two separate substances involved. If they be not mixed en masse before combination, the one which flows as a current into the other is called conventionally the “combustible,” but the simple experiment of burning air in coal gas suffices to show the unreality of this distinction between combustible and supporter of combustion, which, in fact, is only one of the many partial views that are explained and perhaps justified by the dominance of oxygen in terrestrial chemistry.

Although hydrocarbon flames are the commonest and most interesting, it will be well to consider simpler flames first in order to discuss some fundamental problems. In hydrocarbon flames the complexity of the combustible, its susceptibility to change by heating, and the possibilities of fractional oxidation, create special difficulties. In the flame of hydrogen and oxygen or carbon monoxide and oxygen we have simpler conditions, though here, too, things may be by no means so simple as they appear from the equations $2H_2 + O_2 \rightarrow 2H_2O$ and $CO + O_2 \rightarrow CO_2$. The flame of water vapour on burning in air, however, is well known, and the molecular transactions may in reality be complicated. We shall, however, assume for the sake of clearness that in these cases we have a simple reaction taking place throughout the mass of flame. There are various ways in which a pair of gases may be burned, and these we shall consider separately. Let us first suppose the two gases to have been mixed en masse and a light to be applied to the stationary mixture. If the mixture be made within certain limiting proportions, which vary for each case, a flame spreads from the point where the light is applied, and the flame traverses the mixture. This flame may be very slow in its progress or it may attain a velocity of the order of one or two thousand metres per second. Until comparatively recent times great misunderstanding prevailed on this subject. The slow rate of movement of flame in short lengths of gaseous mixtures was taken to be the velocity of explosion, but more recent researches by M. P. E. Berthelot,
E. Mallard and H. L. le Chatelier and H. B. Dixon have shown that a distinction must be made between the slow initial rate of inflammation of gaseous mixtures and the rapid rate of detonation, or rate of the explosive wave, which in many cases is subsequently set up. We shall here deal only with the slow movements of flame. The development of a flame in such a gaseous mixture requires that a small portion of it should be raised to a temperature called the temperature of ignition. Here again considerable misunderstanding has prevailed. The temperature of ignition has often been regarded as the temperature at which chemical combination begins, whereas it is really the temperature at which combination has reached a certain rate. The combination of hydrogen and oxygen begins at temperatures far below that of ignition. It may indeed be supposed that the combination occurs with extreme slowness even at ordinary temperatures, and that as the temperature is raised the velocity of the reaction increases in accordance with the general expression according to which an increase of 10° will approximately double the rate. However that may be, it has been proved experimentally by J. H. van't Hoff, Victor Meyer and others that the combination of hydrogen and oxygen proceeds at perceptible rates far below the temperature of ignition. The phenomenon appears to be greatly influenced by the solid surfaces which are present; thus in a plain glass vessel the combination only began to be perceptible at 448°, whilst in a silvered glass vessel it would be detected at 182° C.

The same kind of thing is true for most oxidizable substances, including ordinary combustibles. We must look upon the application of heat to a combustible mixture as resulting in an increase of the rate of combination locally. Let us suppose that we are dealing with a stratum of the mixture in small contiguous sections. If we raise the temperature of the first section a° C., an increased rate of combination is set up. The heat produced by this combination will be dissipated by conduction and radiation, and we will suppose that it does not quite suffice to raise the adjacent section of the mixture to a° C. The combination in that section, therefore, will not be as rapid as in the first one, and so evidently the impulse to combination will go on abating as we pass along the stratum. Suppose now we start again and heat the first section of the mixture to a temperature of a° C. already raised by the preceding combination and the heat developed by combination suffices to raise the adjacent section of the mixture to a temperature higher than a° C. The rate of combination will then be greater than in the first section, and the impulse to combination will be intensified in the same way from section to section along the stratum until a maximum temperature is reached. It is obvious that there must be a temperature of b° C. between a° and a° which will satisfy this condition, that the heat which results from the combination stimulated in the first section just suffices to raise the temperature of the second section to b°. This temperature b° is the temperature of ignition of the mixture; so soon as it is attained by a portion of the mixture the combustion becomes self-sustaining and flame spreads through the mixture. Ignition temperature may be defined briefly as the temperature at which the initial loss of heat due to conduction, &c., is equal to the heat evolved in the same time by the chemical reaction (van't Hoff). From the above considerations we see that the temperature of ignition will not only when the gases are varied, but when the proportions of the same gases are varied, and also when the pressure is varied. We can see also that outside certain limiting proportions a mixture of gases will have no practicable ignition temperature, that is to say, the cooling effect of the gas which is in excess will carry off so much heat that no attainable initial heating will suffice to set up the transmission of a constant temperature. Thus in the case of hydrogen and air, mixtures containing less than 5 and more than 72% of hydrogen are non-inflammable. The theory of ignition temperature enables us to understand why an explosive mixture a very small electric spark may not suffice to induce explosion. Combination will indeed take place in the path of the spark, but the amount of it is not sufficient to meet the loss of heat by conduction, &c. It must be added that the theory of ignition temperatures given above does not explain all the observed facts. F. Emich states that the inflammability of gaseous mixtures is not necessarily greatest when the gases are mixed in the proportions theoretically required for complete combination, and the influence of foreign gases does not appear to follow any simple law. The presence of a small quantity of a gas may exercise a profound influence on the ignition temperature as in the case of the addition of ethylene to hydrogen (Sir Edward Frankland), and again when a mixture of methane and air is raised to its ignition temperature a sensible interval (about 10 seconds) elapses before inflammation occurs.

The rate at which a flame will traverse a mixture of two gases which has been ignited depends on the proportions in which the gases are mixed. Fig. 1 (Bunte) represents this relationship for several common gases.

If a ready-made gaseous mixture is to be used for the production of a steady flame, it may be forced through a tube and ignited at the end; it is obvious that the velocity of efflux must be greater than the initial rate of inflammation of the mixture, for otherwise the mixture would fire back down the tube. If the velocity of efflux is considerably greater than the rate of inflammation, the flame will be separated from the end of the tube, and only appear as a flickering crown where the velocity and inflammability of the issuing gas have been diminished by admixture with air. With much increased velocity of efflux the flame will be blown out. J. B. A. Dumas used to show the experiment of blowing out a candle with electrolytic gas. A steady flame formed by burning a ready-made gaseous mixture at the end of a tube of circular section has the form shown in fig. 2. The small internal cone marks the lower limiting surface of the flame; it is the locus of all points where the velocity of efflux is just equal to the velocity of inflammation, and its conical form is explained by the fact that the rate of efflux of gas is greatest in the vertical axis of the tube where the flow is not retarded by friction with the walls, as well as by the further fact that the gas issuing from such an orifice spreads outwards, the inflammation proceeding directly against it. The flame, it will be seen, is of considerable thickness. If the gaseous mixture be hydrogen and oxygen, or carbon monoxide and oxygen, it will have no obvious features of structure beyond those shown in the figure; that is to say, the shaded region of burning gas has the appearance of homogeneity and uniform colour which might be expected to accompany a uniform chemical condition. Some admixture of the external air will, of course, take place, especially in the upper parts of the flame, and detectable quantities of oxides of nitrogen may be found in the products of combustion, but this is an Inconsiderable feature. The flame just described is essentially that of a blowpipe.

A second way of producing a flame is the more common one of allowing one gas to stream into the other. Using the same gases as before, hydrogen or carbon monoxide with oxygen, we find...
again that the flame is conical in form and uniform in colour, but in this case, if the velocity of efflux be not immoderate, the burning gas only extends over a comparatively thin sheet, limited on the inside by the burner-tube and on the outside by a mixture of the products of combustion with oxygen. The combustible gas has to make its own inflammable mixture with the circumambient oxygen, and we may suppose the column of gas to be burned through as it ascends. The core of unburned gas thus becomes thinner as it ascends and the flame tapers to a point. The external surface of a flame of this kind will for the same consumption of gas be larger than that of a flame where the ready-made mixture of gases is used. If a jet of one gas be sent with a sufficient velocity into another, turbulent admixture takes place and an unsteady sheet of flame of uniform colour is obtained.

A third way of forming a flame is to allow the whole of one gas, mixed with a less quantity of the second than is sufficient for complete combustion, to issue into an atmosphere of the second. This is the case with what are generally known as atmospheric burners, of which the Bunsen burner is the prototype. The development of a flame of this kind can be well studied in the case of carbon monoxide and air. The carbon monoxide is fed into a Bunsen burner with closed air-valve, the burner-tube being prolonged by affixing a glass tube to it by means of a cork. The flame consists of a single conical blue sheet. If now the air-valve be opened very slightly, an internal cone of the same blue colour makes only appearance. The air which has entered through the air-valve ("primary" air) has become mixed with the carbon monoxide and so oxidizes its quota in an internal cone, the rest of the carbon monoxide (diluted now, of course, with carbon dioxide and nitrogen) wandering into the external atmosphere to burn (with "secondary" air) in a second cone. The existence of the internal cone and the subsequent thermal effect lead to slight convexity of surface in the outer cone. If the quantity of primary air be increased more internal combustion can take place. This, however, does not lead to an enlargement of the inner cone, for the increase of air increases the rate of inflammation of the mixture, and the inner cone (which only maintains its stability because the rate of efflux of the mixture is greater than the velocity of inflammation) contracts, and will, as the proportion of primary air is increased, soon evince a tendency to enter the burner-tube. At this stage an interesting phenomenon is to be noticed. When we have reached the point of aeration where the velocity of inflammation of the mixture just surpasses the velocity of efflux, the inner cone enters the burner-tube as a disk and descends, but this downward motion checks the suction flow of air through the valve at the base of the burner, whilst it does not appreciably check the pressure flow of the carbon monoxide through the gas nozzle. The result is that a stratum of gas-mixture poor in air, and therefore of low rate of inflammation, is formed, and when the descending disk of flame meets it, the descent is arrested and the disk returns to the top of the tube, reproducing the inner cone. The full air suction is now restored and the course of events is repeated. This oscillatory action can be maintained almost indefinitely long if the pressure and other conditions be maintained constant. With still more primary air the inner cone of flame simply fires back to the burner nozzle, or, in the last stage, we may have enough air entering to produce a flame of the blast blowpipe type, namely, one where the carbon monoxide mixed with an excess of primary air burns with a single cone in a steady flame.

By means of a simple contrivance devised by A. Smithells a two-coned flame of the kind described may be resolved into its components. The apparatus is like a half-extended telescope made of two glass tubes, and it is evident that the velocity of a mixture of gases flowing through it must be greater in the narrow tube than in the wider one. If the end of the narrower tube be fixed to a Bunsen burner and the flame be formed at the end of the wider one, then when the air-supply is increased to a certain point the inner cone will descend into the wide tube and attach itself to the upper end of the narrower one. This occurs when the velocity of inflammation is just greater than the upward velocity of the gaseous stream in the wide tube and less than the upward velocity in the narrow tube. If the outer tube be now drawn down, a twisted flame some burns at the end of the inner tube; if the outer tube be sild up again, it detaches the outer cone and carries it upward. This apparatus has been of use in investigating the progress of combustion in various flames.

**Temperature of Flames.**—The term "flame-temperature" is used very vaguely and has no clear meaning unless qualified by some description. It least ambiguous when used in reference to flames where the combining gases are mixed in theoretical proportions before issuing from the burner. The flame in such a case has considerable thickness and uniformity, and, though the temperature is not constant throughout, flames of this type given by different combustibles admit of comparison. In other flames where the shells of combustion are thin and envelop large regions of unburned or partly-burned gas, it is not clear how temperature should be specified. An ordinary gas-flame will not, from the point of view of the practical arts, give a sufficient temperature for melting platinum, yet a very thin platinum wire may be molten at the edge of the lower part of such a flame. The maximum temperature of the flame is therefore not in any serious sense an available temperature. It will suffice to point out here that in order to burn a gas so that it may have the highest available temperature, we must burn it with the smallest external circumambient-surface obtainable. This is done when the combining gases are completely mixed before issuing from the burner. Where this is impracticable we may employ a burner of the Bunsen type, and arrange matters so that a large amount of primary air is supplied. It is in this direction that modern improvements have been made with a view to obtaining hot flames for heating the Welsbach mantle. The Kern burner, for example, employs the principle of the Venturi tube. Where much primary air is drawn in it is usual to provide for it being well mixed with the gas, otherwise an unsteady flame may be produced with a great tendency to light back. The burner head is therefore usually provided with a mixing chamber and the mixture issues through a slit or a mesh. A great many modified Bunsen burners have been produced, the aim in all of them being to produce a flame which shall combine steadiness with the smallest attainable external surface.

To estimate the temperature of flames several methods have been employed. The method of calculation, based on the supposition that the whole heat of combustion is localized in the product (or products) of combustion and heats it to a temperature depending on its specific heat, cannot be applied in a simple way. Apart from the assumption (which there is reason to suppose incorrect) that none of the chemical energy assumes the radiant form directly, we have to regard the possible change of specific heat at high temperatures, the likelihood of dissociation and the time of reaction. Any practical consideration of temperature must have regard to a large assemblage of molecules and not to a single one, and therefore any influence which means delay in combination will result in reduction of temperature by radiation and conduction. It can hardly be maintained that in the present state of knowledge we have the requisite data for the calculation of flame temperature, though good approximations may be made. Many attempts have been made to determine flame temperatures by means of thermo-electric couples and by radiation pyrometers. The couple most employed is that known as H. L. le Chatelier's, consisting of two wires, one of platinum and the other an alloy of 90% platinum and 10% of rhodium. When all possible precautions are taken it is possible by means of such thermo-couples to measure local flame temperatures with a considerable degree of accuracy. Subjoined are some results obtained at different times and by different observers with regard to the maximum temperatures of flames:

<table>
<thead>
<tr>
<th>Fuel</th>
<th>Temperature</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coal gas in Bunsen burner (Waggener, 1896)</td>
<td>1770°C</td>
</tr>
<tr>
<td>(Berkenbusch, 1893)</td>
<td>1830°C</td>
</tr>
<tr>
<td>(White &amp; Traver, 1902)</td>
<td>1780°C</td>
</tr>
<tr>
<td>(Ferry, 1903)</td>
<td>1871°C</td>
</tr>
</tbody>
</table>
The following are given by Fény:

<table>
<thead>
<tr>
<th>Source</th>
<th>Temperature</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acetylene</td>
<td>2548° C</td>
</tr>
<tr>
<td>Alcohol</td>
<td>1705° C</td>
</tr>
<tr>
<td>Hydrogen (in air)</td>
<td>1960° C</td>
</tr>
<tr>
<td>Oxy-hydrogen</td>
<td>2420° C</td>
</tr>
<tr>
<td>Oxy-coal gas blowpipe</td>
<td>2200° C</td>
</tr>
</tbody>
</table>

**Source of Light in Flames.**—We may consider first those flames where solid particles are out of the question; for example, the flame of carbon monoxide in air. The old idea that the luminosity was due to the thermal glow of the highly heated product of combustion has been challenged independently by a number of observers, and the view has been advanced that the emission of light is due to radiation attendant upon a kind of discharge of chemical energy between the reacting molecules. E. Wiedemann proposed the name "chemi-luminescence" for radiation of this kind. The fact is that colourless gases cannot be made to glow by any purely thermal heating at present available, and products of combustion heated to the average temperature of the flames in which they are produced are non-luminous. On the other hand, it must be remembered that in a mass of burning gas only a certain proportion of the molecules are engaged at one instant in the act of chemical combination, and that the energy liberated in such individual transactions, if localized momentarily at least, would give individual molecules a unique condition of temperature far transcending that of the average, and the distribution of heat in a flame would be very different from that existing in the same mixture of gases heated from an external source to the same average temperature. The view advocated by Smithells is that in the chemical combination of gases the initial phase of the formation of the new molecule is a vibratory one, which directly furnishes light, and that the damping down of this vibration by colliding molecules is the source of that transitory motion which is evinced as heat. This, it will be seen, is an exact reversal of the older view.

The view of Sir H. Davy that "whenever a flame is remarkably brilliant and dense it may always be concluded that some solid matter is produced in it" can be no longer entertained. The flames of phosphorus in oxygen and of carbon disulphide in nitric oxide contain only gaseous products, and Frankland showed that the flames of hydrogen and carbon monoxide become highly luminous under pressure. From his experiments Frankland was led to the generalization that high luminosity of flames is associated with high density of the gases, and he does not draw a distinction in this respect between high density due to high molecular weight and high density due to the close packing of lighter molecules. The increased luminosity of a compressed flame is not difficult to understand from the kinetic theory of gases, but no explanation has appeared of the luminosity considered by Frankland to be due merely to high molecular weight. It is possible that the electron theory may ultimately afford a better understanding of these phenomena.

**Structure of Flame.**—The vagueness of the term structure, as applied to flames, is to be seen from the very conflicting accounts which are current as to the number of differentiated parts in different flames. Unless this term is restricted to sharp differences in appearance, there is no limit to the number of parts which may be selected for mention. The flame of carbon monoxide, when the gas is not mixed with air before it issues from the burner, shows no clearly differentiated structure, but is a shell of blue luminosity of shaded intensity—a hollow cone if the orifice of the burner be circular and the velocity of the gas not immoderate, or a double sheet of fan shape if the burner have a slit or two inclined planes which cause the jets of issuing gas to spread each other out. Such a flame has but one single distinct feature, and this is not surprising, as there is no reason to suppose that there is any difference in the chemical process or processes that are occurring in different quarters of the flame. The amount of materials undergoing this transformation in different parts of the flame may and does vary; the gases become diluted with products of combustion, and the molecular vibrations gradually die down. These things may cause a variation in the intensity of the light in different quarters, but the differences induced are not sharp or in any proper sense structural. A flame of this kind may develop a secondary feature of structure. If carbon monoxide be burnt in oxygen which is mixed or combined with another element there may be an additional chemical process that will give light; flames in air are sometimes surrounded by a faintly luminous fringe of a greenish cast, apparently associated with the combination of nitrogen with oxygen (H. B. Dixon). Carbon monoxide on being strongly heated begins to dissociate into carbon and carbon dioxide; if the unburnt carbon monoxide within a flame of that gas were so highly heated by its own burning walls as to reach the temperature of dissociation, we might expect to see a special feature of structure due to the separated carbon. Such a temperature does not, however, appear to be reached.

Apart from hydrocarbon flames not much has been published in reference to the structure of flames. The case of cyanogen is of peculiar interest. The beautiful flame of this gas consists of an almost crimson shell surrounded by a margin of bright blue. Investigations have shown that these two colours correspond to two steps in the progress of the combustion, in the first of which the carbon of the cyanogen is oxidized to carbon monoxide and in the second the carbon monoxide oxidized to carbon dioxide.

The inversion of combustion may bring new features of structure into existence; thus when a jet of cyanogen is burnt in oxygen no solid carbon can be found in the flame, but when a jet of oxygen is burnt in cyanogen solid carbon separates on the edge of the flame.

**Hydrocarbon Flames.**—As already stated the flames of carbon compounds and especially of hydrocarbons have been much more studied than any other kind, as is natural from their common use and practical importance. The earliest investigations were made with coal gas, vegetable oils and tallow, and the composite and complex nature of these substances led to difficulties and confusion in the interpretation of results. One such difficulty may be illustrated by the fact, often overlooked, that when a mixed gaseous combustible issues into air the individual component gases will separate spontaneously in accordance with their diffusibilities: hydrogen will thus tend to get to the outer edge of a flame and heavy hydrocarbons to lag behind.

The features of structure in a hydrocarbon flame depend on course on the manner in which the air is supplied. The extreme cases are (i.) when the issuing gas is supplied before it leaves the burner with sufficient air for complete combustion, as in the blowpipe, in which case we have a sheet of blue undifferentiated flame; and (ii.) when the gas has to find all the air it requires after leaving the burner. The intermediate stage is when the issuing gas is supplied before leaving the burner with a part of the air that is required. In this case a two-coned flame is produced. The general theory of such phenomena has already been discussed. It must be remarked that the transition of one kind of flame into the others can be effected gradually, and this is seen with particular ease and distinctness by burning benzene vapour admixed with gradually increasing quantities of air. The key to the explanation of the structure of an ordinary luminous flame, such as that of a candle, is to be found, according to Smithells, by observing the changes undergone by a well-aerated Bunsen flame as the "primary" air is gradually cut off by closing the air-ports at the base of the burner. It is then seen that the two cones of flame evolve or degenerate into the two recognizable blue parts of an ordinary luminous flame, whilst the appearance of the bright yellow luminous patch becomes increasingly emphasized as a hollow dome lying within the upper part of the blue sheath. There are thus three recognizable features of structure in an ordinary luminous flame, each region being as it were a mere shell and the interior of the flame filled with gas which has not yet entered into active combustion. If, as is suggested, the blue parts of an ordinary luminous flame are the relics of the two cones of a Bunsen flame, the chemistry of a Bunsen flame may be appropriately considered first. What happens chemically when a hydrocarbon is burnt in a Bunsen burner? The air sent in with the gas is insufficient for complete
combustion so that the inner cone of the flame may be considered as air burning in an excess of coal gas. What will be the products of this combustion? This question has been answered at different times in very different ways. There are many conceivable answers: part of the hydrocarbon might be wholly oxidized and the rest left unaltered to mix with the outside air and burn as the outer cone; on the other hand, there might be (as has been so commonly assumed) a selective oxidation in the inner cone whereby the hydrogen was fully oxidized and the carbon set free or oxidized to carbon monoxide; or again the carbon might be oxidized to carbon dioxide or monoxide and the hydrogen set free. There might of course be other intermediate kinds of action. Now it is important at this point to insist upon a distinction between what can be found by direct analysis as to the products of partial combustion, and what can be imagined or inferred as the transitory existence of substances of which the products actually found in analysis are the outcome. We shall consider only in the first instance what substances are found by analysis. Earlier experiments on the Bunsen burner in which coal gas was used, and the gases withdrawn directly from the flame by aspiration, gave no very clear results, but the introduction of the cone-separating apparatus and the use of single hydrocarbons led to more definite conclusions. The analysis of the inter-conal gases from an ethylene flame gave the following numbers: carbon dioxide = 3.6; water = 9.5; carbon monoxide = 15.6; hydrocarbons = 1.3; hydrogen = 9.4; nitrogen = 60.6.

It appears therefore, and it may be stated as a fact, that a considerable amount of hydrogen is left unoxidized, whilst practically all the carbon is converted into monoxide or dioxide. As the gases have cooled down before analysis and as the reaction CO + H2O = CO2 + H2 is reversible, it may be objected that the inter-conal gases may have a composition when they are hot very different from what they show when cold. Experiments made to test this question have not sustained the objection. Subsequent experiments on the oxidation of hydrocarbons have led it appear undesirable to use the expression "preferential combustion" or "selective combustion" in connexion with the facts just stated; but for the purpose of describing in brief the chemistry of a hydrocarbon it is necessary to say that in the inner cone of a Bunsen flame hydrocarbons, carbon monoxide are the result of the limited oxidation, and that the combustion of these gases with the external air generates the outer cone of the flame. As to the actual stages in the limited oxidation of a hydrocarbon a large amount of very valuable work has been carried out by W. A. Bone and his collaborators. Different hydrocarbons mixed with oxygen have been circulated continuously through a vessel heated to various temperatures, beginning with that (about 250°C) at which the rate of oxidation is easily appreciable. Proceeding in this way, Bone, without effecting a complete transformation of the hydrocarbon into partially oxidized substances, has isolated large quantities of such products, and concludes that the oxidation of a hydrocarbon involves nothing in the nature of a selective or preferential oxidation of either the hydrogen or the carbon. He maintains that it occurs in several well-defined stages during which oxygen enters into and is incorporated with the hydrocarbon molecule, forming oxygenated intermediate products among which are alcohols and aldehydes. The reactions between ethane and ethylene with an equal volume of oxygen would be represented as follows:

\[
\begin{align*}
\text{Stage 1.} & \quad \text{Ethane.} & \quad \text{Stage 2.} & \quad \text{Ethylene.}
\end{align*}
\]

\[
\begin{align*}
\text{CH}_2\text{CH}_3 & \rightarrow \text{CH}_2\text{CH}_2\text{OH} & \rightarrow \text{CH}_2\text{CH}(\text{OH})_2 \\
\text{C}_2\text{H}_5\text{H}_2\text{O} & \text{C}_2\text{H}_5\text{H}_2\text{O} & \text{C}_2\text{H}_5\text{H}_2\text{O} & \text{C}_2\text{H}_5\text{H}_2\text{O} \\
\{2\text{C}_2\text{H}_5\text{H}_2\text{O} + \text{H}_2\text{O}\} & \{2\text{C}_2\text{H}_5\text{H}_2\text{O} + \text{H}_2\text{O}\} & \{2\text{C}_2\text{H}_5\text{H}_2\text{O} + \text{H}_2\text{O}\} & \{2\text{C}_2\text{H}_5\text{H}_2\text{O} + \text{H}_2\text{O}\} \\
\text{CH}_3\text{CHO} & \text{CH}_3\text{CH}(\text{OH})_2 & \text{CH}_3\text{CHOH} & \text{CH}_3\text{CH}(\text{OH})_2 \\
\text{Acetaldehyde.} & \text{Acetone.} & \text{Acetone.} & \text{Acetone.} \\
\end{align*}
\]

The affinity between the hydrocarbon and oxygen at a high temperature is so great that, when the supply of oxygen is sufficient to carry the oxidation as far as the second stage, practically no decomposition of the hydroxy molecule formed in the first stage occurs. This is especially the case with unsaturated hydrocarbons.

As a crucial test decisive against the hypothesis of preferential carbon oxidation, Bone cites the experiment of firing a mixture of equal volumes of ethane and oxygen sealed up in a glass bulb. In such a case a luminous flame fills the vessel, accompanied by a black cloud of carbon particles and considerable condensation of water. About 10% of methane is also found. It is impossible within the limits of this article to give a more extended account of these later researches on the oxidation of hydrocarbons. They make it evident that the relative oxidizability of carbon and hydrogen cannot form the basis of a general theory of the combustion of hydrocarbons, and that both the a priori view that hydrogen is the more oxidizable element and the inference from the behaviour of ethylene when exploded with its own volume of oxygen, viz. that carbon is the more oxidizable element in hydrocarbons, are not in harmony with experimental facts.

It is evident that the brightness of hydrocarbon flames is due to the deposition of solid charcoal was first pointed out by Sir Humphry Davy in 1816. In explaining the origin of this charcoal, Davy used somewhat ambiguous language, stating that it "might be owing to a decomposition of a part of the gas towards the interior of the flame where the air was in smallest quantity." This statement was interpreted commonly as implying that the charcoal became free by the preferential combustion of the hydrogen, and such an interpretation was given explicitly by Faraday. Whatever may have been Davy's view with regard to this part of the theory, his conclusion that finely divided carbon was the cause of luminosity in hydrocarbon flames was not questioned until 1867, when E. Franklin, in connexion with researches already alluded to, maintained that the luminosity of such flames was not due in any important degree to solid particles of carbon, but to the incandescence of dense hydrocarbon vapours. Among the arguments adduced against this view the most decisive is furnished by the optical tests used by J. L. Soret. If the image of the sun is focused upon the glowing part of a hydrocarbon flame the scattered light is found to be polarized, and it is indisputable that the luminous region is pervaded by a cloud of finely divided solid matter. The quantity of this solid (estimated by H. H. C. Bunte to be 0.1 milligram in a coal-gas flame burning 5 cub. ft. per hour) is sufficient to account for the luminosity, so that Davy's original view may be said to be now universally accepted.

The remaining question with regard to the luminosity of a hydrocarbon flame relates to the manner in which the carbon is set free. The fact that hydrocarbons when strongly heated in absence of air will deposit carbon has long been known and is daily evident in the operation of coal-gas making, when gas carbon accumulates as a hard deposit in the highly-heated crown of the retorts. There is no difficulty in supposing therefore that the carbon in a flame is separated from the hydrocarbon within it by the purely thermal action of the blue burning walls of the flame. Many experiments have been made in this view. It is sufficient to name two. If a ring of metal wire be so disposed in a small flame as to make a girdle within the blue walls towards the base, the withdrawal of heat is rapid enough to prevent the maintenance of a temperature sufficient to cause a separation of carbon, and the bright luminosity disappears. Again, if the flame of a Bunsen burner be fed through the air-ports not with air but with some neutral gas such as nitrogen, carbon dioxide or steam, the dilution of the burning gas and the hydrocarbon within it becomes so great that the temperature of separation is not attained, no carbon is separated and the flame consists of a single blue shell.

Whilst it is thus easy to understand generally why carbon becomes separated as a solid within a flame, it is not easy to trace the processes by which the carbon becomes separated in the case of a given hydrocarbon. According to M. P. E. Berthelot, who made prolonged and elaborate researches on the
pyrogenic relationships of hydrocarbons, these compounds only liberate carbon by a process of the continual coalescence of hydrocarbon molecules with the elimination of hydrogen, until there is left the limiting solid hydrocarbon hardly distinguishable from carbon itself and constituting the glowing soot of flames.

V. B. Lewes, on the other hand, basing his conclusions on a study of the thermal decomposition of hydrocarbons, on temperature measurements of flames and analysis of their gases, has more recently developed a theory of flame luminosity in which the formation and sudden exothermic decomposition of acetylene are regarded as the essential incidents productive of carbon separation and luminosity. Smithells has disputed the evidence on which this theory is based and it appears to have gained no adherence from those who have worked in the same field; but as it has not been formally disavowed by the author and has found its way into some textbooks, it is mentioned here.

W. A. Bone and H. F. Coward (Journ. Chem. Soc., 1908) published the results of a very careful study of the decomposition of hydrocarbons when heated in a stationary condition and when continually circulated through hot vessels. Their results disclose once more the great difficulty of tracing the processes of decomposition and of arriving at a generalization of wide applicability, but they appear to be conclusive against the views both of Berthelot and of Lewes.

They do not think that the decomposition of hydrocarbons can be adequately represented by ordinary chemical equations owing to the complexity of the changes which really take place. Methane, which is the most stable of the hydrocarbons, appears to be resolved at high temperatures directly into carbon and hydrogen, but the phenomenon is dependent mainly on surface action; ethane, ethylene and acetylene undergo decomposition throughout the body of the gas (loc. cit. p. 1107 et seq.).

"In the cases of ethane and ethylene it may be supposed that the primary effect of high temperature is to cause an elimination of hydrogen with a simultaneous loosening or dissolution of the bond between the carbon atoms, giving rise to (in the event of disintegration) residues such as CH; and CH. These residues, which can only have a very fugitive separate existence, may either (a) form H2C : CH2 and H2C : CH2, as the result of encounters with other similar residues, or (b) break down directly into carbon and hydrogen or (c) be directly hydrogenized to methane in an atmosphere rich in hydrogen. These three possibilities may all be realized simultaneously in the same decomposing gas in proportions dependent on the temperature, pressure and amount of hydrogen present. The whole process may be represented by the following scheme, the dotted line indicating the tendency to dissolve a bond between the carbon atoms which becomes actually effective at higher temperatures:"

\[
\begin{align*}
H_2 : H & \rightarrow [2 : (C:H)] + H_2 \\
H & \rightarrow [2 : (C:H)] + H_2 \\
H & \rightarrow [2 : (C:H)] + H_2
\end{align*}
\]

"In the case of acetylene, the main primary change may be either one of polymerization or of dissolution according to the temperature, and if the latter, it may be supposed that the molecule breaks down across the triple bond between the carbon atoms, giving rise to 2C ; H2 and that these residues are subsequently either resolved into carbon and hydrogen or "hydrogenized" according to circumstances, thus:"

\[
H : C : H \rightarrow [2 : (C:H)] = (a) 2C + H_2 \\
H : C : H \rightarrow [2 : (C:H)] = (b) plus 3H_2 = 2CH_4.
\]

"Acetylene is, moreover, distinguished by its power of polymerization at moderate temperatures so that whether it is the gas initially produced or it is a prominent product of the decomposition of another hydrocarbon polymerization will occur to an extent dependent on temperature."

We may describe briefly the view to which we are led as to the genesis of an ordinary luminous hydrocarbon flame:

The gaseous hydrocarbon issues from the burner or wick, let us suppose, in a cylindrical column. This column is not sharply marked off from the air but is so penetrated by it that we must suppose a gradual transition from the pure hydrocarbon in the centre of column to the pure air on the outside. Let us take a thin transverse slice of the flame, near the lower part of the wick or close to the burner tube. At what lateral distance from the centre will combustion begin? Clearly, where enough oxygen has penetrated the column to give such partial combustion as takes place in the inner cone of a Bunsen burner. This then defines the blue region. Outside this the decomposition of the carbon monoxide, hydrogen and any hydrocarbons which pass from the blue region takes place in a faintly luminous fringe. These two layers form a sheath of active combustion, surrounding and intensely heating the enclosed hydrocarbons in the middle of the column. These heated hydrocarbons rise and are heated to a higher temperature as they ascend. They are accordingly decomposed with separation of carbon in the higher parts of the flame, giving the region of bright yellow luminosity. There remains a central core in which neither is there any oxygen for combustion nor a sufficiently high temperature to cause carbon separation. This constitutes the dark interior region of the flame. We thus account for the different parts of the flame. It is to be noted, however, that the bright blue layer only surrounds the lower part of the flame, whilst the pale, faintly-luminous fringe surrounds the whole flame. The flame also is conical and not cylindrical. The foregoing explanation is therefore not quite complete. Let us suppose that the changes have gone on in the small section of the flame exactly as described and consider how the processes will differ in parts above this section. The central core of unburned gases will pass upwards and we may treat it as a new cylindrical column which will undergo changes just as the original one leaving, however, a smaller core of unburned gases, or, in other words, each succeeding section of the flame will be of smaller diameter. This gives us the conical form of the flame. Again, the higher we ascend the flame the greater proportionally is the amount of separated carbon, for we have not only the heat of laterally outlying combustion to effect decomposition, but also that of the lower parts of the flame. The lower part of a luminous flame accordingly contains less separated carbon than the upper. Where the hydrocarbon is largely decomposed before combustion we have no longer the conditions of the Bunsen flame, and so in the upper parts of a luminous flame the bright blue part fades away. The luminous fringe would, however, be continued, for the separated hydrogen has still to burn. In this way then we may reasonably account for the existence, position and relative sizes of the four regions of an ordinary luminous flame.

FLAMEL, NICOLAS (c. 1330-1418), reputed French alchemist and scrivener to the university of Paris, was born in Paris or Pontoise about 1330, and died in Paris in 1418, bequeathing the bulk of his property to the church of Saint-Jacques-la-Boucherie, where he was buried. During his life he contributed freely to charitable and religious purposes from the considerable wealth he amassed either by the practice of his craft, or, as some surmise without definite proof, by fortunate speculation or money lending, or, as legend has it, by alchemy. According to a document purporting to be written by himself in 1413 (printed in Waite's Lives of the Alchemistical Philosophers, London, 1888), there fell into his hands in 1357, at the cost of two florins, a book on alchemy by Abraham the Jew, which taught in plain words the transmutation of metals. It did not, however, explain the materia prima, but merely figured or depicted it, and for more than 20 years Flamel strove in vain to find out the secret. Then, returning from a journey to Spain, he fell in with a Christian Jew, named Canches, who gave him the explanation, and after three more years' work he succeeded in preparing the materia prima, thus being enabled in 1382 to transmute mercury into both silver and gold. But this fantastic story was disposed of by the facts, derived from parish records, set forth in Villain's Essai sur l'histoire de Saint-Jacques-la-Boucherie, 1758, and his Histoire critique de Nicolas Flamel et de Pernelle sa femme, recueillie d'actes anciens qui justifient l'origine et la médiocrité de leur fortune contre les impositions des alchimistes, 1761.

A book on alchemy in the Paris Bibliothèque, Le Trésor de philosophie, professing to be written and illuminated by Flamel with his
own hand, is of very doubtful authenticity, and other treatises bearing his name, such as the Sommario filosofico de Nicolas Flameli, published in 1561 in a collection of alchemical treatises entitled Transformation métallique, are certainly spurious.

FLAMEN (from flāre, "to blow up" the altar fire), a Roman sacrificial priest. The flamen were subject to the pontifex (q.v.) maximus, and were consecrated to the service of some particular deity. The highest in rank were the flamen Dialis, flamen Martialis and flamen Quirinalis, who were always selected from among the patricians. Their institution is generally ascribed to Numa. When the number of flamines was raised from three to fifteen, those already mentioned were entitled "majorca, in contradiction to the other twelve, who were called "minores," as connected with less important deities, and were chosen from the plebs. Towards the end of the republic the number of the lesser flamen seems to have diminished. The flamines were held to be elected for life, but they might be compelled to resign office for neglect of duty, or on the occurrence of some ill-omened event (such as the cap falling off the head) during the performance of their rites. The characteristic dress of the flamines in general was the apex, a white conical cap, the laena or mantle, and a laurel wreath. The official insignia of the flamen Dialis (of Jupiter), the highest of these priests, were the white cap (pileus, albobalrus), at the top of which was an olive branch and a woollen thread; the laena, a thick woollen toga praetexta woven by his wife; the sacrificial knife; and a rod to keep the people from him when on his way to offer sacrifice. He was never allowed to appear without these emblems of office, every day being considered a holy day for him. By virtue of his office he was entitled to a seat in the senate and a curule chair. The sight of fetters being forbidden him, his toga was not allowed to be tied in a knot but was fastened by means of clasps, and the only kind of ring permitted to be worn on his finger was a broken one.

If a person in fetters took refuge in his house, he was immediately loosed from his bonds; and if a criminal on his way to the scene of his punishment met him and threw himself at his feet he was respited for that day. The flamen Dialis was not allowed to leave the city for a single night, to ride or even touch a horse (a restriction which incapacitated him for the consulship), to swear an oath, to look at any army, to touch anything unclean, or to look upon people working. His marriage, which was obliged to be performed with the ceremonies of confarrestitio (q.v.), was dissolve only by death, and on the death of his wife (called flaminica Dialis) he was obliged to resign his office. The flaminica Dialis assisted her husband at the sacrifices and other religious duties which he performed. She wore long woollen robes; a veil and a kerchief for the head, her hair being plaited up with a purple band in a conical form (tutulus); and shoes made of the leather of sacrificed animals; like her husband, she carried the sacrificial knife. The main duty of the flamines was the offering of daily sacrifices; on the 1st of October the three major flamines drove to the Capitol and sacrificed to Fides Publica (the Honour of the People). Some of the municipal towns in Italy had flamines as well as Rome.

We may mention, as distinct from the above, the flamen curialis, who assisted the curio, the priest who attended to the religious affairs of each curia (q.v.); the flamines of various sacerdotal corporations, such as the Arval Brothers; the flamen Augustalis, who superintended the worship of the emperor in the provinces.

See Marquardt, Römische Staatsverwaltung, iii. (1885), pp. 326-336, 475; H. Dessau, in Ephemeris epigraphica, iii. (1877); and the exhaustive article by J. Jullian in Daremband and Saglio, Dictionnaire des antiquités.

FLAMINGO (Port. Flamengo, Span. Flamenco), one of the tallest and most beautiful birds, conspicuous for the bright flame-coloured or scarlet patch upon its wings, and long known by its classical name Phoenicopterus, as an inhabitant of most of the countries bordering the Mediterranean Sea. Flamingos have a very wide distribution, and the sole genus comprises only a few species. Ph. roseus or antiquorum, white, with a rosy tinge above, and with scarlet wing-coverts, while the remiges are black (as in all species), ranges from the Cape Verde Islands to India and Ceylon, north as far as Lake Baikal; southwards through Africa and Madagascar, eventually as P. minor. P. ruber, entirely light vermilion, extends from Florida to Para and the Galapagos; P. chilensis s. ignipalliatus, from Peru to Patagonia, more resembles the classical species; while P. antinus, the tallest of all, which lacks the hallmark, inhabits the salt lakes of the elevated desert of Atacama, whence it extends into Chile and Argentina. Fossil remains of flamingos have been described from the Lower Miocene of France as P. croizati, and from the Pliocene of Oregon. From the Mid-Miocene to the Oligocene of France are known several species of Palaeolodius, Eolornis and Agnapterus, which have relatively shorter legs, longer toes and a complicated hypotarsus, and represent an earlier family, less specialized although not directly ancestral to the flamingos. Palaeolodidae and Phoenicopteridae (Phoenicopteridae) together form the larger group Phoenicopteriformes. These are in many respects exactly intermediate between Anserine and stork-like birds, so much so in fact that

The Flamingo.

T. H. Huxley preferred to keep them separate as Amphimorphae. However, if we carefully sift their characters, the flamingos obviously reveal themselves as much nearer related to the Ciconiæae, especially to Platalea and Ibis, than to the Anseres. This is the opinion arrived at by W. F. R. Weldon, M. Fuerbringer and Gadow, while others prefer the goose-like voice and the webbed toes as reliable characters. (For a detailed analysis of this instructive question see Brönn's Tierreich, Aves Syst. p. 146.)

The food of the flamingo seems to consist chiefly of small aquatic invertebrate animals which live in the mud of lagoons, for instance Mollusca, but also of Contrares and other low salt-water algae. Whilst feeding, the bird wades about, stirs up the mud with its feet, and, reversing the ordinary position of its head so as to hold the crown downwards and to look backwards, sits the mud through its bill. This is abruptly bent down in the middle, as if broken; the upper jaw is rather flat and narrow, while the lower jaw is very roomy and furnished with numerous lamellae, which, together with the thick and
large tongue, act like a sieve, an arrangement enhanced by the considerable movability of the upper jaw. Then the bird erects its long neck to swallow the selected food. When flying, flamingos present a striking and beautiful sight, with legs and neck stretched out straight, looking like white and rosy or scarlet crosses with black arms. Not less fascinating is a flock of these sociable birds when at rest, standing on one or both legs, with their long necks twisted or coiled upon the body in any conceivable position.

The nest is likewise peculiar. It is built of mud, a somewhat conical structure rising above the water according to the depth, of which the cone is from a few inches to 2 ft. in height. If, as often happens, the water-level sinks, the nests stand out higher. On the top is a shallow cup for the reception of the one or two eggs, which have a bluish-white shell with chalky incrustation. Of course the hen sits with her legs doubled up under her, as does any other long-legged bird. It seems strange that many ornithologists should have given credence to W. Dampier’s statement of the mode of incubation (New Voyage round the World, ed. 2, i. p. 71, London, 1699): “And when they lay their eggs, or hatch them, they stand all the while, not on the hillock, but close by it with their legs on the ground and in the water, resting themselves against the hillock, and covering the hollow nest upon it.” The theory is accepted by the late Dr. R. H. Porter (Rosariatica, ii. p. 128) tried to improve upon this by stating that the standing bird leans upon the nest with its breast! The young, which are hatched after about four weeks’ incubation, look very different from the adult. The small bill is still quite straight and the legs are short. The whole body is covered with a thick coat of short nesting feathers, pure white in colour. These neossoptiles or first feathers bear no resemblance to those of the Anseriform birds, but agree in detail with those of spoonbills, the young of which the little flamingos resemble to a striking extent, but they leave the nest soon after their birth to shift for themselves like ducks and geese.

(H. F. G.)

FLAMINIA, VIA, an ancient high road of Italy, constructed by C. Flaminius during his censorship (220 B.C.). It led from Rome to Ariminum, and was the most important route to the north. We hear of frequent improvements being made in it during the imperial period. Augustus, when he instituted a general restoration of the roads of Italy, which he assigned for the purpose among various senators, reserved the Flaminia for himself, and rebuilt all the bridges except the Pons Molvis, by which a new Septempeda and the river Molvis was crossed, and in 199 B.C., and an unknown Pons Minucius. Triumphant arches were erected in his honour on the former bridge and at Ariminum, the latter of which is still preserved. Vespasian constructed a new tunnel through the pass of Intercisa, modern Furlo, in A.D. 77 (see CALES), and Trajan, as inscriptions show, repaired several bridges along the road.

The Via Flaminia runs due N. from Rome, considerable remains of its pavement being extant in the modern high road, passing slightly E. of the site of the Etruscan Falerii, through Orciuli and Narnia. Here it crossed the Nar by a splendid four-arched bridge to which Martial alludes (Epigr. vii. 93, 8), one arch of which and all the piers are still standing; and went on, followed at first by the modern road to Sangemini which passes over two finely preserved ancient bridges, past Carsulae to Mevania, and thence to Forum Flaminii. Later on a more circuitous route from Narnia to Forum Flaminii was adopted, passing by Interamna, Spoleto and Fulgini (from which a branch diverged to Perusia), and increasing the distance by 12 m. The road thence went on to Nuceria (whence a branch thence to the S. and thence to Tivoli), crossed the lakes Tolentum and Urbs Salvia and Helvillium, and then crossed the main ridge of the Apennines, a temple of Jupiter Apenninus standing at the summit of the pass. Thence it descended to Cales (where it turned N.E.), and through the pass of Intercisa to Forum Sempronii (Fossonbrone) and Forum Fortunae, where it reached the coast of the Adriatic. Thence it ran N.W. through Pissarum to Ariminum. The total distance from Rome was 210 m. by the older road and 222 by the newer. The road gave its name to a juridical district of Italy from the 2nd century A.D. onwards, the former territory of the Senones, which was at first associated with Umbria (with which it ended in Augustus it had formed the sixth region of Italy), but which after Constantine was always administered with Picenum. (T. A. S.)

FLAMININUS, TITUS QUINCTIUS (c. 228-174 B.C.), Roman general and statesman. He began his public life as a military tribune under M. Claudius Marcellus, the conqueror of Syracuse. In 199 he was quaestor, and the next year, passing over the regular stages of aedile and praetor, he obtained the consulship. Flamininus was one of the first and most successful of the rising school of Roman statesmen, the opponents of the narrow patriotism of which Cato was the type, the disciples of Greek culture, and the advocates of a wide imperial policy. His winning manners, his polished address, his knowledge of men, his personal fascination, and his intimate knowledge of Greek, all marked him out as the fittest representative of Rome in the East. Accordingly, the province of Macedonia, and the conduct of the war with Philip V. of Macedon, in which, after two years, Rome had as yet gained little advantage, were assigned to him. Flamininus modified both the policy and tactics of his predecessors. After an unsuccessful attempt to come to terms, he drove the Macedonians from the valley of the Aous by skillfully turning an impregnable position. After Flamininus had made himself master of Macedonia, he proceeded to Greece, where Philip still had allies and supporters. The Achaean League (q.v.) at once deserted the cause of Macedonia, and Nabis, the tyrant of Sparta, entered into an alliance with Rome; Acarnania and Boeotia submitted in less than a year, and, with the exception of the great fortresses, Flamininus had the whole of Greece under his control. The demand of the Greeks for the expulsion of Macedonian garrisons from Demetrias, Chalcis and Corinth, as the only guarantee for the freedom of Greece, was refused, and negotiations were broken off. Hostilities were renewed in the spring of 197, and Flamininus took the field supported by nearly the whole of Greece. At Cynoscephalae the Macedonian phalanx and the Roman legion for the first time met in open fight, and the day decided which nation was to be master of Greece and perhaps of the world. It was a victory of superior tactics. The left wing of the Roman army was retiring in confusion before the Macedonian right led by Philip in person, when Flamininus, leaving them to their fate, boldly charged the pagi of the Macedonians, and was struck and making on the heights. Before the left wing had time to form, Flamininus was upon them, and a massacre rather than a fight ensued. This defeat was turned into a general rout by a nameless tribune, who collected twenty companies and charged in the rear the victorious Macedonian phalanx, which in its pursuit had left the Roman right far behind. Macedonia was now at the mercy of Rome, but Flamininus contented himself with his previous demands. Philip lost all his foreign possessions, but retained his Macedonian kingdom almost entire. He was required to reduce his army, to give up all his decked ships except five, and to pay an indemnity of 1000 talents (£244,000). Ten commissioners arrived from Rome to regulate the final terms of peace, and at the Isthmian games a herald proclaimed to the assembled crowds that "the Roman people, and T. Quinctius their general, having conquered King Philip and the Macedonians, declare all the Greek states which had been subject to the king henceforward free and independent." Flamininus’s last act before returning home was characteristic. Of the Achaeanas, who died within one another in showering upon him honours and rewards, he asked but one personal favour, the freedom of the Alban captives who had been sold in Greece during the Hannibalic Wars. These, to the number of 1200, were presented to him on the eve of his departure (spring, 194), and formed the chief ornament of his triumph.

In 192, on the rupture between the Romans and Antiochus III. the Great, Flamininus returned to Greece, this time as the civil representative of Rome. His personal influence and skilful diplomacy secured the wavering Achaean states, cemented the alliance with Philip, and contributed mainly to the Roman
FLAMINIUS, GAIUS—FLAMSTEED

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victory at Thermopylae (191). In 183 he undertook an embassy to
Prusias, king of Bithynia, to induce him to deliver up Hannibal,
who forestalled his fate by taking poison. Nothing more is
known of Flaminius, except that, according to Plutarch, his
end was peaceful and happy.

There seems no doubt that Flaminius was actuated by a
genuine love of Greece and its people. To attribute to him a
Machiavellian policy, which foresaw the overthrow of Corinth
fifty years later and the conversion of Achaea into a Roman
province, is absurd and disingenuous. There is more force in
the charge that his Hellenic sympathies prevented him from
seeing the innate weakness and mutual jealousies of the Greek
states of that period, whose only hope of peace and safety lay
in submitting to the protectorate of the Roman republic. But
if the event proved that the liberation of Greece was a political
mistake, it was a noble and generous mistake, and reflects
nothing but honour on the name of Flaminius, "the liberator
of the Greeks."

His life has been written by Plutarch, and in modern times by
F. D. Gerlach (1871); see also Mommsen, Hist. of Rome (Eng. tr.),
bk. II., chs. 8, 9.

FLAMINIUS, GAIUS, Roman statesman and general, of
plebeian family. During his tribuneship (232 B.C.), in spite of
the determined opposition of the senate and his own father, he
secured a measure for distributing among the plebeians the ager
Gallicus Picenus, an extensive tract of newly-acquired territory
to the south of Ariminum (Cicero, De senectute, 4, Brutus, 14).
As praetor in 227, he gained the lasting gratitude of the people
of his province (Sicya) by his excellent administration. In 223,
when consul with P. Furius Philus, he took the field against
the Gauls, who were said to have been roused to war by his agrarian
law. Having crossed the Po to punish the Insubrians, he at
first met with a severe check and was forced to capitulate.
Reinforced by the Cenomani, he gained a decisive victory on the
banks of the Addua. He had previously been recalled by the
optimates, but ignored the order. The victory seems to have
been due mainly to the admirable discipline and fighting qualities
of the soldiers, and he obtained the honour of a triumph only
after the decree of the senate against it had been overborne by
popular clamour. During his censorship (220) he strictly
limited the freedmen to the four city tribes (see Comitia). His
name is further associated with two great works. He erected
the Circus Flaminius on the Campus Martius, for the accommodation
of the plebeians, and continued the military road from Rome
to Ariminum, which had been cut out by his father, to
Spoleium (see Flaminia, Y.S.). He probably also instituted
the "plebeian" games. In 218, as a leader of the democratic
opposition, Flaminius was one of the chief promoters of the
measure brought in by the tribune Quintus Claudius, which
prohibited senators and senators' sons from possessing sea-going
vessels, except for the transport of the produce of their own
estates, and generally debarred them from all commercial
speculation (Livy xxi. 63). His effective support of this measure
vastly increased the popularity of Flaminius with his own order,
and secured his second election as consul in the following year
(217), shortly after the defeat of T. Sempronius Longus at the
Tebrit. He hastened at once to Arretium, the termination of
the western high road to the north, to protect the passes of the
Apenines, but was defeated and killed at the battle of the
Trasimene lake (see Punic Wars).

The testimony of Livy (xxi., xxii.) and Polybius (ii., iii.)—no
friendly critics—shows that Flaminius was a man of ability,
energy and probity. A popular and successful democratic
leader, he cannot, however, be ranked among the great statesmen
of the republic. As a general he was headstrong and
self-sufficient and seems to have owed his victories chiefly to personal
bravery and his good fortune.

His son, GAUS FLAMINUS, was quaestor under P. Scipio
Africanus the elder in Spain in 219, and took part in the capture
of New Carthage. Fourteen years later, when curule aedile, he
distributed large quantities of grain among the citizens at a
very low price. In 193, as praetor, he carried on a successful war
against the insubordinate populations of his recently constituted
province of Hispania Citerior. In 187 he was consul with M.
Aemilius Lepidus, and subjugated the warlike Ligurian tribes.
In the same year the branch of the Via Aemilia connecting
Bononia with Arretium was constructed by him. In 181 he
founded the colony of Aquileia. The chief authority for his life
is the portion of Livy dealing with the history of the period.

FLAMSTEED, JOHN (1646–1719), English astronomer, was
born at Denby, near Derby, on the 19th of August 1646. The
only son of Stephen Flamsteed, a malter, he was educated at
the free school of Derby, but quitted it finally in May 1662, in
consequence of a rheumatic affection of the joints, due to
a chill caught while bathing. Medical aid having proved of no
avail, he went to Ireland in 1665 to be "stroked" by Valentine
Greatrakes, but "found not his disease to stir." Meanwhile,
he solaced his enforced leisure with astronomical studies. Begin-
ing with J. Sacrobosco's De sphaera, he read all the books
on the subject that he could buy or borrow; observed a partial
solar eclipse on the 12th of September 1662; and attempted the
construction of measuring instruments. A tract on the equation
of time, written by him in 1667, was published by Dr John Wallis
with the Posthumous Works of J. Horrocks (1673); and a paper
embodying his calculations of appulses to stars by the moon,
published in the Royal Society's Philosophical Transactions (iv. 1699),
signed In Mathesi a sole fundos, an anagram of "Johannes
Flamsteedius," secured for him, from 1670, general scientific
recognition.

On his return from a visit to London in 1670 he became
acquainted with Isaac Newton at Cambridge, entered his name
at Jesus college, and took, four years later, a degree of M.A.
by letters-patent. An essay composed by him in 1673 on the
true and apparent diameters of the planets furnished Newton
with data for the third book of the Principia, and he fitted
numerical elements to J. Horrocks's theory of the moon. In
1674, and again in 1675, he was invited to London by Sir Jonas
Moore, governor of the Tower, who proposed to establish him in
a private observatory at Chelsea, but the plan was anticipated
by the determination of Charles II. to have the tables of the
heavenly bodies corrected, and the places of the fixed stars
rectified "for the use of his seamen," and Flamsteed was ap-
pointed "astronomical observer" by a royal warrant dated
4th of March 1675. His salary of £100 a year was cut down by
taxation to £60; he had to provide his own instruments, and to
pay the bargain, two boys from Christ's hospital. Sheer
necessity drove him to add, in addition, to take on some private
pupils; but having been ordained in 1675, he was presented by
Lord North in 1684 to the living of Burstow in Surrey; and his
financial position was further improved by a small inheritance
on his father's death in 1688. He now ordered, at an expense of
£120, a mural arc from Abraham Sharp, with which he began
to observe systematically on the 12th of September 1680 (see
Astronomy: History). The latter part of Flamsteed's life
passed in a turmoil of controversy regarding the publication of
his results. He struggled to withhold them until they could be
presented in a complete form; but they were urgently needed
for the progress of science, and the astronomer-royal was a public
servant. Sir Isaac Newton, who depended for the perfecting
of his lunar theory upon "places of the moon" reluctantly
drewed out from Greenwich, led the movement for immediate
communication; whence arose much ill-feeling between him
and Flamsteed. At last, in 1704, Prince George of Denmark
undertook the cost of printing; a committee of the Royal
Society was appointed to arrange preliminaries, and Flamsteed,
protesting and exasperated, had to submit. The work was only
partially through the press when the prince died, on the 28th of
October 1708, and its completion devolved upon a board of
visitors to the observatory endowed with ample powers by a
royal order of the 12th of December 1712. As the upshot, the
Historia coelestis, embodying the first Greenwich star-catalogue,
1gether with the mural arc observations made 1689–1705, was
issued under Edmund Halley's editorship in 1712. Flamsteed
denounced the production as surreptitious; he committed to
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and a considerable district in north-western France. In the time of Caesar it was inhabited by the Morini, Atrebates and other Celtic tribes, but in the centuries that followed the land was repeatedly overrun by German invaders, and finally became a part of the dominion of the Franks. On the break-up of the Carolingian empire the river Scheldt was by the treaty of Verdun (843) made the line of division between the kingdom of East Francia (Austrasia) under the emperor Lothaire, and the kingdom of West Francia (Neustria) under Charles the Bald. In virtue of this compact Flanders was henceforth attached to the West Frankish monarchy (France). It thus acquired a position unique among the provinces of the territory known in later times as the Netherlands, all of which were included in that northern part of Austrasia assigned on the death of the emperor Lothaire (855) to King Lothaire II., and from his name called Lotharingia or Lorraine.

The first ruler of Flanders of whom history has left any record is Baldwin, surnamed Bras-de-fer (Iron-arm). This man, a brave and daring warrior under Charles the Bald, fell in love with the king's daughter Judith, the youthful widow of two English kings, married her, and fled with his bride to Lorraine. Charles, though at first very angry, was at last conciliated, and made his son-in-law margrave (Marchio Flandriae) of Flanders, which he held as an hereditary fief. The Northmen were at this time continually devastating the coast lands, and Baldwin was entrusted with the possession of this outlying borderland of the west Frankish dominion in order to defend the Frisians.

He was the first of a line of strong rulers, who at some date early in the 11th century exchanged the title of margrave for that of count. His son, Baldwin II.—the Baldwin—from his stronghold at Bruges maintained, as did his father before him, a vigorous defence of his lands against the incursions of the Northmen. On his mother's side a descendant of Charlemagne, he strengthened the dynastic importance of his family by marrying Aelfthryth, daughter of Alfred the Great. On his death in 918 his possessions were divided between his two sons Arnulf the elder and Adolphus, but the latter survived only a short time and Arnulf succeeded to the whole inheritance. His reign was filled with warfare against the Northmen, and he took an active part in the struggles in Lorraine between the emperor Otto I. and Hugh Capet. In his old age he placed the government in the hands of Baldwin, his son by Adelia, daughter of the count of Vermandois, and the young man, though his reign was a very short one, did a great deal for the commercial and industrial progress of the country, establishing the first weavers and fullers at Ghent, and instituting yearly fairs at Ypres, Bruges and other places.

On Baldwin III.'s death in 961 the old count resumed the control, and spent the few remaining years of his life in securing the succession of his grandson Arnulf II.—the Younger. The reign of Arnulf was terminated by his death in 989, and he was followed by his son Baldwin IV., named Barbatus or the Bearded. This Baldwin fought successfully both against the Capetian king of France and the emperor Henry II. Henry found himself obliged to grant to Baldwin IV. in fief Valenciennes, the burgraveship of Ghent, the land of Waes, and Zeeland. The count of Flanders thus became a feudatory of the empire as well as of the French crown. The French fiefs are known in Flemish history as Crown Flanders (Kroon-Vlaanderen), the German fiefs as Imperial Flanders (Rijks-Vlaanderen). Baldwin's son—afterwards Baldwin V.—rebelled in 1028 against his father at the instigation of his wife Adela, daughter of Robert II. of France; but two years later peace was sworn at Oudenarde, and the old count continued to reign till his death in 1036. Baldwin V. proved a worthy successor, and acquired from the people the surname of Débonnaire. He was an active enterprising man, and greatly extended his warlike conquests and alliances. He obtained from the emperor Henry IV. the right between the Scheldt and the Dender as an imperial fief, and the margraviate of Antwerp. So powerful had he become that the Flemish count on the decease of Henry I. of France in 1060 was appointed regent during the minority of Philip I. (see
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FRANCE). Before his death he saw his eldest daughter Matilda (d. 1083) sharing the English throne with William the Conqueror, his eldest son Baldwin of Mons in possession of Hainaut in right of his wife Richilde, heiress of Regnier, and his younger son Robert the Frisian regent (wood) of the county of Holland during the minority of Dirk V., whose mother, Gertrude of Saxony, widow of Floris I. of Holland (d. 1061), had married (see Holland). On his death in 1067 his son Baldwin of Mons, already count of Hainaut, succeeded to the countship of Flanders. Baldwin V. had granted to Robert the Frisian on his marriage in 1063 his imperial fiefs. His right of resistance was disputed by Baldwin VI., and war broke out between the two brothers. Baldwin was killed in battle in 1070. Robert now claimed the tutelage of Baldwin's children and obtained the support of the emperor Henry IV., while Richilde, Baldwin's widow, appealed to Philip I. of France. The contest was decided at Ravenny, near Cassel, on the 22nd of February 1071, where Robert was victorious. Richilde was taken prisoner and her eldest son Arnulf III. was slain. Robert obtained from Philip I. the investiture of Crown, and from Henry IV. the fiefs which formed Imperial Flanders.

The second son of Richilde was recognized as count of Hainaut (see HAINAUT), which was thus after a brief union separated from Flanders. Robert died in 1093, and was succeeded by his son Robert II., who acquired great renown by his exploits in the first crusade, and won the name of the Lion and Sword of Chris-tiendom. His fame was second only to that of Godfrey of Bouillon. Robert returned to Flanders in 1100. He fought with his suzerain Louis the Fat of France against the English, and was drowned in 1111 by the breaking of a bridge. His son and successor, Baldwin VII., or Baldwin with the Axe, also fought against the English in France. He died at the age of twenty-seven from the wound of an arrow, in 1119, leaving no heir. He nominated as his successor his cousin Charles, son of Knut IV. of Denmark and of Adela, daughter of Robert the Frisian. Charles tried his utmost to put down oppression and to promote the welfare of his subjects, and obtained the surname of "the Good." His determination to enforce the right made him many enemies, and he was finally murdered on Ash Wednesday, 1127, at Bruges. He died childless, and there were no less than six candidates to the countship. The contest lay between two of these, William Clito, son of Robert Normandy and grandson of William the Conqueror and Matilda of Flanders, and Thierry or Dirck of Assaye, whose mother Gertrude was a daughter of Robert the Frisian. William Clito, through the support of Louis of France, was at first accepted by the Flemish nobles as count, but he gave offence to the communes, who supported Thierry. A struggle ensued and William was killed before Alost. Thierry then became count without further opposition. He married the widow of Charles the Good, Margaret of Clermont, and proved himself at home a wise and prudent prince, encouraging the growth of popular liberty and of commerce. In 1146 he took part in the second crusade and distinguished himself by his exploits. In 1157 he resigned the countship to his son Philip of Alsace and betook himself once more to Jerusalem. On his return from the East twenty years later Thierry retired to a monastery to die in his own land.

Count Philip of Alsace was strong and able man. He did much to promote the growth of the municipalities for which Flanders was already becoming famous. Ghent, Bruges, Ypres, Lille and Douai under him made much progress as flourishing industrial towns. He also conferred rights and privileges on a number of ports, Hulst, Nieuwpoort, Sluis, Dunkirk, Axel, Damme, Gravelines and others. But while encouraging the development of the communes and "free towns," Philip sternly repressed any spirit of independence or attempted uprisings against his authority. This count was a powerful prince. He acted for a time as regent in France during the minority of his godson Philip Augustus, and married his ward to his niece Isabella of Hainaut (1180). Philip took part in the third crusade, and died in the camp before Acre of the pestilence in 1191.

Philip had no children; the succession passed to Baldwin of Hainaut, who had married Philip's sister Margaret. The countships of Flanders and Hainaut were thus united under the same ruler. Baldwin did not obtain possession of Flanders without strong opposition on the part of the French king, and he was obliged to cede Artois, St Omer, Lens, Hesdin and a great part of southern Flanders to France, and to allow Matilda of Portugal, the widow of Philip of Alsace, to retain certain towns in right of her dowry. Margaret died in 1104 and Baldwin the following year, and their eldest son Baldwin IX. succeeded to both countships. Baldwin IX. is famous in history as the founder of the Latin empire at Constantinople. He perished in Bulgaria in 1206. The emperor's two daughters were both under age, and the government was carried on by their uncle Philip, marquess of Namur, whom Baldwin had appointed regent on his departure to Constantinople. Philip proved faithless to his charge, and he allowed his nieces to fall into the hands of Philip Augustus, who married the elder sister Johanna of Constantinople to his nephew Ferdinand of Portugal. The Flemings were averse to the French king's supremacy, and Ferdinand, who acted as governor in the name of his wife, joined himself to the confederacy formed by Germany, England, and the leading states of the Netherlands against Philip Augustus. Ferdinand was, however, treacherously murdered in theṇedeparture from the French court (1214) and was kept for twelve years a prisoner in the Louvre. The countess Johanna ruled the united countships with prudence and courage. On Ferdinand's death she married Thomas of Savoy, but died in 1244, leaving no heirs. She was succeeded in her dignities by her younger sister Margaret of Constantinople, commonly known amongst her contemporaries as "Black Meg" (Zwarte Griet). Margaret had been twice married. Her first husband was (1212) Buchard of Avesnes, one of the first of Hainaut's nobles and a man of knighthly prowess, but originally destined for the church. On this ground he was excommunicated by Innocent III. and imprisoned by the countess Johanna, with the result that Margaret at last was driven to repudiate him. She married in second wedlock (1225) William of Dampierre. Two sons were the issue of the first marriage, three sons and three daughters of the second.

When Margaret in 1244 became countess of Flanders and Hainaut, she wished her son William of Dampierre to be acknowledged as her successor. John of Avesnes, her eldest son, strongly protested against this and was supported by the French king. A civil war ensued, which ended in a compromise (1246), the succession to Flanders being granted to William of Dampierre, that of Hainaut to John of Avesnes. Margaret, however, was ruled with a strong hand for many years and survived both her sons, dying at the age of eighty in 1280. On her death her grandson, John II. of Avesnes, became count of Hainaut; Guy of Dampierre, her second son by her second marriage, count of Flanders.

The two counties were once more under separate dynasties. The government of Guy of Dampierre was unfortunate. It was the interest of the Flemish weavers to be on good terms with England, the wool-producing country, and Guy entered into an alliance with Edward I. against France. This led to an invasion and conquest of Flanders by Philip the Fair. Guy with his sons and the leading Flemish nobles were taken prisoners to Paris, and Flanders was ruled as a French dependency. But though in the principal towns, Ghent, Bruges and Ypres, there was a powerful French faction—known as Leuwaerts (adherents of the lily)—the arbitrary rule of the French governor and officials stirred up the mass of the Flemish people to rebellion. The anti-French partisans (known as Clauwaerts) were strongest at Bruges under the leadership of Peter de Conync, master of the cloth-weavers, and John Breydel, master of the butchers. The French garrison at Bruges were massacred (May 19th, 1302), and on the following 17th of July a splendid French army of invasion was utterly defeated near Courtray. Peace was concluded in 1305, but owing to Guy of Dampierre, and the leading Flemish nobles being in the hands of the French king, on terms
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very disadvantageous to Flanders. Very shortly afterwards the aged count Guy died, as did also Philip the Fair. Robert of Bethune, his son and successor, had continual difficulties with France during the whole of his reign, the Flemings offering a stubborn resistance to all attempts to destroy their independence. Robert was succeeded in 1322 by his grandson Louis of Nevers. Louis had been brought up at the French court, and had married Margaret of France. His sympathies were entirely French, and he made use of French help in his contests with the communes.

Under Louis of Nevers Flanders was practically reduced to the status of a French province. In his time the long contest between Flanders and Holland for the possession of the island of Zeeland was brought to an end by a treaty signed on the 6th of March 1333, by which West Zeeland was assigned to the count of Holland, the rest to the count of Flanders. The latter part of the reign of Louis of Nevers was remarkable for the successful revolt of the Flemish communes, now rapidly advancing to great material prosperity under Jacob van Artevelde (see ARTEVELDE, JACOB VAN). Artevelde allied himself with Edward III. of England in his contest with Philip of Valois for the French crown, while Louis of Nevers espoused the cause of Philip. He fell at the battle of Crécy (1346). In his absence his countship was temporarily assumed by Louis II. du Maine. The reign of this count was one long struggle with the communes, headed by the town of Ghent, for political supremacy. Louis was as strong in his French sympathies as his father, and relied upon French help in enforcing his will upon his refractory subjects, who resented his arbitrary methods of government, and the heavy taxation imposed upon them by his extravagance and love of display. Had the great towns with their organized guilds and great wealth held together in their opposition to the count's despotism, they would have proved successful, but Ghent and Bruges, always keen rivals, broke out into open feud. The power of Ghent reached its height under Philip van Artevelde (see ARTEVELDE, PHILIP VAN) in 1382. He defeated Louis, took Bruges and made war on Flanders. But the triumph of the White Hoods, as the popular party was called, was of short duration. On the 27th of November 1382 Artevelde suffered a crushing defeat from a large French army at Roosebeke and was himself slain. Louis of Male died two years later, leaving an only daughter Margaret, who had married in 1366 Philip, the Bold, duke of Burgundy.

Flanders now became a portion of the great Burgundian domain, which in the reign of Philip the Good, Margaret's grandson, had absorbed almost the whole of the Netherlands (see BURGUNDY; NETHERLANDS). The history of Flanders as a separate state ceases from the time of the acquisition of the countship by the Burgundian dynasty. There were revolts from time to time of great towns against the exactions of these powerful princes, but they were in vain. The conquest and humiliation of Bruges by Philip the Good in 1440, and the even more relentless punishment inflicted on rebellious Ghent by the emperor Charles V. exactly a century later are the most remarkable incidents in the long-continued but vain struggle of the Flemish communes to maintain and assert their privileges. The Burgundian dukes and their successors of the house of Habsburg were fully alive to the value of them to Flanders and its rich commercial cities. It was Flanders that furnished to them no small part of their resources, but for the furtherance of the development of Flemish industry and trade, they were the more determined to brook no opposition which sought to place restrictions upon their authority.

The effect of the revolt of the Netherlands and the War of Dutch Independence which followed was ruinous to Flanders. Albert and Isabel on their accession to the sovereignty of the southern Netherlands in 1509 found "the great cities of Flanders and Brabant had been abandoned by a large part of their inhabitants; agriculture hardly in a less degree than commerce and industry had been ruined." In 1553 with the death of Isabel, Flanders reverted to Spanish rule (1633). By the treaty of Munster the north-western portion of Flanders, since known as States (or Dutch) Flanders, was ceded by Philip IV. to the United Provinces (1648). By a succession of later treaties—of the Pyrenees (1659), Aix-la-Chapelle (1668), Nijmegen (1670) and others—a large slice of the southern portion of the old county of Flanders became French territory and was known as Flanders.

From 1795 to 1814 Flanders, with the rest of the Belgian provinces, was incorporated in France, and was divided into two departments—département de l'Escaut et département de la Lys. This division has since been retained, and is represented by the two provinces of East Flanders and West Flanders in the modern kingdom of Belgium. The title of count of Flanders was revived by Leopold I. in 1840 in favour of his second son, Philip Eugene Ferdinand (d. 1903).

FLANDRIN, JEAN HIPPOLYTE (1809—1864), French painter, was born at Lyons in 1809. His father, though brought up to business, had great fondness for art, and sought himself to follow an artist's career. Lack of early training, however, disabled him for success, and he was obliged to take up the precarious occupation of a miniature painter. Hippolyte was the second of three sons, all painters, and two of them eminent, the third son Paul (b. 1811) ranking as one of the leaders of the modern landscape school of France. Auguste (1804—1842), the eldest, passed over to the more popular school of the Louvre, where he died. After studying for some time at Lyons, Hippolyte and Paul, who had long determined on the step and economized for it, set out to walk to Paris in 1829, to place themselves under the tuition of Herens. They chose finally to enter the atelier of Ingres, who became not only their instructor but their friend for life. At first considerably hampered by poverty, Hippolyte's difficulties were for ever removed by his taking, in 1832, the Grand Prix de Rome, awarded for his picture of the "Recognition of Theseus by his Father." This allowed him to study five years at Rome, whence he sent home several pictures which considerably raised his fame. "St Clair healing the Blind" was done for the cathedral of Nantes, and years after, at the exhibition of 1855, brought him a medal of the first class. "Jesus and the Little Children" was given by the government to the town of Lisieux. "Dante and Virgil visiting the Envious Men struck with Blindness," and "Euripides writing his Tragedies," belong to the museum at Lyons. Returning to Paris through Lyons in 1838 he soon received a commission to ornament the chapel of St John in the church of St Severin; Paris, and reputation and increased employment continued abundant for the rest of his life. Besides the pictures mentioned above, and others of a similar kind, he painted a great number of portraits. The works, however, upon which his fame most surely rests are his monumental decorative paintings. Of these the principal are those executed in the following churches:—in the sanctuary of St Germain des Prés at Paris (1842—1844), in the choir of the same church (1846—1848), in the church of St Paul at Nimes (1848—1849), of St Vincent de Paul at Paris (1850—1854), in the church of Ainay at Lyons (1855), in the nave of St Germain des Prés (1855—1861). In 1856 Hippolyte Flandrin was elected to the Académie des Beaux-Arts. In 1863 his failing health, rendered worse by incessant toil and exposure to the damp and draughts of churches, induced him again to visit Italy. He died of small-pox at Rome on the 21st of March 1864. As might naturally be expected in one who looked upon painting as but the vehicle for the expression of spiritual sentiment, he had perhaps too little pride in the technical qualities of his art. There is shown in his works much of that austerity and coldness, expressed in form and colour, which springs from a faith which feels itself in opposition to the tendencies of surrounding life. He has been compared to Fra Angelico; but the faces of his long processions of saints and martyrs seem to express rather the austerity of souls convicted of sin than the joy and purity of never-corrupted life which shines from the work of the early master.

See Delaborde, Lettres et pensées de H. Flandrin (Paris, 1865); Beucl, Notice historique sur H. F. (1869).

FLANNEL, a woolen stuff of various degrees of weight and fineness, made usually from loosely spun yarn. The origin of the word is uncertain, but in the 16th century flannel was a well-known production of Wales, and a Welsh origin has been
suggested. The French form, *flannel* was used late in the 17th century, and the Ger. *Flanell* early in the 18th century. Baize, a kind of coarse flannel with a long nap, is said to have been first introduced to England about the middle of the 16th century by refugees from France and the Netherlands. The manufacture of flannel has naturally undergone changes, and, in some cases, deteriorations. Flannels are frequently made with an admixture of silk or cotton, and in low varieties cotton has tended to become the predominant factor. Formerly a short staple wool of fine quality from a Southdown variety of the Sussex breed was principally in favour with the flannel manufacturers of Rochdale, who also used largely the wool from the Norfolk breed, a cross between the Southdown and Norfolk sheep. In Wales the short staple wool of the mountain sheep was used, and in Ireland that of the Wicklow variety of the Cottage breed, but now the New Zealand, Cape and South American wools are extensively employed, and English wools are not commonly used alone. Over 2000 persons are employed in flannel manufacture in Rochdale alone, which is the historic seat of the industry, and a good deal of flannel is now made in the Spen Valley district of Yorkshire. Blankets, which constitute a special branch of the flannel trade, are largely made at Bury in Lancashire and Dewsbury in Yorkshire. Welsh flannels have a high reputation, and make an important industry in Montgomeryshire. There are also flannel manufactories in Ireland.

A moderate export trade in flannel is done by Great Britain. The following table gives the quantities exported during three years:

<table>
<thead>
<tr>
<th></th>
<th>1904</th>
<th>1905</th>
<th>1906</th>
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<tbody>
<tr>
<td>Yards</td>
<td>9,758,300</td>
<td>9,220,500</td>
<td>8,762,200</td>
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In 1877 the export was 9,273,426 yds., so it appears that this trade has varied comparatively little. The imports of flannel are not very large.

Many so-called flannels have been made with a large admixture of cotton, but the Mercantile Marks Act has done something to limit the indiscriminate use of names. Unquestionably the development of the flannel trade has been checked by the great increase in the production of flannellets, the better qualities of which have become formidable competitors with flannel. There must, however, be a regular and large demand for flannel while theory and experience confirm its value as a clothing particularly suitable for immediate contact with the body.

**FLANNELETTE**, a cotton cloth made to imitate flannel. The word seems to have been first used in the early eighties, and there is a reference in the *Daily News* of 1887 to "a poverty-stricken article called flannelette." Now it is used very extensively for underclothing, night gear, dresses, dressing-gowns, shirts, &c. It is usually made with a much coarser weft than warp, and its flannel-like appearance is obtained by the raising or scratching up of this weft, and by various finishing processes. Some kinds are raised equally on both sides, and the nap may be long or short according to the purpose for which the cloth is required. A considerable trade is done in plain cloths dyed, and also in woven coloured stripes and checks, but almost any heavy or coarse cotton cloth can be made into flannelette. It is now largely used by the poorer classes of the community, and the flannelers and flannelers who have been a frequent source of accident by fire. It is, however, when used discreetly and in a fair quality, a cheap and useful article. A flannelette, patented under the title of "Non-flam," has been made with fire-resisting properties, but its sale has been more in the better qualities than in the lower and more dangerous ones. Flannelette is made largely on the continent of Europe, and in the United States as well as in Great Britain.

**FLASK**, in its earliest meaning in Old English a vessel for carrying liquor, made of wood or leather. The principal applications in current usage are (1) to a vessel of metal or wood, formerly of horn, used for carrying gunpowder; (2) to a long-necked, round-bodied glass vessel, usually covered with plaited straw or maize leaves, containing olive or other oil or Italian wines—it is often known as a "Florence flask"; similarly shaped vessels are used for experiments, &c., in a laboratory; (3) to a small metal or glass receptacle for spirits, wine or other liquor, of a size and shape to fit into a pocket or holster, usually covered with leather, basket-work or other protecting substance, and with a detachable portion of the case shaped to form a cup. "Flask" is also used in metal-found ing of a wooden frame or case to contain part of the mould. The word "flagon," which is by derivation a doublet of "flask," is usually applied to a larger type of vessel for holding liquor, more particularly to a type of wine-bottle with a short neck and circular body with flattened sides. The word is also used of a jug-shaped vessel with a handle, spout and lid, into which wine may be decanted from the bottle for use at table, and of a similarly shaped vessel to contain the Eucharistic wine till it is poured into the chalice. "Flask" (in O. Eng. *flase* or *flase*) is represented both in Teutonic and Romanic languages. The earliest examples are found in Med. Lat. *flase*, *flascomis*, whence come Ital. *flascon*, O. Fr. *flascon* (mod. *flacon*), adapted in the Eng. "flagon." Another Lat. form is *flasse*, this gave a Fr. *flasque*, which in the sense of "powder flask" remained in use till later than the 16th century.

In Teutonic languages the word, in its various forms, is the common one for "bottle," so in Ger. *Flasche*, Dutch *flasch*, &c.

If the word is of Romanic origin it is probably a metathesized form of the Lat. *vasculum*, diminutive of *vas*, vessel. There is no very satisfactory etymology if the word is of Teutonic origin; the New English Dictionary considers a connexion with "flat" probable phonetically, but finds no evidence that the word was used originally for a flat-shaped vessel.

**FLAT** (a modification of O. Eng. *flet*, an obsolete word of Teutonic origin, meaning the ground beneath the feet), a term commonly used as an adjective, signifying level in surface, level with the ground, and so, figuratively, fallen, dead, inanimate, tasteless, dull; or, by another transference, downright; or, in music, below the true pitch. In a substantival form, the term is used in physical geography for a level tract. The word is also generally applied by modern usage to a self-contained residence or separate dwelling (in Scots law, the term "flatted house" is still used), consisting of a suite of rooms which form a portion, usually on a single floor, of a larger building, called the tenement house, the remainder being similarly divided. The approach to it is over a hall, passage and stairway, which are common to all residents in the building, but from which each private flat is divided off by its own door (Cloe, *Tenement Houses and Flats*, pp. 1, 2).

In England a considerable body of special law applicable to flats. The following points deserve notice:—(i.) The occupants of distinct suites of rooms in a building divided into flats are generally, and subject, of course, to any special terms in their agreements, not lodgers but tenants with exclusive possession of separate dwelling-houses placed one above the other. They are, therefore, liable to distress by the immediate landlord, and each flat is separately rateable, though as a general rule by the contract of tenancy the rates are payable by the landlord. Flats used solely for business purposes are exempt from house tax, by the Customs and Inland Revenue Act 1878 (see *Grout*, v. *Langton*, 1900, A.C. 395); and, by the Revenue Act 1903 (s. 11), provision is made for excluding from assessment buildings used for the purpose of "flat dwelling-houses" at rents not exceeding £60 a year. It appears that tenants of a flat would not come within the meaning of "lodger" for the purposes of the Lodgers' Goods Protection Act 1871. (ii.) The owner of an upper storey, without any express grant or enjoyment for any given time, has a right to the support of the lower storey (Dallon v. *Augus*, 1851, 6 A.C. 740, 793). The owner of the lower storey, however, so long as he does nothing actively in the way of withdrawing its support, is not bound to repair, in the absence of a special covenant imposing that obligation upon him. The right of support being an easement in favour of the owner of the upper storey, it is for him to repair. He is in law entitled to enter on the lower storey for the purpose of doing the necessary repairs. It appears, however, that there is an implied obligation by the landlord to the tenants to keep the common stair and the lift or elevator in repair, and, for breach...
of this duty, he will be liable to a third party who, while visiting a tenant in the course of business, is injured by its defective condition (Mills v. Hambly, 1893, 2 Q.B. 177). No such liability would be involved in a mere licence to the tenants to use a part of the building not essential to the enjoyment of their flats. (iii.) In case of the destruction of the flat by fire, the rent abates pro tanto and an appoinment is made; pari ratione, where a flat is totally destroyed, the rent abates altogether (Clode, p. 14); unless the tenant has entered into an express and unqualified agreement to pay rent, when he will remain liable till the expiration of his tenancy. (iv.) Where the agreements for letting the flats in a single building are in common form, an agreement by the lessor not to depart from the kind of building there indicated may be held to be implied. Thus an injunction has been granted to restrain the conversion into a club of a large part of a building, adapted to occupation in residential flats, at the instance of a tenant who held under an agreement in a common form binding the tenants to rules suitable only for residential purposes (Hudson v. Cripps, 1896, 1 Ch. 263). (v.) The porter is usually appointed and paid by the landlord, who is liable for his acts while engaged on his general duties; while engaged on any special duty for any tenant the porter is the servant of the latter, who is liable for his conduct within the scope of his employment. The Scots law recognizes the lessors and lessees of flats, or—as they are called—"flatted houses," spring partly from the exclusive possession by each lessee of his own flat, partly from the common interest of all in the tenement as a whole. The "law of the tenement" may be thus summed up. The solum on which the flatted house stands, the area in front and the back ground are presumed to belong to the owner of the lowest floor or the owners of each floor severally, subject to the common right of the other proprietors to prevent injury to their flats, especially by depriving them of light. The external walls belong to each owner in so far as they enclose his flat; but the other owners can prevent operations on them which would endanger the security of the building. The roof and uppermost storey belong to the highest owner or owners, but he or they may be compelled to keep them in repair and to refrain from injuring them. The gables are common to the owner of each flat, so far as they bound his property, and to the owner of the adjoining house; but he and the other owners in the building have cross rights of common interest to prevent injury to the stability of the building. The floor and ceiling of each flat are divided in ownership by an ideal line drawn through the middle of the joists; they may be used or not as the owners may choose or be exposed to unusual risk from fire. The common passages and stairs are the common property of all to whose premises they form an access, and the walls which bound them are the common property of those persons and of the owners on their farther side.

In the United States the term "apartment-house" is applied to what in England are called flats. The general law is the same as in England. The French Code Civil provides (Art. 664) that where the different storeys of a house belong to different owners the main walls and roof are at the charge of all the owners, each one in proportion to the value of the storey belonging to him. The proprietor of each storey is responsible for his own flooring. The proprietor of the first storey makes the staircase which leads to it, the proprietor of the second, beginning from where the former ended, makes the staircase leading to his and so on. There are similar provisions in the Civil Codes of Belgium (Art. 664), Quebec (Art. 521), St Lucia (Art. 471).


FLATHEADS, formerly a township of Kings county, Long Island, New York, U.S.A., annexed to Brooklyn in 1804, and after the 1st of January 1808 a part of the borough of Brooklyn, New York City. The first settlement was made here by the Dutch about 1651, and was variously called "Midwout," "Midboud," and "Medwood" (from the Dutch words, med, "middle" and wood, "wood") for about twenty years, when it became more commonly known as "Plackte Bos" (plackie, "wooded"; bos, "plain") or Flackebos, whence, by further corruption, the present name. Farming was the chief occupation of the early settlers. On the 23rd of August 1776 the village was occupied by General Cornwallis's division of the invading force under Lord Howe, and on the 27th, at the disastrous battle of Long Island (or "battle of Flatbush," as it is sometimes called), "Flatbush Pass," an important strategic point, was vigorously defended by General Sullivan's troops.

FLAT-FISH (Pleuronectidae), the name common to all those fishes which swim on their side, as the halibut, turbot, brill, plaice, flounder, sole, &c. The side which is turned towards the bottom, and in some kinds is the right, in others the left, is generally colourless, and called "blind," from the absence of an eye on this side. The opposite side, which is turned upwards and towards the light, is variously, and in some tropical species even vividly, coloured, both eyes being placed on this side of the head. All the bones and muscles of the upper side are more strongly developed than on the lower; but it is noteworthy that these fishes when hatched, and for a short time afterwards, are symmetrical. Assuming that they are the descendants of symmetrical fishes, the question has been determined which group of Teleostean may be regarded as the ancestors of the flat-fishes, the old notion that they are only modified Gadids (Anacanthini) was the result of the artificial classification of the past and is now generally abandoned. The condition of the caudal fin, which in the cod tribe departs so markedly from that of ordinary Teleostean, is in itself a sufficient reason for dismissing the idea of the homocercal flat-fishes being derived from the Anacanthini, and the whole structure of the two types of fishes speaks against such an assumption. On the other hand it has been shown, as noticed in the article DORY, that considerable, deep-seated resemblances exist between the Zeidae or John Dories and the more generalized of the Pleuronectidae; and that a fossil fish from the Upper Eocene, Amphistium paradoxum, evidently allied to the Zeidae, appears to realize in every respect the prototype of the Pleuronectidae before they had assumed the asymmetry which characterizes them as a group. In accordance with these views the flat-fishes are placed by G. A. Boulenger in the suborder Acanthopterygi, in a division called Zeorhombi. The three families included in that division can be traced back to the Lower Eocene, and their common ancestor probably be found in the Upper Cretaceous associated with the Berycidae, to which they will no doubt prove to be related. The very young are transparent and symmetrical, with an eye on each side, and swim in a vertical position. As they grow, the eye of one side moves by degrees to the other side, where it becomes the upper eye. If at that age the dorsal fin does not extend to the frontal region, the migrating eye simply moves over the line of the profile, temporarily assuming the position which it preserves in some of the less modified genera, such as Psettodes; in other genera, the dorsal fin has already extended to the snout before the migration takes place, and the eye, passing between the frontal bone and the tissues supporting the fin, appears to make its way from side to side through the head, as was believed by some of the earlier observers.

About 500 species of flat-fish are known, mostly marine, a few species allied to the sole being confined to the fresh waters of South America, West Africa, and the Malay Archipelago, whilst a few others, such as the English flounder, ascend streams, though still breeding in the sea. They range from the Arctic Circle to the southern coasts of the southern hemisphere and may occur at great depths. (G. A. B.)

FLATHEADS, a tribe of North American Indians of Salishan stock. They formerly occupied the mountains of north-western Montana and the country around. They have always been friendly to the whites. Curiously enough they have not the
custom, so general among American tribes, of flattening the heads of their infants. Father P. J. de Smet in 1841 founded among them a mission which proved the most successful in the north-west. With the Pend d’Oreille tribe and some Kutenais they are on a reservation in Montana, and number a few hundreds.

FLAUBERT, Gustave (1821-1880), French novelist, was born at Rouen on the 12th of December 1821. His father, of whom many traits are reproduced in Flaubert’s character of Charles Bouvary, was a surgeon in practice at Rouen; his mother was connected with some of the oldest Norman families. He was educated in his native city, and did not leave it until 1840, when he came up to Paris to study law. He is said to have been idle at school, but to have been occupied with literature from the age of eleven. Flaubert in his youth “was like a young Greek,” full of vigour of body and a certain shy grace, enthusiastic, intensely individual, and apparently without any species of ambition. He loved the country, and Paris was extremely distasteful to him. He made the acquaintance of Victor Hugo, and towards the close of 1840 he travelled in the Pyrenees and Corsica. Returning to Paris, he wasted his time in sombre dreams, living on his patrimony. In 1846, his mother being left quite alone through the deaths of his father and his sister Caroline, Flaubert gladly abandoned Paris and the study of the law, together with the project of setting up for himself; for a house in a pleasant piece of ground which ran down to the Seine, became Flaubert’s home for the remainder of his life. From 1846 to 1854 he carried on relations with the poetess, Mlle Louise Colet; their letters have been preserved, and according to M. Émile Faguet, this was the only sentimental episode of any importance in the life of Flaubert, who never married. His principal friend at this time was Maxime du Camp, with whom he travelled in Brittany in 1846, and through the East in 1849. Greece and Egypt made a profound impression upon the imagination of Flaubert. From this time forth, save for occasional visits to Paris, he did not stir from Croisset.

On returning from the East, in 1850, he set about the composition of Madame Bovary. He had hitherto scarcely written anything, and had published nothing. The famous novel took him six years to prepare, but was at length submitted to the Revue de Paris, where it appeared in serial form in 1857. The government brought an action against the publisher and against the author, on the charge of immorality, but both were acquitted; and when Madame Bovary appeared in book-form it met with a very warm reception. Flaubert paid a visit to Carthage in 1858, and, now settled down to a more settled study, he was required to equip him for Salammbo, which, however, in spite of the author’s ceaseless labours, was not finished until 1862. He then took up again the study of contemporary manners, and, making use of many recollections of his youth and childhood, wrote L’Education sentimentale, the composition of which occupied him seven years; it was published in 1869. Up to this time the sequestered and laborious life of Flaubert had been comparatively happy, but misfortunes began to gather around him. He felt the anguish of the war of 1870 so keenly that the break-up of his health has been attributed to it; he began to suffer greatly from a distressing nervous malady. His best friends were taken from him by death or by fatal misunderstanding; in 1872 he lost his mother, and his circumstances became greatly reduced. He was very tenderly guarded by his niece, Mme Commonville; he enjoyed a rare intimacy of friendship with George Sand, with whom he carried on a correspondence of immense artistic interest, and occasionally he saw his Parisian acquaintances, Zola, A. Daudet, Tourgenieff, the Goncourts; but nothing prevented the close of Flaubert’s life from being desolate and melancholy. He did not cease, however, to work with the same intensity and thoroughness. La Tentation de Saint-Antoine, of which fragments had been published as early as 1857, was at length completed and sent to press in 1874. In that year he was subjected to a disappointment by the failure of his drama Le Candidat. In 1877 Flaubert published, in one volume, entitled Trois contes, Un Cœur simple, La Légende de Saint-Julien-l’Hospitailier et Herodias. After this something of his judgment certainly deserted him; he spent the remainder of his life in the toil of building up a vast satire on the reality of human knowledge and the omnipresence of mediocrity, which he left a fragment. This is the depressing and bewildering Bouvard et Pécuchet (posthumously printed, 1881), which, by a curious irony, he believed to be his masterpiece. Flaubert had rapidly and prematurely aged since 1870, and he was quite an old man when he was carried off by a stroke of apoplexy at the age of only 58, on the 8th of May 1880. He died at Croisset, but was buried in the family vault in the cemetery of Rouen. A beautiful monument to him by Chapu was unveiled at the museum of Rouen in 1890.

The personal character of Flaubert offered various peculiarities. He was shy, and yet extremely sensitive and arrogant; he passed from silence to an indignant and noisy flow of language. The same inconsistencies marked his physical nature; he had the build of a guardsman, with a magnificent Viking head, but his health was uncertain from childhood, and he was neurotic to the last degree. This ruddy giant was secretly gnawed by misanthropy and disgust of life. His hatred of the “bourgeois” began in his childhood, and developed into a kind of monomania. He despised his fellow-men, their habits, their lack of intelligence, their contempt for beauty, with a passionate scorn which has been transferred to that of an ascetic monk. Flaubert’s curious modes of composition favoured and were emphasized by these peculiarities. He worked in sullen solitude, sometimes occupying a week in the completion of one page, never satisfied with what he had composed, violently tormenting his brain for the best turn of a phrase, the most absolutely final adjective. It cannot be said that his incessant labours were not rewarded. His private letters show that he was not one of those to whom easy and correct language is naturally given; he gained his extraordinary perfection with the unceasing sweat of his brow. One of the most severe of academic critics admits that “in all his works, and in every page of his works, Flaubert may be considered a model of style.” That he was one of the greatest writers who ever lived in France is now commonly admitted, and his greatness principally depends upon the extraordinary vigour and exactitude of his style. Less perhaps than any other writer, not of France, but of modern Europe, Flaubert yields admission to the inexact, the abstract, the vaguely inapt expression which is the bane of ordinary methods of composition. He never allowed a cliché to pass him, never indulgently or wearily went on, leaving behind him a phrase which “almost” expresses his thought, meaning. Being, as he is, a mixture in almost equal parts of the maniac and the neurotic, he may well have exerted the propriety of his style has been helpful to later writers of both schools, of every school. The absolute exactitude with which he adapts his expression to his purpose is seen in all parts of his work, but particularly in the portraits he draws of the figures in his principal romances. The degree and manner in which, since his death, the fame of Flaubert has extended, form an interesting chapter of literary history. The publication of Madame Bovary in 1857 had been followed by more scandal than admiration; it was not understood at first that this novel was the beginning of a new thing, the scrupulously truthful portraiture of life. Gradually this aspect of his genius was accepted, and began to crowd out all others. At the time of his death he was famous as a realist, pure and simple. Under this aspect Flaubert exercised an extraordinary influence over É. de Goncourt, Alphonse Daudet and M. Zola. But even since the decline of the realistic school Flaubert has not lost prestige; other facets of his genius have caught the light. It has been perceived that he was not merely realistic, but real; that his clairvoyance was almost boundless; that he saw certain phenomena more clearly than the best of observers had done. Flaubert is a writer who must always appeal more to other authors than to the world at large, because the art of writing, the indefatigable pursuit of perfect expression, were always before him, and because he hated the lux felicities of improvisation as a disloyalty to the most sacred procedures of the literary artist.
FLAVEL—Constantinople, failed to secure the favour of Anastasius, who in 511 found in the riots which were occurring between the rival parties in the streets of Antioch a pretext for depositing Flavian, and banishing him to Petra, where he died in 512. Flavian was soon after his death enrolled among the saints of the Greek Church, and after some opposition he was also canonized by the Latin Church.

FLAVIAN (d. 440), bishop of Constantinople, and an adherent of the Antiochene school, succeeded Proculus in 447. He presided at the council which deposed Eutyches (q.v.) in 448, but in the following year he was deposed by the council of Ephesus (the "rober synod"), which reinstated Eutyches in his office.

Flavian's death shortly afterwards was attributed to a pious fiction, to ill treatment at the hands of his theological opponents. The council of Chalcedon canonized him as a martyr, and in the Latin Church he is commemorated on the 18th of February.

FLAVIGNY, a town of eastern France, in the department of Côte-d'Or, situated on a promontory overlooking the river Ozieran, 33 m. N.W. of Dijon by road. Pop. (1906) 725.

Among its antiquities are the remains of an abbey of the 8th century, which has been rebuilt as a factory for the manufacture of anise, an industry connected with the town as early as the 17th century. There is also a church of the 13th and 15th centuries, containing carved stalls (15th century) and a fine rood-screen (early 16th century). A Dominican convent, some old houses and ancient gateways are also of interest. About 3 m. north-west of Flavigny rises Mont Auxois, the probable site of the ancient Alesia, where Caesar in A.D. 52 defeated the Gallic chieftain Vercingetorix, to whom a statue has been erected on the summit of the height. Numerous remains of the Gallo-Roman period have been discovered on the hill.

FLAVIN. (Lat. flavus, yellow), the commercial name for an extract or preparation of quercitron bark (Quercus tindoria), which is used as a yellow dye in place of the ground and powdered bark (see Quercitron).

FLAX. The terms flax or lint (Ger. Flachs, Fr. lin, Lat. linum) are employed at once to denote the fibre so called, and the plant from which it is prepared. The flax plant (Linum usitissimum) belongs to the natural order Linaceae, and, like most plants which have been long under cultivation, it possesses numerous varieties, while its origin is doubtful. As cultivated it is an annual with erect stalk rising to a height of from 20 to 40 in., with alternate, sessile, narrowly lance-shaped leaves, branching only at the top, each branch or branchlet ending in a bright blue flower. The flowers are regular and symmetrical, having five sepals, tapering to a point and hairy on the margin, five petals which speedily fall, ten stamens, and a pistil bearing five distinct styles. The fruit or boll is round, containing five cells, each of which is again divided into two, thus forming ten divisions, each of which contains a single seed. The seeds of the flax plant, well known as linseed, are heavy, smooth, glossy and of a bright greenish-brown colour. They are oval in section, but their maximum contour represents closely that of a pear with the stalk removed. The contents are of an oily nature, and when liquefied are of great commercial value.

The earliest cultivated flax was Linum usitissimum, a smaller plant with fewer and narrower leaves than L. usitissimum, and usually perennial. This is known to have been cultivated by the inhabitants of the Swiss lake-dwellings, and is found wild in south and west Europe (including England), North Africa, and western Asia. The annual flax (L. usitissimum) has been cultivated for at least four or five thousand years in Mesopotamia, Assyria and Egypt, and is wild in the districts included between the Persian Gulf, the Caspian Sea and the Black Sea. This annual flax appears to have been introduced into the north of Europe by the Finns, afterwards into the west of Europe by the western Aryans, and perhaps here and there by the Phœnicians; lastly, into Hindustan by the eastern Aryans after their separation from the European Aryans. (De Candolle, Origin of Cultivated Plants.)

The cultivation and preparation of flax are among the most ancient of all textile industries, very distinct traces of their
navigation could be carried on, or the lake-dwellings themselves be erected, without the use of ropes and cords; and the erection of memorial stones (menhirs, dolmens), at whichever era, and to whatever people these monuments may belong, would be altogether impracticable without the use of strong ropes."

**Manufacture.**—That flax was extensively cultivated and was regarded as of much importance at a very early period in the world's history there is abundant testimony. Especially in ancient Egypt the fibre occupied a most important place, linen having been there not only generally worn by all classes, but it was the only material the priestly order was permitted to wear, while it was most extensively used as wrappings for embalmed bodies and for general purposes. In the Old Testament we are told that Pharaoh arrayed Joseph "in vestures of fine linen" (Gen. xii. 42), and among the plagues of Egypt that of hail destroyed the flax and barley crops, "for the barley was in the ear, and the flax was boiled" (Exod. ix. 19). Further, numerous pictorial representations of flax culture and preparation exist to the present day on the walls of tombs and in Egypt. Sir J. G. Wilkinson in his description of ancient Egypt shows clearly the great antiquity of the ordinary processes of preparing flax. "At Beni Hassan," he says, "the mode of cultivating the plant, in the same square beds now met with throughout Egypt (much resembling our salt pans), the process of beating the stalks and making them into ropes, and the manufacture of a piece of cloth are distinctly pointed out." The preparation of the fibre as conducted in Egypt is illustrated by Pliny, who says: "The stalks themselves are immersed in water, warmed by the heat of the sun, and are kept down by weights placed upon them, for nothing is lighter than flax. The membrane, or rind, becoming loose is a sign of their being sufficiently macerated. They are then taken out and repeatedly turned over in the sun until perfectly dried, and afterwards beaten by mallets on stone slabs. That which is nearest the rind is called *suropa* ['tw'-], inferior to the inner fibres, and fit only for the wicks of lamps. It is combed out with iron hooks until the rind is all removed. The inner part is of a whiter and finer quality. Men are not ashamed to prepare it." (Pliny, *N. H.* xii. 1). For many ages, even down to the early part of the 14th century, Egyptian flax occupied the foremost place in the commercial world, being sent into all regions with which open intercourse was maintained. Among Western nations it was, without any competitor, the most important of all vegetable fibres till towards the close of the 18th century, when, after a brief struggle, cotton took its place as the supreme vegetable fibre of commerce.

Flax prospers most when grown upon land of firm texture resting upon a moist subsoil. It does well to succeed oats or potatoes, as it requires the soil to be in fresh condition without being too rich. Lands newly broken up from pasture suit it well, as these are generally freer from weeds than those that have been long under tillage. It is usually inexpedient to apply manure directly to the flax crop, as the tendency of this is to produce over-luxuriance, and thereby to mar the quality of the fibre, on which its value chiefly depends. For the same reason it must be thickly seeded, the effect of this being to produce tall, slender stems, free from branches. The land, having been ploughed in autumn, is prepared for sowing by working it with the grubber, harrow and roller, until a fine tilth is obtained. On the smooth surface the seed is sown broadcast by hand or machine, at the rate of 3 bushels per acre, and covered in the same manner as clover seeds. It is advisable immediately to hand-rake it with common hay-rakes, and thus to remove all stones and cods, and to secure a uniform close cover of plants. When these are about 2 to 3 in. long the crop must be carefully hand-weeded. This is a tedious and expensive process, and hence the importance of sowing the crop on land as free as possible from weeds of all kinds. The weeders, faces to the wind, move slowly on hands and knees, and should remove every vestige of weed in order that the flax plants may receive the full benefit of the land. When flax is cultivated primarily for the production of the fibre, the crop ought to be pulled before the capsules are quite ripe, when they are just beginning to change from a green to a pale-brown colour, and when the stalks of the plant have become yellow throughout about two-thirds of their height.

The various operations through which the crop passes from this point till flax ready for the market is produced are—(1) Pulling, (2) Rippling, (3) Retting, (4) Drying, (5) Rolling, (6) Scutching.

Pulling and rippling may be dismissed very briefly. Flax is always pulled up by the root, and under no circumstances is it cut or shorn like cereal crops. The pulling ought to be done in dry clear weather; and care is to be taken in this, as in all the subsequent operations, to keep the root-ends even and the stalks parallel. At the same time it is desirable to have, as far as possible, stalks of equal length together,—all these conditions having considerable influence on the quality and appearance of the finished sample. As a general rule the removal of the "backs," or capsules by the process of rippling, immediately follows the pulling, the operation being performed in the field; but under some systems of cultivation, as, for example, the Courtrai method, alluded to below, the crop is made up into sheaves, dried and stacked, and is only boiled and retted in the early part of the next ensuing season. The best ripper, or apparatus for separating the seed capsules from the branches, consists of a kind of comb having, set in a wooden frame, iron teeth made of round-rod iron 3/8ths of an inch asunder at the bottom, and half an inch at the top, and 18 in. long, to allow a sufficient spring, and save much breaking of flax. The points should begin to taper 3 in. from the top. A sheet or other cover being spread on the field, the apparatus is placed in the middle of it, and two ripplers sitting opposite each other, with
the machine between them, work at the same time. It is unadvisable to ripple the flax so severely as to break or tear the delicate fibres at the upper part of the stem. The two valuable commercial products of the flax plant, the seeds and the stalk, are separated at this point. We have here to do with the latter only.

Retting or rotting is an operation of the greatest importance, and one in connexion with which in recent years numerous experiments have been made, and many projects and processes put forth, with the view of remedying the defects of the primitive system or altogether supplanting it. From the earliest times two leading processes of retting have been practised, termed respectively water-retting and dew-retting; and as no method has yet been introduced which satisfactorily supersedes these operations, they will first be described.

Water-retting.—For this—the process by which flax is generally prepared—pure soft water, free from iron and other materials which might colour the fibre, is essential. Any water much impregnated with lime is also specially objectionable. The dams or ponds in which the operation is conducted are of variable size, and usually between 4 and 5 ft. in depth. The rippled stalks are tied in small bundles and packed, roots downwards, in the dams till they are quite full; over the top of the upper layer is placed a stratum of rushes and straw, or sods with the grassy side downwards, and above all stones of sufficient weight to keep the flax submerged. Under favourable circumstances a process of fermentation should immediately be set up, which soon makes itself manifest by the evolution of gaseous bubbles. After a few days the fermentation subsides; and generally in from ten days to two weeks the process ought to be complete. The exact time, however, depends upon the weather and upon the particular kind of water in which the flax is immersed. The immersion itself is a simple matter; the difficulty lies in deciding when the process is complete. If allowed to remain under water too long, the fibre is weakened by what is termed "over-retting," a condition which increases the amount of cordilla in the scutching process; whilst "under-retting" leaves part of the gummy or resinous matter in the material, which hinders the subsequent process of manufacture. As the steeping is such a critical operation, it is essential that the stalks be frequently examined and tested as the process nears completion. When it is found that the fibre separates readily from the woody "shove" or core, the beets or small bundles are ready for removing from the dams. It is drained, and then spread, evenly and equally, over a grassy meadow to dry. The drying, which takes from a week to a fortnight, must be uniform, so that all the fibres may spin equally well. To secure this uniformity, it is necessary to turn the material over several times during the process. It is ready for gathering when the core cracks and separates easily from the fibre. At this point advantage is taken of fine dry weather to gather up the flax, which is now ready for scutching, but the fibre is improved by cooking and stacking it for some time before it is taken to the scutching mill.

Dew-retting is the process by which all the Archangel flax and a large portion of that sent out from St Petersburg are prepared. By this method the operation of steeping is entirely dispensed with, and the flax is, immediately after pulling, spread on the grass where it is under the influence of air, sunlight, night-dews and rain. The progression of the air, and the mongrel flax is brown in colour, and it is said to be peculiarly liable to undergo heating (probably owing to the soft heavy quality of the flax) if exposed to moisture and kept close packed with little access of air. Archangel flax is, however, peculiarly soft and silky in structure, although in all probability water-retting would result in a fibre as good or even better in quality.

The theory of retting, according to the investigations of J. Kolb, is that a peculiar fermentation is set up under the influence of heat and moisture, resulting in a change of the intercellular substance—pectose or an analogue of that body—into pectin and pectic acid. The former, being soluble, is left in the water; but the latter, an insoluble body, is in part attached to the fibres, from which it is only separated by changing into soluble metaplectic acid under the action of hot alkaline ley in the subsequent process of bleaching.

To a large extent retting continues to be conducted in the primitive fashions above described, although numerous and persistent attempts have been made to improve upon it, or to avoid the process altogether. The uniform result of all experiments has only been to demonstrate the scientific soundness of the ordinary process of water-retting, and all the proposed improvements of recent times seek to obviate the tediousness, difficulties and uncertainties of the process as carried on in the open air. In the early part of the 19th century much attention was bestowed, especially in Ireland, on a process invented by Mr James Lee. He proposed to separate the fibre by purely mechanical means without any retting whatever; but after the Irish Linen Board had expended many thousands of pounds and much time in making experiments and in erecting his machinery, his entire scheme ended in complete failure. About the year 1851 Chevalier Claussen sought to revive a process of "cottonizing" flax—a method of proceeding which had been suggested three-quarters of a century earlier. Claussen's process consisted in steeping flax fibre or tow for twenty-four hours in a weak solution of caustic soda, next boiling it for about two hours in a similar solution, and then saturating it in a solution containing 5% of carbonate of soda, after which it was immersed in a vat containing water acidulated with 3% of sulphuric acid. The action of the acid on the carbonate of soda with which the fibre was impregnated caused the fibre to split up into a fine cotton-like mass, which it was intended to manufacture in the same manner as cotton. A process to turn good flax into bad cotton had, however, on the face of it, not much to recommend it to public acceptance; and Claussen's process therefore remains only as an interesting and suggestive experiment.

The only modification of water-retting which has hitherto endured the test of prolonged experiment, and taken a firm position as a distinct improvement, is the warm-water retting patented in England in 1846 by an American, Robert B. Schenck. For open pools and dams Schenck substitutes large wooden vats under cover, into which the flax is tightly packed in an upright position. The water admitted into the tanks is raised to and maintained at a temperature of from 75° to 82°F. during the whole time the flax is in steep. In a short time the break fermentation is set up, gases at first of pleasant odour, but subsequently becoming very repulsive, being evolved, and producing a frothy scum over the surface of the water. The whole process occupies only from 50 to 60 hours. A still further improvement, due to Mr Pownall, comes into operation at this point, which consists of immediately passing the stalks as they are taken out of the vats between heavy rollers over which a stream of pure water is kept flowing. By this means, not only is the slimy glutinous adherent matter thoroughly separated, but the subsequent processes of breaking and scutching are much facilitated.

A process of retting by steam was introduced by W. Watt of Glasgow in 1852, and subsequently modified and improved by J. Buchanan. The system possessed the advantages of rapidity, being completed in about ten hours, and freedom from any noxious odour; but it yielded only a harsh, ill-spinning fibre, and consequently failed to meet the sanguine expectations of its promoters.

In connexion with improvements in retting, Mr Michael Andrews, secretary of the Belfast Flax Supply Association, made some suggestions and experiments which deserve close attention. In a paper contributed to the International Flax Congress at Vienna in 1873 he entered into details regarding an experimental rettery he had formed, with the view of imitating by artificial means the best results obtained by the ordinary methods. In brief, Mr Andrews' method consists in introducing water at the proper temperature into the retting vat, and maintaining that temperature by keeping the air of the chamber at a proper degree of heat. By this means the flax is kept at a uniform temperature with great certainty, since even should the
heat of the air vary considerably through neglect, the water in the vat only by slow degrees follows such fluctuations. "It may be remarked," says Mr. Andrews, "that the superiority claimed for this method of retting flax over what is known as the 'hot-water steeping' is uniformity of temperature; in fact the experiments have demonstrated that an absolute control can be exercised over the means adopted to produce the artificial climate in which the vats containing the flax are situated."

Several other attempts have been made with a view of obtaining a quick and practical method of retting flax. The one by Messrs. Doumer and Deswater appears to have been well received in France, but in Ireland the invention of Messrs. Loppens and Deswater has recently received the most attention. The apparatus consists of a tank with two chambers, the partition being perforated. The flax is placed in the upper chamber and covered by two sets of rods or beams at right angles to each other. Fresh water is allowed to enter the lower chamber immediately under the perforated partition. As the tank fills, the water enters the upper chamber and carries with it the flax and the beams, the latter being prevented from rising too high. The soluble substances are dissolved by the water, and the liquid thus formed being heavier than water, sinks to the bottom of the tank where it passes through an outlet. By this arrangement the flax is almost continually immersed in fresh water, a condition which hastens the retting. The flow of the liquids, in and out, can be so arranged that the motion is very slow, and hence the liquids of different densities do not mix. When the operation is completed, the whole of the water is run off, and the flax remains on the perforated floor, where it drains thoroughly before being removed to dry.

The Department of Agriculture and Technical Instruction for Ireland, and the Belfast Flax Supply Association, have jointly made some experiments with this method, and the following extract from the Association's report for 1905 shows the success which attended their efforts:

"By desire of the department (which has taken up the position of an impartial critic of the experiment) a quantity of flax straw was divided into two equal lots. One part was retted at Millisle by the patent-system of Loppens and Deswater; the other was sent to Courtrai and steeped in the Lys. Both lots when retted and scutched were examined by an inspector of the department and by several flax spinners. That which was retted at Millisle was pronounced superior to the other ..."

"To summarise results up to date—
1. It has been proved that flax can be thoroughly dried in the field in Ireland.
2. That the seed can be saved, and is of first quality.
3. That the system of retting (Loppens and Deswater's patent) is at least equal to the Lys, as to quality and yield of fibre produced."

Since these results appear to be satisfactory, it is natural to expect further attempts with the same object of supplanting the ordinary steeping. A really good chemical, mechanical or other method would probably be the means of reviving the flax industry in the remote parts of the British Isles.

Scutching is the process by which the fibre is freed from its woody core. For ordinary water-retted flax two operations are required, first breaking and then scutching, and these are done either by hand labour or by means of small scutching or lint mills, driven either by water or steam power. Hand labour, aided by simple implements, is still much used in continental countries; also in some parts of Ireland where labour is cheap or when very fine material is desired; but the use of scutching mills is now very general, these being more economical. The breaking is done by passing the stalks between grooved or fluted rollers of different pitches; these rollers, of which there may be from 5 to 7 pairs, are sometimes arranged to work alternately forwards and backwards in order to thoroughly break the woody material or 'boon' of the straw, while the broken "shives" are beaten out by suspending the fibre in a machine fitted with a series of revolving blades, which, striking violently against the flax, shake out the bruised and broken woody cores. A great many modified scutching machines and processes have been proposed and introduced with the view of promoting economy of labour and improving the turn-out of fibre, both in respect of cleanliness and in producing the least proportion of codilla or scutching tow.

The celebrated Courtrai flax of Belgium is the most valuable staple in the market, on account of its fineness, strength and particularly bright colour. There the flax is dried in the field, and housed or stacked during the winter succeeding its growth, and in the spring of the following year it is retted in crates sunk in the sluggish waters of the river Lys. After the process has proceeded a certain length, the crates are withdrawn, and the sheaves taken out and stooked. It is thereafter once more tied up, placed in the crates, and sunk in the river to complete the retting process; but this double steeping is not invariably practised. When finally taken out, it is unloosened and put up in cones, instead of being grassed, and when quite dry it is stored for some time previous to undergoing the operation of scutching. In all operations the greatest care is taken, and the cultivators being peculiarly favoured as to soil, climate and water, Courtrai flax is a staple of unapproached excellence.

An experiment made by Professor Hodges of Belfast on 7770 lb. of air-dried flax yielded the following results: By rippling he produced a seed of 414 lb. of bolls which yielded 24 lb. of seed. The scutched flax was then dried, and 34 cwt. (52 cwt.) of flax straw remaining lost in steeping 13 cwt., leaving 39 cwt. of retted stalks, and from that 6 cwt. 1 qr. 2 lb. (702 lb.) of finished flax was procured. Thus the weight of the fibre was equal to about 15% of the dried flax with the 12% of the bolls straw and over 16% of the retted straw. One hundred tons treated by Schenck's method gave 33 tons bolls, with 27-50 tons of loss in steeping; 32-13 tons were separated in scutching; leaving 5-90 tons of finished fibre, with 1-47 tons of tow and plucking. The following analysis of two varieties of heckled Belgian flax is by Dr. Hugo Müller (Hoffmann's Berichte über die Entwickelung der chemischen Industrie):

| Ash       | 0·70 |
| Water     | 8·65 |
| Extractive matter | 3·65 |
| Fat and wax | 2·39 |
| Cellulose  | 82·57 |
| Intercellular substance and pectose bodies | 2·74 |

According to the determinations of Julius Wiesner (Die Rohstoffe des Flaxgewebe), the fibre ranges in length from 20 to 140 centimetres, the length of the individual cells being from 2-0 to 4-0 millimetres, and the limits of breadth between 0-012 and 0-025 mm., the average being 0·016 mm.

Among the circumstances which have retarded improvement both in the growing and preparing of flax, the fact that, till comparatively recent times, the whole industry was conducted only on a domestic scale has had much influence. At no very remote date it was the practice in Scotland for every small farmer and cotter not only to grow "lint" or flax in small patches, but to have it retted, scutched, cleaned, spun, woven, bleached and finished entirely within the limits of his own premises, and all by members or dependents of the family. The same practice obtained and still largely prevails in other countries. Thus the flax industry was long kept away from the most powerful motives to apply to it labour-saving devices, and apart from the influence of scientific inquiry for the improvement of methods and processes. As cotton came to the front, just at the time when machine-spinning and power-loom weaving were being introduced, the result was that in many localities where flax crops had been grown for ages, the culture gradually drooped and ultimately ceased. The linen manufacture by degrees ceased to be a domestic industry, and began to centre in and become the characteristic factory employment of special localities, which depended, however, for their supply of raw material primarily on the operations of small growers, working, for the most part, on the poorer districts of remote thinly populated countries. The cultivation of the plant and the preparation of the fibre have therefore, even at the present day, not come under the influence (except in certain favoured localities) of scientific knowledge and experience.

**Cultivation.**—The approximate number of acres (1903) under cultivation in the principal flax-growing countries is as follows:
FLAX

The marks in the Crown flaxes have the following significance:

- K means Crown and is usually the base mark.
- H light and represents a rise of about £1.
- P picked.
- G grey.
- S superior.
- W white.
- Z zins.

Each additional mark means a rise in the price, but it must be understood that it is quite possible for a quality denoted by two letters to be more valuable than one indicated by three or more, since every mark has not the same value.

If we take £25 as the value of the base mark, the value per ton for the different groups would be:

- HD £20 per ton.
- PHD £23.
- FPHD £26.
- SFPHD £29.
- XFPHD £32.
- XRX £35.

The Hoffa flaxes are reckoned in a similar way. Here H is for Hoffa, D for Dreiband, P for picked, F for fine, S for superior, and R for Risten. In addition to these marks, X may appear before, after, or in both places. With £20 as base mark we have:

- HD £20 per ton.
- PHD £23.
- FPHD £26.
- SFPHD £29.
- XFPHD £32.
- XRX £35.

The following prices, taken from the Dundee Year Books, show the change in price of a few well-known Varieties.

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Of the lower qualities of Riga flax the following may be named:

- W, Wrack flax.
- WPW, White picked wrack.
- GPW, Grey picked wrack.
- D, Dreiband (Threeband).
- LD, Livonian Dreiband.
- PLD, Picked Livonian Dreiband.
- SD, Slanitz Dreiband.
- PSD, Picked Slanitz Dreiband.

The last-named (SD and PSD) are dew-retted qualities shipped from Riga as Lithuanian Slanitz, Welsh Slanitz or Wasma Slanitz, showing from what district they come, as there are chief centres of the flax industry. The lowest quality of Riga flax is marked DW, meaning Dreiband Wrack.

Another Russian port from which a large quantity of flax is imported is Pernau, where the marks in use are comparatively few. The leading marks are:

- LOD, indicating Low Ordinary Dreiband (Threeband).
- OD, Ordinary Dreiband.
- D, Dreiband.
- HD, Light Dreiband.
- R, Risten.
- M, Marienburg.

Pernau flax is shipped as Livonian and Fellin sorts, the latter being the best.

Each dew-retted and water-retted flax is exported from St Petersburg, the dew-retted or Slanitz flax being marked 1st, 2nd, 3rd, and 4th Crown, also Zebrack No. 1 and Zebrack No. 2, while the Archangel flax is dew-retted.

Some idea of the extent of the Russian flax trade may be gathered from the fact that 233,000 tons were exported in 1905. Out of this quantity a little over 53,000 tons came to the United Kingdom. The chief British ports for the landing of flax are:—Belfast, Dundee, Leith, Montrose, London and Arbroath, the two former being the principal.

The following table, taken from the annual report of the Belfast Flax Supply Association, shows the quantities received from all sources into the different parts of the United Kingdom:
The extent of flax cultivation in Ireland is considerable, but the acreage has been gradually diminishing during late years. In 1864, it reached the maximum, 301,093 acres; next year it fell to 251,433. After 1869 it declined, there being 229,252 acres in flax crop that year, and only 122,003 in 1872. From this year to 1890 it fluctuated considerably, reaching 157,543 acres in 1880 and dropping to 89,255 acres in 1884. Then for five successive years the acreage was above 108,000. From 1890 to 1905 it only once reached 100,000, while the average in 1903, 1904 and 1905 was little over 45,000 acres.

FLAXMAN, JOHN (1755-1826). English sculptor and draughtsman, was born on the 6th of July 1755, during a temporary residence of his parents at York. The name John was hereditary in the family, having been borne by his father after a forefather who, according to the family tradition, had fought on the side of the Parliament at Naseby, and afterwards settled as a carrier or farmer, or both, in Buckinghamshire. John Flaxman, the father of the sculptor, carried on with repute the trade of a moulder and seller of plaster casts at the sign of the Golden Head, New Street, Covent Garden, London. His wife's maiden name was See, and John was their second son. Within six months of his birth the family returned to London, and in his father's back shop he spent an ailing childhood. His figure was high-shouldered and weakly, the head very large for the body. His mother having died about his tenth year, his father took a second wife, of whom all we know is that her maiden name was Gordon, and that she proved a thrifty housekeeper and kind stepmother. Of regular schooling the boy must have had some, since he is reputed as having remembered in after life the tyranny of some pedagogue of his youth; but his principal education he picked up for himself at home. He early took delight in drawing and modelling from his father's stock-in-trade, and early endeavoured to understand those counterfeits of classic art by the light of translations from classic literature.

Customers of his father took a fancy to the child, and helped him with books, advice, and presently with commissions. The two special encouragers of his youth were the painter Romney, and a cultivated clergyman, Mr Mathew, with his wife, in whose house in Rathbone Place the young Flaxman used to meet the best "blue-stocking" society of those days, and, among associates of his own age, the artists Blake and Stothard, who became his closest friends. Before this he had begun to work with precocious success in clay as well as in pencil. At twelve years old he won the first prize of the Society of Arts for a medal, and became a public exhibitor in the gallery of the Free Society of Artists; at fifteen he won a second prize from the Society of Arts and began to exhibit in the Royal Academy, then in the second year of its existence. In the same year, 1770, he entered as an Academy student and won the silver medal. But all these successes were followed by a discomfiture. In the competition for the gold medal of the Academy in 1772, Flaxman, who had made sure of victory, was defeated, the prize being adjudged by the president, Sir Joshua Reynolds, to another competitor named Engleheart. But this reverse proved no discouragement, and indeed seemed to have had a wholesome effect in curing the successful lad of a tendency to conceit and self-sufficiency which made Thomas Wedgwood say of him in 1775: "It is but a few years since he was a most supreme coxcomb."

He continued to ply his art diligently, both as a student in the schools and as an exhibitor in the galleries of the Academy, occasionally also attempting diversions into the sister art of painting. To the Academy he contributed a wax model of Neptune (1776); four portrait models in wax (1771); a terracotta bust, a wax figure of a child, a figure of History (1772); a figure of Comedy, and a relief of a Vestal (1773). By these years he received a commission from a friend of the Mathew family, for a statue of Alexander. But by heroe and ideal work of this class he could, of course, make no regular livelihood. The means of such a livelihood, however, presented themselves in his twentieth year, when he first received employment from Josiah Wedgwood and his partner Bentley, as a modeller of classical and domestic friezes, plaques, ornamental vessels and medallion portraits, in those varieties of "jasper" and "basalt" ware which earned in their day so great a reputation for the manufacturers who had conceived and perfected the invention.

In the same year, 1775, John Flaxman the elder moved from New Street, Covent Garden, to a more commodious house in the Strand (No. 420). For twelve years, from his twentieth to his thirty-second (1775-1787), Flaxman subsisted chiefly by his work for the firm of Wedgwood. It may be urged, of the minute refinements of figure outline and modelling which these manufacturers aimed at in their ware, that they were not the qualities best suited to such a material; or it may be regretted that the greater art lies in the effort of adapting the human figure for such an end; but the beauty of the product it would be idle to deny, or the value of the training which the sculptor by this practice acquired in the delicacies and severities of modelling in low relief and on a minute scale.

By 1780 Flaxman had begun to earn something in another branch of his profession, which was in the future to furnish his chief source of livelihood, viz. the sculpture of monuments for the dead. Three of the earliest of such monuments by his hand are those of Chatterton in the church of St Mary Redcliffe at Bristol (1780), of Mrs Morley in Gloucester cathedral (1784), and of the Rev. T. and Mrs Margaret Ball in the cathedral at Chichester (1785). During the rest of Flaxman's career memorial bas-reliefs of the same class occupied a principal part of his industry; they are to be found scattered in many churches throughout the length and breadth of England, and in them the finest qualities of his art are represented. The best are admirable for pathos and simplicity, and for the alliance of a truly Greek instinct for rhythmical design and composition with that spirit of domestic mildness and innocence which is one of the secrets of the modern soul.

In 1782, being twenty-seven years old, Flaxman was married to Anne Denman, and had in her the best of helpmates until almost his life's end. She was a woman of attainments in letters and to some extent in art, and the devoted companion of her husband's fortunes and of his travels. They set up house at first in Wardour Street, and lived an industrious life, spending their summer holidays once and again in the house of the hospitable poet Hayley, at Earham in Sussex. After five years, in 1787, they found themselves with means enough to travel, and set out for Rome, where they took up their quarters in the Via Felice. Records more numerous and more consecutive of Flaxman's residence in Italy exist in the shape of drawings and studies than in the shape of correspondence. He soon ceased modelling himself for Wedgwood, but continued to direct the work of other modellers employed for the manufacture at Rome. He had intended to return after a stay of a little more than two years, but was detained by a commission for a marble group of a Fury of Athamas, a commission attended in the sequel with circumstances of infinite trouble and annoyance, from the minister of Comte-Évêque, Frederick Hervey, earl of Bristol and bishop of Derry. He did not, as things fell out, return until the summer of 1794, after an absence of seven years,—having in the meantime executed another ideal commission (a "Cephalus and Aurora") for Mr Hope, and having sent home models for several sepulchral monuments, including one in relief for the poet Collins in Chichester cathedral, and one in the round for Lord Mansfield in Westminster Abbey.
But what gained for Flaxman in this interval a general and European fame was not his work in sculpture proper, but those outline designs to the poets, in which he showed not only to what purpose he had made his own the principles of ancient design in vase-paintings and bas-reliefs, but also by what a natural affinity, better than all mere learning, he was bound to the ancients and belonged to them. The designs for the Iliad and Odyssey were commissioned by Mrs Hare Naylor; those for Dante by Mr Hope; those for Aeschylus by Lady Spencer; they were all engraved by Piroli, not without considerable loss of the finer and more sensitive qualities of Flaxman's own lines.

During their homeward journey the Flaxmans travelled through central and northern Italy. On their return they took a house, which they never afterwards left, in Buckingham Street, Fitzroy Square. Immediately afterwards we find the sculptor publishing a spirited protest against the scheme already entertained by the Directory, and carried out five years later by Napoleon, of equipping at Paris a vast central museum of art with the spoils of conquered Europe.

The record of Flaxman's life is henceforth an uneventful record of private affection and contentment, and of happy and tenacious industry, with reward not brilliant but sufficient, and repute not loud but loudest in the mouths of those whose praise was best worth having—Canova, Schlegel, Fuseli. He took for pupil a son of Hayley's, who presently afterwards sickened and died. In 1797 he was made an associate of the Royal Academy. Every year he exhibited work of one class or another: occasionally a public monument in the round, like those of Pauli (1798), or Captain Montague (1802) for Westminster Abbey, of Sir William Jones for St Mary's, Oxford (1797-1801), of Nelson or Howe for St Paul's; more constantly memorials for churches, with symbolic Acts of Mercy or illustrations of Scripture texts, both commonly in low relief [Miss Morley, Chertsey (1797), Miss Cromwell, Chichester (1800), Mrs Knight, Milton, Cambridge (1802), and many more]; and these pious labours he would vary from time to time with a classical piece like those of his earliest predilection. Soon after his election as associate, he published a scheme, half grandiose, half childish, for a monument to be erected on Greenwhich Hill, in the shape of a Britannia 200 ft. high, in honour of the national victories of his country. In 1800 he was elected full Academician. During the peace of Amiens he went to Paris to see the despoiled treasures collected there, but bore himself according to the spirit of protest that was in him. The next event which makes any mark in his life is his appointment to a chair specially created for him by the Royal Academy—the chair of Sculpture: this took place in 1810. We have ample evidence of his thoroughness and judiciousness as a teacher in the Academy schools, and his professorial lectures have been often reprinted. With many excellent observations, and with one singular merit—that of doing justice, as in those days justice was hardly ever done, to the sculpture of the medieval schools—these lectures lack point and felicity of expression, just as they are reported to have lacked fire in delivery, and are somewhat heavy reading. The most important works that occupied Flaxman in the years next following this appointment were two testimonials to Mrs Raring in Micheldever church, the richest of all his monuments in relief (1805-1811); that for the Worsley family at Campsall church, Yorkshire, which is the richest; those to Sir Joshua Reynolds for St Paul's (1807), to Captain Webbe for India (1810); to Captains Walker and Beckett for Leeds (1811); to Lord Cornwallis for Prince of Wales's Island (1812); and to Sir John Moore for Glasgow (1813). At this time the antiquarian world was much occupied with the vexed question of the merits of the Elgin marbles, and Flaxman was one of those whose evidence before the parliamentary commission had most weight in favour of the purchase which was ultimately effected in 1816.

After his Roman period he produced for a good many years no outline designs for the engraver except three for Cowper's translations of the Latin poems of Milton (1810). Other sets of outline illustrations drawn about the same time, but not published, were one to the Pilgrim's Progress, and one to a Chinese tale in verse, called "The Casket," which he wrote to amuse his womenkind. In 1817 we find him returning to his old practice of classical outline illustrations and publishing the happiest of all his series in that kind, the designs to Hesiod, excellently engraved by the sympathetic hand of Blake. Immediately afterwards he was much engaged designing for the goldsmiths—a testimonial cup in honour of John Kemble, and following that, the great labour of the famous and beautiful (though quite un-Homeric) "Shield of Achilles." Almost at the same time he undertook a frieze of "Peace, Liberty and Plenty," for the duke of Bedford's sculpture gallery at Wooburn, and an heroic group of Michael overthrowing Satan, for Lord Egremont's house at Petworth. His literary industry at the same time is shown by several articles on art and archaeology contributed to Rees's Encyclopaedia (1819-1820).

In 1820 Mrs Flaxman died, after a first warning from paralysis six years earlier. Her younger sister, Maria Denman, and the sculptor's own sister, Maria Flaxman, remained in his house, and his industry was scarcely at all relaxed. In 1822 he delivered at the Academy a lecture in memory of his old friend and generous fellow-craftsman, Canova, then lately dead; in 1823 he received from A. W. von Schlegel a visit of which that writer has left us the record. From an illness occurring soon after this he recovered sufficiently to resume both work and exhibition, but on the 3rd of December 1826 he caught cold in church, and died four days later, in his seventy-second year. Among a few intimate associates, he left a memory singularly dear; having been in companionship, although susceptible and obstinate when his religious creed—a devout Christianity with Swedenborgian admixtures—was crossed or slighted, yet in other things genial and sweet-tempered beyond most men, full of modesty and playfulness and withal of a homely dignity, a true friend and a kind master, a pure and blameless spirit.

Posterity will doubt whether it was the fault of Flaxman or of his age, which in England offered neither training nor much encouragement to a sculptor, that he is weakest when he is most ambitious, and most inspired when he makes the least effort; but so it is. Not merely does he fail when he seeks to illustrate the intensity of Dante, or to rival the tumultuousness of Michelangelo—to be intense or tumultuous he was never made; but he fails, it may almost be said, in proportion as his work is elaborate and far carried, and succeeds in proportion as it is partial and suggestive. Of his completed ideal sculptures, the "St Michael" at Petworth is the best, and is indeed admirably composed from all points of view; but it lacks fire and force, and it lacks the finer touches of the chisel; a little bas-relief like the diploma piece of the "Apollo" and "Marpessa" in the Royal Academy compares with it favourably. This is one of the very few things which he is recorded to have executed in the marble entirely with his own hand; ordinarily he entrusted the finishing work of the chisel to the Italian workmen in his employ, and was content with the smooth mechanical finish which they imitated from the Roman imitations (themselves often reworked at the Renaissance) of Greek originals. Of Flaxman's complicated monuments in the round, such as the three in Westminster Abbey and the four in St Paul's, there is scarcely one which has not something heavy and infeuditious in the arrangement, and something empty and unsatisfactory in the surface execution. But when we come to his simple monuments in relief, in these we find almost always a far finer quality. The truth is that he did not thoroughly understand composition on the great scale and in the round, but he thoroughly understood relief, and found scope in it for his remarkable gifts of harmonious design, and tender, grave and penetrating feeling. But if we would see even the happiest of his conceptions at their best, we must study them, not in the finished marble but rather in the casts from his studio sketches (marred though they have been by successive coats of paint intended for their protection) of which a comprehensive collection is preserved in the Flaxman gallery at University College. And the same is true of his happiest efforts in the classical and poetical vein, like the well-known relief of "Pandora conveyed to Earth by Mercury." Nay,
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creasing farther back still among the rudiments and first conceptions of his art, we can realize the most essential charm of his genius in the study, not of his modelled work at all, but of his sketches in pen and wash on paper. These are in the principal public collections, in the British Museum and the Victoria & Albert Museum; many others are dispersed in public and private cabinets. Every one knows the excellence of the engraved designs to Homer, Dante, Aeschylus and Hesiod, in all cases save when the designer aims at that which he cannot hit, the terrible or the grotesque. To know Flaxman at his best it is necesssary to be acquainted not only with the original studies for such designs as these (which, with the exception of the Hesiod series, are far finer than the engravings), but still more with those almost innumerable studies from real life which he was continually producing with pen, tint or pencil. These are the most delightful and suggestive sculptor’s notes in existence; in them it was his habit to set down the leading and expressive lines, and generally no more, of every group that struck his fancy. There are groups of Italy and London, groups of the parlour and the nursery, of the street, the garden and the gutter; and of each group the artist knows how to seize at once the structural and the spiritual secret, expressing happily the value and suggested greatness of the group, the interlacements and handings of the different figures in any given group, and not less happily the charm of the affections which link the figures together and inspire their gestures.

The materials for the life of Flaxman are scattered in various biographical and other publications; the principal are the following:—An anonymous sketch in the European Magazine for 1823; an anonymous Brief Memoir, prefixed to Flaxman’s Lectures (ed. 1829, and reprinted in subsequent editions); the chapter in Allan Cunningham’s Lives of the Most Eminent British Painters, &c., vol. iii.; notices in the Life of Nollekens, by John Thomas Smith; in the Life of Josiah Wedgwood, by Miss G. Meyeryard (London, 1865); in the Diaries and Correspondence of H. C. Robinson (London, 1869), the latter an authority of great importance; in the Lives of Stothard, by Mrs Bray, of Constable, by Leslie, of Watson, by Dr Lonsdale, and of Blake, by Messrs Gilechrist and Rossetti; a series of illustrated essays, principally on the monumental sculpture of Flaxman, in the Art Journal for 1867 and 1868, by Mr G. F. Tenison; Essays in English Art, by Frederick Wedmore; The Drawings of Flaxman, in 32 plates, with Descriptions, and an Introductory Essay on the Life and Genius of Flaxman, by Sidney Colvin (London, 1876); and the article “Flaxman” in the Dictionary of National Biography. (S. C.)

FLEA (O. Eng. fleh, or fleh, cognate with flee, to run away from, to take flight), a name typically applied to Pulex irritans, a well-known blood-sucking insect-parasite of man and other mammals, remarkable for its powers of leaping, and nearly cosmopolitan. In ordinary language the name is used for any species of Stiphonaptera (otherwise known as Aphaniptera), which, though formerly regarded as a suborder of Diptera (q.v.), are now considered to be a separate order of insects. All Stiphonaptera, of which more than 100 species are known, are parasitic on mammals or birds. The majority of the species belong to the family Pulicidae, of which P. irritans may be taken as the type; but the order also includes the Sarcoptophilidae, the females of which fix themselves firmly to their host, and the Cephalopthylidae, or ba-t-feas.

Fleas are wingless insects, with a laterally compressed body, small and disjunctively separated head, and short thick antennae situated on a proboscis that behind and above the simple eyes, which are always minute and sometimes absent. The structure of the mouth-parts is different from that seen in any other insects. The actual piercing organs are the mandibles, while the upper lip or labrum forms a sucking tube. The maxillae are not piercing organs, and their function is to protect the mandibles and labrum and separate the hairs or feathers of the host. Maxillary and labial palpi are also present, and the latter, together with the labrum or lower lip, form the rostrum.

Fleas are oviparous, and undergo a very complete metamorphosis. The footless larvae are elongate, worm-like and very active; they feed upon almost any kind of waste animal matter, and when full-grown form a silken cocoon. The human flea is considerably exceeded in size by certain other species found upon much smaller hosts; thus the European Hystriothorax talpae, a parasite of the mole, shrew and other small mammals, attains a length of 5 millimetres; another large species infests the Indian porcupine. Of the Sarcoptophilidae the best known species is the “jigger” or “chigoe” (Dermatophilus penetrans), indigenous in tropical South America and introduced into West Africa during the second half of last century. Since then this pest has spread across the African continent and even reached Madagascar. The impregnated female jigger burrows into the feet of men and dogs, and becomes distended with eggs until its abdomen attains the size and appearance of a small pea. If in extracting the insect the abdomen be ruptured, serious trouble may ensue from the resulting inflammation. At least four species of fleas (including Pulex irritans) which infest the common rat are known to bite man, and are believed to be the active agents in the transmission of plague from rats to human beings. (E. E. A.)

FLÉCHE (French for “arrow”), the term generally used in French architecture for a spire, but more especially employed to designate the timber spire covered with lead, which was erected over the intersection of the roofs over naves and transsects, sometimes above the west door, sometimes on the rood loft, but in churches they were occasionally of large dimensions, as in the flèche of Notre-Dame, Paris, where it is nearly 100 ft. high; this, however, is exceeded by the example of Amiens cathedral, which measures 148 ft. from its base on the cresting to its finial.

FLÉCHIER, ESPIRIT (1632–1710), French preacher and author, bishop of Nîmes, was born at Pernes, department of Vaucluse, on the 10th of June 1632. He was brought up at Tarascon by his uncle, Hecule Audiffret, superior of the Congrégation des Doctrinaires, and afterwards entered the order. On the death of his uncle, however, he left it, owing to the strictness of its rules, and went to Paris, where he devoted himself to writing poetry. His French poems met with little success, but a description in Latin verse of a tournament (carrousel, circus regius), given by Louis XIV. in 1662, brought him a great reputation. He subsequently became tutor to Louis Urhain Le Févre de Caumartin, afterwards intendant of finances and counsellor of state, whom he accompanied to Clermont-Ferrand (q.v.), where the king had ordered the Grands Jours to be held (1665), and where Caumartin was sent as representative of the state. The Fléchier wrote his curious Mémoires sur les Grands Jours tenus à Clermont, in which he relates, in a half romantic, half historical form, the proceedings of this extraordinary court of justice. In 1668 the duke of Montausier procured for him the post of lecteur to the dauphin. The sermons of Fléchier increased his reputation, which was afterwards raised to the highest pitch by his funeral orations. The most important are those on Madame de Montausier (1672), which gained him the membership of the Academy, the duchesse d’Aiguillon (1675), and, above all, Marshal Turenne (1676). He was now firmly established in the favour of the king, who gave him successively the abbacy of St Séverin, in the diocese of Poitiers, the office of almoner to the dauphiness, and in 1685; the bishopric of Lavours, from which he was in 1687 promoted to that of Nîmes. The edict of Nantes had been repealed two years before; but the Calvinists were still very numerous at Nîmes. Fléchier, by his lenience and tact, succeeded in bringing over one of their chief to his views, and even gained the esteem of those who desired to change their faith. During the troubles in the Cévennes (see HUGUENOTS) he softened to the utmost of his power the rigour of the edicts, and showed himself so indulgent even to what he regarded as error, that his memory was long held in veneration amongst the Protestants of that district. It is right to add, however, that some authorities consider the accounts of his leniency to have been greatly exaggerated, and even charge him with going beyond what the edicts permitted. He died at Montpellier on the 16th of February 1710. Pulpit eloquence is the branch of belles-lettres in which Fléchier excelled. He is indeed far below Bossuet, whose robust and sublime genius had no rival in that age; he does not equal Bourdaloue in earnestness of thought and vigour of expression; nor can he rival the philosophical depth or the insinuating and
impressive eloquence of Massillon. But he is always ingenious, often witty, and nobody has carried farther than he the harmony of diction, sometimes marred by an affectation of symmetry and grandeur. He often use of two historical narratives, the histories of Theodosius and of Ximenes, are more remarkable for elegance of style than for accuracy and comprehensive insight.

The last complete edition of Flecknoe's works is by J. P. Migne (Paris, 1856); the Mémoires sur les Grands Jours was first published in 1814 by B. Goguel (2nd ed. as Mem. sur les Gr. J. d'Augereau, with notice by Goguel-Bave and an appendix by J. Chenu, 1861). Flecknoe's chief works are: Histoire de Théodore le Grand, Oraison funèbre, Histoire du Cardinal Ximenès, Sermons de morale, Panthéryques des saints. He left a portrait or caricature of himself, addressed to one of his friends. The large portrait of Flecknoe was exhibited by F. Manning (1653), and the "Funeral Oration of Marshal Turenne" in H. C. Fish's History and Repository of Pulpit Eloquence (ii., 1857). On Flecknoe generally see Antonin V. D. Fabre, La Jeunesse de Flecknoe (1882); A. Delacroix, Hist. de Flecknoe (1865).

FLECKEISEN, CARRL FRIEDRICH ALFRED
(1820-1899), German philologist and critic, was born at Wolfenbüttel on the 23rd of September 1820. He was educated at the Helmstedt gymnasium and the university of Göttingen. After holding several academic posts, he was appointed in 1861 to the vice-principalship of the Vitzthum'sches Gymnasium at Dresden, which he held till his retirement in 1889. He died on the 7th of August 1899. Fleckesen is chiefly known for his labours on Plautus and Terence; in the knowledge of these authors he was unrivalled, except perhaps by Ritschl, his lifelong friend and a worker in the same field. His chief works are: Exercitationes Plautinae (1842), one of the most masterly productions on the language of Plautus; "Analeccta Plautina," printed in Philologus, ii. (1847); Plauti Comediae, i., ii. (1850-1851), unfinished; introduced by an Epistula critica ad P. Ritschelium; P. Terentii Africi Comediae (new ed., 1890). In his editions he endeavoured to restore the text in accordance with the results of his researches on the usages of the Latin language and metre. He attached great importance to the question of orthography, and his short treatise Fünfzig Artikel (1861) is considered most valuable. Fleckesen also contributed largely to the Jahrbücher für Philologie, of which he was for many years editor.

See obituary notice by G. Götz in C. Bursian's Biographisches Jahrbuch für Altertumskunde (xxiii., 1901), and article by H. Usener in Jahrbücher für Altertumskunde (where the date of birth is given as the 20th of September).

FLECKNOE, RICHARD (c. 1660-1728), English dramatist and poet, the object of Dryden's satire, was probably of English birth, although there is no corroboration of the suggestion of J. Gillow (Biblog. Dict. of the Eng. Catholics, vol. ii., 1883), that he was a nephew of a Jesuit priest, William Flecknoe, or more properly Flexney, of Oxford. The few known facts of his life are chiefly derived from his Relation of Ten Years' Travels in Europe, Asia, Afrique and America (1657?), consisting of letters written to friends and patrons during his travels. The first of these is dated from Ghent (1650), whither he had fled to escape the troubles of the Civil War. In Brussels he met Béatriz de Cosenza, wife of Charles IV., duke of Lorraine, who sent him to Rome to secure the legalisation of her marriage. There in 1654 Andrew Marvell met him, and described his look and his hale and hearty constitution, Flecknoe, an English Priest at Rome." He was probably, however, not in priest's orders. He then travelled in the Levant, and in 1648 crossed the Atlantic to Brazil, of which country he gives a detailed description. On his return to Europe he entered the household of the duchess of Lorraine in Brussels. In 1645 he went back to England. His royalist and Catholic convictions did not prevent him from writing a book in praise of Oliver Cromwell, The Idea of His Highness Oliver .. . (1659), dedicated to Richard Cromwell. This publication was discounted at the restoration by the Hierock Portraits (1660) of Charles II. and others of the Stuart family. John Dryden used his name as a stalking horse from behind which to assail Thomas Shadwell in Mac Flecknoe (1662). The opening lines run:

"All human things are subject to decay,
And, when late summons, monarchs must obey.
This Flecknoe found, who, like Augustus, young
Was called to empire, and had governed long;
In prose and verse he was owned, without dispute
Throughout the realms of nonsense, absolute."

Dryden's aversion seems to have been caused by Flecknoe's affection of contempt for the players and his attacks on the immorality of the English stage. His verse, which hardly deserved his critic's sweeping condemnation, was much of it religious, and was chiefly printed for private circulation. None of his plays was acted except Love's Domination, announced as a "pattern for the reformed stage" (1654), that title being altered in 1664 to Love's Kingdom, with a Discourse of the English Stage. He amused himself, however, by adding lists of the actors whom he would have selected for the parts, had the plays been staged. Flecknoe had many connexions among English Catholics, and is said by Gerard Langbaine, to have been better acquainted with the nobility than with the masses. He died probably about 1678.

A Discourse of the English Stage, was reprinted in W. C. Hazlitt's English Drama and Stage (Roxburgh Library, 1869); Robert Southey, in his Omniana (1812), protested against the wholesale depreciation of Flecknoe's work. "Richter Flecknoe" (Leipzig, 1805, in Münchener Beiträge sur Philologie) by A. Lohr, who has given minute attention to his life and works.

FLEET, a word in all its significances, derived from the root of the verb "to fleet," from O. Eng. fleotan, to float or flow, which ultimately derives from an Indo-European root seen in Gr. πλεούω, to sail, and Lat. pluere, to rain; cf. Dutch sijessen, and Ger. fliessen. In English usage it survives in the name of many places, such as Byfleet and Northfleet, and in the Fleet, a stream in London that formerly ran into the Thames between the bottom of Ludgate Hill and the present Fleet Street. From the idea of "flow" comes the application of the word to ships, when in company, and particularly to a large number of warships under the supreme command of a single officer, with the individual ships, or groups of ships, under individual and subordinate command. The distinction between a fleet and a squadron is often one of name only. In the British navy the various main divisions are or have been called fleets and squadrons indifferently. The word is also frequently used of a company of fishing vessels, and in fishing is also applied to a number of drift nets fished together. From the original meaning of the word "flowing" comes the adverbial use of the word, swift, or speedy; so also "fleeting," of something evanescent or fading away, with the idea of the fast-flowing lapse of time.

FLEET PRISON, an historic London prison, formerly situated on the east side of Farringdon Street, and deriving its name from the Fleet stream, which flowed into the Thames. Concerning its early history little is known, but it certainly dated back to Norman times. It came into particular prominence from being used as a place of reception for persons committed by the Star Chamber, and, afterwards, for debtors, and persons imprisoned for contempt of court by the court of chancery. It was burnt down in the great fire of 1666; it was rebuilt, but was destroyed in the Gordon riots of 1780 and again rebuilt in 1781-1782. In pursuance of an act of parliament (5 & 6 Vict. c. 22, 1842), by which the Marshalsea, Fleet, and Queen's Bench prisons were consolidated into one under the name of Queen's prison, it was finally closed, and in 1844 sold to the corporation of the city of London, by whom it was pulled down. The head of the prison was termed "the warden," who was appointed by patent. It became a frequent practice of the holder of the post to farm out "the prison to the highest bidder. It was this custom which made the Fleet prison long notorious for the cruelties inflicted on prisoners. One purchaser of the office was of particularly evil repute, by name Thomas Bambridge, who in 1728 paid, with another, the sum of £5000 to John Huggins for the wardenship. He was guilty of the greatest extortions upon prisoners, and, in the words of a committee of the House of Commons appointed to inquire into the state of the gaols of the kingdom, "arbitrarily and unlawfully loaded with irons, put into dungeons,
and destroyed prisoners for debt, treating them in the most barbarous and cruel manner, in high violation and contempt of the laws of this kingdom." He was appointed to Newgate, and an act was passed to prevent his enjoying the office of warden or any other office whatsoever. The liberties or rules of the Fleet were the limits within which particular prisoners were allowed to reside outside the prison walls on observing certain conditions.

**Fleet Marriages.**—By the law of England a marriage was recognized as valid, so long as the ceremony was conducted by a person in holy orders, even if those orders were not of the Church of England. Neither banns nor licence were necessary, and the time and place were alike immaterial. Out of this state of the marriage law, in the period of laxness which succeeded the Commonwealth, resulted innumerable clandestine marriages. They were contracted at first to avoid the expenses attendant on the public ceremony, but an act of 1665, which imposed a penalty of £100 on any clergyman who celebrated, or permitted another to celebrate, a marriage otherwise than by banns or licence, acted as a considerable check. To clergymen imprisoned for debt in the Fleet, however, such a penalty had no terrors, for they had "neither liberty, money nor credit to lose by any proceedings the bishop might institute against them." The earliest recorded date of a Fleet marriage is 1654, while the earliest recorded in a Fleet register is 1674. It was only on the prohibition of marriage without banns or licence that they began to be clandestine. Then arose keen competition, and "many of the Fleet parsons and tavern-keepers in the neighbourhood fitted up a room in their respective lodgings or houses as a chapel," and employed touts to solicit custom for them. The scandal and abuses brought about by these clandestine marriages became so great that they became the object of special legislation. In 1753 Lord Hardwicke's Act (26 Geo. ii. c. 33) was passed, which required, under pain of nullity, that banns should be published according to the rubric, or a licence obtained, and that, in either case, the marriage should be solemnized in church; and that in the case of minors, marriage by licence must be by the consent of parent or guardian. This act had the effect of putting a stop to these clandestine marriages, so far as England was concerned, and henceforth couples had to fare to Gretna Green (q.v.).

**The Fleet Registers,** consisting of "about two or three hundred large registers" and about a thousand rough or "pocket" books, eventually came into private hands, but were purchased by the government in 1821, and are now deposited in the office of the registrar-general, Somerset House. Their dates range from 1666 to 1754. But in 1840 they were declared not admissible as evidence to prove a marriage.


**FLEETWOOD, CHARLES** (d. 1602), English soldier and politician, third son of Sir Miles Fleetwood of Aldwine, Northamptonshire, and of Anne, daughter of Nicholas Luke of Woodend, Bedfordshire, was admitted into Gray's Inn on the 30th of November 1638. At the beginning of the Great Rebellion, like many other young lawyers who afterwards distinguished themselves in the field, he joined Essex's life-guard, was wounded at the first battle of Newbury, obtained a regiment in 1644 and fought at Naseby. He had already been appointed receiver of the court of wards, and in 1646 became member of parliament for Marlborough. In the dispute between the army and parliament he played a chief part, and was said to have been the principal author of the plot to seize King Charles at Holmby, but he did not participate in the king's trial. In 1649 he was appointed a governor of the Isle of Wight, and in 1650, as lieutenant of the horse, took part in Cromwell's campaign in Scotland and assisted in the victory of Dunbar. The next year he was elected a member of the council of state, and being recalled from Scotland was entrusted with the command of the forces in England, and played a principal part in gaining the final triumph at Worcester. In 1652 he married Cromwell's daughter, Bridget, widow of Ireton, and was made commander-in-chief in Ireland, to which title that of lord deputy was added. The chief feature of his administration, which lasted from September 1653 till September 1655, was the settlement of the soldiers on the confiscated estates and the transplantation of the original owners, which he carried out ruthlessly. He showed also great severity in the prosecution of the Roman Catholic priests, and favoured the Anabaptists and the extreme Puritan sects to the disadvantage of the moderate Presbyterians, exciting great and general discontent, a petition being finally sent in for his recall.

Fleetwood was a strong and unswerving follower of Cromwell's policy. He supported his assumption of the protectorate and his dismissal of the parliaments. In December 1654 he became a member of the council, and after his return to England in 1655 was appointed one of the major-generals. He approved of the "Petition and Advice," only objecting to the conferring of the title of king on Cromwell; became a member of the new House of Lords; and supported ardently Cromwell's foreign policy in Europe, based on religious divisions, and his defence of the Protestants persecuted abroad. He was, therefore, on Cromwell's death, naturally regarded as a likely successor, and it is said that Cromwell had in fact so nominated him. He, however, gave his support to Richard's assumption of office, but allowed himself to be reappointed, if he did not instigate, petitions from the army demanding its independence, and finally compelled Richard by force to dissolve parliament. His project of re-establishing Richard in close dependence upon the army met with failure, and he was obliged to recall the Long Parliament on the 6th of May 1659. He was appointed immediately a member of the committee of safety and of the council of state, and one of the seven commissioners for the army, while on the 9th of June he was nominated commander-in-chief. In reality, however, his power was undermined and was attacked by parliament, which on the 11th of October declared his commission void. The next day he assisted Lambert in his expulsion of the parliament and was reappointed commander-in-chief. On Monk's approach from the North, he stayed in London and maintained order. While hesitating with which party to ally his forces, and while on the point of making terms with the king, the army on the 24th of December restored the Rump, when he was deprived of his command and ordered to appear before parliament to answer for his conduct. The Restoration therefore took place without him. He was included among the twenty liable to penalties other than capital, and was finally incapacitated from holding any office or being a judge or officer of court then closed, though he survived till the 4th of October 1662.

**FLEETWOOD, WILLIAM** (1656-1723), English divine, was descended of an ancient Lancashire family, and was born in the Tower of London on New Year's Day 1656. He received his education at Eton and at King's College, Cambridge. About the time of the Revolution he took orders, and was shortly afterwards made rector of St Austin's, London, and lecturer of St Dunstan's in the West. He became a canon of Windsor in 1702, and in 1708 he was nominated to the see of St Asaph, from which he was translated in 1714 to that of Ely. He died at Tottenham, Middlesex, on the 4th of August 1723. Fleetwood was regarded as the best preacher of his time. He was accurate in learning, and effective in delivery, and his character stood deservedly high in general estimation. In episcopal administration he far excelled most of his contemporaries. He was a zealous Hanoverian, and a favourite with Queen Anne in spite of his Whiggism. His opposition to the doctrine of non-resistance brought him into conflict with the Tory ministry of 1712 and with Swift, but he never entered into personal controversy.

His principal writings are—**An Essay on Miracles** (1701); **Chronica precisam** (an account of the English coinage, 1707); and **Five Sermons** (1712), containing discourses on the death of Queen Mary,  

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1 He had lost his first wife, Frances Smith; and later he had a third wife, Mary, daughter of Sir John Coke and widow of Sir Edward Hartopp.
FLEETWOOD—FLEMING, SIR S.

The duke of Gloucester and King William. The preface to this last was condemned to public burning by parliament, but, as No. 384 of The Spectator, circulated more widely than ever. A collected edition of his works, with a biographical preface, was published in 1737.

FLEETWOOD, a seaport and watering-place in the Blackpool parliamentary division of Lancashire, England, at the mouth of the Wyre, 330 m. N.W. by N. from London, the terminus of a joint railway line of the London & North-Western and Lancashire & Yorkshire railways. Pop. (1891) 9774; (1901) 12,082. It dates its rise from 1836, and takes its name from Sir Peter Hesketh Fleetwood, by whom it was laid out. The seaward views, especially northward over Morecambe Bay, are fine, but the neighbouring country is flat and of little interest. The two railways jointly are the harbour authority. The dock is provided with railways and machinery for facilitating traffic, including a large grain elevator. The shipping traffic is chiefly in the coal and iron trade. Passenger steamers serve Belfast and Londonderry regularly, and the Isle of Man and other ports during the season. The fisheries are important, and there are salt-works in the neighbourhood. There is a pleasant promenade, with other appointments of a watering-place. There are also barracks with a military hospital and a rifle range. Rossall school, to the S.W., is one of the principal public schools in the north of England. Rossall Hall was the seat of Sir Peter Fleetwood, but was converted to the use of the school on its foundation in 1844. The school is primarily divided into classical and modern sides, with a special departure for preparing boys for provincial examinations. A number of entrance scholarships and leaving scholarships tenable at the universities are offered annually. The number of boys is about 350.

FLEGL, EDWARD ROBERT (1855–1886), German traveller in West Africa, was born on the 1st of October 1855 at Wilna, Russia. After receiving a commercial education he obtained in 1875 a position in Lagos, West Africa. In 1879 he ascended the Benue river some 125 m. above the farthest point hitherto reached. His careful survey of the channel secured him a commission from the German African Society to explore the whole Benue district. In 1880 he went up the Niger to Gomba, and then visited Sokoto, where he obtained a safe-conduct from the sultan for his intended expedition to Adamawa. This expedition was undertaken in 1882, and on the 15th of August in that year Flegl discovered the source of the Benue at Nganandu. In 1883–1884 he made another journey up the Benue, crossing for the second time the Benue-Congo watershed. After a short absence in Europe Flegl returned to Africa in April 1885 with a commission from the German African Committee and Colonial Society to open up the Niger-Benue district to German trade. This expedition had the purpose of Prince Bismarck, who endeavoured, unsuccessfully, to obtain for Germany this region, already secured as a British sphere of influence by the National African Company (the Royal Niger Company). Flegl, despite a severe illness, ascended the Benue to Yola, but was unable to accomplish his mission. He returned to the coast and died at Brass, at the mouth of the Niger, on the 11th of September 1886. (See further Goldie, Sir George.)

Flegl wrote Lose Blätter aus dem Tagebuch meiner Haussafreunde (Hamburg, 1885), and Vom Niger-Benue. Briefe aus Afrika (edited by K. Flegl, Leipzig, 1890).

FLEISCHER, HEINRICH LEBRECHT (1801–1888), German Orientalist, was born at Schandau, Saxony, on the 21st of February 1801. From 1819 to 1824 he studied theology and oriental languages at Leipzig, subsequently continuing his studies in Paris. In 1836 he was appointed professor of oriental languages in at Leipzig University, and on 10th of April 1844, during the last week of his life, he died. His most important works were editions of Abulfeda's Historia ante-Islamica (1831–1834), and of Beidhawi's Commentary on the Koran (1846–1848). He compiled a catalogue of the oriental MSS. in the royal library at Dresden (1831); published an edition and German translation of Ali's Hundred Sayings (1837); the continuation of Babicht's edition of The Thousand and One Nights (vols. ix-xii., 1842–1843); and an edition of Mahomed ibn'irab's Persian Grammar (1847). He also wrote an account of the Arabians, Turkish and Persian MSS. at the town library in Leipzig. He died there on the 10th of February 1888. Flescher was one of the eight foreign members of the French Academy of Inscriptions and a knight of the German Ordre pour le mérite.

FLEMING, PAUL (1609–1640), German poet, was born at Harterstein in the Saxony Erzgebirge, on the 5th of October 1609, the son of the village pastor. At the age of fourteen he was sent to school at Leipzig and subsequently studied medicine at the university. Driven away by the troubles of the Thirty Years' War, he was fortunate enough to become attached to an embassy despatched in 1634 by Duke Frederick of Holstein-Gottorp to Russia and Persia, and to which the famous traveller Adam Olearius was secretary. In 1639 the mission returned to Reval, and here Fleming, having become betrothed, determined to settle as a physician. He proceeded to Leiden to procure a doctor's diploma, but died suddenly at Hamburg on his way home on the 2nd of April 1640.

Though belonging to the school of Martin Opitz, Fleming is distinguished from most of his contemporaries by the ring of genuine feeling and religious fervour that pervades his lyric poems, even his historic pieces. In the sonnet, his favourite form of verse, he was particularly happy. Among his religious poems the hymn beginning “In allen meinen Taten las ich den Höchsten rät” is well known and widely sung.


FLEMING, RICHARD (d. 1431), bishop of Lincoln, and founder of Lincoln College, Oxford, was born at Crofton in Yorkshire. He was descended from a good family, and was educated at University College, Oxford. Having taken his degrees, he was made prebendary of York in 1406, and the next year was junior proctor of the university. About this time he became an ardent Wyclifite, winning over many persons, some of high rank, to the side of the reformer, and incurring the displeasure of Archbishop Arundel. He afterwards became one of Wycliffe's most determined opponents. Before he was consecrated bishop of Lincoln, he was instituted to the rectory of Boston in Lincolnshire, and in 1420 he was consecrated bishop of Lincoln. In 1428–1429 he attended the councils of Pavia and Siena, and in the presence of the pope, Martin V., made an eloquent speech in vindication of his native country, and in clementy of the papacy. It was probably on this occasion that he was named chamberlain to the pope. To Bishop Fleming was entrusted the execution of the decree of the council for the exhumation and burning of Wyclif's remains. The see of York being vacant, the pope conferred it on Fleming; but the king (Henry V.) refused to confirm the appointment. In 1427 Fleming obtained the royal licence empowering him to found a college at Oxford for the special purpose of training up disputants against Wyclif's heresy. He died at Staford, on the 26th of January 1431. Lincoln College was, however, completed by his trustees, and its endowments were afterwards augmented by various benefactors.
years of labour he saw the first link forged in the chain, in the opening in 1902 of the Pacific Cable between Canada and Australia. Though not a party man he strongly advocated Federation in 1846–1867, and in 1891 vehemently attacked the Liberal policy of unrestricted reciprocity with the United States. He took the deepest interest in education, and in 1880 became chancellor of Queen's University, Kingston.

He published The Intercolonial: a History (Montreal and London, 1876); England and Canada (London, 1884); and numerous brochures and magazine articles on scientific, social and political subjects.

FLEMING, SIR THOMAS (1544–1613), English judge, was born at Newport, Isle of Wight, in April 1544, and was called to the bar at Lincoln’s Inn in 1574. He represented Winchester in parliament from 1584 to 1601, when he was returned for Southampton. In 1594 he was appointed recorder of London, and in 1595 was chosen solicitor-general in preference to Bacon. This office he retained under James I. and was knighted in 1603. In 1604 he was created chief baron of the exchequer and presided over many important state trials. In 1607 he was promoted to the chief justiceship of the king’s bench, and was one of the judges at the trial of the post-nati in 1608, siding with the majority of the judges in declaring that persons born in Scotland after the accession of James I. were entitled to the privileges of natural-born subjects in England. He was praised by his contemporaries, more particularly Coke, for his “great judgments, integrity and discretion.” He died on the 7th of August 1613 at his seat, Stoneham Park, Hampshire.

See Foss, Lives of the Judges.

FLEMISH LITERATURE. The older Flemish writers are dealt with in the article on DUTCH LITERATURE; after the separation of Belgium, however, from the Netherlands in 1830 there was a great revival of Flemish literature. The immediate result of the revolution was a reaction against everything associated with Dutch, and a disposition to regard the French language as the speech of liberty and independence. The provisional government of 1830 suppressed the official use of the Flemish language, which was relegated to the rank of a patois. For some years before 1830 Jan Frans Willems 1 (1793–1846) had been advocating the claims of the Flemish language. He had done his best to ally the irritation between Holland and Belgium to prevent a separation. As ambassador of Antwerp he made use of his opportunities by writing a history of Flemish letters. After the revolution his Dutch sympathies had made it necessary for him to live in seclusion, but in 1835 he settled at Ghent, and devoted himself to the cultivation of Flemish. He edited old Flemish classics, Reinaert de Vos (1836), the rhyming Chronicles of Jan van Heelu and Jan le Clerc, &c., and gathered round him a band of Flemish enthusiasts, the chevalier Philipp Blommaert (1809–1871), Karel Lodewijk Ledegauck (1805–1847), Fr. Rens (1805–1874), F. A. Snelaar (1806–1873), Prudens van Duyse (1804–1859), and others. Blommaert, who was born at Ghent on the 27th of August 1809, founded in 1834 in his native town the Nederlandische letteroefeningen, a review for the new writers, and it was speedily followed by other Flemish organs, and by literary societies for the promotion of Flemish. In 1851 a central organization for the Flemish propaganda was provided by a society, named after the father of the movement, the Willemsfonds. The Catholic Flemings found it in 1851 the “Nederduitsche landelijke afdelingen” called after the energetic J. B. David (1805–1866), professor at the university of Louvain, and the author of a Flemish history of Belgium (Vaderlandsche historie, Louvain, 1842–1866). As a result of this propaganda the Flemish language was placed on an equality with French in law, and in administration, in 1873 and 1878, and in the schools in 1883. Finally in 1886 a Flemish Academy was established by royal authority at Ghent, where a course in Flemish literature had been established as early as 1854.

The claims put forward by the Flemish school were justified by the appearance (1837) of Het’l Wonderjaar 1836 (In the Wonder

1 See Max Rooses, Keus van Dicht- en Prozawerk van J. F. Willems, and his Briefen in the publications of the Willemsfonds (Ghent, 1872–1873;
De vies tot in het graf (“Three Men from the Cradle to the Grave,” 1861), in which he propounded radical and humanitarian views. The songs of Julius Vuylsteke (1836-1903) are full of liberal and patriotic ardor; but his later life was devoted to politics rather than literature. He had been the leading spirit of a students’ association at Ghent for the propagation of “flamingovant” views, and the “Willemsfonds” owed much of its success to his energetic co-operation. His Uit het studenten leven appeared in 1868, and his poems were collected in 1881. The poems of Mme van Ackere (1803-1884), née Maria Doolaghhe, were modelled on Dutch originals. Joanna Courtmans (1811-1890), née Berchmans, owed her fame rather to her tales than her poems; she was above all a moralist, and her fifty tales are sermons on economy and the practical virtues. Other poets were Emmanuel Hiel (q.v.), author of comedies, opera libretti and some admirable songs; the abbé Guido Gezelze (1830-1899), who wrote religious and patriotic poems in the dialect of West Flanders; Lodewijk de Konincx (b. 1838), who attempted a great epic subject in Menschden Verlies (1872); J. M. Dautzenberg (1808-1890), author of a volume of charming Volksliederen.

The best of Dautzenberg’s work is contained in the posthumous volume, published after his death by his son-in-law, the abbé J. G. van Dooten (1833-1878), who was himself a song-writer, and translated songs from Burns, from Jasmin and from the German. The Makamen en Ghadenen (1866), adapted from Rückert’s version of Hariri, and other volumes by “Jan Ferguut” (J. A. van Droogenbroeck, b. 1835) show a growing preoccupation with form, and with the work of Theodoor Antheunis (b. 1840), they prepare the way for the ingenious and careful workmanship of the younger school of poets, of whom Charles Polydore de Mont is the leader. He was born at Wambeke in Brabant in 1857, and became professor in the academy of the fine arts at Antwerp. He introduced something of the ideas and methods of contemporary French writers into Flemish verse; and explained his theories in 1858 in an Inleiding tot de Poëzie. Among Pol de Mont’s numerous volumes of verse dating from 1877 onwards are Claribelka (1893), and Iris (1894), which contains amongst other things a curious “Uit de Legende van Jeschoo-boen-Josief,” a version of the gospel story from a Jewish peasant.

Mention should also be made of the history of Ghent (Gent van de mens tot heden, 1883-1889) of Frans de Potter (b. 1824), and of the art criticisms of Max Rooses (b. 1839), curator of the Plantin museum at Antwerp, and of Julius Sabbe (b. 1846).

See Ida van Düringsfeld, Von der Schelde bis zur Maas. Das geistige Leben der Vlamingen (Leipzig, 3 vols., 1861); J. Stecher, Histoire de la littérature néerlandaise en Belgique (1886); Geschiedenis der Nederlandse Letterkunde van het jaar 1500 tot heden (1890), by Theodoor Coopman and L. Scharpe; A. de Konincx, Bibliographie nationale (3 vols., 1886-1897); and Histoire politique et littéraire du mouvement flamand (1894), by Paul Hamelius. The Vlaamsche Bibliographie, issued by the Flemish Academy of Ghent, by Frans de Potter, contains a list of publications from 1825 and 1886. Out of these works and there is a good deal of information in the excellent Biografisch woordenboek der Noord- en Zuid-Nederlandse Letterkunde (1878) of Dr W. J. A. Huberts and others.

FLENSBURG (Dansk, Flensborg), a seaport of Germany, in the Prussian province of Schleswig-Holstein, at the head of the Flensburg Fjord, 20 m. N.W. from Schleswig, at the junction of the main line Altona-Vandœuvre (German, Denemark), with branches to Kongerup (Danish, Kongerup), and to Keyser (Danish, Kayseter), 101 m. S.E. of Copenhagen. The principal public buildings are the Nikolai Kirche (built 1390, restored 1804), with a spire 295 ft. high; the Marienkirche, also a medieval church, with a lofty tower; the law courts; the theatre and the exchange. There are two gymnasia, schools of marine engineering, navigation, wood-carving and agriculture. The cemetery contains the remains of the Danish soldiers who fell at the battle of Idstedt (25th of July 1830), but the colossal Lion monument, erected by the Danes to commemorate their victory, was removed to Berlin in 1864. Flensburg is a busy centre of trade and industry, and is the most important town in what was formerly the duchy of Schleswig. It possesses excellent wharves, does a large import trade in coal, and has shipbuilding yards, warehouses, distilleries, cloth and paper factories, glass-works, copper-works, soap-works and rice mills. Its former extensive trade with the West Indies has lately suffered owing to the enormous development of the North Sea ports, but it is still largely engaged in the Greenland whale and the oyster fisheries.

Flensburg was probably founded in the 12th century. It attained municipal privileges in 1284, was frequently pillaged by the Swedes after 1643, and in 1848 became the capital, under Danish rule, of Schleswig.

See Holdt, Flensburg førere und jette (1884).

FLELS, a manufacturing town of north-western France, in the arrondissement of Domfront, and department of Orne, on the Vère, 41 m. S. of Caen on the railway to Laval. Pop. (1906) 11,188. A modern church in the Romanesque style and a restored chateau of the 15th century are its principal buildings. There is a tribunal of commerce, a board of trade-arbitrators, a communal college and a branch of the Bank of France. Flers is the centre of a cotton and linen-manufacturing region which includes the towns of Condé-sur-Noireau and La Ferté-Macé. Manufactures are very important, and include, besides cotton and linen fabrics, of which the annual value is about £1,500,000, drugs and chemicals; there are large brick and tile works, flour mills and sugar refineries.

FLETA, a treatise, with the sub-title seu Commentarius juris Anglico, on the common law of England. It appears, from internal evidence, to have been written in the reign of Edward I., about the year 1290. It is for the most part a poor imitation of Bracton. The author is supposed to have written it during his confinement in the Fleet prison, hence the name. It has been conjectured that he was one of those judges who were imprisoned for malpractices by Edward I. Fleta was first printed by J. Selden in 1647, with a dissertation (2nd edition, 1685).

FLETCHER, ALICE CUNNINGHAM (1845- ), American ethnologist, was born in Boston, Massachusetts, in 1845. She studied the remains of Indian civilization in the Ohio and Mississippi valleys, became a member of the Archaeological Institute of America in 1879, and worked and lived with the Omahas as a representative of the Peabody Museum of American Archaeology and Ethnology, Harvard University. In 1883 she was appointed special agent to allot lands to the Omaha tribes, in 1884 prepared and sent to the New Orleans Exposition an exhibit showing the process of civilization among the Indians of North America in the quarter-century previous, in 1886 visited the natives of Alaska and the Aleutian Islands on a mission from the commissioner of education, and in 1887 was United States special agent in the distribution of lands among the Winnebagoes and Nez Percés. She was made assistant in ethnology at the Peabody Museum in 1882, and received the Thaw fellowship in 1891; was president of the Anthropological Society of Washington and of the American Folk-Lore Society, and vice-president of the American Association for the Advancement of Science; and, working through the Woman’s National Indian Association, introduced a system of making small loans to Indians, where with they might buy land and houses. In 1888 she published Indian Education and Civilization, a special report of the Bureau of Education. In 1886 at the Congress of Musicians held at Omaha during the Trans-Mississippi Exposition she read “several essays upon the songs of the North American Indians... in illustration of which a number of specimens were distributed.” Out of these specimens she grew her Indian Story and Song from North America (1900), illustrating “a stage of development antecedent to that in which culture music appeared.”

FLETCHER, ANDREW, of Saltoun (1655-1716), Scottish politician, was the son and heir of Sir Robert Fletcher (1628-1664), and was born at Saltoun, the modern Salton, in East Lothian. Educated by Gilbert Burnet, afterwards bishop of Salisbury, who was then the parish minister of Saltoun, he completed his education by spending some years in travel and study, entering public life as member of the Scottish parliament which met in 1681. Possessing advanced political ideas, Fletcher was a fearless and active opponent of the measures introduced by John Maitland, duke of Lauderdale, the representative of...
Charles II. in Scotland, and his successor, the duke of York, afterwards King James II.; but he left Scotland about 1682, subsequently spending some time in Holland as an associate of the duke of Monmouth, and other adventures.

Although on grounds of prudence Fletcher objected to the rising of 1685, he accompanied Monmouth to the west of England, but left the army after killing one of the duke’s trusted advisers. This incident is thus told by Sir John Dalrymple:

“Being sent upon an expedition, and not estimating times of danger to be times of ceremony, he had seized for his own riding the horse of a country gentleman (the mayor of Lyme) which stood ready equip for his master. The master hearing this ran in a passion to Fletcher, gave him opprobrious language, shook his cane and attempted to strike. Fletcher, though rigid in the duties of morality, yet having been accustomed to foreign services both by sea and land, thought the blow was not human; he had acquired the ideas of the honour of a soldier and a gentleman and of the affront of a cane, pulled out his pistol and shot him dead on the spot. The action was unpopular in countries where such refinements were not understood. A clamour was raised against him among the people of the country: in a body, they waited upon the duke with their complaints; and he was forced to desire the only soldier and almost the only man of parts in his army, to abdicate him.”

Another, but less probable account, represents Fletcher as quitting the rebel army because he disapproved of the action of Monmouth in proclaiming himself king.

His history during the next few years is rather obscure. He was probably employed in Spain, and fought against the Turks in Hungary; and having in his absence lost his estates and been sentenced to death, he joined William of Orange at the Hague, and returned to Scotland in 1689 in consequence of the success of the Revolution of 1688. His estates were restored to him; and he soon became a leading member of the “club,” an organization which aimed at reducing the power of the crown in Scotland, and in general an active opponent of the English government.

In 1703, at a critical stage in the history of Scotland, Fletcher again became a member of the Scottish parliament. The failure of the Darien expedition had aroused a strong feeling of resentment against England, and Fletcher and the national party seized the opportunity to obtain a greater degree of independence for their country.

His attitude in this matter, and also to the proposal for the union of the two crowns, is thus described by a writer in the third edition of the Encyclopaedia Britannica:

“The thought of England’s dominance over Scotland was what his government could not endure; and the English upon which Scotland lay under called him to the heart, so that in his learned and elaborate discourses he exposed them with undaunted courage and pathetic eloquence. In that great event, the Union, he performed essential service. He got the act of union passed, which declared that the two crowns should not pass to the same head till Scotland was secured in her liberties civil and religious. Therefore Lord Godolphin was forced into the Union, to avoid a civil war after the queen’s demise. Although Mr. Fletcher disapproved of some of the conditions of the Union, yet, as the act of security was his own work, he had all the merit of that important transaction.”

Soon after the passing of the Act of Union Fletcher retired from public life. Employing his abilities in another direction, he did a real, if homely, service to his country by introducing from Holland machinery for sifting grain. He died unmarried in London in September 1716.

Contemporaries speak very highly of Fletcher’s integrity, but he was also choleric and impetuous. Burnet describes him as “a Scotch gentleman of great parts and many virtues, but a most violent republican and extremely passionate. In appearance he was a gentleman, in his writings a man of fire; with a stern, sour look.” Fletcher was a fine scholar and a graceful writer, and both his writings and speeches afford bright glimpses of the manners and state of the country in his time. His chief works are: A Discourse of Government relating to Militias (1698); Two Discourses concerning the Affairs of Scotland (1698); and An Account of a Conversation concerning a right regulation of Governments for the common good of mankind (1704). In Two Discourses he suggests that the numerous vagrants who infested Scotland should be brought into compulsory and hereditary servitude; and in An Account of a Conversation occurs his well-known remark, “I knew a very wise man so much of Sir Christopher’s (Sir C. Musgrave) sentiments, that he believed if a man were permitted to make all the balls, he need not care who should make the laws of a nation.”


FLETCHER, GILES (c. 1548–1671), English author, son of Richard Fletcher, vicar of Cranbrook, Kent, and father of the poets Phineas and Giles Fletcher, was born in 1548 or 1549. He was educated at Eton and at King’s College, Cambridge, taking his B.A. degree in 1569. He was a fellow of his college, and was made LL.D. in 1581. In 1580 he had married Joan Sheafe of Cranbrook. In that year he was commissary to Dr Bridgewater, chancellor of the College, and in 1583 he sat in parliament for Winchelsea. He was employed on diplomatic service in Scotland, Germany and Holland, and in 1588 was sent to Russia to the court of the czar Theodore with instructions to conclude an alliance between England and Russia, to restore English trade, and to obtain better conditions for the English Russia Company. The factor of the company, Jerome Horsey, had already obtained large concessions through the favour of the protector, Boris Godunov, but when Dr Fletcher reached Moscow in 1588 he found that Godunov had been assassinated, and that the Russian government was contemplating abandoning the alliance. The envoy was badly lodged, and treated with obvious contempt, and was not allowed to forward letters to England, but the English victory over the Armada and his own indomitable patience secured among other advantages for English traders exclusive rights of trading on the Volga and their security from the infliction of torture. Fletcher’s treatment at Moscow was later made the subject of formal complaint by Queen Elizabeth. He returned to England in 1589 in company with Jerome Horsey, and in 1591 he published Of the Russe Commonwealth, Or Maner of Government by the Russe Emperour (commonly called The Emperor of Moscovia) with the manners and fashions of the people of that Country. In this comprehensive account of Russian geography, government, law, methods of warfare, church and manners, Fletcher, who states that he began to arrange his material during the return journey, doubtless received some assistance from the longer experience of his travelling companion, who also wrote a narrative of his travels, published in Purchas his Pilgrimes (1620). The Russia Company feared that the information of Fletcher’s criticisms would give offence to the Muscovite court, and that the book would damage their trade. The book was consequently suppressed and was not reprinted in its entirety until 1596, when it was edited from a copy of the original edition for the Hakluyt Society, with an introduction by Mr Edward A. Bond.

Fletcher was appointed “Remembrancer” to the city of London, and an extraordinary master of requests in 1596, and became treasurer of St Paul’s in 1597. He contemplated a history of the reign of Queen Elizabeth, and in a letter to Lord Burghley he suggested that it might be well to begin with an account from the Protestant side of the marriage of Henry VIII. and Anne Boleyn. But personal difficulties prevented the execution of this plan. He had become security to the exchequer for the debts of his brother, Richard Fletcher, bishop of London, who died in 1596, and was only then saved from imprisonment by the protection of the earl of Essex. He was actually in prison in 1601, when he addressed a somewhat ambiguous letter to Burghley from which it may be gathered that his prime office had been an allusion to Essex’s disgrace as being the work of the queen. Rushgrove, Fletcher was employed in 1610 to negotiate with Demoiselle Henrietta, the wife of the Eastland Merchants,” and he died next year, and was buried on the 11th of March in the parish of St Catherine Colman, London.

The Russe Commonwealth was issued in an abridged form in Hakluyt’s Principal Navigations, Voyages, &c. (vol. i. pt. 473, ed. 1598), a somewhat complete version in Purchas his Pilgrimes (pt. iii. ed. 1625), also as History of Russia in 1643 and 1657.
FLETCHER, GILES—FLETCHER, P.

FLETCHER, JOHN WILLIAM (1729-1785). English divine, was born at Nyon in Switzerland on the 12th of September 1729, his original name being Dr. A. Fletcher. He was educated at Geneva, but, preferring an army career to a clerical one, went to Lisbon. An accident prevented his leaving Portugal, and he set sail for England, taking his regiment to Brazil, and after a visit to Flanders, where an uncle offered to secure a commission for him, he went to England, picked up the language, and in 1752 became tutor in a Shropshire family. Here he came under the influence of the new Methodist preachers, and in 1757 took orders, being ordained by the bishop of Bangor. He often preached with John Wesley and for him, and became known as a fervent supporter of the revival. Refusing the wealthy living of Dunham, he accepted the humble one of Madeley, where for twenty-five years (1760-1785) he lived and worked with unique devotion and zeal. Fletcher was one of the few parish clergy who understood Wesley and his work, yet he never wrote or said anything inconsistent with his own Anglican position. In theology he upheld the Arminian against the Calvinist position, but always with courtesy and fairness; his resolution on doctrinal grounds of the superintendency (1768-1771) of the counties of Huntingdon's college at Trevecca left no unpleasantness. The outstanding feature of his life was a transparent simplicity and saintliness of spirit, and the testimony of his contemporaries to his godliness is unanimous. Wesley preached at his funeral sermon from the words "Mark the perfect man," Southey said that "no age ever provided a type of more fervent piety or more perfect charity, and no church ever possessed a more apostolic minister." His fame was not confined to his own country, for it is said that Voltaire, when challenged to produce a character as perfect as that of Christ, at once mentioned Fletcher of Madeley. He died on the 14th of August 1785.

Complete editions of his works were published in 1803 and 1836. The chief of them, written against Calvinism, are Five Checks to Antinomianism, Six Articles to Weigh the Gold of Cotton, and the Portrait of St. Paul. See lives by J. Wesley (1786); L. Tyerman (1822) ; F. W. Macdonald (1885); J. Marrett (1902); also C. J. Ryle, Christian Leaders of the 18th Century, pp. 384-423 (1896).

FLETCHER, PHINEAS (1582-1650), English poet, elder son of Dr Giles Fletcher, and brother of Giles the younger, noticed above, was born at Cranbrook, Kent, and was baptized on the 8th of April 1582. He was admitted a scholar of Eton, and in 1600 entered King's College, Cambridge. He became B.A. in 1604, and M.A. in 1608, and was one of the contributors to Sorrow's Joy (1605). His pastoral drama, Sycellides or Piscatory (1613) was written (1614) for performance before James I., but only produced after the king's departure at King's College. He had been ordained priest and before 1611 became a fellow of his college, but he left Cambridge before 1616, apparently because certain emoluments were refused him. He became chaplain to Sir Henry Willoughby, who presented him in 1621 to the rectory of Hilgay, Norfolk, where he married and spent the rest of his life. In 1627 he published Locustae, vel Piae Jesuica. The Locusts or Apollonyzists, twp parallel poems in Latin and English furiously attacking the Jesuits. Dr Grosart saw in this work one of the sources of Milton's conception of Satan. Next year appeared an erotic poem, Britains Ida, with Edmund Spenser's name on the title-page. It is certainly not by Spenser, and is printed by Dr Grosart with the works of Phineas Fletcher. Sycellides, a play acted at King's College in 1614, was printed in 1631. In 1632 appeared two theological prose treatises, The Way to Blessedness and Joy in Tribulation, and in 1633 his magnum opus, The Purple Island. The latter book was dedicated to his friend Edward Coke. Grosart included his Piscatory Eclogues and other Poetical Miscellaneous. He died in 1650, his will being proved by his widow on the 13th of December of that year. The Purple Island, or the Isle of Man, is a poem in the octosyllabic couplet where the various descriptions of man and the world are given. Some of the earlier cantos describing in cumbrous allegory the physical and social structure of the human body and the mind of man. The intellellectual qualities are personified, while the veins are rivers, the bones the mountains of the island, the whole analogy being worked out with great ingenuity. The manner of Spenser is preserved throughout, but Fletcher never lost sight of the moral

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Giles Fletcher's poem was edited (1868) for the Fuller Worthies Library, and (1876) for the Early English Poets by Dr A. B. Grosart. It is also reprinted for The Ancient and Modern Library of Theological Literature (1888), and in R. Cattermole's and H. Stebbing's Sacred Classics (1834, &c.) vol. 20. In the library of King's College, Cambridge, is a MS. Aegidii Fletcheri versio poetica Lamentationum Jeremiae.
aim to lose himself in digressions like those of the Faerie Queene.
What he gains in unity of design, however, he more than loses in human interest and action. The chief charm of the "Piscatoris Educatrices" lies in its descriptions of rural scenery. The "Piscatoris Educatrices" are pastoral poems whose characters are represented as fisher boys, who describe the banks of the Cam, and are interesting for the light they cast on the biography of the poet himself (Thyrisl) and his father (Thelgon). The poetry of Phinesh Fletcher has not the sublimity sometimes reached by his brother Giles. The mannerisms are more pronounced and the conceits more far-fetched, but the verse is fluent, and lacks neither colour nor music.

A complete edition of his works (4 vols.) was privately printed by Dr A. B. Grosart (Fuller Worthies Library, 1869).

**FLEURANGES, ROBERT (III.) DE LA MARC, SEIGNEUR DE (1491–1537), marshal of France and historian, was the son of Robert II. de la Marc, duke of Bouillon, seigneur of Sedan and Fleuranges, whose uncle was the celebrated William de la Marc, "The Wild Boar of the Ardennes." A fondness for military exercises displayed itself in his earliest years, and at the age of ten he was sent to the court of Louis XII., and placed in charge of the count of Angoulême, afterwards King Francis I.

In his twentieth year he married a niece of the cardinal d'Amboise, but after three months he quitted his home to join the French army in the Milanese. With a handful of troops he threw himself into Verona, then besieged by the Venetians; but the siege was protracted, and being impatient for more active service, he rejoined the army. He then took part in the relief of Mirandola, besieged by the troops of Pope Julius II., and in other actions of the campaign. In 1512 the French, driven from Italy, Fleuranges was sent into Flanders to levy a force of 10,000 men, in command of which, under his father, he returned to Italy in 1513, seized Alessandria, and vigorously assailed Novara. But the French were defeated, and Fleuranges narrowly escaped with his life, having received more than forty wounds. He was rescued by his father and sent to Vercellae, and thence to Lyons.

Returning to Italy with Francis I. in 1515, he distinguished himself in various affairs, and especially at Marignano, where he had a horse shot under him, and contributed so powerfully to the victory of the French that the king knighted him with his own hand. He next took Cremona, and was there called home by the news of his father's illness. In 1516 he was sent into Germany on the difficult errand of inducing the electors to give their votes in favour of Francis I.; but in this he failed. The war in Italy being rekindled, Fleuranges accompanied the king thither, fought at Pavia (1525), and was taken prisoner, with his royal master. The emperor, irritated by the defection of his father, Robert II. de la Marc, sent him into confinement in Flanders, where he remained for some years. During this imprisonment he was created marshal of France. He employed his enforced leisure in writing his Histoire des choses mémorables avvenues du règne de Louis XII et de François I, depuis 1509 jusqu'en l'an 1521. In this work he designates himself Jeune Advenatours. Within a small compass he gives many curious and interesting details of the time, writing only of what he had seen, and in a very simple but vivid style. The book was first published in 1735, by Abbé Lambert, who added historical and critical notes; and it has been reprinted in several collections.

The last occasion on which Fleuranges was engaged in active service was at the defence of Péronne, besieged by the count of Nassau in 1536. In the following year he heard of his father's death, and set out from Amboise for his estate of La Marc; but he was seized with illness at Longjumeau, and died there in December 1537.


**FLEUR-DE-LIS** (Fr. "fily flower"), an heraldic device, very widespread in the armorial bearings of all countries, but more particularly associated with the royal house of France. The conventional fleur-de-lis, as Littre says, represents very imperfectly three flowers of the white lily (Lilium) joined together, the central one erect, and each of the other two curving outwards. The fleur-de-lis is a common device in ancient decoration, notably in India and in Egypt, where it was the symbol of life and resurrection, the attribute of the god Horus. It is common also in Etruscan bronzes. It is uncertain whether the conventional fleur-de-lis was originally meant to represent the lily or white iris—the flower-de-luce of Shakespeare—or an arrow-head, a spear-head, an amulet fastened on date-palms to ward off the evil eye, &c. In Roman and early Gothic architecture the fleur-de-lis is a frequent sculptured ornament. As early as 1120 three fleurs-de-lis were sculptured on the capitals of the Chapelle Saint-Aignan at Paris. The fleur-de-lis was first definitely connected with the French monarchy in an ordonnance of Louis le Jeune (c. 1147), and was first figured on a seal of Philip Augustus in 1180. The use of the fleur-de-lis in heraldry dates from the 12th century, soon after which period it became a very common charge in France, England and Germany, where every gentleman of coat-armour desired to adorn his shield with a loan from the shield of France, which was at first d'azur, semé de fleurs de lis d'or. In February 1376 Charles V. of France reduced the number of fleurs-de-lis to three—in honour of the Trinity—and the kings of France thereafter bore d'azur, à trois fleurs de lis d'or. Tradition soon attributed the origin of the fleur-de-lis to Clovis, the founder of the Frankish monarchy, and explained that it represented the lily given to him by an angel at his baptism. Probably there was as much foundation for this legend as for the more rationalistic explanation of William Newton (Display of Heraldry, p. 145), that the fleur-de-lis was the figure of a reed or flag in blossom, used instead of a sceptre at the proclamation of the Frankish kings. Whatever be the true origin of the fleur-de-lis as a conventional decoration, it is demonstrably far older than the Frankish monarchy, and history does not record the reason of its adoption by the royal house of France, from which it passed into common use as an heraldic charge in most European countries. An order of the Lily, with a fleur-de-lis for badge, was established in the Roman states by Pope Paul III. in 1546; its members were pledged to defend the patrimony of St Peter against the enemies of the church. Another order of the Lily was founded by Louis XVIII. in 1816, in memory of the silver fleurs-de-lis which the comte d'Artois had given to the troops in 1814 as decorations; it was abolished by the revolution of 1830.

**FLEURUS**, a village of Belgium, in the province of Hennegau, 5 m. N.E. of Charleroi, famous as the scene of several battles. The first of these was fought on August 15/29, 1622, between the forces of Count Mansfeld and Christian of Brunswick and the Spaniards under Cordovas, the latter being defeated. The second is described below, and the third and fourth, incidents of Jourdan's campaign of 1704, under French Revolutionary Wars. The ground immediately north-east of Fleurus forms the battlefield of Ligny (June 16, 1815), for which see WATERLOO CAMPAIGN.

The second battle was fought on the 1st of July 1800 between 45,000 French under François-Henri de Montgomery-Bouteville, duke of Luxembourg, and 37,000 allied Dutch, Spaniards and Imperialists under George Frederick, prince of Waldeck. The latter had formed his army between Heppignies and St Amand in what was then considered an ideal position; a double barrier of marshy brooks was in front, each flank rested on a village, and the space between, open upland, fitted his army exactly. But Luxembourg, riding up with his advanced guard from Velaine, decided, after a cursory survey of the ground, to
attack the front and both flanks of the Allies' position at once—a
decision which few, if any generals living, would have dared to
make, and which of itself places Luxembourg in the same rank
as a tactician as his old friend and commander Condé. The
left wing of cavalry was to move under cover of woods, houses
and hollows to gain Wangenies, where it was to connect with the
frontal attack of the French centre from Fleurus and to envelop
Waldeck's right. Luxembourg himself with the right wing of
 cavalry and some infantry and artillery made a wide sweep
round the enemy's left by way of Ligny and Les Trois Burettes,
concealed by the high-standing corn. At 8 o'clock the frontal
attack began by a vigorous artillery engagement, in which
the French, though greatly outnumbered in guns, held their
own, and three hours later Waldeck, whose attention had been
absorbed by events on the front, found a long line of the enemy

FLEURY 1690

already formed up in his rear. He at once brought his second
line back to oppose them, but while he was doing so the French
leader filled up the gap between himself and the frontal assailants
by posting infantry around Wagnée, and also guns on the
neighbouring hill whence their fire enfiladed both halves of the
enemy's army up to the limit of their ranging power. At 1 P.M.
Luxembourg ordered a general attack of his whole line. He him-
self scattered the cavalry opposed to him and hustled the Dutch
infantry into St Amand, where they were promptly surrounded.
The left and centre of the French army were less fortunate, and
in their first charge lost their leader, Lieutenant-General Jean
Christophe, comte de Gournay, one of the best cavalry officers
in the service. But Waldeck, hoping to profit by this momentary
success, sent a portion of his right wing towards St Amand,
where it merely shared the fate of his left, and the day was decided.
Only a quarter of the cavalry and 14 battalions of infantry
(English and Dutch) remained intact, and Waldeck could do no
more, but with these he emulated the last stand of the Spaniards
at Rocroi fifty years before. A great square was formed of the
infantry, and a handful of cavalry joined them—the French
cavalry, eager to avenge Gournay, had swept away the rest.
Then slowly and in perfect order, they retired into the broken
ground above Mellet, where they were in safety. The French
slept on the battlefield, and then returned to camp with their
trophies and 8000 prisoners. They had lost some 2500 killed,
amongst them Gournay and Berbier du Metz, the chief of artillery,
the Allies twice as many, as well as 48 guns, and Luxemburg
was able to send 150 colours and standards to decorate Notre-
Dame. But the victory was not followed up, for Louis XIV.
ordered Luxemburg to keep in line with other French armies
which were carrying on more or less desultory wars of manoeuvre
on the Meuse and Moselle.

FLEURY  [Abraham Joseph Bénard] (1750–1822), French
actor, was born at Chartres on the 26th of October 1750, and
began his stage apprenticeship at Nancy, where his father was
at the head of a company of actors attached to the court of King
Stanislaus. After four years in the provinces, he came to Paris
in 1778, and almost immediately was made sociétaire at the
Comédie Française, although the public was slow to recognize
him as the greatest talent of his time. In 1793 Fleurie, like
the rest of his fellow-players, was arrested in consequence of the
presentation of Léonard's L'Ami des lois, and, when liberated,
appeared at various theatres until, in 1799, he rejoined the
rehabilitated Comédie Française. After forty years of service he
retired in 1818, and died on the 3rd of March 1822. He was
notoriously illiterate, and it is probable that the interesting
Mémoire de Fleurie owes more to its author, Laffe, than to the
subject whose "notes and papers" it is said to contain.

FLEURY, ANDRÉ HERCULE DE (1653–1743), French
cardinal and statesman, was born at Lodève (Hérault) on the
12th of June 1653, the son of a collector of taxes. Educated
by the Jesuits in Paris, he entered the priesthood, and became
in 1679, through the influence of Cardinal de Richelieu, bishop
of Mimières, and in 1698, bishop of Fréjus. Seventeen years of a country bishopric determined
him to seek a position at court. He became tutor to the king's
grandson and heir, and in spite of an apparent lack of
ambition, he acquired over the child's mind an influence which
proved to be indestructible. On the death of the regent Orleans
in 1723 Fleurie, although already seventy years of age, deferred
his own supremacy by suggesting the appointment of Louis
Henri, duke of Bourbon, as first minister. Fleurie was present
at all interviews between Louis XV. and his first minister, and
on Bourbon's attempt to break through this rule Fleurie retired
from court. Louis made Bourbon recall the tutor, who, on the
11th of July 1726 took affairs into his own hands, and secured
the exile from court of Bourbon and of his mistress Madame
de Frieu. He refused the title of first minister, but his elevation
to the cardinalate in 1734, made his presence of far less importance over the
other ministers. He was naturally frugal and prudent, and
carried these qualities into the administration, with the result
that in 1738–1739 there was a surplus of 15,000,000 livres instead
of the usual deficit. In 1726 he fixed the standard of the currency
and secured the credit of the government by the regular payment
then forward of the interest on the debt. By exacting forced
labour from the peasants he gave France admirable roads, though
at the cost of raising angry discontent. During the seventeen
years of his orderly government the country found time to
recover its forces after the exhaustion caused by the extra-
agencies of Louis XIV. and of the regent, and the general
prosperity rapidly increased. Internal peace was only seriously
disturbed by the severities which Fleurie saw fit to exercise
against the Jansenists. He imprisoned priests who refused to
accept the bull Unigenitus, and he met the opposition of
the parlement of Paris by exiling forty of its members.

In foreign affairs his chief preoccupation was the maintenance
of peace, which was shared by Sir Robert Walpole, and therefore
led to a continuance of the good understanding between France
and England. It was only with reluctance that he supported
the ambitious projects of Elizabeth Farnese, queen of Spain,
in Italy by guaranteeing in 1720 the succession of Don Carlos
to the duchies of Parma and Tuscany. Fleurie had economized
in the army and navy, as elsewhere, and when in 1735 war
was forced upon him he was hardly prepared. He was compelled
by public opinion to support the claims of Louis XV.'s father-
law Stanislaus Leszcynski, ex-king of Poland, to the Polish
 crown on the death of Frederick Augustus I., against the
Russio-
Austrian candidate; but the despatch of a French expedition
of 1500 men to Danzig only served to humiliate France.
Fleurie
was driven by Chauvelin to more energetic measures; he
concluded a close alliance with the Spanish Bourbons and sent
two armies against the Austrians. Military successes on the
Rhine and in Italy secured the favourable terms of the treaty of Vienna (1735-1738). France had joined with the other powers in guaranteeing the succession of Maria Theresa under the Pragmatic sanction, but on the death of Charles VI. in 1740, Fleury by a diplomatic quibble found an excuse for repudiating his engagements, when he found the party of war supreme in the king’s counsels. After the disasters of the Bohemian campaign he wrote in confidence a humble letter to the Austrian general Königsegg, who immediately published it. Fleury disavowed his own letter, and died a few days after the French evacuation of Prague on the 29th of January 1743. He had enriched the royal library by many valuable oriental MSS., and was a member of the French Academy, of the Academy of Science, and the Academy of Inscriptions.

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FLEURY, CLAUDE (1640-1723), French ecclesiastical historian, was born at Paris on the 6th of December 1640. Destined for the bar, he was educated at the aristocratic college of Clermont (now that of Louis-le-Grand), and was later appointed to be advocate to the parlement of Paris, and for nine years followed the legal profession. But he had long been of a religious disposition, and in 1667 turned from law to theology. He had been some time in orders when Louis XIV., in 1672, selected him as tutor of the princes of Conti, with such success that the king next entrusted to him the education of the court of Vermandois, one of his natural sons, on whose death in 1683 Fleury received for his services the Cistercian abbey of Loc-Dieu, in the diocese of Rhodes. In 1689 he was appointed sub-preceptor of the dukes of Burgundy, of Anjou, and of Berry, and thus became intimately associated with Fénélon, their chief tutor. In 1696 he was elected to fill the place of La Bruyère in the French Academy; and on the completion of the education of the young princes the king bestowed upon him the rich priory of Argenteuil, in the diocese of Paris (1706). On assuming this benefice he resigned, with rare disinterestedness, that of the abbey of Loc-Dieu. About this time he began his great work, the first of the kind in France, and one for which he had long been considering, and for thirty years—the Histoire contemporaine. Fleury’s evident intention was to write a history of the church for all classes of society; but at the time in which his great work appeared it was less religion than theology that absorbed the attention of the clergy and the educated public; and his work accordingly appealed to the student rather than to the popular reader, dwelling as it does very particularly on questions of doctrine, of discipline, of supremacy, and of rivalry between the priest-hood and the imperial power. Nevertheless it had a great success. The first edition, printed at Paris in 20 volumes 4to, 1601, was followed by many others, among which may be mentioned that of Brussels, in 32 vols. 8vo, 1602, and that of Nismes, in 25 vols. 8vo. 1778 to 1780. The work of Fleury only comes down to the year 1414. It was continued by J. Claude Fabre and Goujet down to 1595; in 16 vols. 4to. In consulting the work of Fleury and its supplement, the general table of contents, published by Rondel, Paris, 1758, 1 vol. 4to will be found very useful. The editor had made of the entire work into Latin, German and Italian. The Latin translation, published at Augsburg, 1758-1759, 85 vols. 8vo, carries the work down to 1684. Fleury, who had been appointed confessor to the young king Louis XV. in 1716, because, as the duke of Orleans said, he was neither Jansenist nor Molinist, nor Ultramontanist, but Catholic, died on the 14th of July 1723. His great learning was equalled by the modest simplicity of his life and the uprightness of his conduct.

Fleury left many works besides his Histoire ecclésiastique. The following deserve special mention:—Histoire du droit français (1674, 12mo); Mœurs des Israélites (1681, 12mo); Mœurs des Chrétiens (1682, 12mo); Traité du choix et de la méthode des études (1686, 2 vols. 12mo); Les Devoirs des maîtres et des domestiques (1688, 12mo). A number of the smaller works were published in one volume at Paris in 1607. The Roman Congregation of the Index condemned the Catholique historique (1729) and the Institution du droit ecclésiatique (1687).

See C. Ernest Simonetti, Der Charakter eines Geschichtsschreibers in dem Leben und aus den Schriften des Abts C. Fleury (Göttingen, 1746, 4to); C. F. Jäger, Notice sur C. Fleury, commissaire historien de l'Église (Strassburg, 1847, 8vo); Reichlin-Meldegg, Geschichte des Christentums, i.

FLIEDNER, THEODOR (1800-1864), German Protestant divine, was born on the 21st of January 1800 at Epstein (near Wiesbaden), the small village in which his father was pastor. He studied theology at the universities of Giessen and Göttingen, and at the theological seminary of Herborn, and at the age of twenty he passed his final examination. After a year spent in teaching and preaching, in 1821 he accepted a call from the Protestant church at Kaiserswerth, a little town on the Rhine, a few miles below Düsseldorf. To help his people and to provide an endowment for his church, he undertook journeys in 1823 through part of Germany, and then in 1825 to Holland and England. He met with considerable success, and had opportunities of observing what was being done towards prison reform; in England he made the acquaintance of the philanthropist Pennington, and in Belgium he found a very bad state. The prisoners were huddled together in dirty rooms, badly fed, and left in complete idleness. No one dreamed of instructing them, or of collecting statistics to form the basis of useful legislation on the subject. Fliedner, at first singly, undertook the work. He applied for permission to be imprisoned for some time, in order that he might look at prison life from the inside. This petition was refused, but he was allowed to hold fortnightly services in the Düsseldorf prison, and to visit the inmates individually. Those interested in the subject bandied themselves together, and on the 15th of June 1826 the first Prison Society of Germany (Rheinisches-Westfälischer Gefangnisverein) was founded. In 1833 Fliedner opened in his own parsonage garden at Kaiserswerth a refuge for discharged female convicts. His circle of practical philanthropy rapidly increased. The state of the sick poor had for some time excited his interest, and it seemed to him that hospitals might be best served by an organized body of specially trained women. Accordingly in 1836 he began the first deaconess house, and in 1837 the first deaconess hospital at Kaiserswerth. By their ordination vows the deaconesses devoted themselves to the care of the poor, the sick and the young; but their engagements were not final—they might leave their work and return to ordinary life if they chose. In addition to these institutions Fliedner founded in 1835 an infant school, then a normal school for infant school mistresses (1836), an orphanage for orphan girls of the middle class (1842), and an asylum for female lunatics (1847). Moreover, he assisted at the foundation and in the management of similar institutions, not only in Germany, but in various parts of Europe.

In 1840 he resigned his pastoral charge, and from 1840 to 1851 he travelled over a large part of Europe, America and the East,—the object of his journeys being to found “mother houses,” which were to be not merely training schools for deaconesses, but also centres whence other training establishments might arise. He established a deaconess house in Jerusalem, and after his return assisted by counsel and money in the erection of establishments at Constantinople, Smyrna, Alexandria and Bucharest. Among later foundations may be mentioned the Christian house of refuge for female servants in Berlin (in 1849), and with other institutions soon arose) and the “house of evening rest” for retired deaconesses at Kaiserswerth. In 1835 Fliedner received the degree of doctor in theology from the university of Bonn, in recognition rather of his practical activity than of his theological attainments. He died on the 4th of October 1864, leaving behind him over 100 stations attended by 450 deaconesses; and these by 1866 had increased to 150 with an attendance of 600.

Fliedner’s son FRITZ FLIEDNER (1845-1901), after studying in Halle and Tübingen, became in 1870 chaplain to the embassy in
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Madrid. He followed in his father's footsteps by founding several philanthropic institutions in Spain. He was also the author of a number of books, amongst which was an autobiography, 

Aus meinem Leben. Erinnerungen und Erfahrungen (1901).

Theodor Fliedner's writings are almost entirely of a practical character. He edited a periodical, Der Armen und Kranken Freund, which contained information regarding the various institutions, and also a yearly almanac of the Kaiserswerth institution. Besides purely educational and devotional works, he wrote: Buch der Märtyrer (1852); Kurse Geschichte der Entstehung der ersten evang. Liebstanstalten zu Kaiserswerth (1856); Nachricht über das Diakonissen-Werk in der Christ. Kirche (5th ed., 1867); Die euchar. Märtyrer Ungarns und Servus Rhetas und Beschreibung der Flut nach Jerusalem und Constance; All were published at Kaiserswerth. There is a translation of the German life by C. Winkworth (London, 1867). See also C. Fliedner, Theodor Fliedner, kurzer Abriss seines Lebens und Werkes (3rd ed., 1892). See also on Fliedner and his work: Kai- serswerth Deaconesses (London, 1857); Dean John S. Howson's Deaconesses (London, 1862); The Service of the Poor, by E. C. Stephen (London, 1871); W. F. Stevenson's Praying and Working (London, 1895).

FLIGHT and FLYING. Of the many scientific problems of modern times, there are few possessing a wider or more enduring interest than that of aerial navigation (see also AERONAUTICS). To fly has always been an object of ambition with man; nor will this occasion surprise when we remember the marvellous freedom enjoyed by volant as compared with non-volant animals. The subject of aviation is admittedly one of extreme difficulty. To tread upon the air (and this is what is really meant) is, at first sight, in the highest degree utopian; and yet there are thousands of living creatures which actually accomplish this feat. These creatures, however varied in form and structure, all fly according to one and the same principle; and this is a significant fact, as it tends to show that the air must be attacked in a particular way to ensure flight. It behoves us then at the outset to scrutinize very carefully the general configuration of flying animals, and in particular the size, shape and movements of their flying organs.

Flying animals differ entirely from sailing ships and from balloons, with which they are not unfrequently though erroneously compared; and a flying machine constructed upon proper principles can have nothing in common with either of those creations. The ship floats upon water and the balloon upon air; but the ship differs from the balloon, and the ship and the balloon differ from the flying creature and flying machine. The water and air, moreover, have characteristics of their own. The analogies which connect the water with the air, the ship with the balloon, and the ship and the balloon with the flying creature and flying machine are false analogies. A sailing ship is supported by the water and requires merely to be propelled; a flying creature and a flying machine constructed on the living type require to be both supported and propelled. This arises from the fact that water is much denser than air, and because water supports on its surface substances which fall through air. While water and air are both fluid media, they are to be distinguished from each other in the following particulars. Water is comparatively very heavy, inelastic and incompressible air; the other hand, is comparatively very light elastic and compressible. If water be struck with violence, the recoil obtained is great when compared with the recoil obtained from air similarly treated. In water we get a maximum recoil with a minimum of displacement; in air, on the contrary, we obtain a minimum recoil with a maximum of displacement. Water and air when unconfined yield readily to pressure. They thus form movable fulcrum to bodies acting upon them. In order to meet these peculiarities the travelling organs of aquatic and flying animals (whether they be feet, fins, flippers or wings) are made not of rigid but of elastic materials. The travelling organs, moreover, increase in size in proportion to the tenacity of the fluid to be acted upon. The difference in size of the travelling organs of animals becomes very marked when the land animals are contrasted with the aquatic and the aquatic with the aerial, as in figs. 1, 2 and 3.

The peculiarities of water and air as supporting media are well illustrated by a reference to swimming, diving and flying birds. A bird when swimming extends its feet simultaneously or alternately in a backward direction, and so obtains a forward recoil. The water supports the bird, and the feet simply propel. In this case the bird is lighter than the water, and the long axis of the body is horizontal (a of fig. 4). When the bird dives, or flies under water, the long axis of the body is inclined obliquely downwards and forwards, and the bird forces itself into and beneath the water by the action of its feet, or wings, or both. In diving or sub-aquatic flight the feet strike upwards and backwards, the wings downwards and backwards (b of fig. 4). In aerial flying everything is reversed. The long axis of the bird is inclined obliquely upwards and forwards, and the wings strike, not downwards and backwards, but downwards and forwards (c of fig. 4). These changes in the direction of the long axis of the bird in swimming, diving and flying, and in the direction of the stroke of the wings in sub-aquatic and aerial flight, are due to the fact that the bird is heavier than the air and lighter than the water.

The physical properties of water and air explain in a great measure how the sailing ship differs from the balloon, and how the latter differs from the flying creature and flying machine constructed on the natural type. The sailing ship is, as it were, immersed in two oceans, viz. an ocean of water and an ocean of air—the former being greatly heavier and denser than the latter. The ocean of water buyoos or floats the ship, and the ocean of air, or part of it in motion, swells the sails which propel the ship. The moving air, which strikes the sails directly, strikes the hull of the vessel indirectly and forces it through the water, which, as explained, is a comparatively dense fluid. When the
ship is in motion it can be steered either by the sails alone, or by the rudder alone, or by both combined. A balloon differs from a sailing ship in being immersed in only one ocean, viz. the ocean of air. It resembles the ship in floating upon the air, as the ship floats upon the water; in other words, the balloon is lighter than the air, as the ship is lighter than the water. But here all analogy ceases. The ship, in virtue of its being immersed in two fluids having different densities, can be steered and made to tack about in a horizontal plane in any given direction. This in the case of the balloon, immersed in one fluid, is impossible. The balloon in a calm can only rise and fall in a vertical line. Its horizontal movements, which ought to be the more important, are accidental movements due to air currents, and cannot be controlled; the balloon, in short, cannot be guided. One might as well attempt to steer a boat carried along by currents of water in the absence of oars, sails and wind, as to steer a balloon carried along by currents of air. The balloon has no hold upon the air, and this consequently cannot be employed as a fulcrum for regulating its course. The balloon, because of its vast size and from its being lighter than the air, is completely at the mercy of the wind. It forms an integral part, so to speak, of the wind for the time being, and the direction of the wind in every instance determines the horizontal motion of the balloon. The force required to propel a balloon against even a moderate breeze would result in its destruction. The balloon cannot be transferred with any degree of certainty from one point of the earth's surface to another, and hence the chief danger in its employment. It may, quite as likely as not, carry its occupants out to sea. The balloon is a mere lifting machine and is in no sense to be regarded as a flying machine. It resembles the flying creature only in this, that it is immersed in the ocean of air in which it sustains itself. The mode of suspension is wholly different. The balloon floats because it is lighter than the air; the flying creature floats because it extracts from the air, by the vigorous downward action of its wings, a certain amount of upward recoil. The balloon is passive; the flying creature is active. The balloon is controlled by the wind; the flying creature controls the wind. The balloon in the absence of wind can only rise and fall in a vertical line; the flying creature can fly in a horizontal plane in any given direction. The balloon is inefficient because of its levity; the flying creature is efficient because of its weight.

Weight, however paradoxical it may appear, is necessary to flight. Everything which flies is vastly heavier than the air. The inertia of the mass of the flying creature enables it to control and direct its movements in the air. Many are of opinion that flight is a mere matter of levity and power. This is quite a mis-

fig. 4.—The King Penguin in the positions assumed by a bird in (a) swimming, (b) diving, and (c) flying.

lighter than the water might swim, and that a bird lighter than the air might fly: it ought, however, to be borne in mind that, in point of fact, a fish lighter than the water could not hold its own if the water were in the least perturbed, and that a bird lighter than the air would be swept into space by even a moderate wind. The facts of life are the same for the balloon as for the flying creature. It has more than a superficial resemblance to the flying creature; it requires the same conditions of gravity, and depends upon the same principle for its sustenance. It is not merely a fearful imitation of the flying creature, but it is the flying creature's antithesis.
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breeze without hope of return. Weight and power are always associated in living animals, and the fact that living animals are made heavier than the medium they are to navigate may be regarded as a conclusive argument in favour of weight being necessary alike to the swimming of the fish and the flying of the bird. It may be stated once for all that flying creatures are for the most part as heavy, bulk for bulk, as other animals, and that flight in every instance is the product, not of superior levity, but of weight and power directed upon properly constructed flying organs.

This fact is important as bearing on the construction of flying machines. It shows that a flying machine need not necessarily be a light, airy structure exposing an immoderate amount of surface. On the contrary, it favours the belief that it should be a compact and moderately heavy and powerful structure, which trusts for elevation and propulsion entirely to its flying appliances—whether actively moving wings, or screws, or aeroplanes wedged forward by screws. It should attack and subdue the air, and never give the air an opportunity of attacking or subduing it. It should smite the air intellectually and as a master, and its vigorous well-directed thrusts should in every instance elicit a corresponding reaction from the moving machine. To smite the machine must be.

The question of surface is a very important one in aviation: it naturally resolves itself into one of active and passive surface. As there are active and passive surfaces in the flying animal, so there are, or should be, active and passive surfaces in the flying machine. Art should follow nature in this matter. The appendages of the surface of flying creatures are always greatly in excess of the passive ones, from the fact that the former virtually increase in proportion to the spaces through which they are made to travel. Nature not only distinguishes between active and passive surfaces in flying animals, but she strikes a just balance between them, and utilizes both. She regulates the surfaces to the strength and weight of the flying creature and the air currents to which the surfaces are to be exposed and upon which they are to operate. In her calculations she never forgets that her flying subjects are to control and not to be controlled by the air. As a rule she reduces the passive surfaces of the body to a minimum; she likewise reduces as far as possible the actively moving or flying surfaces. While, however, diminishing the surfaces of the flying animal as a whole, she increases as occasion demands the active or wing surfaces by wing movements, and the passive or dead surfaces by the forward motion of the body in progressive flight. She knows that if the wings are driven with sufficient rapidity they practically convert the spaces through which they move into solid bases of support; she also knows that the body of the bird is already a well-shaped figure to be projected. The manner in which the wing surfaces are increased by the wing movements will be readily understood from the accompanying illustrations of the blow-fly with its wings at rest and in motion (figs. 8 and 9). In fig. 8 the surfaces exposed by the body of the insect and the wings are, as compared with those of fig. 9, trifling. The wing would have much less purchase on fig. 8 than on fig. 9, provided the surfaces exposed by the latter were passive or dead surfaces. But they are not dead surfaces: they represent the spaces occupied by the rapidly vibrating wings, which are actively moving flying organs. As, moreover, the wings travel at a much higher speed than any wind that blows, they are superior to and control the wind; they enable the insect to dart through the wind in whatever direction it pleases.

The reader has only to imagine figs. 8 and 9 cut out in paper to realize that excess, inert, horizontal aeroplanes 1 in a flying machine would be a mistake. It is found to be so practically, as will be shown by and by. Fig. 9 so cut out would be heavier than fig. 8, and if both were exposed to a current of air, fig. 9 would be more blown about than fig. 8.

It is true that in beetles and certain other insects there are the elytra or wing cases—thin, light, horny structures inclined slightly upwards—which in the act of flight are spread out and act as sustainers or gliders. The elytra, however, are comparatively long narrow structures which occupy a position in front of the wings, of which they may be regarded as forming the anterior parts. The elytra are to the delicate wings of some insects what the thick anterior margins are to stronger wings. The elytra, moreover, are not wholly passive structures. They can be moved, and the angles made by their under surfaces with the horizon adjusted. Finally, they are not essential to flight, as flight in the great majority of instances is performed without them. The elytra serve as protectors to the wings when the wings are folded upon the back of the insect, and as they are extended on either side of the body more or less horizontally when the insect is flying they contribute to flight indirectly, in virtue of their being carried forward by the body in motion.

Natural Flight.—The manner in which the wings of the insect traverse the air, so as practically to increase the basis of support, raises the whole subject of natural flight. It is necessary, therefore, at this stage to direct the attention of the reader somewhat upon the subject of flight, as witnessed in the insect, bird and bat, a knowledge of natural flight preceding, and being in some sense indispensable to, a knowledge of artificial flight. The bodies of flying creatures are, as a rule, very strong, comparatively light and of an elongated form,—the bodies of birds being specially adapted for cleaving the air. Flying creatures, however, are less remarkable for their strength, shape and comparative levity than for the size and extraordinarily rapid and complicated movements of their wings. Prof. J. Bell Pettigrew first satisfactorily analysed those movements, and reproduced them by the aid of artificial wings. This physiologist in 1867 2 showed that all natural wings, whether of the insect, bird or bat, are screws structurally, and that they act as screws when they are made to vibrate, from the fact that they twist in opposite directions during the down and up strokes. He also explained that all wings act upon a common principle, and that they present oblique, kite-like surfaces to the air, through which they pass much in the same way that an oar passes through water in sculling. He further pointed out that the wings of flying creatures (contrary to received opinions, and as has been already indicated) strike downwards and forwards during the down strokes, and upwards and forwards during the up strokes. Lastly he demonstrated that the wings of flying creatures, when the

1 By the term aeroplane is meant a thin, light, expanded structure inclined at a slight upward angle to the horizon intended to float or rest upon the air, and calculated to afford a certain amount of support to any body attached to it.

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The bodies of said creatures are fixed, describe figure-of-8 tracks in space—the figure-of-8 tracks, when the bodies are released and advancing as in rapid flight, being opened out and converted into waved tracks.

This is to explain how a claim has been set up by his admirers for the celebrated artist, architect and engineer, Leonardo da Vinci, to be regarded as the discoverer of the principles and practice of flight (see Theodore Andrea Cook, Spirals in Nature and Art, 1905). The claim is, however, usually questioned by others who wince at the thought of Leonardo making figures in the title Codice sul Volo degli Uccelli e Varie Altre Materie, written in 1505, consists of a short manuscript of twenty-seven small quarto pages, with simple sketch illustrations interspersed in the text. In addition he makes occasional references to helices which are also illustrated. In none of Leonardo’s manuscripts, however, and in none of his figures is the slightest hint given of his having any knowledge of the spiral movements made by the wing in flight or of the spiral structure of the wing itself. Nevertheless, it is claimed that the sudden or effective stroke is being given, and gradually decreasing in opposite direction during flexion, or when the wing is being more slowly recovered preparatory to making a second stroke. The effective stroke in insects, and their forms, is that true stroke and not alike the anatomy or physiology of the wing in the modern sense.

Pettigrew’s discovery of the figure-of-8 and waved movements of the wing in stationary and progressive flight was confirmed some two years after it was made by Prof. E. J. Marey of Paris by the aid of the "sphygmograph." The movements in question are now regarded as fundamental, from the fact that they are alike essential to natural and artificial flight.

The following is Pettigrew’s description of wings and wing movements published in 1867:

Elaborate weights much greater than the area of the wings would seem to warrant” (figs. 10 and 11). . . . To confer on the wings the multiplicity of movements which they require, they are supplied with double hinge or compound joints, which enable them to move not only in an upward, downward, forward and backward direction, but also in an immediate degrees of obliquity. A pair of wings thus hinged may, as far as steadiness of body is concerned, be not inaptly compared to a compass set upon gimbals, where the universality of motion in one direction ensures comparative fixity and stability of body. The wings obtain their leverage by presenting oblique surfaces to the air, the degree of obliquity gradually increasing or diminishing in opposite directions from behind, forwards and downwards, during upstroke, or to wit, when the wing is being more slowly recovered preparatory to making a second stroke. The effective stroke in insects, and their forms, is that true stroke and not alike the anatomy or physiology of the wing in the modern sense.

The wings of insects and birds are, as a rule, more or less triangular in shape, the base of the triangle being directed towards the body, its sides anteriorly and posteriorly. They are also conical on section. Two pairs of pinions, the outer and inner, and from before backwards, or from above downwards and backwards, in reality it strikes downwards and forwards. In speaking of artificial flight Leonardo says: “The wings have to row downwards and backwards to support the machine on the water’s surface. In speaking of natural flight he remarks: “If it is the descent the bird rows backwards with its wings the bird will move rapidly; this happens because the wings strike the air which successively run behind the bird to fill the void whence it comes.” There is nothing in Leonardo’s writings to show that he either the anatomy or physiology of the wing in the modern sense.

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References:
2. The sphygmograph, as its name indicates, is a recording instrument. It consists of a smoked cylinder revolving by means of clock-work, and with adjustable stops made by scratching or bruising away the lambblack. The movements to be registered are transferred to the style or pen by one or more levers, and the pen in turn transfers them to the cylinder, where they appear as legible traces. In registering the movements of the wings the tips of the levers were, by an ingenious modification, employed as the styles or pens. By this arrangement the different parts of the wings were made actually to record their own movements. As will be seen from this account, the figure-of-8 or wave theory of stationary and progressive flight has been made the subject of a rigorous experimentum crucis.
The wing of the bird, like that of the insect, is concavo-convex, and more or less twisted upon itself when extended, so that the anterior or thick margin of the pinion presents a different degree of curvature to that of the posterior or thin margin. This twisting is in a great measure owing to the manner in which the bones of the wings are twisted upon themselves, and the spiral nature of their articular surfaces—the long axes of the joints always intersecting each other at right angles, and the bones of the elbow and wrist making a quarter of a turn or so during extension and the same amount during flexion. As a result of this disposition of the articular surfaces, the wing may be shot out or extended, and retracted or flexed in nearly the same plane, the bones composing the wing rotating on their secondary axes, either movement (fig. 14). The secondary action, or the revolving of Extension (elbow). Flexion (wrist).

Fig. 14.—a, b, line along which the wing travels during extension and flexion. The arrows indicate the direction in which the wing is spread out in extension and closed or folded in flexion.

The component bones of their own axes, is of the greatest importance in the movements of the wing, as it communicates to the hand and forearm, and the primary and secondary feathers, which they bear, the precise angles necessary for flight. It in fact ensures that the wing, and the curtain or fringe of the wing which the primary and secondary feathers form, shall be screwed into and down uncrewed or withdrawn from the wind during flexion. The wing of the bird may therefore be compared to a huge gimlet or auger, the axis of the gimlet representing the bones of the wing, the flanges or spiral thread of the gimlet the primary and secondary feathers " (figs. 15 and 16). . . . " From this description it will be evident that by the mere rotation of the bones of the forearm and hand the maximum and minimum of resistance is secured in the same way that this object is attained by the alternate dipping and feathering of the wings of the figured gimlet "(figs. 11, 16, and 18), and the track described by the wing in space is twisted upon itself propeller fashion 1 (figs. 17, 18, 22, 23). The great velocity with which the wing is driven converts the impression of or blur made by it into what is equivalent to a solid for the time being, in the same way that the spokes of a wheel in violent motion, as is well understood, more or less completely occupy the space contained within the rim or circumference of the wheel "(figs. 9, 20 and 21).

. . . . " The wing of the bat bears a considerable resemblance to that of the insect, inasmuch as it consists of a delicate, semi-transparent membrane, supported in various directions, particularly towards its anterior margin, by a system of osseous stays or stingers which confer upon it the degree of rigidity requisite for flight. It is, as a rule, deeply concave on its under or ventral surface, and in this respect resembles the wing of the heavy-bodied birds. The movement of the bat's wing in extension is a spiral, the spiral running alternately from below upwards and forwards and from above downwards and backwards. The action of the wing of the bat, and the movements of its component bones, are essentially the same as in the bird 6 (figs. 17 and 18).

... The wing strikes the air precisely as a boy's kite would if it were jerked by a string, the only difference being that the kite is pulled forwards upon the wind by the string and the hand, whereas in insect, bird and bat, the wing is pushed forwards on the wind by the weight of the body and the power residing in the pinion itself " (fig. 19).

Fig. 15.—Right Wing of the Red-legged Partridge (Perdix rubra). Dorsal aspect as seen from above; showing auger-like configuration of wing. Compare with figs. 11 and 18.

Fig. 16.—Right Wing of the Red-legged Partridge (Perdix rubra) Dorsal and ventral aspects as seen from behind; showing auger-like configuration of wing. Compare with figs. 11 and 18.

The figure-of-8 and kite-like action of the wing referred to leads us to explain how it happens that the wing, which in many instances is a comparatively small and delicate organ, can yet attack the air with such vigour as to extract from it the recoil necessary to elevate and propel the flying creature. The accompanying figures from one of Pettigrew's later memoirs 8 will serve to explain the rationale (figs. 20, 21, 22 and 23).

As will be seen from these figures, the wing during its vibration sweeps through a comparatively very large space. This space, as already explained, is practically a solid basis of support for the wing and for the flying animal. The wing attacks the air in such a manner as virtually to have no slip—this for two reasons. The wing reverses instantly and acts as a kite during nearly the entire down and up strokes. The angles, moreover, made by the wing with the horizon during the down and up strokes are at no two intervals the same, but (end this is a wing of the martin, where the bones of the pinion are short, and in some respects rudimentary, the primary and secondary feathers are greatly developed, and banked up in such a manner that the wing as a whole presents the same curves as those displayed by the bird when in flight, or by the wing of the eagle, where the bones, muscles and feathers have attained a maximum development. The conformation of the wing is such that it presents a waved appearance in every direction—the waves running longitudinally, transversely and obliquely. The greater portion of the wing may consequently be removed without essentially altering either its form or its functions. This is proved by making sections in various directions, and by finding that in some instances as much as two-thirds of the wing may be lopped off without materially impairing the power of flight." Trans. Roy. Soc. Edin. vol. xxvi. pp. 324, 326.


remarkable circumstance) they are always adapted to the speed at which the wing is travelling for the time being. The increase and decrease in the angles made by the wing at and fro are due partly to the resistance offered by the air, and partly to the mechanism and mode of application of the wing to the air. The wing, during its vibrations, rotates upon two separate centres, the tip rotating round the root of the wing as an axis (short axis of wing), the posterior margin rotating around the anterior margin (long axis of wing). The wing is really eccentric in its nature, a remark which applies also to the rowing feathers of the bird's wing. The compound rotation goes on throughout the entire down and up strokes, and is intimately associated with the power which the wing enjoys of alternately seizing and evading the air.

The compound rotation of the wing is greatly facilitated by the wing being strong and flexible. It is this which causes the wing to bow and twist diagonally on its long axis when it is made to vibrate. The twisting referred to is partly a vital and partly a mechanical act;—that is, it is occasioned in part by the action of the muscles and in part by the greater resistance experienced from the air by the tip and posterior margin of the wing as compared with the root and anterior margin,—the resistance experienced by the tip and posterior margin causing them to reverse always subsequently to the root and anterior margin, which has the effect of throwing the anterior and posterior margins of the wing into figure-of-8 curves, as shown at figs. 9, 11, 12, 16, 18, 20, 21, 22 and 23.

The compound rotation of the wing, as seen in the bird, is represented in fig. 24.

Not the least curious feature of the wing movements is the remarkable power which the wing possesses of making and utilizing its own currents. Thus, when the wing descends it draws after it a strong current, which, being met by the wing during its ascent, greatly increases the efficacy of the up stroke. Similarly and conversely, when the wing ascends, it creates an upward current, which, being met by the wing when it descends, powerfully contributes to the efficiency of the down stroke. This statement can be readily verified by experiment both with natural and artificial wings. Neither the up nor the down strokes are complete in themselves.

The wing to act efficiently must be driven at a certain speed, and in such a manner that the down and up strokes shall glide into each other. It is only in this way that the air can be made to pulsate, and that the rhythm of the wing and the air waves can be made to correspond. The air must be seized and let go in a certain order and at a certain speed to extract a maximum recoil. The rapidity of the wing movements is regulated by the size of the wing, small wings being driven at a very much higher speed than larger ones. The different parts of the wing, moreover, travel at different degrees of velocity—the tip and posterior margin of the wing always rushing through a much greater space, in a given time, than the root and anterior margin.

The rapidity of travel of the insect wing is in some cases enormous. The wasp, for instance, is said to ply its wings at the rate of 110, and the common house-fly at the rate of 330 beats per second. Quick as are the vibrations of natural wings, the speed of certain parts of the wing is amazingly increased. Wings as a rule are long and narrow. As a consequence, a comparatively slow and very limited movement at the root confers great range and immense speed at the tip, the speed of each portion of the wing increasing as the root of the wing is receded from. This is explained on a principle well understood in mechanics, viz. that when a wing or rod hinged at one end is made to move in a circle, the tip or free end of the wing or rod describes a much wider circle in a given time than a portion of the wing or rod nearer the hinge (fig. 25).

One naturally inquires why the high speed of wings, and why the progressive increase of speed at their tips and posterior margins? The answer is not far to seek. If the wings were not driven at a high speed, and if they were not eccentrics made to revolve upon two separate axes, they would of necessity be large cumbersome structures; but large heavy wings would be difficult to work, and what is worse, they would (if too large), instead of controlling the air, be controlled by it, and so cease to be flying organs.

There is, however, another reason why wings should be made to vibrate at high speeds. The air, as explained, is a very light, thin, elastic medium, which yields on the slightest pressure, and unless the wings attacked it with great violence the necessary recoil or resistance could not be obtained. The atmosphere, because of its great tenuity, mobility and comparative imponderability, presents little resistance to bodies passing through it at low velocities. If, however, the speed be greatly accelerated,
the action of even an ordinary cane is sufficient to elicit a recoil. This comes of the action and reaction of matter, the resistance experienced varying according to the density of the atmosphere, when and the shape, extent and velocity of the body acting upon it. While, therefore, scarcely any impediment is offered to the progress of an animal in motion in the air, it is often exceedingly difficult to compress the air with sufficient rapidity and energy to convert it into a suitable fulcrum for securing the necessary support and forward impetus. This arises from the fact that bodies moving in air experience a minimum of resistance and occasion a maximum of displacement. Another and very obvious difficulty is traceable to the great disparity in the weight of air as compared with any known solid, and the consequent want of buoying or sustaining power that disparity involves. If we compare air with water we find it is nearly 1000 times lighter. To meet these peculiarities the insect, bird and bat are furnished with extensive flying surfaces in the shape of wings, which they apply with singular velocity and power to the air, as levers of the third order. In this form of lever the power is applied between the fulcrum and the weight to be raised. The power is represented by the wing, the fulcrum by the air, and the weight by the body of the flying animal. Although the third order of lever is particularly inefficient when the fulcrum is rigid and immobile, it possesses singular advantages when these conditions are reversed, that is, when the fulcrum, as happens with the air, is elastic and yielding. In this instance a very slight movement at the root of the pinion, or that end of the lever directed towards the body, is followed by an immense sweep of the extremity of the wing, where its elevating and propelling power is greatest—this arrangement ensuring that the large quantity of air necessary for support and propulsion shall be compressed under the most favourable conditions.

In this process the weight of the body performs an important part, by acting upon the inclined planes formed by the wings in the plane of progression. The power and the weight may thus be said to reciprocate, the two sitting as it were side by side and blending their peculiar influences to produce a common result, as indicated at fig. 26.

When the wings descend as shown at p, the air (fulcrum f) resists its upward passage, and forces the body (b) or its representative (w) slightly downwards. When the wing ascends as shown at p', the air (fulcrum f') resists its downward passage, and forces the body (b) or its representative (w') slightly upwards. From this it follows that when the wings move the body moves in the opposite direction—the wing describing the arc of a large circle (ff'), the body (b), or the weights (w, w') representing it, describing the arc of a small circle.

active and the wings more or less passive. It is in this way that weight forms a factor in flight, the wings and the weight of the body reciprocating and mutually assisting and relieving each other. This is an argument for employing four wings in artificial flight,—the wings being so arranged that the two which are up shall always by their fall mechanically elevate the two which are down. Such an arrangement is calculated greatly to conserve the driving power, and as a consequence, to reduce the weight.

The other forces which assist in elevating the wings are—(a) the elevator muscles of the wings, (b) the elastic properties of the wings, and (c) the reaction of the compressed air on the under surfaces of the wings.

The weight of the body plays an important part in the production of flight may be proved by a very simple experiment. If two quill feathers are fixed in an ordinary cork, and so arranged that they expand and arch above it (fig. 27), it is found that if the apparatus be dropped from a vertical height of 3 yds. it does not fall vertically downwards; but downwards and forwards in a curve, the forward travel amounting in some instances to a yard and a half. Here the cork, in falling, acts upon the feathers (which are to all intents and purposes wings), and these in turn act upon the air, in such a manner as to produce a horizontal transference.

In order to utilize the air as a means of transit, the body in motion, whether it moves in virtue of the life it possesses, or because of a force superadded, must be heavier than air. It must tread with its wings and rise upon the air as a swimmer upon the water, or as a kite upon the wind. This is necessary for the simple reason that the body must be active, the air passive. The flying body must act against gravitation, and elevate and carry itself forward at the expense of the air and of the force which resides in it, whatever that may be. If it were otherwise—if it were rescued from the law of gravitation on the one hand, and bereft of independent movement on the other, it would float about uncontrolled and uncontrollable like an ordinary balloon.

In flight one of two things is necessary. Either the wings must attack the air with great violence, or the air in rapid motion must attack the wings: either suffices. If a bird attempts to fly in a calm, the wings must be made to move to the air after the manner of a boy's kite with great vigour and at a high speed. In this case the wings fly the bird. If, however, the bird is fairly launched in space and a stiff breeze is blowing, all that is required in many instances is to extend the wings at a slight upward angle to the horizon so that the under parts of the wings present kite-like surfaces. In these circumstances the rapidly moving air flies the bird. The flight of the albatross supplies the necessary illustration. If by any chance this magnificent bird alights upon the sea he must flap and beat the water and air with his wings with tremendous energy until he gets fairly launched. This done he extends his enormous pinions and sails majestically along, seldom deigning to flap his wings, the breeze doing the work for him. A familiar illustration of the same principle may be witnessed any day when children are engaged in the pastime of kite-flying. If two boys attempt to fly a kite in a calm, the one must hold up the kite and let go when the other runs. In this case the under surface of the kite is made to strike the still air, while the wind of the breeze blowing, it suffices if the boy who formerly ran when the kite was let go stands still. In this case the air in rapid motion strikes the under surface of the kite and forces it up. The string and the hand are to the kite what the weight of the flying creature is to the inclined planes formed by its wings.

The area of the insect, bird and bat, when the wings are fully expanded, is greater than that of any other class of animal, their weight being proportionally less. As already stated, however, it ought never to be forgotten that even the lightest insect, bird or bat is vastly heavier than the air, and that no fixed relation exists between the weight of body and expanse of wing in any of the orders. We have thus light-bodied and
large-winged insects and birds, as the butterfly and heron; and others with heavy bodies and small wings, as the beetle and partridge. Similar remarks are to be made of bats. Those apparent inconsistencies in the dimensions of the body and wings are readily explained by the greater muscular development of the heavy-bodied, small-winged insects, birds and bats, and the increased power and rapidity with which the wings in them are made to oscillate. This is of the utmost importance in the science of aviation, as showing that flight may be attained by a heavy powerful animal with comparatively small wings, as well as by a lighter one with greatly enlarged wings. While, therefore, there is apparently no correspondence between the area of the wing and the animal to be raised, there is, except in the case of sáiling insects, birds and bats, an unvarying relation as to the weight and number of oscillations; so that the problem of flight would seem to resolve itself into one of weight, power, velocity and small surfaces, versus buoyancy, debility, diminished speed and extensive surfaces—weight in either case being a sine qua non.

That no fixed relation exists between the area of the wings and the size and weight of the body to be elevated is evident on comparing the dimensions of the wings and bodies of the several orders of insects, bats and birds. If such comparison be made, it will be found that the pinions in some instances diminish while the bodies increase, and the converse. No practical good can therefore accrue to aviation from elaborate measurements of the wings and body of any flying thing; neither can any rule be laid down as to the extent of surface required for sustaining a given weight in the air.

The statements here advanced are borne out by the fact that the wings of insects, bats and birds may be materially reduced without impairing their powers of flight. In such cases the speed with which the wings are driven is increased in the direct ratio of the mutilation.

The inference to be deduced from the foregoing is plainly this, that even in large-bodied, small-winged insects and birds the wing-surface is greatly in excess, the surplus wing area supplying that degree of elevating and sustaining power which is necessary to prevent undue exertion on the part of the volant animal. In this we have a partial explanation of the buoyancy of insects, and the great lifting power possessed by birds and bats,—the bats carrying their young without inconvenience, the birds elevating surprising quantities of fish, game, carrion, &c. (fig. 28).

While as explained, no definite relation exists between the weight of a flying animal and the size of its flying surfaces, there being, as stated, heavy-bodied and small-winged insects, birds and bats, and the converse, and while, as has been shown, flight is possible within a wide range, the wings being, as a rule, in excess of what are required for the purposes of flight,—still it appears from the researches of L. de Lucy that there is a general law, to the effect that the larger the volant animal, the smaller, by comparison, are its flying surfaces. The existence of such a law is very encouraging so far as artificial flight is concerned, as it shows that the flying surfaces of a large, heavy, powerful flying machine will be comparatively small, and consequently comparatively compact and strong. This is a point of very considerable importance, as the object desired in a flying machine is elevating capacity.

De Lucy tabulated his results as under:

<table>
<thead>
<tr>
<th>INSECTS.</th>
<th>BIRDS.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Names</strong></td>
<td><strong>Flying Surface referred to the Kilogramme</strong></td>
</tr>
<tr>
<td>Gnat</td>
<td>=2 lb 8 oz. 3 dwt.</td>
</tr>
<tr>
<td>Dragon-fly (small)</td>
<td>=2 lb 3 oz. 4 1/2 dr. troy.</td>
</tr>
<tr>
<td>Coccinella (Lady-bird)</td>
<td>=2 lb 9 oz. 2 dwt.</td>
</tr>
<tr>
<td>Dragon-fly (common)</td>
<td>=2 lb 11 oz. 3 dwt.</td>
</tr>
<tr>
<td>Tipula, of Duddy-long-legs</td>
<td>=2 lb 12 oz. 4 1/2 dr. troy.</td>
</tr>
<tr>
<td>Bee (Stag-beetle) (female)</td>
<td>=2 lb 13 oz. 6 dwt.</td>
</tr>
<tr>
<td>Meat-fly</td>
<td>=2 lb 14 oz. 11 dwt.</td>
</tr>
<tr>
<td>Drone</td>
<td>=2 lb 15 oz. 12 dwt.</td>
</tr>
<tr>
<td>Cockchafer</td>
<td>=2 lb 16 oz. 13 dwt.</td>
</tr>
<tr>
<td>Lucanus (Stag-beetle)</td>
<td>=2 lb 17 oz. 14 dwt.</td>
</tr>
<tr>
<td>Cerinus (Stag-beetle) (male)</td>
<td>=2 lb 18 oz. 15 dwt.</td>
</tr>
<tr>
<td>Rhinoceros-beetle</td>
<td>=2 lb 19 oz. 16 dwt.</td>
</tr>
<tr>
<td><strong>Names</strong></td>
<td><strong>Flying Surface referred to the Kilogramme.</strong></td>
</tr>
<tr>
<td>Swallow</td>
<td>=1 lb 11 oz. 1 1/2 dr. troy.</td>
</tr>
<tr>
<td>Sparrow</td>
<td>=1 lb 12 oz. 2 dr. troy.</td>
</tr>
<tr>
<td>Turtle-dove</td>
<td>=1 lb 13 oz. 3 dwt.</td>
</tr>
<tr>
<td>Pigeon</td>
<td>=1 lb 14 oz. 4 dwt.</td>
</tr>
<tr>
<td>Stork</td>
<td>=1 lb 15 oz. 5 dwt.</td>
</tr>
<tr>
<td>Vulture</td>
<td>=1 lb 16 oz. 6 dwt.</td>
</tr>
<tr>
<td>Crane of Australia</td>
<td>=1 lb 17 oz. 7 dwt.</td>
</tr>
</tbody>
</table>

It is easy, by the aid of this table, to follow the order, always decreasing, of the surfaces, in proportion as the winged animal increases in size and weight. Thus, in comparing the insects with one another, we find that the gnat, which weighs 560 times less than the stag-beetle, has 14 times more of surface. The lady-bird weighs 150 times less than the stag-beetle, and possesses 5 times more of surface, &c. It is the same with the birds. The sparrow weighs about 10 times less than the pigeon, and has twice as much surface.

The pigeon weighs about 8 times less than the stork, and has twice as much surface. The sparrow weighs 339 times less than the Australian crane, and possesses 7 times more surface, &c. If now we compare the insects and the birds, the gradation will become even more striking. The gnat, for example, weighs 97,000 times less than the pigeon, and has 40 times more surface; it weighs three million times less than the crane of Australia, and possesses 140 times more of surface than this latter, the weight of which is about 9 kilogrammes 500 grammes (25 lb 5 oz. 9 dwt. troy, 20 lb 15 oz. 2 1/2 dr. avoirdupois).

The Australian crane, the heaviest bird weighed, is that which has the smallest amount of surface, for, referred to the kilogramme, it does not give us a surface of more than 899 square centimetres (139 sq. in.), that is to say, about an eleventh part of a square metre. But every one knows that these grallatorial animals are excellent birds of flight. Of all travelling birds they undertake the longest and most remote journeys. They are, in addition, the eagle excepted, the birds which elevate themselves the highest, and the flight of which is the longest maintained. 1

The way in which the natural wing rises and falls on the air, and reciprocates with the body of the flying creature, has a very obvious bearing upon artificial flight. In natural flight the body of the flying creature falls slightly forward in a curve when the

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1 On the Flight of Birds, of Bats and of Insects, in reference to the subject of Aerial Locomotion, by L. de Lucy (Paris).
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wing ascends, and is slightly elevated in a curve when the wing descends. The wing and body are consequently always playing at cross purposes, the wing rising when the body is falling and vice versa. The alternate rise and fall of the body and wing of the bird are well seen when contemplating the flight of the gull.

The natural kite formed by the wing differs from the artificial kite only in this, that the former is capable of being moved in all its parts, and is more or less flexible and elastic, whereas the latter is comparatively rigid. The flexibility and elasticity of the kite formed by the natural wing are rendered necessary by the fact that the wing, as already stated, is practically hinged at its root and along its anterior margin, an arrangement which necessitates its several parts travelling at different degrees of speed, in proportion as they are removed from the axes of rotation. Thus the tip travels at a higher speed than the root, and the posterior margin than the anterior margin. This begets a twisting diagonal movement of the wing on its long axis, which, but for the elasticity referred to, would break the wing into fragments. The elasticity contributes also to the continuous play of the wing, and ensures that no two parts of it shall reverse at exactly the same instant. If the wing was inelastic, every part of it would reverse at precisely the same moment, and its vibration would be characterized by pauses or dead points at the end of the down and up strokes which would be fatal to it as a flying organ.

The elastic properties of the wing are absolutely essential, when the mechanism and movements of the pinion are taken into account. A rigid wing can never be an effective flying instrument.

The kite-like surfaces referred to in natural flight are those upon which the constructors of flying machines very properly ground their hopes of ultimate success. These surfaces may be conferred on artificial wings, aeroplanes, aerial screws or similar structures; and these structures, if we may judge from what we find in nature, should be of moderate size and elastic. The power of the flying organs will be increased if they are driven at a comparatively high speed, and particularly if they are made to reverse and reciprocate, as in this case they will practically create the currents upon which they are destined to rise and advance. The angles made by the kite-like surfaces with the horizon should vary according to circumstances. They should be small when the speed is high, and vice versa. This, as stated, is true of natural wings. It should also be true of artificial wings and their analogues.

Artificial Flight.—We are now in a position to enter upon a consideration of artificial wings and wing movements, and of artificial flight and flying machines.

We begin with artificial wings. The first properly authenticated account of an artificial wing was given by G. A. Borelli in 1679. This author, distinguished alike as a physiologist, mathematician and mechanic, describes and figures a bird with artificial wings, each of which consists of a rigid rod in front and flexible feathers behind. The wings are represented as striking vertically downwards, as the annexed duplicate of Borelli’s figure shows (fig. 31).

Borelli was of opinion that flight resulted from the application of an inclined plane, which beats the air, and which has a wedge.
action. He, in fact, endeavours to prove that a bird wedges itself forward upon the air by the perpendicular vibration of its wings, the wings during their action forming a wedge, the base of which (c b d) is directed towards the head of the bird, the apex (a f) being directed towards the tail (d). In the 16th proposition of his work (De motu animalium, Leiden, 1668) he states that—

"If the expanded wings of a bird suspended in the air shall strike the undisturbed air beneath it with a motion perpendicular to the horizon, the bird will fly with a transverse motion in a plane parallel with the horizon; with such a force as shall prevent the bird gliding downward (i.e. with a bend to glide downwards) from falling, it will be urged in a horizontal direction."

The same argument is restated in different words as under—"If the air under the wings be struck by the flexible portions of the wings (flabellae, literally fly flaps or small fans) with a motion perpendicular to the horizon, the sails (sails) and flexible portions of the wings (flabellae) will yield in an upward direction and form a rigid rod which is directed towards the tail. Whether, therefore, the air strikes the wings from below, or the wings strike the air from above, the result is the same—the posterior or flexible margins of the wings yield in an upward direction, and in so doing urge the bird in a horizontal direction."

There are three points in Borelli’s argument to which it is necessary to draw attention: (1) the direction of the down stroke it is stated to be vertically downwards; (2) the construction of the anterior margin of the wing: it is stated to consist of a rigid rod; (3) the function delegated to the posterior margin of the wing: it is said to yield in an upward direction during the down stroke.

With regard to the first point, it is incorrect to say the wing strikes vertically downwards, for, as already explained, the body of a flying bird is a body in motion; but as a body in motion tends to fall downwards and forwards, the wing must strike downwards and forwards in order effectively to prevent its fall. Moreover, in point of fact, all natural wings, and all artificial wings constructed on the natural type, invariably strike downwards and forwards.

With regard to the second point, viz. the supposed rigidity of the anterior margin of the wing, it is only necessary to examine the anterior margins of natural wings to be convinced that they are in every case flexible and elastic. Similar remarks apply to properly constructed artificial wings. If the anterior margins of natural and artificial wings were rigid, it would be impossible to make them vibrate smoothly and continuously. This is a matter of experiment. If a rigid rod, or a wing with a rigid anterior margin, be made to vibrate, the vibration is characterized by an unequal jerky motion, at the end of the down and up strokes, which contrasts strangely with the smooth, steady fanning movement peculiar to natural wings.

As to the third point, viz. the upward bending of the posterior margin of the wing during the down stroke, it is necessary to remark that the statement is true if it means a slight upward bending, but that it is untrue if it means an extensive upward bending.

Borelli does not state the amount of upward bending, but one of his followers, E. J. Marey, maintains that during the down stroke the wing yields until its under surface makes a backward angle with the horizon of 45°. Marey further states that during the up stroke the wing yields to a corresponding extent in an opposite direction—the posterior margin of the wing, according to him, passing through an angle of 90°, plus or minus according to circumstances, every time the wing rises and falls.

That the posterior margin of the wing yields to a slight extent during both the down and up strokes would readily be admitted, alike because of the very delicate and highly elastic properties of the posterior margins of the wing, and because of the comparatively great force employed in its propulsion; but that it does not yield to the extent stated by Marey is a matter of absolute certainty. This admits of direct proof. If any one watches the horizontal or upward flight of a large bird he will observe that the posterior or flexible margin of the wing never rises during the down stroke to a perceptible extent, so that the under surface of the wing, as a whole, never looks backwards. On the contrary, he will perceive that the under surface of the wing (during the down stroke) invariably looks forwards and forms a true kite with the horizon, the angles made by the kite varying at every part of the down stroke, as shown more particularly at c d e f, g i k l m of fig. 30.

Marey, who has adopted Borelli’s plan of artificial wing, and who have endorsed his mechanical views of the wing’s action most fully, are J. Chabrier, H. E. G. Strauss-Dürckheim and Marey. Borelli’s artificial wing, it will be remembered, consists of a rigid rod in front and a flexible sail behind. It is also made to strike vertically downwards. According to Chabrier, the wing has only one period of activity. He believes that if the wing be suddenly lowered by the depressor muscles, it is elevated solely by the reaction of the air. There is one unanswerable objection to this theory: the birds and bats, and some if not all the insects, have distinct elevator muscles, and can elevate their wings at pleasure when not flying and when, consequently, the reaction of the air is not elicited. Strauss-Dürckheim agrees with Borelli both as to the natural and the artificial wing. He is of opinion that the insect abstracts from the air by means of the inclined plane a component force (composant) which it employs to support and drive itself. In his theory of nature he describes a schematic wing as consisting of a rigid ribbing in front, and a flexible sail behind. A membrane so constructed will, according to him, be fit for flight. It will suffice if such a sail elevates and lowers itself successively. It will of its own accord dispose itself as an inclined plane, and receiving obliquely the reaction of the air, it transfers into tractile force a part of the vertical impulsion it has received. These two parts of the wing, moreover, are equally indispensable to each other.

Marey repeats Borelli and Dürckheim with, very trifling modifications, so late as 1869. He describes two artificial wings, the one composed of a rigid rod and sail—the rod representing the stiff anterior margin of the wing; the sail, which is made of paper bordered with cardboard, the flexible posterior margin. The other wing consists of a rigid nerved in front and behind of thin parchment which supports fine rods of steel. He states that if the wing only elevates and depresses itself, "the resistance of the air is sufficient to produce all the other movements. In effect (according to Marey) the wing of an insect has not the power of equal resistance. This is due to the anterior margin which the extended nerves make rigid, while behind it is fine and flexible. During the vigorous depression of the wing, the nerved has the power of remaining rigid, whereas the flexible portion, being pushed in an upward direction on account of its resistance, experiences from the air, assumes an oblique position which causes the upper surface of the wing to look forwards." The reverse of this, in Marey’s opinion, takes place during the elevation of the wing—the resistance of the air from above causing the upper surface of the wing to look backwards. . . . “At first,” he says, “the plane of the wing is parallel with the body of the animal. It lowers itself—the front part of the wing strongly resists, the sail which follows it being flexible yields. Carried by the ribbing (the anterior margin of the wing) which lowers itself, the sail or posterior margin of the wing being raised meanwhile by the air, which sets it straight again, the sail will take an intermediate position and incline itself about 45° plus or minus according to circumstances. . . . The wing continues its movements of depression inclined to the horizon; but the impulse of the air,
which continues its effect, and naturally acts upon the surface which it strikes, has the power of resolving itself into two forces, a vertical and a horizontal force; the first suffices to raise the animal, the second to move it along. 1 E. J. Marry, *Revue des cours scientifiques de la France et de l'étranger* (1869).

The artificial wing recommended by Pettigrew is a more exact imitation of nature than either of the foregoing. It is of a more or less triangular form, thick at the root and anterior margin, and thin at the tip and posterior margin. No part of it is rigid. It is, on the contrary, highly elastic and flexible throughout. It is furnished with springs at its root to contribute to its continued play, and is applied to the air by a direct piston action in such a way that it descends in a downward and forward direction during the down stroke, and ascends in an upward and forward direction during the up stroke. It elevates and propels both when it rises and falls. It, moreover, twists and untwists during its action and describes figure-of-8 and waved tracks in space, precisely as the natural wing does. The twisting is most marked at the tip and posterior margin, particularly that half of the posterior margin next the tip. The wing when in action may be divided into two portions by a line running diagonally between the tip of the wing anteriorly and the root of the wing posteriorly. The two posterior parts of the wing are more active than the root and anterior parts, from the fact that the tip and posterior parts (the wing is an eccentric) travel through greater spaces, in a given time, than the root and anterior parts.

The wing is so constructed that the posterior margin yields freely in a downward direction during the up stroke, while it yields comparatively little in an upward direction during the down stroke; and this is a distinguishing feature, as the wing is thus made to fold and elude the air more or less completely during the up stroke, whereas it is made to expand and seize the air during the down stroke. The oblique line referred to as running diagonally across the wing virtually divides the wing into an active and a passive part, the former elevating and propelling, the latter sustaining.

It is not possible to determine with exactitude the precise function discharged by each part of the wing, but experiment tends to show that the tip of the wing elevates, the posterior margin propels, and the root sustains.

The wing—and this is important—is driven by a direct piston action with an irregular hammer-like movement, the pinion having communicated to it a smart click at the beginning of every down stroke—the up stroke being more uniform. The following is the arrangement (fig. 33). If the artificial wing here represented (fig. 32) be compared with the natural wing as depicted at fig. 33, it will be seen that there is nothing in the one which is not virtually reproduced in the other. In addition to the foregoing, Pettigrew recommended a double elastic wing to be applied to the air like a steam-hammer, by being fixed to the

![Fig. 33 shows the Spiral Elastic Wings of the Gull. Each wing forms a mobile helix or screw.](image)

![Fig. 34.—Double Elastic Wing driven by direct piston action. During the up stroke of the piston the wing is very decidedly convex on its upper surface (a b c d, A A'); its under surface (e f g h, A A') being deeply concave and inclined obliquely upwards and forwards. It thus evades, to a considerable extent, the air during the up stroke. During the down stroke of the piston the wing is flattened out in every direction, and its extremities twisted in such a manner as to form two screws, as seen at a' b' c' d', e' f' g' h', B, B'. The active area of the wing is by this arrangement considerably diminished during the up stroke, and considerably augmented during the down stroke; the wing seizing the air with greater avidity during the down than during the up stroke. i, J, k, elastic band to regulate the expansion of the wing; l, piston; m, piston head; n, cylinder.](image)
D. S. Brown, elastic aerial screws by J. Armour, and elastic aeroplanes, wings and screws by Alphonse Pénau.

Pénau's experiments are alike interesting and instructive. He constructed models to fly by three different methods: (a) by means of screws acting vertically upwards; (b) by aeroplanes propelled horizontally by screws; and (c) by wings which flapped in an upward and downward direction. An account of his helicoptère or screw model appeared in the Aeronaut for January 1872, but before giving a description of it, it may be well to state very briefly what is known regarding the history of the screw as applied to the air.

The first suggestion on this subject was given by A. J. P. Paucon in 1768. This author, in his treatise on the Théorie de la vis d'Archimède, describes a machine provided with two screws which he calls a "ptérophores." In 1796 Sir George Cayley gave a practical illustration of the efficacy of the screw as applied to the air by constructing a small machine, consisting of two screws made of quill feathers, a representation of which we annex (fig. 36). Sir George writes as under:

"As it may be an amusement to some of your readers to see a machine rise in the air by mechanical means, I will conclude my present communication by describing an instrument of this kind, which any one can construct at the expense of ten minutes' labour."

"a and b, fig. 36, are two corks, into each of which are inserted four wing feathers from any bird, so as to be slightly inclined like the sails of a windmill, but in opposite directions in each set. A round shaft is fixed in the cork a, which ends in a sharp point. At the upper part of the cork b is fixed a whalebone bow, having a small pivot hole in its centre to receive the point of the shaft. The bow is then to be strung equally on each side to the upper portion of the shaft, and the little machine is completed. Wind up the string by turning the flyers different ways, so that the spring of the bow may unwind them with their anterior edges ascending; then place the cork with the bow attached to it upon a table, and with a finger on the upper cork press strong enough to prevent the string from unwinding and, taking it away suddenly, the instrument will rise to the ceiling."

Cayley's screws were peculiar, inasmuch as they were superimposed and rotated in opposite directions. He estimated that if the area of the screws was increased to 200 sq. ft., and moved by a man, they would elevate him. His interesting experiment is described at length, and the apparatus figured in Nicolson's Journal, 1800, p. 172.

Other experimenters, such as J. Degen in 1816 and Ottoris Sarti in 1823, followed Cayley at moderate intervals, constructing flying models on the vertical screw principle. In 1842 W. H. Phillips succeeded, it is stated, in elevating a steam model by the aid of revolving fans, which according to his account flew across two fields after having attained a great altitude; and in 1859 H. Bright took out a patent for a machine to be sustained by vertical screws. In 1863 the subject of aviation by vertical screws received a fresh impulse from the experiments of Gustave de Ponton d'Amécourt, G. de la Landelle, and A. Nadar, who exhibited models driven by clock-work springs, which ascended with graduated weights a distance of from 10 to 12 ft. These models were so fragile that they usually broke in coming in contact with the ground in their descent. Their flight, moreover, was unsatisfactory, from the fact that it only lasted a few seconds.
All the models referred to (Cayley's excepted\(^1\)) were provided with rigid screws. In 1872 Pénaud discarded the rigid screws in favour of elastic ones, as Pettigrew had done some years before.

Pénaud also substituted indiarubber under torsion for the whalebone and clock springs of the smaller models, and the steam of the larger ones. His hélicoptère or screw-model is remarkable for its lightness, simplicity and power. The accompanying sketch will serve to illustrate its construction (fig. 38). It consists of two superposed elastic screws (a, b, h), the upper of which (a) is fixed in a vertical frame (c), which is pivoted in the central part (d) of the under screw. From the centre of the under screw an axle provided with a hook (e), which performs the part of a crank, projects in an upward direction. Between the hook or crank (e) and the centre of the upper screw (a), the indiarubber in a state of torsion (f) extends. By fixing the lower screw and turning the upper one a sufficient number of times the requisite degree of torsion and power is obtained. The apparatus when liberated flies into the air sometimes to a height of 50 ft., and gyrates in large circles for a period varying from 15 to 30 seconds.

Pénaud next directed his attention to the construction of a model, to be propelled by a screw and sustained by an elastic aeroplane extending horizontally. Sir George Cayley proposed such a machine in 1810, and W. S. Henson constructed and patented a similar machine in 1842. Several inventors succeeded in making models fly by the aid of aeroplanes and screws, as, e.g. J. Stringfellow in 1847,\(^2\) and F. du Temple in 1857. These models flew in a haphazard sort of a way, it being found exceedingly difficult to confer on them the necessary degree of stability fore and aft and laterally. Pénaud succeeded in overcoming the difficulty in question by the invention of what he designated an automatic rudder. This consisted of a small elastic aeroplane placed aft or behind the principal aeroplane which is also elastic. The two elastic aeroplanes extended horizontally and made a slight upward angle with the horizon, the angle made by the smaller aeroplane (the rudder) being slightly in excess of that made by the larger. The motive power was indiarubber in the condition of torsion; the propeller, a screw. The reader will understand the arrangement by a reference to the accompanying drawing (fig. 39).

Models on the aeroplane screw type may be propelled by two screws, one fore and one aft, rotating in opposite directions; and in the event of only one screw being employed it may be placed in front of or behind the aeroplane.

When such a model is wound up and let go it descends about 2 ft., after which, having acquired initial velocity, it rises and flies in a forward direction at a height of from 8 to 10 ft. from the ground for a distance of from 110 to 130 ft. It flies this distance in from 10 to 11 seconds, its mean speed being something like 13 ft. per second. From experiments made with this model, Pénaud calculates that one horse-power would elevate and support 85 lb.

D. S. Brown also wrote (1874) in support of elastic aeroplanes. His experiments proved that two elastic aeroplanes united by a central shaft or shafts, and separated by a wide interval, always produce increased stability. The production of flight by the vertical flapping of wings is in some respects the most difficult, but this also has been attempted and achieved. Pénaud and A. H. de Villeneuve each constructed winged models. Marey was not so fortunate. He endeavoured to construct an artificial insect on the plan advocated by Borelli, Strauss-Dürckheim and Chabrier, but signally failed, his insect never having been able to lift more than a third of its own weight.

De Villeneuve and Pénaud constructed their winged models on different types, the former selecting the bat, the latter the bird.

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\(^1\) Cayley's screws, as explained, were made of feathers, and consequently elastic. As, however, no allusion is made in his writings to the superior advantages possessed by elastic over rigid screws, it is to be presumed that feathers were employed simply for convenience and lightness. Pettigrew, there is reason to believe, was the first to advocate the employment of elastic screws for aerial purposes.

\(^2\) Stringfellow constructed a second model, which is described and figured further on (fig. 44).
anterior margins as round axes (see fig. 24). India-rubber springs were made to extend between the inner posterior parts of the wings and the frame, corresponding to the backbone of the bird.

A vertical movement having been communicated by means of India-rubber in a state of torsion to the roots of the wings, the wings themselves, in virtue of their elasticity, and because of the resistance experienced from the air, twisted and untwisted and formed reciprocating screws, precisely analogous to those originally described and figured by Pettigrew in 1867. Pénaud's arrangement is shown in fig. 40. If the left wing of Pénaud's model (a b c d of fig. 40) be compared with the wing of the bat (fig. 18), or with Pettigrew's artificial wing (fig. 32), the identity of principle and application is at once apparent.

In Pénaud's artificial bird the equilibrium is secured by the addition of a tail. The model cannot raise itself from the ground, but on being liberated from the hand it descends 2 ft. or so, when, having acquired initial velocity, it flies horizontally for a distance of 50 or more feet, and rises as it flies from 7 to 9 ft. The following are the measurements of the model in question:—length of wings from tip to tip 32 in.; weight of wing, tail, frame, India-rubber, &c., 73 grammes (about 23 ounces). (J. B. P.)

**Flying Machines.**—Henson's flying machine, designed in 1843, was the earliest attempt at aviation on a great scale. Henson was one of the first to combine aerial screws with extensive supporting structures occupying a nearly horizontal position. The accompanying illustration explains the combination (fig. 41).

**Fig. 41.—Henson's Aerostat.**

"The chief feature of the invention was the very great expanse of its sustaining planes, which were larger in proportion to the weight it had to carry than those of many birds. The machine advanced with its front edge a little raised, the effect of which was to present its under surface to the air over which it passed, the resistance of which, acting upon it like a strong wind on the sails of a windmill, prevented the descent of the machine and its burden. The sustaining of the whole, therefore, depended upon the speed at which it traveled through the air, and the angle at which its under surface impinged on the air in its front. . . . The machine, fully prepared for flight, was started from the top of an inclined plane, in descending which it attained a velocity necessary to sustain it in its further progress. That velocity would be gradually destroyed by the resistance of the air to the forward flight; it was, therefore, the office of the steam-engine and the vane it activated simply to repair the loss of velocity; it was used, therefore, only of the power and weight necessary for that small effect." The editor of Newton's *Journal of Arts and Sciences* speaks of it thus:—"The apparatus consists of a car containing the goods, passengers, engines, fuel, &c., to which a rectangular frame, made of wood or bamboo cane, and covered with canvas or oiled silk, is attached. This frame extends on either side of the car in a similar manner to the outstretched wings of a bird; but with this difference, that the frame is immovable. Behind the wings are two vertical fan wheels, furnished with oblique vanes, which are intended to propel the apparatus through the air. The rainbow-like circular wheels are the propellers, answering to the wheels of a steam-boat, and acting upon the air after the manner of a windmill. These wheels receive motions from bands and pulleys from a steam or other engine contained in the car. To an axis at the stern of the car a triangular frame is attached, resembling the tail of a bird, which is also covered with canvas or oiled silk. This may be expanded or contracted at pleasure, and it moved up and down for the purpose of causing the machine to ascend or descend. Beneath the tail is a rudder for directing the course of the machine to the right or to the left; and to facilitate the steering a sail is stretched between two masts which rise from the car. The amount of canvas or oiled silk necessary for buoying up the machine is stated to be equal to one square foot for each half pound of weight."

F. H. Wenham, thinking to improve upon Henson, invented in 1866 what he designated his aeroplanes. These were thin, light, long, narrow structures, arranged above each other in tiers like so many shelves. They were tied together at a slight upward angle, and combined strength and lightness. The idea was to obtain great sustaining area in comparatively small space with comparative ease of control. It was hoped that when the aeroplanes were wedged forward in the air by vertical screws, or by the body to be flown, each aeroplane would rest or float upon a stratum of undisturbed air, and that practically the aeroplanes would give the same support as if spread out horizontally. The accompanying figures illustrate Wenham's views (figs. 42 and 43).

Stringfellow, who was originally associated with Henson, and built a successful flying model in 1847, made a second model in 1868, in which Wenham's aeroplanes were combined with aerial screws. This model was on view at the exhibition of the Aeronautical Society of Great Britain, held at the Crystal Palace,

**Fig. 42.—Wenham's system of Aeroplanes designed to carry a man.**

a. a, Thin planks, tapering at each end, and attached to a triangle, b, Similar plank for supporting the aeronaut.

c. c, Thin bands of iron with truss planks a, a, and d. d, Vertical rods. Between these are stretched five bands of holland 15 in. broad and 16 ft. long, and the total length of the web being 80 ft. This apparatus when caught by a gust of wind, actually lifted the aeronaut.

**Fig. 43.—A similar system, planned by Wenham.**

a. a, Main spar 16 ft. long; b. b, Panels, with base board for aeronaut attached to main spar.

c. c, Thin tie-band of steel with struts starting from main spar. This forms a strong c. c, Wing propellers driven by light framework for the aeroplanes, consisting of six webs of thin holland 15 in. broad. The aeroplanes are kept in parallel plane by vertical divisions of holland 2 ft. wide.

London, in 1868. It was remarkably compact, elegant and light, and obtained the £100 prize of the exhibition for its engine, which was the lightest and most powerful so far constructed. The illustration below (fig. 44), drawn from a photograph, gives a very good idea of the arrangement—a, b, c representing the superimposed aeroplanes, d the tail, e, f the screw propellers. The superimposed aeroplanes (a, b, c) in this machine contained a sustaining area of 28 sq. ft., in addition to the tail (d). Its engine represented a third of a horse power, and the weight of the whole (engine, boiler, water, fuel, superimposed aeroplanes and 100 On Aerial Locomotion," Aeronautical Society's Report for 1867.

**Fig. 44.—Stringfellow's Flying Machine.**
propellers) was under 12 lb. Its sustaining area, if that of the tail (d) be included, was something like 36 sq. ft., i.e. 3 sq. ft. for every pound. The model was forced by its propellers along a wire at a great speed, but so far as an observer could determine, failed to lift itself, notwithstanding its extreme lightness and the comparatively very great power employed. Stringfellow, however, stated that it occasionally left the wire and was sustained by its aeroplanes alone.

The aerial steamer of Thomas Moy (fig. 45), designed in 1874, consisted of a light, powerful, skeleton frame resting on three wheels; a very effective light engine constructed on a new principle, which dispensed with the old-fashioned, cumbrous boiler; two long, narrow, horizontal aeroplanes; and two comparatively very large aerial screws. The idea was to get up the initial velocity by a preliminary run on the ground. This accomplished it was hoped that the weight of the machine would gradually be thrown upon the aeroplanes in the same way that the weight of certain birds—the eagle, e.g.—is thrown upon the wings after a few hops and leaps. Once in the air the aeroplanes, it was believed, would become effective in proportion to the speed attained. The machine, however, did not realize the high expectations formed of it, and like all its predecessors it was doomed to failure.

Two of the most famous of the next attempts to solve the problem of artificial flight, by means of aeroplanes, were those of Prof. S. P. Langley and Sir Hiram S. Maxim, who began their aerial experiments about the same time (1880–1890). By 1893–1894 both had embodied their views in models and large flying machines.

Langley, who occupied the position of secretary to the Smithsonian Institution, Washington, U.S.A., made many small flying models and one large one. These he designated "aerodromes." They were all constructed on a common principle, and were provided with extensive flying surfaces in the shape of rigid aeroplanes inclined at an upward angle to the horizon, and more or less fixed on the plan advocated by Henson. The cardinal idea was to force the aeroplanes (slightly elevated at their anterior margins) forwards, kite-fashion, by means of powerful vertical screw propellers driven at high speed—the greater the horizontal speed provided by the propellers, the greater, by implication, the lifting capacity of the aerodrome. The bodies, frames and aeroplanes of the aerodromes were strengthened by vertical and other supports, to which were attached aluminium wires to ensure absolute rigidity so far as that was possible. Langley aimed at great lightness of construction, and in this he succeeded to a remarkable extent. His aeroplanes were variously shaped, and were, as a rule, concavo-convex, the convex surface being directed upwards. He employed a competent staff of highly trained mechanics at the Smithsonian Institution, and great secrecy was observed as to his operations. He flew his smallest models in the great lecture room of the National Museum, and his larger ones on the Potomac river about 40 m. below Washington.

While Langley conducted his preliminary experiments in 1889, he did not construct and test his steam-driven flying models until 1893. These were made largely of steel and aluminium, and one of them in 1896 made the longest flight then recorded for a flying machine, namely, fully half a mile on the Potomac river. The largest aerodrome, intended to carry passengers and to be available for war purposes, was built to the order and at the expense of the American government, which granted a sum of fifty thousand dollars for its construction.

Langley's machine shown in fig. 46 was a working model, not intended to carry passengers. In configuration the body-portion closely resembled a mackerel. The backbone was a light but very rigid tube of aluminium steel, 15 ft. in length, and a little more than 2 in. in diameter. The engines were located in the portion of the framework corresponding to the head of the fish; they weighed 60 oz. and developed one horse-power. There were four boilers made of thin hammer'd copper and weighing a little more than 7 lb each; these occupied the middle portion of the fish. The fuel used was refined gasoline, and the extreme end of the tail of the fish was utilized for a storage tank with a capacity of one quart. There were twin screw propellers, which could be adjusted to different angles in practice, to provide for steering, and made 1700 revolutions a minute. The wings, or aeroplanes, four in number, consisted of light frames of tubular aluminium steel covered with china silk. The pair in front were 42 in. wide and 40 ft. from tip to tip. They could be adjusted at different angles. The machine required to be dropped from a height, or a preliminary forward impetus had to be given to it, before it could be started. Fixity of all the parts was secured by a tubular mast extending upwards and downwards through about the middle of the craft, and from its extremities ran stays of aluminium wire to the tips of the aeroplanes and the end of the tubular backbone. By this means arrangement the whole structure was rendered exceedingly stiff.

In the larger aerodrome (fig. 47) the aeroplanes were concavo-convex, narrow, greatly elongated and square at their free extremities, the two propellers, which were comparatively very large, being placed amidships, so to speak. At the first trial of this machine, on the 7th of October 1903, just as it left the launching track it was jerked violently down at the front (being caught, as subsequently appeared, by the falling ways), and under the full power of its engine was pulled into the water, carrying with it its engine. When the aerodrome rose to the surface, it was found that while the front sustaining surfaces had been broken by their impact with the water, yet the rear ones were comparatively uninjured. At the second and last attempt, on the 8th of December 1903, another disaster, again due to the launching ways, occurred as the machine was leaving the track. This time the back part of the machine, in some way still unexplained, was caught by a portion of the launching car, which caused the rear sustaining surface to break, leaving the rear entirely without support.
and it came down almost vertically into the water. Darkness had come before the engineer, who had been in extreme danger, could aid in the recovery of the aerodrome. The boat and machine had drifted apart, and one of the tugs in its zeal to render assistance had fastened a rope to the frame of the machine, hauling it forward from the steam machine, it should have been attached, and had broken the frame entirely in two. Owing to lack of funds further trials were abandoned (see Annual Report of the Smithsonian Institution, 1904, p. 122).

Sir Hiram S. Maxim, like Langley, employed a staff of highly skilled workmen, but the safety valve consisted of a uniform, on which stood a large water-tube boiler, a number of concavo-convex aeroplanes arranged in tiers like shelves, each making a slight upward angle with the horizon, two very large vertical screws placed aft and propelled by steam engines, tanks for the storage of water, naphtha, and the safety valve consisted of a uniform. The boiler was especially noteworthy. The water was contained in about 2000 bent copper tubes, only \( \frac{3}{4} \) in. in external diameter, heated by over 7000 gas jets arranged in rows. The fuel was naphtha or gas, through gas main, and the safety valve consisted of a uniform. More of the steam-generating appliances, which weighed only 100 lb in all, were placed in the front of the machine. The motive power was provided by a pair of two-cylinder, compound engines, poised about 8 ft. from the ground, and about 6 ft. apart. Each of them was independently governed, and furnished together 365 horse-power in actual effect, an amount which, considering that their total weight was only 600 lb, gave the excessive efficiency of over 1 horse-power for each pound weight. The various parts of the boiler were 5 and 8 in. in diameter respectively, and the stroke was 12 in. When going at full speed these engines conferred 425 revolutions per minute on the two gigantic propellers that drove the machine along. These were in appearance like two-bladed marine propellers except that they were square instead of rounded at the ends, and were broad and thin. They were built from overlapping strips of American pine, planed smooth and covered with glued canvas. They weighed 135 lb each, the length of each blade being close upon 9 ft. and the width at the ends 51 ft. The pitch was 16 ft. They were carefully stayed by steel wires to their shafts, or the first revolution would have snapped them off short. The material of which the framework was built was thin steel tubing, exceedingly light. All the wires and tubes were of the best steel, capable of standing a strain of 100 tons per square inch. The body of the machine was oblong in shape, with the fore-part cut away like a water-chute boat, and a long counter at the stern over which the propellers revolved. It had canvas stretched all over it, fixed at intervals to the framework, and the high and low steam-chambers were made by painting white two-concavo-convex main aeroplane, tilted towards the front at an imperceptible angle, and stretched taut. Its area was 1400 sq. ft., increased by side wings to 2700 sq. ft. There were also side aeroplane arrangements in front, and large aeroplane in front, which were pivoted, and served for vertical steering. The machine was strengthened in every direction by vertical and other supports and securely wired together at all points. It was furnished with four strong flanged wheel-axletrees, the length of each being 50 ft., corresponding 1800 ft. long, in the hope that when the speed reached a certain point it would leave the rails, but it was prevented from rising more than an inch or so by four arms, or outriggers, furnished with wheels, which engaged in the rails and held the machine. Each outrigger was a large wooden paddle on the outer surface, and served for vertical steering. When the machine was finished it was also furnished with a dynamometer. The engines were then started and the pump set so as to deliver over 3000 lb of water per hour into the boiler. The gas was then carefully turned on until the pressure amounted to 35 lb. The speed of the machine was then fixed at 30 ft. per second, or about 1000 ft. per minute. The machine had run about 900 ft. of the rail, with the rear axletree, which were of 2 in. steel tubing, doubled up and set the rear end of the machine completely free. When the machine had travelled about 1000 ft., the left-hand forward wheel became disengaged from the safety track, and shortly after this the right-hand wheel broke the upper track—3 in. by 9 in. Georgia pine—and a plank became entangled in the framework of the machine. Steam had already been shut off, and the machine coming to rest fell directly to the ground, all four of its wheels sinking deeply into the turf without leaving visible marks. Before making this run the wheels which were to engage the upper track were painted, and the paint left by them on the upper track indicated the exact point where the machine fell. The area of the aeroplane was very nearly 4000 sq. ft. and the total lifting power was fully 10,000 lb. The planes therefore lifted 25 lb per sq. ft., and 5 lb for each pound thrust. Nearly half of the power of the engines was lost in the screw slip. This showed that the diameter of the screws was not great enough; it should have been at least 22 ft.

In 1897 M. C. Ader, who had already tested, with indifferent results, two full-sized flying machines, built a third apparatus with funds furnished by the French government. This reproduced the structure of a bird with almost servile imitation, save that traction was obtained by two screw-propellers. The steam engine weighed about 7 lb per horse-power, but the equilibrium of the apparatus was defective.

Largely with the view of studying the problem of maintaining equilibrium, several experimenters, including Otto Lilienthal, Percy Pilcher and Octave Chanute, cultivated gliding flight by means of aeroplanes capable of sustaining a man. They depended mainly on the utilization of natural air currents, trusting for stability and balance to movements in their own bodies, or in portions of their machines which they could control. They threw themselves from natural or artificial elevations, or, facing the wind, they ran or were dragged forwards against it until they got under way and the wind caught hold of their aeroplanes. To Lilienthal in Germany belongs the double credit of demonstrating the superiority of arched over flat surfaces, and of reducing gliding flight to regular practice. He made over 2000 glides safely, using gravity as his motive power, with concave, bat-like wings, in some cases with superposed surfaces (fig. 45).

**FIG. 48.—Sir H. Maxim's Flying Machine.**

It was with a machine of the latter type that he was upset by a sudden gust of wind and killed in 1896. Pilcher in England improved somewhat on Lilienthal's apparatus, but used the same general method of restoring the balance, when endangered, by shifting the weight of the operator's body. He too made several hundred glides in safety, but finally was thrown over by a gust of wind and killed in 1897. Chanute in America confined his endeavours to the production of automatic stability, and made the surfaces movable instead of the man. He used several different forms of apparatus, including one with five superposed pairs of wings and a tail (fig. 46) and another with two continuous aeroplanes, one above the other (fig. 51). He made over 1000 glides without accident.

Similar experiments were meanwhile conducted by Wilbur and Orville Wright of Dayton, Ohio, in whose hands the glider developed into a successful flying machine. These investigators began their work in 1900, and at an early stage introduced two characteristic features—a horizontal rudder in front for steering in the vertical plane, and the flexing or bending of the ends of
the main supporting aeroplanes as a means of maintaining the structure in proper balance. Their machines to begin with were merely gliders, the operator lying upon them in a horizontal position, but in 1903 a petrol motor was added, and a flight lasting 59 seconds was performed. In 1905 they made forty-five flights, in the longest of which they remained in the air for half an hour and covered a distance of 24½ m. The utmost secrecy, however, was maintained concerning their experiments, and in consequence their achievements were regarded at the time with doubt and suspicion, and it was hardly realized that their success would reach the point later achieved.

Thanks, however, to the efforts of automobile engineers, great improvements were now being effected in the petrol engine, and, although the certainty and trustworthiness of its action still left something to be desired, it provided the designers of flying machines with what they had long been looking for—a motor very powerful in proportion to its weight. Largely in consequence of this progress, and partly no doubt owing to the stimulus given by the activity of builders of dirigible balloons, the construction of motor-driven aeroplanes began to attract a number of workers, especially in France. In 1906 A. Santos Dumont, after a number of successful experiments with dirigible cigar-shaped gas balloons, completed an aeroplane flying machine. It consisted of the following parts:—(a) A system of aeroplanes arranged like the capital letter T at a certain upward angle to the horizon and bearing a general resemblance to box kites; (b) a pair of very light propellers driven at a high speed; and (c) an exceedingly light and powerful petrol engine. The driver occupied a position in the centre of the arrangement, which is shown in fig. 51. The machine was furnished with two wheels and vertical supports which depended from the anterior parts of the aeroplanes and supported it when it touched the ground on either side. With this apparatus he traversed on the 12th of November 1906 a distance of 220 metres in 21 seconds.

About a year later Henry Farman made several short flights on a machine of the biplane type, consisting of two main supporting surfaces one above the other, with a box-shaped vertical rudder behind and two small balancing aeroplanes in front. The engine was an eight-cylinder Antoinette petrol motor, developing 40 horse-power at 1100 revolutions a minute, and driving directly a single metal screw propeller. On the 27th of October 1906 he flew a distance of nearly half a mile at Issy-les-Molliènes, and on the 13th of January 1907 he made a circular flight of one kilometre, thereby winning the Deutsch-Archdeacon prize of £2000. In March he remained in the air for 3½ minutes, covering a distance of 14 m.; but in the following month a rival, Leon Delagrange, using a machine of the same type and constructed by the same makers, Messrs Voisin, surpassed this performance by flying nearly 2½ m. in 63 minutes. In July Farman remained in the air for over 20 minutes; on the 6th of September Delagrange increased the time to nearly 30 minutes, and on the 20th of the same month Farman again came in front with a flight lasting 42 minutes and extending over nearly 24½ m.

But the best results were obtained by the Wright brothers—Orville Wright in America and Wilbur Wright in France. On the 9th of September 1906 the former, at Fort Myer, Virginia, made three notable flights; in the first he remained in the air 57½ minutes and in the second 1 hour 3 minutes, while in the third he took with him a passenger and covered nearly 4 m. in 6 minutes. Three days later he made a flight of 45 m. in 1 hour 14½ minutes, but on the 17th he had an accident, explained as being due to one of his propellers coming into contact with a stay, by which his machine was wrecked, he himself seriously injured, and Lieutenant Selfridge, who was with him, killed. Four days afterwards Wilbur Wright at Le Mans in France beat all previous records with a flight lasting 1 hour 31 minutes 25½ seconds, in which he covered about 56 m.; and subsequently, on the 11th of October, he made a flight of 1 hour 8 minutes accompanied by a passenger. On the 31st of December he succeeded in remaining in the air for 2 hours 20 minutes 23 seconds.

Wilbur Wright’s machine (fig. 52), that used by his brother being essentially the same, consisted of two slightly arched supporting surfaces, each 12½ metres long, arranged parallel one above the other at a distance of 1½ metres apart. As they were each about 2 metres wide their total area was about 50 sq. metres. About 3 metres in front of them was arranged a pair of smaller horizontal aeroplanes, shaped like a long narrow ellipse, which formed the rudder that effected changes of elevation, the driver being able by means of a lever to incline them up or down according as he desired to ascend or descend. The rudder for lateral steering was placed about 2½ metres behind the main surfaces and was formed of two vertical pivoted aeroplanes. The lever by which they were turned was connected with the device by which the ends of the main aeroplanes could be flexed simultaneously though in opposite directions; i.e. if the ends of the aeroplanes on one side were bent downwards, those on the
Fig. 1.—Paulhan flying on Farman biplane.

Fig. 2.—Wright biplane.
FIG. 3.—BLERIOT MONOPLANE.

FIG. 4.—A. V. ROE'S TRIPLANE.
other were bent upwards. By the aid of this arrangement the natural cant of the machine when making a turn could be checked, if it became excessive. The four-cylinder petrol-engine was placed on the lower aeroplane a little to the right of the central line, being counterbalanced by the driver (and passenger if one was carried), who sat a little to the left of the same line. Making about 1200 revolutions a minute, it developed about 24 horse-power, and was connected by chain gearing to two wooden propellers, \( \frac{3}{2} \) metres in diameter and \( \frac{3}{4} \) metres apart, the speed of which was about 450 revolutions a minute. The whole machine, with aeronaut, weighed about 1100 lb, the weight of the motor being reputed to be 230 lb.

A feature of the year 1909 was the success obtained with monoplanes having only a single supporting surface, and it was on a machine of this type that the Frenchman Blériot on July 25th flew across the English Channel from Calais to Dover in 31 minutes. Hubert Latham all but performed the same feat on an Antoinette monoplane. The year saw considerable increases in the periods for which aviators were able to remain in the air, and Roger Sommer's flight of nearly 2½ hours on August 7th was surpassed by Henry Farman on November 3rd, when he covered a distance estimated at \( 33^{1/2} \) m. in 4 hr. 17 min. 53 sec.

In both these cases biplanes were employed. Successful aviation meetings were held, among other places, at Reims, Juvissy, Doncaster and Blackpool; and at Blackpool a daring flight was made in a wind of 40 m. an hour by Latham. This aviator also proved the possibility of flying at considerable altitudes by attaining on December 1st a height of over 1000 ft., but this record was far surpassed in the following January by L. Paulhan, who on a biplane rose to a height of 1385 yds. at Los Angeles. In the course of the year three aviators were killed—Levèbre and Ferber in September and Fernandez in December; and four men perished in September by the destruction of the French airship "République," the gas-bag of which was ripped open by a broken propeller. In January 1910 Delargrange was killed by the fracture of one of the wings of a monoplane on which he was flying. On April 27th-28th, 1910, Paulhan successfully flew from London to Manchester, with only one stop, within 24 hours, for the *Daily Mail* £10,000 prize.

The progress made by all these experiments at aviation had naturally created widespread interest, both as a matter of sport and also as indicating a new departure in the possibilities of machines of war. And in 1909 the British government appointed a scientific committee, with Lord Rayleigh as chairman, as a consultative body for furthering the development of the science in England.

The table below gives some details, approximately correct, of the principal experiments made with flying machines up to 1908.

REFERENCES.—Some of the books mentioned under Aeronautics contain details of flying machines; see H. W. L. Moedebek, A Pocket-book of Aeronautics, trans. by W. Mansergh Varley (London, 1907); Sir Henri S. Maxim, Artificial and Natural Flight (London, 1908); F. W. L. Lancaster, Aerodynamics and Aeronautics (London, 1907 and 1908); C. C. Turner, Aerial Navigation of To-day (London, 1909); also two papers on "Aerial Navigation" read by Colonel G. O. Fullerton before the Royal United Service Institution in 1802 and 1806; papers read by Major B. F. S. Baden-Powell and E. S. Bruce before the Society of Arts, London, in April 1907 and December 1908 respectively; and Cantor Lectures by F. W. Lanchester (Society of Arts, 1909); and the *Proceedings* of the Aeronautical Society (founded 1865), &c.

**FLINCK, GOVERT (1615-1660), Dutch painter, born at Cleves in 1615, was apprenticed by his father to a silk mercer, but having secretly acquired a passion for drawing, was sent to Leuwarden, where he boarded in the house of Lambert Jacobson, and became, better known, as an itinerant preacher than as a painter. Here Flinck was joined by Jacob Backer, and the companionship of a youth determined like himself to be an artist only confirmed his passion for painting. Amongst the neighbours of Jacobson at Leuwarden were the sons and relations of Rombout Ulenburg, whose daughter Saskia married Rembrandt in 1634. Other members of the same family lived at Amsterdam, cultivating the arts either professionally or as amateurs. The pupils of Lambert probably gained some knowledge of Rembrandt by intercourse with the Ulenburgs. Certainly J. von Sandrat, who visited Holland in 1637, found Flinck acknowledged as one of Rembrandt's best pupils, and living habitually in the house of the dealer Hendrik Ulenburg at Amsterdam. For many years Flinck laboured on the lines of Rembrandt, following that master's style in all the works which he executed between 1636 and 1648; then he fell into peculiar mannerisms by imitating the swelling forms and grand action of Rubens's creations. Finally he sailed with unfortunate complacency into the Dead Sea of official and diplomatic painting. Flinck's relations with Cleves became in time very important. He was introduced to the court of the Elector, Frederick William of Brandenburg, who married in 1646 Louisa of Orange. He obtained the patronage of John Maurice of Orange, who was made stadholder of Cleves in 1649. In 1652 a citizen of Amsterdam, Flinck married in 1656 an heiress, daughter of Ver Hoeven, a director of the Dutch East India Company. He was already well known even then in the patrician circles over which the burgomasters De Graef and the Echevin Six presided; he was on terms of intimacy with the poet Vondel and the treasurer Uitenbogaard. In his house, adorned with antique casts, costumes, and a noble collection of prints, he often

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**Fig. 53.**—Wright Flying Machine: diagrammatic sketch.


<table>
<thead>
<tr>
<th>Year</th>
<th>Experimenter</th>
<th>Tip to Tip</th>
<th>Surface</th>
<th>Weight</th>
<th>Pounds per sq. ft.</th>
<th>Speed per hour</th>
<th>Maximum Flight</th>
<th>Motor</th>
<th>Horse-power</th>
<th>Pounds sustained per h.p.</th>
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</thead>
<tbody>
<tr>
<td>1879</td>
<td>Tatin</td>
<td>6.5</td>
<td>7.5</td>
<td>3.85</td>
<td>0.51</td>
<td>18</td>
<td>334</td>
<td>90</td>
<td>0.03</td>
<td>110</td>
</tr>
<tr>
<td>1885</td>
<td>Hargrave</td>
<td>5.5</td>
<td>7.5</td>
<td>5.5</td>
<td>0.19</td>
<td>10</td>
<td>300</td>
<td>Steam</td>
<td>7.6</td>
<td>2</td>
</tr>
<tr>
<td>1891</td>
<td>Phillips</td>
<td>22.0</td>
<td>136.0</td>
<td>402.00</td>
<td>2.00</td>
<td>28</td>
<td>300</td>
<td>Steam</td>
<td>7.6</td>
<td>2</td>
</tr>
<tr>
<td>1891</td>
<td>Maxim</td>
<td>50.0</td>
<td>400.00</td>
<td>800.00</td>
<td>2.5</td>
<td>28</td>
<td>300</td>
<td>Steam</td>
<td>7.6</td>
<td>2</td>
</tr>
<tr>
<td>1896</td>
<td>Langley</td>
<td>12.0</td>
<td>70.0</td>
<td>110.0</td>
<td>1.0</td>
<td>28</td>
<td>300</td>
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<td>2</td>
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<tr>
<td>1897</td>
<td>Tatin and Richet.</td>
<td>21.0</td>
<td>86.0</td>
<td>72.0</td>
<td>1.0</td>
<td>28</td>
<td>300</td>
<td>Steam</td>
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<tr>
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<td>Ader</td>
<td>49.0</td>
<td>270.0</td>
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<td>1.08</td>
<td>28</td>
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<tr>
<td>1893</td>
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<td>23.0</td>
<td>151.0</td>
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<tr>
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<td>28</td>
<td>300</td>
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<td>2</td>
</tr>
<tr>
<td>1896</td>
<td>Aerostate</td>
<td>10.0</td>
<td>135.0</td>
<td>178.0</td>
<td>1.0</td>
<td>28</td>
<td>300</td>
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<td>2</td>
</tr>
<tr>
<td>1906</td>
<td>S. Dumont</td>
<td>39</td>
<td>590.0</td>
<td>550</td>
<td>1.7</td>
<td>37</td>
<td>2900</td>
<td>Petrol</td>
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<td>26</td>
</tr>
<tr>
<td>1908</td>
<td>W. Wright</td>
<td>41</td>
<td>650.0</td>
<td>1100</td>
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<td>37</td>
<td>2900</td>
<td>Petrol</td>
<td>20</td>
<td>26</td>
</tr>
</tbody>
</table>

*The apparatus marked thus * carried a man or men.
received the stadtholder John Maurice, whose portrait is still preserved in the work of the learned Barleis. The earliest of Flinck's authentic pieces is a likeness of a lady, dated 1636, in the gallery of Brunswick. His first subject picture is the "Blessing of Jacob," in the Amsterdam museum (1661). Both are thoroughly Rembrandtseque in effect as well as in vigour of touch and warmth of flesh tints. The four " civic guards" of 1642, and the "two musketeers" with their president in an arm-chair (1648), in the town-hall at Amsterdam, are fine specimens of composed portrait groups. But the best of Flinck's productions in this style is the peace of Münster in the museum of Amsterdam, a canvas with 19 life-size figures full of animation in the faces, "radiant with Rembrandtseque colour," and admirably distributed. Flinck here painted his own likeness to the left in a doorway. The mannered period of Flinck is amply illustrated in the "Marcus Curtius eating Turnips before the Samnite Envoy," and "Solomon receiving Wisdom," in the palace on the Dam at Amsterdam. Here it is that Flinck shows most defects, being faulty in arrangement, gaudy in tint, flat and shallow in execution, and partial to whitened flesh that looks as if it had been smeared with violet powder and rouge. The chronology of Flinck's works, so far as they are seen in public galleries, comprises, in addition to the foregoing, the "Girl of 1639 at Dresden," the "Girl of 1640," a portrait group of man and female (1640) at Rotterdam, a lady (1651) at Berlin. In November 1659 the burgomaster of Amsterdam contracted with Flinck for 12 canvases to represent four heroic figures of David and Samson and Marcus Curtius and Horatius Cocles, and scenes from the wars of the Batavians and Romans. Flinck was unable to finish more than the sketches. In the same year he received a flattering acknowledgment from the town council of Cleves on the completion of a picture of Solomon which was a counterpart of the composition at Amsterdam. This and other pictures and portraits, such as the likenesses of Frederick William of Brandenburg and John Maurice of Nassau, and the allegory of "Louisa of Orange attended by Victory and Fame" and other figures at the cradle of the first-born son of the elector, have disappeared. Of several pictures which were painted for the Great Elector, none are preserved except the "Expulsion of Hagar" in the Berlin museum. Flinck died at Amsterdam on the 22nd of February 1660.

FLINDERS, MATTHEW (1774-1814), English navigator, explorer, and man of science, was born at Donington, near Boston, in Lincolnshire, on the 16th of March 1774. Matthew was the son of a man who had died young and who was engaged in a business of which his father had been the founder, but his enthusiasm in favour of a life of adventure impelled him to enter the royal navy, which he did on the 23rd of October 1790. After a voyage to the Friendly Islands and West Indies, and after serving in the "Bellerophon" during Lord Howe's "glorious first of June" (1794) off Ushant, Flinders went out in 1795 as midshipman in the "Reliance" to New South Wales. For the next few years he devoted himself to the task of accurately laying down the outline and bearings of the Australian coast, and did his work so thoroughly that he left comparatively little for his successors to do. With his friend George Bass, the surgeon of the "Reliance," in the year of his arrival he explored George's river; and, after a voyage to Norfolk Island, again in March 1796 the two friends in the same boat, the "Tom Thumb," only 8 ft. long, and with only a boy to help them, explored a stretch of coast to the south of Port Jackson. After a voyage to the Cape of Good Hope, when he was promoted to a lieutenant, Flinders was engaged during February 1798 in a survey of the Furneaux Islands, lying to the north of Tasmania. His delight was great when, in September of the same year, he was commissioned along with Bass, who had already explored the sea between Tasmania and the south coast to some extent and inferred that it was a strait, to proceed in the slop "Norfolk" (25 tons) to prove conclusively that Van Diemen's Land was an island by circumnavigating it. In the same slop, in the summer of next year, Flinders made an exploration to the north of Port Jackson, the object being mainly to survey Glasshouse Bay (Moreton Bay) and Hervey's Bay. Returning to England he was appointed to the command of an expedition for the thorough exploration of the coasts of Terra Australis, as the southern continent was still called, though Flinders is said to have been the first to suggest for it the name Australia. On the 18th of July 1801 the sloop "Investigator" (334 tons), in which the expedition sailed, left Spithead, Flinders being furnished with instructions and with a passport from the French government to all their officials in the Eastern seas. Among the scientific staff was Robert Brown, one of the most eminent English botanists; and among the midshipmen was Flinders's relative, John Franklin, of Arctic fame. Cape Leeuwin, on the southwest coast of Australia, was reached on November 6, and King George's sound on the 9th of December. Flinders sailed round the Great Bight, examining the islands and indentations on the east side, noting the nature of the country, the people, products, &c., and paying special attention to the subject of the variation of the compass. Spencer and St Vincent Gulfs were discovered and explored. On the 8th of April 1802, shortly after leaving Kangaroo Islands, at the mouth of St Vincent Gulf, Flinders fell in with the French exploring ship, "Le Géographe," under Captain Nicolas Baudin, in the bay now known as Encounter Bay. In the narrative of the French expedition published in 1805 the "Investigator" was a prisoner in the "Malouine" from the Peru, the naturalist to the expedition, occupied for weeks of the point of meeting was claimed as having been discovered by Baudin, and French names were extensively substituted for the English ones given by Flinders. It was only in 1814, when Flinders published his own narrative, that the real state of the case was fully exposed. Flinders continued his examination of the coast along Bass's Strait, carefully surveying Port Phillip. Port Jackson was reached on the 9th of May 1802. After staying at Port Jackson for about a couple of months, Flinders set out again on the 22nd of July to complete his circumnavigation of Australia. The Great Barrier Reef was examined with the greatest care in several places. The north-east entrance of the Gulf of Carpentaria was reached early in November; and the next three months were spent in an examination of the shores of the gulf, and of the islands that skirt them. An inspection of the "Investigator" showed that she was in so leaky a condition that only with the greatest precaution could the voyage be completed in her. Flinders completed the survey of the Gulf of Carpentaria, and after touching at the island of Timor, the "Investigator" sailed round the west and south of Australia; and Port Jackson was reached on the 9th of June 1803. Much suffering was endured by the members of the expedition: a considerable proportion of the men succumbed to disease, and their leader was so reduced by scurvy that his health was greatly impaired.

Flinders determined to proceed home in H.M.S. "Porpoise" as a passenger, submit the results of his work to the Admiralty, and obtain, if possible, another vessel to complete his exploration of the Australian coast. The "Porpoise" left Port Jackson on the 10th of August, accompanied by the H.E.I.C.'s ship "Bridge-water" (750 tons) and the "Cato" (450 tons) of London. On the night of the 17th the "Porpoise" and the "Cato" suddenly struck on a coral reef and were rapidly reduced to wrecks. The officers and men encamped on a small sandbank near, 3 or 4 ft. above high-water, a considerable quantity of provisions, with many of the papers and charts, having been saved from the wrecks. The reef was in about 22° 17′ S. and 155° E., and about 800 m. from Port Jackson. Flinders returned to Port Jackson in a six-oared cutter in order to obtain a vessel to rescue the party. The reef was again reached on the 8th of October, and all the officers and men having been satisfactorily disposed of, Flinders on the 17th left for Jones Strait in an unsound schooner of 29 tons, the "Cumberland." Some ten to thirteen weeks of this lie of collection of papers, charts, geological specimens, &c. On the 9th of December he put in at Mauritius, when he discovered that France and England were at war. The passport he possessed from the French government was for the "Investigator," but, though he was now on board another ship, his mission was
essentially the same, and the work he was on was simply a continuation of that commenced in the unfortunate vessel. Nevertheless, on her arrival at Port Louis the "Cumberland," was seiz'd by order of the governor-general de Caen. Flinders's papers were taken possession of, and he found himself virtually a prisoner. We need not dwell on the sad details of this unjustifiable captivity, which lasted to June 1810. But there can be no doubt that the hardships and inactivity Flinders was compelled to endure for upwards of six years told seriously on his health, and brought his life to a premature end. He reached England in October 1810, after an absence of upwards of nine years. The official red-tapeism of the day barred all promotion to the unfortunate explorer, who set himself to prepare an account of his explorations, though unfortunately an important part of his record had been retained by de Caen. The results of his labours were published in two large quarto volumes, entitled A Voyage to Terra Australis, with a folio volume of maps. The very day (July 19, 1814) on which his work was published Flinders died, at the early age of forty. The great work is a model of its kind, containing as it does not only a narrative of his own and of previous voyages, but masterly statements of the scientific results, especially in the fields of botany, zoology, meteorology, hydrography and navigation. Flinders paid great attention to the errors of the compass, especially to those caused by the presence of iron in ships. He is understood to have been the first to discover the source of such errors (which had scarcely been noticed before), and after investigating the laws of the variations, he suggested counter-attractions, an invention for which Professor Barlow got much credit many years afterwards. Numerous experiments on ships' magnetism were conducted at Portsmouth by Flinders, by order of the admiralty, in 1812. Besides the Voyage, Flinders wrote Observations on the Coast of Van Diemen's Land, Bass's Strait, &c., and two papers in the Phil. Trans.—one on the "Magnetic Needle" (1803), and the other, "Observations on the Marine Barometer" (1806).

FLINSBERG, a village and watering-place of Germany, in the Prussian province of Silesia, on the Quels, at the foot of the Isarkern, 1540 ft. above the sea, 5 m. W. of Prießnitz, the terminus station of the railway from Greifenhagen. Pop. (1878) 1957. It contains an Evangelical and a Roman Catholic church, and has some manufactories of wooden wares. Flinsberg is celebrated for its chalybeate waters, specific in cases of feminine disorders, and used both for bathing and drinking. It is also a climatic health resort of some reputation, and the visitors number about 8000 annually.

See Adam, Bad Flinsberg als klimatischer Kurort (Görlitz, 1891).

FLINT, AUSTIN (1812–1886), American physician, was born at Petersham, Massachusetts, on the 20th of October 1812, and graduated at the medical department of Harvard University in 1833. From 1847 to 1852 he was professor of the theory and practice of medicine in Buffalo Medical College, of which he was one of the founders, and from 1852 to 1856 he filled the same chair in the university of Louisville. From 1861 to 1886 he was professor of the principles and practice of medicine and clinical medicine in Bellevue Hospital Medical College, New York. He wrote many text-books on medical subjects, among these being Diseases of the Heart (1859–1870); Principles and Practice of Medicine (1866); Clinical Medicine (1870); and Physical Exploration of the Lower Extremities (1881–1882). He died in New York on the 13th of March 1886.

His son, AUSTIN FLINT, jun., who was born at Northampton, Massachusetts, on the 28th of March 1836, after studying at Harvard and at the university of Louisville, in 1857. He then became professor of physiology at the university of Buffalo (1858) and subsequently at other centres, his last connexion being with the Cornell University Medical College (1898–1906). He was better known as a teacher and writer on physiology than as a practitioner, and his Text-book of Human Physiology (1876) was for many years a standard book in American medical colleges. He also published an extensive Physiology of Man (5 vols., 1866–1871), Chemical Examination of the Urine in Disease (1870), Effects of Severe and Protracted Muscular Exercise (1871), Source of Muscular Power (1878), and Handbook of Physiology (1905).

In 1836 he became a consulting physician to the New York State Hospital for the Insane.

FLINT, ROBERT (1838–__), Scottish divine and philosopher, was born near Dumfries and educated at the university of Glasgow. After a few years of pastoral service, first in Aberdeen and then at Kilconquhar, Fife, he was appointed professor of moral philosophy and political economy at St Andrews in 1864. From 1876 to 1903 he was professor of divinity at Edinburgh. He contributed a number of articles to the 9th edition of the Encyclopaedia Britannica. His chief works are Christ's Kingdom upon Earth (Sermons, 1863); Philosophy of History in Europe (1874; partly rewritten with reference to France and Switzerland, 1894); Theism and Anti-theistic Theories (2 vols., being the Baird Lectures for 1876–1877; often reprinted); Socialism (1864); Sermons and Addresses (1890); Agnosticism (1903).

FLINT, TIMOTHY (1830–1884), American clergyman and writer, was born in Reading, Massachusetts, on the 11th of July 1830. He graduated at Harvard in 1850, and in 1862 settled as a Congregational minister in Lunenburg, Mass., and pursued his scientific studies with interest; and his labours in his chemical laboratory seemed so strange to the people of that retired region, that some persons supposed and asserted that he was engaged in counterfeiting. This, together with political differences, led to disagreeable complications, which resulted in his resigning his charge (1871) and becoming a missionary (1875) in the valley of the Mississippi. He was also for a short period a teacher and a farmer. His observations on the manners and character of the settlers of the Ohio and Mississippi valleys were recorded in a picturesque work called Recollections of the Last Ten Years passed in the Valley of the Mississippi (1826; reprinted in England and translated into French), the first account of the western states which brought to light the real life and character of the people. The success which this work met with, together with the failing health of the writer, led him to relinquish his more active labours for literary pursuits, and, besides editing the Western Review in Cincinnati from 1825 to 1838 and Knickerbocker's Magazinte (New York) in 1833, he published a number of books, including Francis Berrien, the Mexican Patriot (1836), his best novel; A Condensed Geography and History of the Western States, or the Mississippi Valley (2 vols., 1823); Arthur Clenning (1828), a novel; and Indian Wars in the West (1833). His style is vivid, plain and forcible, and his matter interesting; and his works on the western states are of great value. He died in Salem, Mass., on the 16th of August 1840.

FLINT, a city and the county-seat of Genesee county, Michigan, U.S.A., on Flint river, 68 m. (by rail) N.W. of Detroit. Pop. (1890) 9803; (1900) 13,103, of whom 2165 were foreign-born; (1910, census) 38,550. It is served by the Grand Trunk and the Père Marquette railways, and by an electric line, the Detroit United railway, connecting with Detroit. The city is a fine court-house (1904), a federal building (1906), a city hall (1908) and a public library. The Michigan school for the deaf, established in 1854, and the Oak Grove hospital (private) for the treatment of mental and nervous diseases, are here. Flint has important manufacturing interests, its chief manufactures being glass, furniture, wagons, carriages—that is called "the vehicle city,"—flour, woolen goods, iron goods, cigars, beer, and bricks and tiles; and its grain trade is of considerable importance. In 1904 the total value of the city's factory product was $6,177,170, an increase of 32% over that of 1900. The settlement of the place, then called the Grand Traverse of the Flint, began in 1820, but Flint's growth was very slow until 1831, when it was platted as a village; it was chartered as a city in 1855.

FLINT, or FLINTSHIRE (str Gallseth), a county of North Wales, the smallest in the country, bounded N. by the Irish Sea and the Dee estuary, N.E. by the Dee, E. by Cheshire, and S.W. by Denbighshire. Area, 257 sq. m. Included in Flint is the detached hundred of Maerl, lying 8 m. S.E. of the main part of the county.
FLINT

and shut in by Cheshire on the N. and N.E., by Shropshire on the S., and by Denbighshire on the W. and N.W. The Clwyd valley is common to Flint and Denbigh. Those of the<br />
Wepre (from Ewloe Castle to the Dee) are also. The Dee, entering the county near Oveston, divides Maerl from Denbigh on the W., passes Chester and bounds most of the county on the N. The Clwyd enters Flint near Bodfari, and joining the Elwy near Ruellan, reaches the Irish Sea near Rhyl. The Alyn enters the county under Moel Famau, passes Cilcain and Mold (y Wydd-grug), runs underground near Hesb-Alyn (Alyn’s drying-up), bends south to Caergwrle, re-enters Denbighshire and joins the Dee. Llyn Helyg (willow-pool), near Whitford, is the chieflake.

Both for their influence upon the physical features and for their economic value the carboniferous rocks of Flintshire are the most important. From Prestatyn on the coast a band of carboniferous limestone passes close by Holywell and through Caerwern; it forms the Halkin Mountain east of Halkin, whence it continues past Mold to the N.E. of Ruellan, and thence to Caernarvonshire, re-enters Denbighshire and joins the Dee. Llyn Helyg (willow-pool), near Whitford, is the chieflake.

Other railways which cross the county are the Great Western, and the Wrexham, Mold & Connah’s Quay, acquired by the Great Central company. For pasture the vale of Clwyd is well known. Oats, turnips and swedes are the chief crops. Stock and dairy farming prospers, native cattle being crossed with Hereford and Downs, native sheep with Leicesters and Southdowns, while in the thick moisting population of the county butter is found for a common article of diet.

The population (81,700 in 1901) nearly doubled in the 19th century, and Flintshire to-day is one of the densely populated counties in North Wales. The area of the ancient county is 164,744 acres, and that of the administrative county 163,025 acres. The collieries begin at Llanasa, run through Whitford, Holywell, Flint, Halkin (Halcyon), Northop, Buckley, Mold and Hawarden (Penarlâg). At Halkin, Mold, Holywell, Prestatyn and Talacre lead is rare, and is sometimes sent to Bagillt, Flint or Chester to be smelted. Zinc, formerly only worked at Dyserth, has increased in output, and copper mines also exist, as at Talarchog, together with smelting works, oil, vitrill, potash and alkali manufactories. Potters around Buckley send their produce chiefly to Connah’s Quay, whence a railway crosses the Dee to the Birkenhead (Cheshire) district. Iron seams are now thin, but limestone quarries yield building stone, lime for burning and small stone for chemical works. Fisheries are unproductive and textile manufactures small.

The county returns one member to parliament. The parliamentary borough district (returning one member), consists of Caergwrle, Caerwern, Flint, Holywell, Mold, Overton, St Asaph and the villages. In addition, there is a small part of the Chester parliamentary borough. There is one municipal borough, Flint (pop. 4062). The other urban districts are: Buckley (5780), Connah’s Quay (3360), Holywell (2652), Mold (4263), Prestatyn (1261) and Rhyd (8473). Flint is in the North Wales and Chester circuit, assizes being held at Mold. The Flint borough has a separate committee of the peace, but no separate court of quarter sessions. The ancient county, which is in the dioceses of Chester, Lichfield and St Asaph, contains forty-six ecclesiastical parishes and districts, with parts of eleven others.

Among sites of antiquarian or historical interest, besides the fragmentary ruins of Flint Castle, the following may be mentioned:

—Caerwern, near Flint, still shows traces of Roman occupation. Bafodi (Bodiari) was traditionally occupied by the Romans. Moel y Gaer (bald hill of the fortress), near Northop, is a remarkably perfect old British post. Maeys Garmon (perhaps for Meausydd Garmon, as y, the article, has no significance before a proper name, and so to be translated, battlefields of Germanus). A mile from Mold is the reputed scene of une victoire sans larmes, gagne non par les armes, mais par la foi (E. H. Vollet). The Britons, says the legend, were threatened by the Picts and Saxons, at whose approach the Alleluia of that Easter (a.d. 430) was sung. Panic duly seized the invaders, but the victor, St Germanus, confessor and bishop of Auxerre (A.D. 380-448), had to return to the charge in 446. He has, under the name Garmon, a great titular share in British topography. At Bangor Iscoed, “the great high choir in Maelor,” was the monastery, destroyed with over 2000 monks, by Æthelfled of Northumberland in 967, as (by a curious coincidence) its namesake, Bangor in Ireland, was a Donatist, or in the seventh century Bede states (ii. 61) that Bangor monastery was in seven sections, with three hundred (working) monks. The supposed lines of direction of Watt’s and Offa’s dykes were: Basingwerk, Halkin, Hope, Alyn valley, Oswestry (Cros Ossullv, “Oswald’s cross”), for Watt’s, and Prestatyn, Mold, Minera, across the Severn (Hafren, or Sabrina) for Offa’s. Owain Gwynedd (Gwynedd or Venedoc, is North Wales) defeated Henry II. at Coed Ewloe (where is a tower) and at Coleshill (Cynysyllt). Near Pant Asa (pant is a bottom) is the ancient Maen Achwynfan (achwyn, to complain, maen, stone), and tumuli, menhirs (meini hirion) and inscribed stones are frequent throughout the county. There is a 14th-century cross in Newmarket churchyard. Caergwrle Castle seems early Roman, or even British; but most of the castles in the county date from the early Edwards.


FLINT, a municipal borough and the county town of the above; a seaport and contributory parliamentary borough, on the south of the Dee estuary, 192 m. from London by the London & North-Western railway. Pop. (1901) 4265. The seat of great alkaline deposits, the most western county in the country, and the largest producer of potash, the county is rich in industrial manufactures. The town continued under Norman rule, and probably extending round the site of the castle. There are 14th-century cross in Newmarket churchyard. Caergwrle Castle seems early Roman, or even British; but most of the castles in the county date from the early Edwards.


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FLINT (a word common in Teutonic and Scandinavian languages, possibly cognate with the Gr. παλατίον, a tile), in petrology, a dark grey or brown crypto-crystalline substance which has an almost vitreous lustre, and when pure appears as great alkali through the unaided eye. In the mass it is dark and opaque, but thin plates or the edges of splinters are pale yellow and translucent. Its hardness is greater than that of steel, so that a knife blade leaves a grey metallic streak when drawn across its surface. Its specific gravity is 2-6 or only a little less than that of crystalline quartz. It is brittle, and when hammered readily breaks up into a powder of angular grains. The fracture is perfectly conchoidal, so that blows with a hammer detach flakes which have convex, slightly undulating surfaces. At the point of impact a bulb of percussion, which is a somewhat
FLINT IMPLEMENTS AND WEAPONS

Elevated conical mark, is produced. This characterizes flints which have been fashioned by human agencies from those which have been split merely by the action of frost and the weather. The bulb is even more characteristic, but probably intentionally made, and is of some importance to archaeologists investigating Palaeolithic implements. With skill and experience a mass of flint can be worked to any simple shape by well directed strokes, and further trimming can be effected with pressure by a pointed stone in a direction slightly across the edge of the weapon. The purest flints have the most perfect conchoidal fracture, and prehistoric man is known to have quarried or mined certain bands of flint which were specially suitable for his purposes.

Silica forms nearly the whole substance of flint; calcite and dolomite may occur in it in small amounts, and analysis has also detected minute quantities of volatile ingredients, orgins of the poudrains, &c., to which the dark colour is ascribed by some authorities. These are dispelled by heat and the flint becomes white and duller in lustre. Microscopic sections show that flint is a very finely crystalline and consists of quartz or chalcedonic silica; colloidal or amorphous cut across the bands of the limestone and many universal shatters at right angles. Spicules of sponges and fragments of other organisms, such as molluscs, polyzoa, foraminifera, brachiopods, and in flint, may be partly or wholly silicified with retention of their organic structure, and may be removed by slow weathering, which encloses them a white dull rough surface, and exposure to the weather produces much the same appearance on broken flints. At first they acquire a bright and very smooth surface, but this is subsequently dulled by a very much softer dustling or polishing of great durability. Its great hardness also enables it to resist attrition. Hence on beaches and in rivers, such as those of the south-east of England, flint pebbles exist in vast numbers. Their surfaces often show concentric or collared cracks which are the edges of small conchoidal fractures produced by the impaction of one pebble on another during storms or floods.

Flint occurs primarily as concretions, veins, and tabular masses in the white chalk of such localities as the south of England (see CHALK). It is a very homogeneous stone, and forms nodules or formations of various sizes which may be several feet in diameter. Although the flint nodules often lie in bands which closely follow the bedding, they were not deposited simultaneously with the chalk; very often the flint bands cut across the strata of the limestone and may be preserved at right angles. Evidently the flint has accumulated along fissures, such as bedded planes, joints, and other cracks, after the chalk had to some extent consolidated. The silica was derived from the tests of radiolaria and other siliceous organisms which were washed down in solution, filtered through the porous matrix, and has been again precipitated when the conditions were suitable. Its formation is consequently the result of "concretionary action." The flints lie the mass of fauna died and was not removed, and that we have evidence of mesomorphosis in which a siliceous rock has slowly replaced a calcareous one. The process has been very gradual and the organisms of the original chalk often have their outlines preserved in the flint, although they may have been otherwise silicified, or may have their cavities occupied by flint with every detail of the interior of the shell preserved in the outer surface of the cast. Objects of this kind are not unknown to all collectors of fossils in chalk districts.

Chert is a coarser and less perfectly homogeneous substance of the same nature as flint, but includes more impurities. Flints are black, brown, and commonly occurs in limestone (e.g., the Carboniferous Limestone) in the same way as flint occurs in chalk. Some cherts contain tests of radiolaria, and correspond fairly closely to the siliceous radiolarian oozes described by Livingstone at the bottom of some of the deepest parts of the oceans. Brownish chert is found in the English Greensand; these often contain remains of sponges.

The principal uses to which flint has been put are the fabrication of weapons in Palaeolithic and Neolithic times. Other materials have been employed where flint was not available, e.g., obsidian, chert, chaledony, agate, and quartzite, but to prehistoric man (see FLINT IMPLEMENTS below) flint must have been of great value and served many of the uses to which steel is put at the present day. Flint gravels are widely employed for dressing walks and roads, and for rough-cast work in architecture. For road-mending flint, though very hard, is not regarded with favour, as it is brittle and pulverizes readily; binds badly, yielding a surface which breaks up with heavy traffic and in bad weather; and its fine sharp-edged chips do much damage to tires of motors and cycles. Seasoned flints from the land, having been long exposed to the atmosphere, are preferred to flints freshly dug from the chalk pits. Formerly flint and steel were everywhere employed for striking a light, and gun flints were required for fire-arms. A special industry in the shaping of gun flints long existed at Brandon in Suffolk. In 1870 about thirty men were employed. Since then the trade has become almost extinct as gun flints are in demand only in semi-savage countries where modern fire-arms are not obtainable. Powdered flint was formerly used in the manufacture of glass, and is still one of the ingredients of many of the finer varieties of pottery.

FLINT IMPLEMENTS AND WEAPONS. The excavation of these remains of the prehistoric races of the globe in river-drift gravel-beds has marked a revolution in the study of Man's history (see ARCHAEOLOGY). Until almost the middle of the 19th century no suspicion had arisen in the minds of British and European archaeologists that the momentous results of the excavations then proceeding in Egypt and Assyria would be dwarfed by discoveries at home which revolutionized all previous ideas of Man's antiquity. It was in 1841 that Boucher de Perthes observed in some sand containing mamalian remains, at Le Moustier near Dijon, a rich collection of flint implements. This “find” was rapidly followed by others, and Boucher de Perthes published his first work on the subject, Antiquités celtiques et antédiluviennes: mémoire sur l'industrie primitive et les arts à leur origine (1847), in which he proclaimed his discovery of human weapons in beds unmistakably belonging to the age of the Drift. It was not until 1850 that the French archaeologist convinced the scientific world. An English mission then visited his collection and testified to the great importance of his discoveries. The “finds” at Abbeville were followed by others in many places in England, and in fact in every country where siliceous stones which are capable of being flaked and fashioned into implements are to be found. The implements occurred in beds of rivers and lakes, in the tumuli and ancient burial-mounds; on the sites of settlements of prehistoric man in nearly every land, such as the shell-heaps and lake-dwellings; but especially embedded in the high-level gravels of England and France which have been deposited by river-floods and long left high and dry above the present course of the stream. These discoveries added substantially to the Drift or Palaeolithic period when man shared Europe with the mammoth and woolly-haired rhinoceros.

The worked flints of this age are, however, unevenly distributed; for while the river-gravels of south-eastern England yield them abundantly, none has been found in Scotland or the northern English counties. On the continent the same partial distribution is observable; while they occur plentifully in the north-western area of France, they are not discovered in Sweden, Norway or Denmark. The association of these flints, fashioned for use by chipping only, with the bones of animals either extinct or no longer indigenous, has justified their reference to the earlier period of the Stone Age, generally called Palaeolithic. Those flint implements, which show signs of polishing and in many cases markedly fine workmanship, and are found in tumuli, peat-bogs and lake-dwellings mixed with the bones of common domestic animals, are assigned to the Neolithic or later Stone Age. The Palaeolithic flints are hammers, flakes, scrapers, implements worked to a cutting edge at one side, implements which resemble stones but have been flaked. They are worked to an edge and round, and a great quantity of spear and arrow heads. None of these is ground or polished. The Neolithic flints, on the other hand, exhibit more variety of design, are carefully finished, and the particular use of each weapon can be easily detected. Man has reached the stage of culture when he could socket a stone into a wooden handle, and fix a flaked flint as a handled dagger or knife. The workmanship is superior to that shown in any of the stone utensils made by savage tribes of historic times. The manner of making flint implements appears to have been in all ages much the same. Flint from its mode of fracture is the only kind of stone which can be chipped or flaked into almost any shape, and thus forms the principal material of these earliest weapons. The blows must be carefully aimed or the flakes
dislodged will be shatcted: a gun-flint maker at Brandon, Suffolk, stated that it took him two years to acquire the art.

For accounts of the gun-flint manufacture at Brandon, and detailed descriptions of ancient flint-working, see Sir John Evans, Ancient Stone Implements (1897), Lord Avelbury's Prehistoric Times (1865, 1900); also Thomas Wilson, Arrow-heads, Spear-heads and Knives of Prehistoric Times, in Southwark Repart for 1897; and W. K. Moorehead, Prehistoric Implements (1900).

FLOAT (in O. Eng. flot and floa, in the verbal form flodan; the Teutonic root is flot- another form of flau, seen in "flow," cf. "fleet"; the root is seen in Gr. πλοῦς, to sail, Lat. fluere, to rain; the Lat. fluere and fluxus, wave, is not connected), the action of moving on the surface of water, or through the air. The word is used also of a wave, or the flood of the tide, river, backwater or stream, and of any object floating in water, as a mass of ice or weeds; a movable landing-stage, a flat-bottomed boat, or a raft, or, in fishing, of the cork or quill used to support a baited line or fishing-net. It is also applied to the hollow or inflated organ by means of which certain animals, such as the "Portuguese man-of-war," swim, to a hollow metal ball or piece of whinstone, &c., used to regulate the level of water in a tank or boiler, and to a piece of ivory in the cistern of a barometer. "Float" is also the name of one of the boards of a paddle-wheel or water-wheel. In a theatrical sense, it is used to denote the footlights. The word is also applied to something broad, level and shallow, as a wooden frame attached to a cart or wagon for the purpose of passing the cart the stowing capacity; and to a specially, the kind of low, broad cart for carrying heavy weights, and to a platform on wheels used for shows in a procession. The term is applied also to various tools, especially to many kinds of trowels used in plastering. It is also used of a dock where vessels may float, as at Bristol, and of the trenches used in "floating" land. In geology and mining, loose rock or ore brought down by water is known as "float," and in tin-mining it is applied to a large trough used for the smelted tin. In weaving the word is used of the passing of weft threads over part of the warp without being woven in with it, also of the threads so passed. In the United States a voter not attacked to any particular party and open to bribery is called a "float" or "flotter.

FLOCK. 1. (A word found in Old English and Old Norwegian, from which come the Danish and Swedish words, and not in other Teutonic languages, originally a company of people, now mainly, except in counterfeit usages, of certain animals when gathered together for feeding or moving from place to place. For birds it is chiefly used of geese; and for other animals generally of sheep and goats. The Latinization of the word "flock" is used of the Christian Church in its relation to the "Good Shepherd," and also of a congregation of worshippers in its relation to its spiritual head.

2. (Probably from the Lat. foenus, but many Teutonic languages have the same word in various forms), a tuft of wool, cotton or similar substance. The name "flock" is given to a material formed of wool or cotton refuse, or of shreds of old woollen or cotton rags, torn by a machine known as a "devil." This material is used for stuffing mattresses or pillows, and also in upholstery. The name is also applied to a special kind of wall-paper, which has an appearance almost like cloth, or, in the more expensive kinds, of velvet. It is made by dusting on a specially prepared adhesive surface finely powdered fibres of cotton or silk. The word "flocculent" is used of many substances which have a feecy or "flock"-like appearance, such as a precipitate of ferric hydrate.

FLODDEN, or FLODDEN FIELD, near the village of Branxton, in Northumberland, England (10 m. N.W. of Wooler), the scene of a famous battle fought on the 9th of September 1513 between the English and the Scots. On the 2nd of August a great Scottish army, under King James IV. had crossed the border. For the moment the earl of Surrey (who in King Henry VIII.'s absence was charged with the defence of the realm) had no organized force in the north of England, but James wasted much precious time among the border castles, and when Surrey appeared at Wooler, with an army equal in strength to his own, which was now greatly weakened by privations and desertion, he had not advanced beyond Ford Castle. The English commander promptly sent in a challenge to a pitched battle, which the king, in spite of the advice of his most trusted counsellors, accepted. On the 6th of September, however, he left Ford and took up a strong position facing south, on Flodden Edge. Surrey's reproaches for the alleged breach of faith, and a second challenge to fight on Millfield Plain were then time disregarded. The English commander, thus foiled, executed a daring and skilful march round the enemy's flank, and on the 9th drew up for battle in rear of the hostile army. It is evident that Surrey was confident of victory, for he placed his own army, not less than the enemy, in a position where defeat would involve utter ruin. On his appearance the Scots hastily changed front and took post on Branxton Hill, facing north. The battle began at 4 P.M. Surrey's archers and cannon soon gained the upper hand, and the Scots, unable quietly to endure their losses, rushed to close quarters. Their left wing drove the English back, but Lord Dacre's reserve corps restored the fight on this side. In all other parts of the field, save where James and Surrey were personally opposed, the English gradually gained ground. The king's corps was then attacked by Surrey in front, and by Sir Edward Stanley in flank. As the Scots were forced back, a part of Dacre's force was thrown on the other side, the king, boldly neglecting an almost intact Scottish division in front of him, charged in upon the rear of King James's corps. Surrounded and attacked on all sides, this, the remnant of the invading army, was doomed. The circle of spearmen around the king grew less and less, and in the end James and a few of his nobles were alone left standing. Soon they too died, fighting to the last man. Among the ten thousand Scottish dead were all the leading men in the kingdom of Scotland, and there was no family of importance that had not lost a member in this great disaster. The "King's Stone," said to mark the spot where James was killed, is at some distance from the actual battlefield. "Sybils Well," in Scott's Marmion, is imaginary.

FLODOARD (804-906), French chronicler, was born at Epernay, and educated at Reims in the cathedral school which had been established by Archbishop Fulcon (822-900). As canon of Reims, and favourite of the archbishops Herivaeus (d. 922) and Seulius (d. 923), he occupied while still young an important position at the archiepiscopal court, but was twice deprived of his benefices by Heribert, count of Vermandois, on account of his steady opposition to the elevation of the count's infant son to the archiepiscopate. Upon the final triumph of Archbishop Artold in 947, Flodoard became for a time his chief adviser, but withdrew to a monastery in 952, and spent the remaining years of his life in literary and devotional work. His history of the cathedral church at Reims (Historia Remensis Ecclesiae) is one of the most remarkable productions of the 10th century. Flodoard had been given charge of the episcopal archives, and constructed his history out of the original texts, which he generally reproduces in full; the documents for the period of Hincmar being especially valuable. The Annales which Flodoard wrote year by year from 919 to 966 are doubly important, by reason of the author's honesty and the central position of Reims in European affairs in his time. Flodoard's poetical works are of hardly less historical interest. The long poem celebrating the triumph of Christ and His saints was called forth by the favour shown him by Pope Leo VII., during whose pontificate he visited Rome, and he devotes fourteen books to the history of the popes.

Flodoard's works were published in full by J. P. Migne (Patrologia Latina, vol. 157); a modern edition of the Annales is the one edited by P. Lauer (Paris, 1866). For bibliography see A. Molinier, Sources de l'histoire de France (No. 932).

FLOE (of uncertain derivation; cf. Norse flj, layer, level plain), a sheet of floating ice detached from the main body of polar ice. It is of less extent than the field of "pack" ice, which is a compacted mass of greater depth drifting frequently under the influence of deep currents, while the floating floe is driven by the wind.
FLOOD, HENRY (1732-1791), Irish statesman, son of Warden Flood, chief justice of the king's bench in Ireland, was born in 1732, and was educated at Trinity College, Dublin, and afterwards at Christ Church, Oxford, where he became proficient in the classics. His father was a man of good birth and fortune, and he himself married a member of the influential Beresford family, who brought him a large fortune. In his early years he was handsome, witty, good-tempered, and a brilliant conversationalist. His judgment was sound, and he had a natural gift of eloquence which had been cultivated and developed by study of classical oratory and the practice of elocution. Flood therefore possessed every personal advantage when, in 1759, he entered the Irish parliament as member for Kilkenny in his twenty-seventh year. There was at that time no party in the Irish House of Commons that could truly be called national, and until a few years before there had been none that deserved even the name of an opposition. The Irish parliaments were constitutionally subordinate to the English privy council; it had practically no powers of independent legislation, and none of controlling the policy of the executive, which was nominated by the ministers in London (see Grattan, HENRY). Though the great majority of the people were Roman Catholics, no person of that faith could either enter parliament or exercise the franchise; the penal code, which made it almost impossible for a Roman Catholic to hold property, to follow a learned profession, or even to educate his children, and which in numerous particulars pressed severely on the Roman Catholics and subjected them to degrading conditions, was as yet unrebated, though in practice largely obsolete; the industry and commerce of Ireland were throttled by restrictions imposed, in accordance with the economic theories of the period, in the interest of the rival trade of Great Britain. Men like Anthony Malone and Hely-Hutchinson fully realized the necessity for far-reaching reforms, and it only needed the ability and eloquence of Flood to raise up an independent party in parliament, and to create in the country a public opinion with definite intelligible aims.

The chief objects for which Flood strove were the shortening of the duration of parliament—which had then no legal limit in Ireland except that of the reigning sovereign's life,—the reduction of the scandalously heavy pension list, the establishment of a national militia, and, above all, the complete legislative independence of the Irish parliament. For some years little was accomplished; but in 1768 the English ministry, which had special reasons at the moment for avoiding unpopularity in Ireland, allowed an octennial bill to pass, which was the first step towards making the Irish House of Commons in some measure representative of public opinion. It had become the practice to allow crown patronage in Ireland to be exercised by the owners of parliamentary boroughs in return for undertaking to manage the House in the government interest. But during the viceregency of Lord Townsend the aristocracy, and more particularly these “undertakers” as they were called, were made to understand that for the future their privileges in this respect would be curtailed. When, therefore, an opportunity was taken by the government in 1768 for reasserting the constitutional subordination of the Irish parliament, these powerful classes were thrown into temporary alliance with Flood. In the following year, in accordance with the established procedure, a money bill was sent over by the privy council in London for acceptance by the Irish House of Commons. Not only was it rejected, but contrary to custom a reason for this course was assigned, namely, that the bill had not originated in the Irish House of Commons. The negative of the parliament was peremptorily prorogued, and a recess of fourteen months was employed by the government in securing a majority by the most extensive corruption. Nevertheless when parliament met in February 1771 another money bill was thrown out on the motion of Flood; and the next year Lord Townsend, the lord lieutenant whose policy had provoked this conflict, was recalled. The struggle was the occasion of a publication, famous in its day, called Baratarian, to which...

Flood contributed a series of powerful letters after the manner of Junius, one of his collaborators being Henry Grattan.

The success which had thus far attended Flood's efforts had placed him in a position such as no Irish politician had previously attained. He had, as an eminent historian of Ireland observes, “proved himself beyond all comparison the greatest popular orator that his country had yet produced, and also a consummate master of parliamentary tactics. Under parliamentary conditions that were exceedingly unfavourable, and in an atmosphere charged with corruption, venality and subserviency, he had created a party before which ministers had begun to quail, and had inoculated the Protestant constituencies with a genuine spirit of liberty and self-reliance.” Lord Harcourt, who succeeded Townsend as viceroy, saw that Flood must be conciliated at any price; rather than risk the opposition of so efficient a politician, he was willing to offer him a seat in the privy council and the office of vice-treasurer with a salary of £1500 a year. For this step he had been severely criticized. The suggestion that he acted corruptly in the matter is groundless; and although it is true that he lost influence from the moment he became a minister of the crown, Flood may reasonably have held that he had a better prospect of advancing his policy by the leverage of a ministerial position than by means of any opposition party he could hope to muster in an unformed House of Commons. The result, however, was that the leadership of the national party passed from Flood to Grattan, who entered the Irish parliament in the same session that Flood became a minister.

Flood continued in office for nearly seven years. During this long period he necessarily remained silent on the subject of the independence of the Irish parliament, and had to be content with advocating minor reforms as occasion offered. He was thus instrumental in obtaining boundaries on the export of Irish corn to foreign countries and some other trifling commercial concessions. On the other hand he failed to procure the passing of a Habeas Corpus bill and a bill for making the judges irrepealable, while his support of Lord North's American policy still more gravely injured his popularity and reputation. But an important event in 1778 led indirectly to his recovering to some extent his former position in the country: this event was the alliance of France with the revolted American colonies. Ireland was thereby placed in peril of a French invasion, while the English government could provide no troops to defend the island. The celebrated volunteer movement was then set on foot to meet the emergency; in a few weeks more than 40,000 men, disciplined and equipped, were under arms, officered by the country gentry, and controlled by the wisdom and patriotism of Lord Charlemont. This volunteer force, in which Flood was a prominent leader, and which did not cease to exercise influence in the defence of the island, soon made itself felt in politics. A Volunteer Convention, formed with all the regular organization of a representative assembly, but wielding the power of an army, began menacingly to demand the removal of the commercial restrictions which were destroying Irish prosperity. Under this pressure the government gave way; the whole colonial trade was in 1779 thrown open to Ireland for the first time, and other concessions were also extorted. Flood, who had taken an active though not a leading part in this movement, now at last resigned his office to rejoin his old party. He was found to his chagrin that his former services had been to a great extent forgotten, and that he was eclipsed by Grattan. Grattan, in his account of the constitutional question in 1779, Flood complained of the small consideration shown him in relation to a subject which he had been the first to agitation, he was reminded that by the civil law “if a man should separate from his wife, and abandon her for seven years, another might the take her and give her his protection.” But though Flood had lost control of the movement for independence of the Irish parliament, the agitation, backed as it now was by the Volunteer...
and by increasing signs of popular disaffection, led at last in 1782 to the concession of the demand, together with a number of other important reforms (see Grattan, Henry).

No sooner, however, was this great success gained than a question arose—known as the Simple Repeal controversy—as to whether England, in addition to the repeal of the Acts on which the subordination of the Irish parliament had been based, should not be required expressly to renounce for the future all claim to control Irish legislation. The chief historical importance of this dispute is that it led to the memorable rupture of friendship between Flood and Grattan, each of whom assailed the other with unmeasured but magnificently eloquent invective in the House of Commons. Flood's view prevailed—for a Renunciation Act such as he advocated was ungrudgingly passed by the English parliament in 1783—and for a time he regained popularity at the expense of his rival. Flood next (28th of November 1783) introduced a reform bill, after first submitting it to the Volunteer Convention. The bill, which contained no provision for giving the franchise to Roman Catholics—a proposal which Flood always opposed—was rejected, ostensibly on the ground that the attitude of the volunteers threatened the freedom of parliament. The volunteers were perfectly loyal to the crown and the connexion with England. They carried an address to the king, moved by Flood, expressing the hope that the support of the country for the reform bill was not to be given up to nothing but "a sober and laudable desire to uphold the constitution...and to perpetuate the cordial union of both kingdoms." The convention then dissolved, though Flood had desired, in opposition to Grattan, to continue it as a means of putting pressure on parliament for the purpose of obtaining reform.

In 1776 Flood had made an attempt to enter the English House of Commons. In 1783 he tried again, this time with success. He purchased a seat for Winchester from the duke of Chandos, and for the next seven years he was a member at the same time of both the English and Irish parliaments. He reintroduced, but without success, his reform bill in the Irish House in 1784; supported the movement for protecting Irish industries; but short-sightedly opposed Pitt's commercial propositions in 1785. He remained a firm opponent of Roman Catholic emancipation, even defending the penal laws on the ground that after the Revolution they "were not laws of persecution but of political necessity"; but after 1786 he does not appear to have attended the parliament in Dublin. In the House at Westminster, where he resumed the seat which he had lost through political party, he was not successful. His first speech, in opposition to Fox's India Bill on the 3rd of December 1783, disappointed the expectations aroused by his celebrity. His speech in opposition to the commercial treaty with France in 1787 was, however, most able; and in 1790 he introduced a reform bill which Fox declared to be the best scheme of reform that had yet been proposed, and which in Burke's opinion retrieved Flood's reputation. But at the dissolution in the same year he lost his seat in both parliaments, and he then retired to Farnley, his residence in county Kilkenny, where he died on the 2nd of December 1791.

When Peter Burrowes, notwithstanding his close personal friendship with Grattan, declared that Flood was "perhaps the ablest man Ireland ever produced, indisputably the ablest man of his own times," he expressed what was probably the general opinion of Flood's contemporaries. Lord Charlemont, who knew him intimately though not always in agreement with his policy, pronounced him to be "a man of consummate ability." He also declared that avarice made no part of Flood's character. Lord Mountmorres, in 1803, found in Flood, described by him as a pre-eminently truthful man, and one who detested flattery. Grattan, who even after the famous quarrel never lost his respect for Flood, said of him that he was the best tempered and the most sensible man in the world. In his youth he was genial, frank, sociable and witty; but in later years disappointment made him gloomy and taciturn. As an orator he was less polished, less epigrammatic than Grattan; but a closer reasoner and a greater master of sarcasm and invective. Personal ambition often governed his actions, but his political judgment was usually sound; and it was the opinion of Bentham that Flood would have succeeded in carrying a reform bill which might have preserved Ireland. Those flood plains are seen, it had been supported by Grattan and the rest of his party in keeping alive the Volunteer Convention in 1783. Though he never wavered in loyalty to the British crown and empire, Ireland never produced a more sincere patriot than Henry Flood.


FLOOD (in O. Eng. fld, a word common to Teutonic languages, cf. Ger. Flut, Dutch stroom, from the same root as is seen in "flow," "float," an overflow of water, an expanse of water submerging land, a deluge, hence "the flood," specifically, the Noahian deluge of Genesis, but also any other catastrophic submersion recorded in the mythology of other nations than the Hebrew (see Deluge, Thuc.) In the sense of "flowing water," the word is applied to the inflow of the tide, as opposed to "ebb."

FLOOD PLAIN, the term in physical geography for a plain formed of sediment dropped by a river. When the slope down which a river runs has become very slight, it is unable to carry the sediment brought from higher regions nearer its source, and consequently the lower portion of the river valley becomes filled with alluvial deposits; and since in times of flood the rush of water in the high regions tears off and carries down a greater quantity of sediment than usual, the river spreads this also over the lower valley where the plain is flooded, because the rush of water is checked, and the stream in consequence drops its extra load of alluvium. Where the course of the Mississippi below Ohio has a width of from 6 to 8 miles, and its whole extent has been estimated at 50,000 sq. m. Flood plains may be the result of planation, with aggradation, that is, they may be due to a graded river working in meanders from side to side, widening its valley by this process and covering the widened valley with sediment. Or the stream by cutting into another stream (piracy), by cutting through a barrier near its head waters, by entering a region of lesser or softer rock, and by glacial drainage, may form a flood plain simply by filling its valley (alluviation only). Any obstruction across a river's course, such as a band of hard rock, may form a flood plain behind it, and indeed anything which checks a river's course and causes it to drop its load will tend to form a flood plain; but it is most commonly found near the mouth of a large river, such as the Rhine, the Nile, or the Mississippi, where there are occasional floods and the river usually carries a large amount of sediment. "Leveses" are formed, inside which the river usually flows, gradually raising its bed above the surrounding plain. Occasional breaches during floods cause the overloaded stream to spread in a great sheet, carrying considerable quantities of soil and silt, in which the silt covers the ground in consequence. Sections of the Missouri flood plain made by the United States geological survey show a great variety of material of varying coarseness, the stream bed being scoured at one place, and filled at another by currents and floods of varying swiftness, so that sometimes the deposits are of coarse gravel, sometimes of fine sand, or of fine silt, and it is probable that any section of such an alluvial plain would show deposits of a similar character. The flood plain during its formation is marked by meandering, or anastomosing streams, ox-bow lakes and bayous,
marshes or stagnant pools, and is occasionally completely covered with water. When the drainage system has ceased to act or is entirely diverted owing to any cause, the flood plain may become a level area of great fertility, similar in appearance to the floor of an old lake. The flood plain differs, however, inasmuch as it is not altogether flat. It has a gentle slope down-stream, and often a distance from the sides towards the centre.

**FLOOR** (from O. Eng. *flor*, a word common to many Teutonic languages, cf. Dutch *vloer*, and Ger. *Flur*, a field, in the feminine, and a floor, masculine), generally the lower horizontal surface of a room, but specially employed for one covered with boarding or parquetry. The various levels of rooms in a house are designated as "ground-floor", "first-floor", "mezzanine-floor," &c. The principal floor is the storey which contains the chief apartments whether on the ground- or first-floor; in Italy they are always on the latter and known as the "piano nobile." The storey below the ground-floor is called the "basement-floor," even if only a little below the level of the pavement outside; the storey in a roof is known as the "attic-floor." The expressions one pair, two pair, &c., apply to the storeys above the first flight of stairs from the ground (see also CARPENTRY).

**FLOORCLOTH**, a rough flannel cloth used for domestic cleaning; also a generic term applied to a variety of materials used in place of carpets for covering floors, and also bearing some trade names as lampion, cork-cloth, cork-carpet, &c. Kamutilion (καμπτιλίων, flexible, θέλσιον, thick) was patented in 1844 by E. Galloway, but did not attract much attention till about 1862. It was essentially a preparation of indiarubber masticated up with ground cork, and rolled out on sheets between heavy steam-heated rollers, sometimes over a backing of canvas. Owing to its expensiveness, it has given place to cheaper materials serving the same purpose. Oil-cloth is a coarse canvas which has received a number of coats of thick oil paint, each coat being rubbed smooth with pumice stone before the application of the next. Its surface is ornamented with patterns printed in oil colours by means of wooden blocks. Linoleum (*linum, flax, oleum, oil*), patented by F. Walton in 1860 and 1863, consists of oxidized linseed oil and ground cork. These ingredients, thoroughly incorporated with the addition of certain gummy and resinous matters, and of pigments such as ochre and oxide of iron as required, are pressed on to a rough canvas backing between steam-heated rollers. Patterns may be printed on its surface with oil paint, or by an improved method may be inlaid with coloured composition so that the colours are continuous through the thickness of the lino- leum, and thus do not disappear with wear. Lincrusta-Walton is a similar material to lin- lino- leum, also having oxidized linseed oil as its base, which is stamped out in embossed patterns and used as a covering for walls.

**Floquet, Charles Thomas** (1828-1896), French statesman, was born at St Jean-Pied-de-Port (Basses-Pyrénées) on the 2nd of October 1828. He studied law in Paris, and was called to the bar in 1851. The coup d'etat of that year aroused the strenuous opposition of Floquet, who had, while yet a student, given proof of his republican sympathies by taking part in the fighting of 1848. He made his name by his brilliant and fearless attacks on the government in a series of political trials, and at the same time contributed to the Temps and other influential journals. When the tsar Alexander II. visited the Palais de Justice in 1857, Floquet was said to have confronted him with the cry "Vive la Pologne, monsieur!" He delivered a scathing indictment of the Empire at the trial of Pierre Bonaparte for killing Victor Noir in 1870, and took part in the revolution of the 4th of September, as well as in the subsequent defence of Paris. In 1871 he was elected to the National Assembly by the department of the Seine. During the Commune he formed the headquarters of the Seine at the Hôtel-De-Ville, and was one of the Commissars to attempt a reconciliation with the government of Versailles. When his efforts failed, he left Paris, and was imprisoned by order of Thiers, but soon released. He became editor of the République Française, was chosen president of the municipal council, and in 1876 was elected deputy for the eleventh arrondissement. He took a prominent place among the extreme radicals, and became president of the group of the "Union républicaine." In 1882 he held for a short time the post of prefect of the Seine. In 1885 he succeeded M. Brisson as president of the chamber. This difficult position he filled with such tact and impartiality that he was re-elected the following two years. Having approached the Russian ambassador in such a way as to remove the prejudice existing against him in Russia since the incident of 1867, he rendered himself eligible for office; and on the fall of the Tirard cabinet in 1888 he became president of the council and minister of the interior in a radical ministry, which pledged itself to the revision of the constitution, but was forced to combat the proposals of General Boulanger. Heated debates in the chamber culminated on the 15th of July in a duel between Floquet and Boulanger in which the latter was wounded. In the following February the government fell on the question of revision, and in the new chamber of November Floquet was re-elected to the presidential chair. The Panama scandals, in which he was compelled to admit his implication, dealt a fatal blow to his career: he lost the presidency of the chamber in 1892, and his seat in the house in 1893, but in 1894 was elected to the senate. He died in Paris on the 18th of January 1896.

See Discours et opinions de M. Charles Floquet, edited by Albert Févre (1885).

**FLOR, ROGER DI**, a military adventurer of the 13th–14th centuries, was the second son of a falconer in the service of the emperor Frederick II., who fell at Tagliacozzo (1268), and when eight years old was sent to sea in a galley belonging to the Knights Templars. He entered the order and became commander of a galley. At the siege of Acre by the Saracens in 1291 he was accused and denounced to the pope as a thief and an apostate, was degraded from his rank, and fled to Genoa, where he began to play the pirate. The struggle between the kings of Aragon and the French kings of Naples for the possession of Sicily was at this time going on; and Roger entered the service of Frederick, king of Sicily, who gave him the rank of vice-admiral. At the close of the war, in 1302, as Frederick was anxious to free the island from his mercenary troops (called Aimagares), whom he had no longer the means of paying, Roger induced them under his leadership to seek new adventures in the East, in fighting against the Turks, who were ravaging the empire. The emperor Andronicus II. accepted his offer of service; and in September 1303 Roger with his fleet and army arrived at Constantinople. He was adopted into the imperial family, was married a grand-daughter of the emperor, and was made grand duke and commander-in-chief of the imperial fleet. After some weeks lost in dissipation, intrigues and bloody quarrels, Roger and his men were sent into Asia, and after some successful encounters with the Turks they went into winter quarters at Clycicus. In May 1304 they again took the field, and rendered the important service of relieving Philadephia, then invested and reduced to extremities by the Turks. But Roger, bent on advancing his own interests rather than those of the emperor, determined to found in the East a principality for himself. He sent his treasures to Magnesia, but the people slew his Catalans and seized the treasures. He then formed the siege of the town, but his attacks were repulsed, and he was compelled to retire. Being recalled to Europe, he settled his troops in Gallipoli and other towns, and visited Constantinople to demand pay for the Aimagares. Dissatisifed with the small sum granted by the emperor, he plundered the country and carried on intrigues both with and against the emperor, receiving reinforcements all the while from all parts of southern Europe. Roger was now created Caesar, but shortly afterwards the young emperor Michael Palaeologus, not daring to attack the fierce and now augmented bands of adventurers, invited Roger to Adrianople, and there contrived his assassination and the massacre of his Catalan cavalry (April 4, 1306). His death was avenged by his men in a fierce and prolonged war against the Greeks.

See Moncada, Expedicion de los Catalanes y Aragoneses contra Turcos y Griegos (Paris, 1840).
FLORA—FLORENCE

FLORA, in Roman mythology, goddess of spring-time and flowers, later identified with the Greek Chloris. Her festival at Rome, the Floraalia, instituted 238 B.C. by order of the Sibylline books and at first held irregularly, became annual after 175. It lasted six days (April 28–May 3), the first day being the anniversary of the foundation of her temple. It included theatrical performances and animal hunts in the circus, and vegetables were distributed to the people. The proceedings were characterized by excessive merriment and licentiousness. According to the legend, her worship was instituted by Titus Tatius, and her priest, the flamen Floralis, by Numa. In art Flora was represented as a beautiful maiden, bedecked with flowers (Ovid, Fasti, v. 183 ff.; Tacitus, Annals, ii. 40).

The term "flora" is used in botany collectively for the plant-growth of a district; similarly "fauna" is used collectively for the animals.

FLORE AND BLANCHFLEUR, a 13th-century romance. This tale, generally supposed to be of oriental origin, relates the passionate devotion of two children, and their success in overcoming all the obstacles put in their way of love. The romance was translated into different versions in French, English, German, Swedish, Icelandic, Italian, and Greek by order of the king. The various forms of the tale receive a detailed notice in E. Hausknecht's version of the 13th-century Middle English poem of "Floris and Blanchefleur" (Samml. eng. Denkmoller, vol. v. Berlin, 1885). Nothing definite can be stated of the origin of the tale, but France was in the 12th and 13th centuries the chief market of romance, and the French version of the tale, Floris et Blanchefleur, is the most widespread. Floris, the son of a Saracen king of Spain, is brought up in constant companionship with Blanchefleur, the daughter of a Christian slave of noble birth. Floris's parents, hoping to destroy this attachment, send the boy away at fifteen and sell Blanchefleur to foreign slave-merchants. When Floris returns a few days later he is told that his companion is dead, but when he threatens to kill himself, his parents tell him the truth. He traces her to the tower of the maidens destined for the harem of the emir of Babylon, into which she penetrates concealed in a basket of flowers. The lovers are discovered, but their constancy touches the hearts of the judges. They are married, and Floris returns to his kingdom, where he and his people adopt Christianity. Of the two 12th-century French poems (ed. Edelsteedt du Méril, Paris, 1860), the one contains the love story with few additions, the other is a romance of chivalry, containing the usual battles, single combats, &c. Two lyrics based on episodes of the story are printed by Paulin Paris in his Romanero français (Paris, 1883). The English poem renders the French version without amplifications, such as are found in other adaptations. Its author has less sentiment than its original, and less taste for detailed description. Among the other forms of the story must be noted the prose romance (c. 1340) of Boccaccio, Il Filocolo, and the 14th-century Legenda rena Rosana et di Rosana sua figliuola (pr. Lethorn, 1871). The similarity between the story of Floris and Blanchefleur and Chaucer's "Aisounis et Nicolete" has been repeatedly pointed out, and they have even been credited with a common source.

See also editions by J. Bekker (Berlin, 1845) and E. Hausknecht (Berlin, 1885); also H. Sundmacher, Die älter. und mittelhochdeutsche Bearbeitung der Sage von Floris et Blanchefleur (Göttingen, 1872); H. Hertzog, Die beiden Sagenreise von Floris und Blanchefleur (Vienna, 1884); Zeitschrift für deut. Altertum (vol. xxii.) contains a Rhenish version; the Scandinavian Flores Saga at Blaukibær, ed. E. Kolling (Halle, 1890); the 13th-century version of Konrad Fleck, Floris and Blanchefleur, ed. E. Sommer (Leipzig, 1846); the Swedish by G. E. Klemming (Stockholm, 1844). The English poem was also edited by H. J. Tewkesbury (Worcester, 1820), by L. (Abbeochest, Club, 1829), and by Lumby (Early Eng. Text Soc., 1866, re-edited G. H. McKnight, 1901). J. Reinholdt (Floris et Blanchefleur, Paris, 1891) supports a parallelism with the story of Cupid and Psyche as told by Apuleius; also that the oriental setting does not necessarily imply a connexion with Arab tales, as the circumstances might with small alteration have been taken from the Vulgate version of the book of Esther.

FLORENCE, WILLIAM JERMYN (1831–1891), American actor, of Irish descent, whose real name was Bernard Conlin, was born on the 26th of July 1831 at Albany, N.Y., and first attracted attention as an actor at Brougham's Lyceum in 1851. Two years later he married Mrs Malvina Pray Littel (d. 1906), in association with whom, until her retirement in 1880, he won all the leading female parts, notably in Benjamin Woolf's The Mighty Dollar, said to have been acted more than 2500 times. In 1856 they had a successful London season, Mrs Florence being one of the first American actresses to appear on the English stage. In 1886 Florence entered into partnership with Joseph Jefferson, playing Sir Lucas O'Trigger to his Bob Acres and Mrs John Drew's Mrs Malaprop on a very successful tour. His last appearance was with Jefferson on the 14th of November 1891, as Ezekiel Homespun in The Heir-at-law, and he died on the 18th of November in Philadelphia.

FLORENCE OF WORCESTER (d. 1118), English chronicler, was a monk of Worcester, who died, as we learn from his continuator, on the 7th of July 1118. Beyond this fact nothing is known of his life. He compiled a chronicle called Chronicon ex chronicis which begins with the creation and ends in 1117. The basis of his work was a chronicle compiled by Mariano Scotus, an Irish reclus, who lived first at Fulda, afterwards at Mainz. Mariano, who began his work after 1069, carried it up to 1082. Florence supplements Mariano from a lost version of the English Chronicle, and from Asser. He is always worth comparing with the extant English Chronicles; and from 1106 he is an independent annalist, copious but accurate. Either Florence or a later editor of his work may have considerable borrowings from the first four books of Eadmer's Historia novarum. Florence's work is continued, up to 1141, by a certain John of Worcester, who wrote about 1150. John is valuable for the latter years of Henry I. and the early years of Stephen. He is friendly to Stephen, but not an indiscriminate partisan.

The first edition of these two writers is that of 1592 (by William Howard). The most accessible is that of B. Thorpe (Eng. Hist. Soc., 2 vols. 1848–1849); but Thorpe's text of John's continuation needs revision. Thorpe gives, without explanations, the insertions of an ill-informed Gloucester monk who has obscured the accurate chronology of the original. Thorpe also prints a continuation by John Tucker (died c. 1295), a 13th-century writer and a monk of Bury St Edmunds. Florence and John of Worcester are translated by J. R. Seeley in Chichester Chaldron (London, 1836); T. Forester's translation in Bohn's Antiquarian Library (London, 1854) gives the work of Tucker also. (H. W. C. D.)

FLORENCE, the county-seat of Lauderdale county, Alabama, U.S.A., on the N. bank of the Tennessee river, at the foot of Muscle Shoals Canal, and about 500 ft. above sea-level. Pop. (1880) 1359; (1890) 6012; (1900) 6478 (1920 negroes); (1910) 6689. It is served by the Southern, the Northern Alabama (controlled by the Southern), and the Louisville & Nashville railways, and by electric railway to Sheffield and Tuscumbia, and the Tennessee river is here navigable. Florence is situated in the fertile agricultural lands of the Tennessee river valley on the edge of the coal and iron districts of Alabama, and has various manufactures, including pig-iron, cotton goods, wagons, stoves, fertilizers, staves and mercantile supplies. At Florence are the state Normal College, the Florence University for Women, and the Russell Normal School (for negroes; founded in 1903 by the American Missionary Association). Florence was founded in 1818, Andrew Jackson, afterwards President of the United States, and ex-president James Madison being among the early property holders. For several years Florence and Nashville, Alabama, were commercial rivals, being situated respectively at the head of navigation on the Tennessee and Cumberland rivers. The first invasion of Alabama by Federal troops in the Civil War was by a gunboat raid up the Tennessee to Florence on the 8th of February 1862. On the 11th of April 1863 another Federal gunboat raid was attempted, but the vessels were repulsed by a force under Gen. S. A. Wood. On the 26th
of May following, Federal troops entered Florence, and destroyed cotton mills and public and private property; but they were driven back by Gen. Philip D. Roddy (1820–1897). On the 11th of December 1863 the town was again raided, but the Federals did not secure permanent possession. Florence was chartered as a city in 1889.

**Florence** (Ital. *Firenze*, Lat. *Florentia*), formerly the capital of Tuscany, now the capital of a province of the kingdom of Italy, and the sixth largest city in the country. It is situated 43° 46' N., 11° 14' E., on both banks of the river Arno, which at this point flows through a broad fertile valley enclosed between spurs of the Apennines. The city is 165 ft. above sea-level, and occupies an area of 3 sq. m. (area of the commune, 164 sq. m.). The geographical formation of the soil belongs to the Quaternary and Pliocene period in its upper strata, and to the Eocene and Cretaceous in the lower. *Pietra forte* of the Cretaceous period is quarried north and south of the city, and has been used for centuries as paving stone and for the buildings. *Pietra serena* or *maccia*, a stone of a firm texture also used for building purposes, is quarried at Monte Cerchi below Fiesole. The soil is very fertile; wheat, Indian corn, olives, vines, fruit trees of many kinds cover both the plain and the surrounding hills; the chief non-fruit-bearing stones are the stone pine, the cypress, the larch and the poplar, while many other varieties are represented. The gardens and fields produce an abundance of flowers, which justify the city's title of *la città dei fiori*.

**Climate and Sanitary Conditions.**—The climate of Florence is very variable, ranging from severe cold accompanied by high winds from the north in winter to great heat in the summer, while in spring-time sudden and rapid changes of temperature are frequent. At the same time the climate is usually very agreeable from the end of February to the beginning of July, and from the end of September to the middle of November. The average temperature throughout the year is about 57° Fahr.; the maximum heat is about 96° and the minimum 36° 5°, sometimes sinking to 21°. The longest day is 15 hours and 32 minutes, the shortest 8 hours and 50 minutes. The average rainfall is about 37½ inches. Epidemic diseases are rare and children's diseases mild; cholera has visited Florence several times, but the city has been free from it for many years. Diphtheria first appeared in 1868 and continued as a severe epidemic until 1872, since when it has only occurred at rare intervals and in isolated cases. Typhoid, pneumonia, tuberculosis, measles and scarlatina, and influenza are the commonest illnesses. The drainage system is still somewhat imperfect, but the water brought from the hills or from the Arno in pipes is fairly good, and the general sanitary conditions are satisfactory.

**Public Buildings.**—Of the very numerous Florentine churches the Duomo (Santa Maria del Fiore) is the largest and most important, founded in 1298 on the plans of Arnolfo di Cambio, completed by Brunelleschi, and consecrated in 1436; the façade, however, was not finished until the 19th century—it was begun in 1875 on the designs of de Fabris and unveiled in 1888. Close by the Duomo is the no less famous Campanile built by Giotto, begun in 1332, and adorned with exquisite bas-reliefs. Opposite is the Baptistry built by Arnolfo di Cambio in the 13th century on the site of an earlier church, and adorned with beautiful bronze doors by Ghiberti in the 15th century. The Badia, Santo Spirito, Santa Maria Novella, are a few among the many famous and beautiful churches of Florence. The existence of these works of art attracts students from all countries, and a German art school subsidized by the imperial government has been instituted.

The streets and piazzas of the city are celebrated for their splendid palaces, formerly, and in many cases even to-day the residences of the noble families of Florence. Among others we may mention the Palazzo Vecchio, formerly the seat of the government of the Republic and now the town hall, the Palazzo Riccardi, the residence of the Medici and now the prefecture, the palaces of the Strozzi, Antinori (one of the most perfect specimens of Florentine *quattrocento* architecture), Corsini, Davanzati, Pitti (the royal palace), &c. The palace of the Arte della Lana or
gild of wool merchants, tastefully and intelligently restored, is the headquarters of the Dante Society. The centre of Florence, which was becoming a danger from a hygienic point of view, was pulled down in 1880–1890, but, unfortunately, sufficient care was not taken to avoid destroying certain buildings of historic and artistic value which might have been spared without impairing the work of sanitation, while the new structures erected in their place, especially those in the Piazza Vittorio Emanuele, are almost uniformly ugly and quite out of keeping with Florentine architecture. The question aroused many polemics at the time both in Italy and abroad. After the new centre was built, a society called the *Società per la difesa di Firenze antica* was formed by many prominent citizens to safeguard the ancient buildings and prevent them from destruction, and a spirit of intelligent conservatism seems now to prevail in this connexion. The city is growing in all directions, and a number of new quarters have sprung up where the houses are more sanitary than in the older parts, but unfortunately few of them evidence much aesthetic feeling. The *viali* or boulevards form pleasant residential streets with gardens, and the system of building separate houses for each family (villini) instead of large blocks of flats is becoming more and more general.

Florence possesses four important libraries besides a number of smaller collections. The *Biblioteca Nazionale*, originally founded by Antonio Magliabecchi in 1747, enjoys the right, shared by the *Vittorio Emanuele* library of Rome, of receiving a copy of every work printed in Italy, since 1870 (since 1848 it had enjoyed a similar privilege with regard to works printed in Tuscany). It contains some 500,000 printed volumes, 700,000 pamphlets, over 9000 prints and drawings (including 284 by Albert Dürer), nearly 20,000 MSS., and 40,000 letters. The number of readers in 1904 was over 50,000. Unfortunately, however, the confusion engendered by a defective organization has long been a byword among the people; there is no printed catalogue, quantities of books are buried in packing-cases and unavailable, the collection of foreign books is very poor, hardly a new work being purchased, and the building itself is quite inadequate and far from safe; but the site of a new one has now been purchased and the plans are agreed upon, so that eventually the whole collection will be transferred to more suitable quarters. The *Biblioteca Marucelliana*, founded in 1572, contains 150,000 books, including 620 incunabula, 17,000 engravings and 1500 MSS.; it is well managed and chiefly remarkable for its collection of illustrated works and art publications. The *Biblioteca Mediceo-Laurenziana*, founded in 1571, has its origin in the library of Cosimo de' Medici the Elder, and was enlarged by Piero, Giovanni and above all by Lorenzo the Magnificent. Various princes and private persons presented it with valuable gifts and legacies, among the most important of which was the collection of *edizioni principes* given by Count d'Elci, in 1841, and the Ashburnham collection of MSS., purchased by the Italian Government in 1885. It contains nearly 10,000 MSS., including many magnificent illuminated manuscripts and Bibles and a number of valuable Greek and Latin texts, 242 incunabula and 11,000 printed books, chiefly dealing with palaeography; it is in some ways the most important of the Florentine libraries. The *Biblioteca Riccardiana*, founded in the 16th century by Romolo Riccardi, contains nearly 4000 MSS., over 32,000 books and 650 incunabula, chiefly relating to Florentine history. The state archives are among the most complete in Italy, and contain over 450,000 file and registri and 126,000 charters, covering the period from 726 to 1856.

Few cities are as rich as Florence in collections of artistic and historic interest, although the great majority of them belong to a comparatively limited period—from the 13th to the 16th century. The chief art galleries are the Uffizi, the Pitti and Accademia. The two former are among the finest in the world, and are filled with masterpieces by Raphael, Andrea del Sarto, Perugino, Ghirlandaio, Botticelli, the Lippi, and many other Florentine, Umbrian, Venetian, Dutch and Flemish artists, as well as numerous admirable examples of antique, medieval and Renaissance
Florence

The Pitti collection is in the royal palace (formerly the residence of the grand dukes), and a fine new stairway and vestibule have been constructed by royal order. The Uffizi, the Medici have preserved in the strict chronological order of the Academy, which is rich in early Tuscan masters, the Botticelli and Perugino rooms deserve special mention. Other pictures are scattered about in the churches, monasteries and private palaces. Of the monasteries, that of St Mark should be mentioned, as containing many works of Fra Angelico, besides relics of Savonarola, while of the private collections the only one of importance is that of Prince Corsini.

There is a splendid museum of medieval and Renaissance antiquities in the Bargello, the ancient palace of the Podesta, itself one of the finest buildings in the city; among its many treasures are works of Donatello, Ghiberti, Verrocchio and other sculptors, and large collections of ivory, enamel and bronze ware. The Opera del Duomo contains models and pieces of sculpture connected with the cathedral; the Etruscan and Egyptian museum, the gallery of tapestries, the Michelsangelo museum, the museum of natural history and other collections are all important in different ways.

The total population of Florence in 1905, comprising foreigners and a garrison of 5,500 men, was 228,879. In 1861 it was 113,369, increased largely by the annexation of the capital of Italy west of the Arno. From 1872 to 1875 the population decreased slightly, but increased or very slightly after the removal of the capital to Rome, and increased at a greater rate from 1881 onwards. At present the rate of increase is about 22 per 1,000, but it is due to immigration, as the birth rate was actually below the death rate down to 1905, since there has been a slight increase of the former and a decrease of the latter.

Florence is the capital of a province of the same name, and the central government is represented by a prefect (prefetto), while local government is carried out by a mayor (sindaco) and an elective town council (consiglio comunale).

The city is the seat of a court of cassation (for civil cases only), of a court of appeal, besides minor tribunals. It is the headquarters of an army corps, and an archiepiscopal see.

There are 22 public elementary schools for boys and 18 for girls (education being compulsory and gratuitous), with about 20,000 pupils, and over 500 secondary schools, including 45 technical schools. In addition there are private academies with 5,700 pupils. Secondary education is provided by 12 higher and four lower technical schools with 1,375 pupils, three gymnasia or lower classical schools, and three licei or higher classical schools, with 1,000 pupils. There are also 13 private colleges with 762 pupils. Higher education is imparted at the university (Istituto di studi superiori e di perfezionamento), with 600 to 650 students; although only comprising the faculties of literature, medicine and natural science, it is the first-rate in Italy, and is supplied by the most important institutions in Italy. The original Studio Florentino was founded in the 14th century, and acquired considerable fame as a centre of learning under the Medici, enhanced by the presence in Florence of the Greeks who had fled from Constantinople after its capture by the Turks (1453). Although in 1472 some of the faculties and several of the professors were transferred to Pisa, it still retained importance, and in the 17th and 18th centuries it originated a number of famous academies, and was the head quarters of the Italian kingdom it was revived and reorganized; since then it has become some extent a national centre of learning and culture, attracting students from other parts of Italy, partly on account of the fact that it is in the centre of the country, and partly because the classical and scientific studies on scientific principles in modern Italy may be said to have begun in Florence, and great activity has also been displayed in reviving the study of Dante. Lectures being given regularly by professors from all parts, and to private students by the clergy, the Academy of fine arts was opened to the public in 1563, and was followed by the Academy of painting in 1564, and the Academy of sculpture in 1565, and the Academy of rhetoric in 1571. The Accademia del Disegno was founded in 1563, and the Accademia della Crusca, for the use of the Italian language, which undertook the publication of a monumental dictionary.

Several of the Florence hospitals are of great antiquity, the most important being that of Santa Maria Nuova, which, founded by Folco Portinari, the father of Dante’s Beatrice, has been thoroughly renovated according to modern scientific principles. There are numerous other hospitals both general and special, a foundling hospital dating from the 13th century (Santa Maria degli Innocenti), an institute for the blind, one for the deaf and dumb, &c. Most of the hospitals and other charitable institutions are endowed, but the endowments are supplemented by contributions from the citizens and the religious orders.

Florence is the centre of a large and fertile agricultural district, and does considerable business in wine, oil and grain, and supplies the neighbouring peasantry with goods of all kinds. There are no important factories, except a few flour-mills, some tanneries and other small factories, straw hat factories, and power-houses supplying electricity for lighting and for the numerous tramcars. There are, however, some artistic industries in and around the city, of which the most important is the Giorgio-Richard porcelain works, and the Cantagalli jasper and stoneware factories. There are many other smaller establishments, and the Florentine artificer seems to possess an exceptional skill in all kinds of work in which art is combined with technical ability. Another important source of revenue is the so-called “tourist industry,” which in late years has assumed immense proportions; the city contains a large number of hotels and boarding-houses which every year are filled to overflowing with strangers from all parts of the world.

History

Florentia was founded considerably later than Faesulae (Fiesole), which lies on the hill above it; indeed, as its name indicates, it was built only in Roman times and probably in connexion with the construction by C. Flaminius in 187 B.C. of a road from Bononia to Arretium (which later on formed part of the Via Cassia) at the point where this road crossed the river Arno. We hear very little of it in ancient times; it appears to have suffered at the end of the war between Marius and Sulla, and in A.D. 15 (by which period it seems to have been already a colony) it successfully resisted the project of diverting part of the waters of the Clanis into the Arno (see CHIANA). Tacitus mentions it, and Florus describes it as one of the municipia splendissimia. A bishop of Florence is mentioned in A.D. 313.

A group of Italic cremation tombs a pozzo of the Villanova period were found under the pavement of the Palazzo Vecchio, while the tomb of the Roman period was discovered in 1887. In the 13th century the Church of Sta Maria Novella was founded in the Roman times, the remains of which were found under the Piazza Luna; the three cellae were clearly traceable. The capitals of the columns were Corinthian, about 4 ft. in diameter, and it became clear that this temple had supplied building materials for S. Giovanni and S. Miniato. Fragments of a fine octagonal altar, probably belonging to the temple, were found. Remains of baths have been found close by, while the ancient amphitheatre has been found near S. Croce outside the Roman town, which formed a rectangle of about 400 by 600 yds., with four gates, the Decumanus being represented by the Via Strozzi and Via del Corso, and the Cardo by the Via Calimala, while the Mercato Vecchio occupied the site of the Forum.

See L. A. Milani, “Relique di Firenze antica,” in Monumenti dei Lincei, vi. (1896), 5 seq. (T. As.)

The first event of importance recorded is the siege of the city by the Goths, A.D. 405, and its deliverance by the Roman general Silicho. Totila besieged Florence in 542, but was repulsed by the imperial garrison under Justin, and later it was occupied by the Lombards. It was taken by the Carolingians in 799. Charlemagne is recorded in Florence in 786 and conferred many favours on the city, which continued to grow in importance owing to its situation on the road from northern Italy to Rome. At the time of the agitation against simony and the corruption of the clergy, the head of the movement in Florence was San Giovanni Gualberto, of the monastery of San Salvi. The simoniacal election of Pietro Mezzabarba as bishop of Florence (1068) caused serious disturbances and a long controversy with Rome, which ended in the triumph, after a trial by fire, of the monk Petrus Igneus, champion of the popular reform movement; this event indicates the beginnings of a popular conscience among the Florentines.
Under the Carolingian emperors Tuscany was a March or margravate, and the margraves became so powerful as to be even a danger to the Empire. Under the emperor Otto I, one Ugo (d. 1001) was marquis, and the emperor Conrad II. (elected in 1024) appointed Boniface of Canossa marquis of Tuscany, a territory then extending from the Po to the borders of the Roman state. Boniface died in 1022, and in the following year the margrave passed to his daughter, the famous countess Matilda, who ruled for forty years and played a prominent part in the history of Italy in that period.

In the Wars of the Investitures Tuscany was ever on the papal (afterwards called Guelph) side against the emperor and the faction afterwards known as Ghibelline, and she herself often led armies to battle. It is at this time that the people of Florence first began to acquire influence, and while the countess presided at the courts of justice in the name of the Empire, she was assisted by a group of great feudal nobles, judges, lawyers, &c., who, formed, as elsewhere in Tuscany, the boni homines or sapientes. As the coin the hands of a few powerful families. The republic now proceeded to extend its power. In 1125 Fiesole was sacked and destroyed, but the feudal nobles of the contado (surrounding country), protected by the imperial margraves, were still powerful. The early margraves had permitted the Florentines to wage war against the Alberti family, whose castles they destroyed. The emperor Lothair when in Italy forced Florence to submit to his authority, but at his death in 1137 things returned to their former state and the Florentines fought successfully against the powerful counts Guidi. Frederick Barbarossa, however, elected emperor in 1152, made his authority felt in Tuscany, and appointed one Welf of Bavaria as margrave. Florence and other cities were forced to supply troops to the emperor for his Lombard campaigns, and he began to establish a centralized imperial bureaucracy in Tuscany, appointing a potestas, who resided at San Miniato (whence the name of San Miniato al Tedesco), to represent him and exercise authority in the contado; this double authority of the consoli in the town and the potestas or podesta outside generated confusion. By 1176 the Florentines were masters of all the territory comprised within the dioceses of Florence and Fiesole; but civil commotion within the city broke out between the consoli and the greater nobles, headed by the Alberti and strengthened by the many feudal families who had been forced to leave their castles and dwell in the city (1177-1180). In the end the Alberti, though not victorious, succeeded in getting occasionally admitted to the consoltupia. Florence now formed a league with the chief cities of Tuscany, made peace with the Guidi, and humbled the Alberti whose castle of Semifonte was destroyed (1202). Later we find a potestas within the city, elected for a year and assisted by seven councillors and seven rectores super capitisbus arium. This represented the triumph of the feudal party, which had gained the support of the aril or minor gilds. The potestates subsequently were foreigners, and in 1207 the dignity was conferred on Gualfredotto of Milan; a new council was formed, the consiglio del comune, while the older senate still survived. The Florentines now undertook to open the highways of commerce towards Rome, for their city was already an important industrial and banking centre.

Discord among the great families broke out again, and the attempt to put an end to it by a marriage between Buondelmonte de' Buondelmonti and a daughter of the Amidei, only led to further strife (1215), although the causes of these broils were deeper and wider, being derived from the general division between Guelphs and Ghibelines all over Italy. But the work of crushing the nobles of the contado and of asserting the city's position among rival communes continued. In 1222 Florence waged war successfully on Pisa, Lucca and Pistoia, and during the next few years against the Siennese with varying results; although the emperor supported the latter as Ghibelines, on his departure for Germany in 1225 they were forced to accept peace on onerous terms. During the interregnum (1241-1245) following on the death of Zerbino, Gregory IX. the Ghibeline revived in Tuscany and imperial authority. The troubles against the Patarine heretics (1244-1245), among which there were many Ghibeline nobles favoured by the podestà Pace di Pesamigola, indicate a successful Guelph reaction; but Frederick II, having defeated his enemies both in Lombardy and in the Two Sicilies, appointed his natural son, Frederick of Antioch, imperial vicar in Tuscany, who, when civil war broke out, entered the city with 1000 German knights. The Ghibelines now triumphed completely, and in 1249 the Guelph leaders were driven into exile—the first of many instances in Florentine history of exile en masse of a defeated party. The attempt to seize Montepulciano and other castles where the Guelph exiles were congregated failed, and in 1250 the burghers elected thirty-six caporali di popolo, who formed the basis of the primo popolo or body of citizens independent of the nobles, headed by the capitano del popolo. The Ghibelines being unable to maintain their supremacy, the city came to be divided into two almost autonomous republics, the commune headed by the podestà, and the popolo headed by the capitano and militarily organized into two companies; the central power was represented by twelve anziani or others of the podestà, who was always a foreigner, usually commanded the army, represented the city before foreign powers, and signed treaties. He was assisted by the consiglio speciale of 90 and the consiglio generale e speciale of 300, composed of nobles, while the capitano del popolo had also two councils composed of burghers, heads of the gilds, gonfalonieri of the companies, the anziani had a council of 36 burghers, and then there was the parlamento or general assembly of the people, which met only on great occasions. At this time the podestà's palace (the Bargello) was built, and the gold florin was first coined and soon came to be accepted as the standard gold piece throughout Europe. But, although greatly strengthened, the Guelphs, who now may be called the democrats as opposed to the Ghibeline aristocrats, were by no means wholly victorious, and in 1251 they had to defend themselves against a league of Ghibeline cities (Sienna, Pisa and Pistoia) assisted by Florentine Ghibelines; the Florentine Uberti, who had been driven into exile after their plot of 1238, took refuge in Siena and encouraged that city in its hostility to Florence. Florence's defeat at the battle of Montepulciano and other places having arisen, the Florentines declared war once more. A Florentine army assisted by Guelphs of other towns was cunningly induced to believe that Sienna would surrender at the first summons; but it was met by a Siensian army reinforced by Florentine exiles, including Farinata degli Uberti and other Ghibelines, and by the cavalry of Manfred (q.v.) of Sicily, led by Count Giordano and the count of Arras, with the result that the Florentines were totally routed at Montaperti on the 4th of September 1260. Count Giordano entered Florence, appointed Count Guido Novello podestà, and began a series of persecutions...
against the Guelphs. The Ghibellines even proposed to raise the walls of the city, but Farinata degli Uberti strongly opposed the plan, saying that "he had fought to regain and not to ruin his fatherland."

During this new Ghibelline predominance (1260–1266) the old liberties were abolished, and the popolo was deprived of all share in the administration. But when Charles I., (q.v.) of Anjou descended into Italy as champion of the papacy, and Manfred was defeated and killed (1266), the popolo, who had acquired wealth in trade and industry, was ready to rise. After some disturbances Guido Novello and the Ghibellines were expelled, but it was not the popolo who triumphed; the pope and Charles were the real masters of the situation, and the Florentines found they had exchanged a foreign and Ghibelline protector for one who was foreign and Guelph. Nevertheless much of the old order was restored; the podestà who represented KingCharles was assisted by 12 buoni uomini, and by the council of the 100 buoni uomini del popolo, "without the deliberation of whom," says Villani, "no great matter nor expenditure could be undertaken." Other bodies and magistrates were maintained, and the capitano del popolo, now called capitano della massa di parte Guelfa, tended to become a very important person. The property of the Ghibellines was confiscated, and a commission of six capitani di parte Guelfa appointed to administer it and in general to expend it for the persecution of the Ghibellines. The whole constitution of the republic, although of very democratic tendencies, seemed designed to promote civil strife and weaken the central constitution.

While the constitution was evolving in a manner which seemed to argue small political ability and no stability in the Florentines, the people had built up a wonderful commercial organization. Each of the seven arî maggiori or greater guilds was organized like a small state with its councils, statutes, assemblies, magistrates, &c., and in times of trouble constituted a citizen militia. Florentine cloth especially was known and sold all over Europe, and the Florentines were regarded as the first merchants of the age. If the life of the city went on uninterrupted even during the many changes of government and the almost endemic civil war, it was owing to the solidity of the guilds, who could carry on the administration without a government.

After Charles's victory over Conradin in 1268 the Florentines defeated the Sienese (1269) and made frequent raids into Pisan territory. As Charles perpetually interfered in their affairs, always favouring the grandi or Guelph nobles, some of the Ghibellines were recalled as a counterpoise, which, however, only led to further civil strife. Rudolph of Habsburg, elected king of the Romans in 1273, having come to terms with Pope Nicholas III., Charles was obliged in 1278 to give up his title of imperial vicar in Tuscany, which he had held during the interregnum following on the death of Frederick II. In 1279 Pope Nicholas sent his nephew, the friar preacher Latino Frangipani Malabranca, whom he had created cardinal bishop of Ostia the same year, to reconcile the parties in Florence once more. The cardinal Latino, to some extent succeeded, and was granted a kind of temporary dictatorship. He raised the 12 buoni uomini to 24 (8 Guelphs and 6 Ghibellines), to be changed every two months; and they were assisted by a council of 100.

A force of 1000 men was placed at the disposal of the podestà and capitano (now both elected by the people) to keep order and oblige the grandi to respect the law. The Sicilian Vespers (q.v.) by weakening Charles strengthened the commune, which aimed at complete independence of emperors, kings and popes. After 1282 the signoria was composed of the 3 (afterwards 6) priori of the guilds, who, by electing the buoni uomini, while a defensor artificum et artium takes the place of the capitano; thus the republic became an essentially trading community, governed by the popolani grassi or rich merchants.

The republic now turned to the task of breaking the power of the Ghibelline cities of Pisa and Arezzo. In 1280 the Arettini were completely defeated by the Florentines at Campaldino, a battle made famous by the fact that Dante took part in it. War against the Pisans, who had been defeated by the Genoese in the naval battle of La Meloria. In 1283, a nas was carried on in a desultory fashion, and in 1293 peace was made. But the grandi, who had largely contributed to the victory of Campaldino, especially men like Corso Donati and Vieri de' Cerchi, were becoming more powerful, and Charles had increased their number by creating a great many Knights; but their attempts to interfere with the administration of justice were severely repressed, and new laws were passed to reduce their influence. Among other internal reforms the abolition of the last traces of servitude in 1280, and the increase of the number of arti, first to 12 and then to 21 (7 maggiori and 14 minori) must be mentioned. This, however, was not enough for the Florentine democracy, who viewed with alarm the increasing power and arrogance of the grandi, who in spite of their exclusion from many offices were still influential and constituted independent clans within the state. The law obliged each member of the clan (consorateria) to sodare for all the other members, i.e., to give a pecuniary guarantee to ensure payment of fines for offences committed by any one of their number, a provision made necessary by the fact that the whole clan acted collectively. But as the laws were not always enforced new and severe ones were enacted. These were the famous Ordinamenti della Giustizia of 1293, by which all who were not of the arti were definitely excluded from the signory. The priori were to remain in office two months and to elected the gonfaloniere, also for two months; there were the capitudini or councils of the gilds, and two avi for each sextiere, with 1000 soldiers at their disposal; the number of the grandi families was fixed at 38 (later 72). Judgment in matters concerning the Ordinamenti was delivered in a summary fashion without appeal. The leading spirit of this reform was Giano della Bella, a noble who by engaging in trade had become a podestà; the grandi now tried to make him unpopular with the popolani grassi, hoping that without him the Ordinamenti would not be executed, and opened negotiations with Pope Boniface VIII. (elected 1294), who aimed at extending his authority in Tuscania. A signatory adverse to Giano having been elected, he was driven into exile in 1295. The grandi regained some of their power by corrupting the podestà and by the favour of the popolo minuto or unorganized populace; but their quarrels among themselves prevented them from completely succeeding, while the arti were solid.

In 1295 a signory favourable to the grandi enacted a law attenuating the Ordinamenti, but now the grandi split into two factions, one headed by the Donati, which hoped to abolish the Ordinamenti, and the other by the Cerchi, which had given up all hope of their abolition; afterwards these parties came to be called Neri (Blacks) and Bianchi (Whites). A plot of the Donati to establish their influence over Florence with the help of Boniface VIII. having been discovered (May 1300), serious riots broke out between the Neri and the Bianchi. The pope's attempt to unite the grandi having failed, he summoned Charles of Valois to come to his aid. Charles entered Italy, and was created by the pope paciero or peacemaker of Tuscania, with instructions to crush the Bianchi and the popolo and exalt the Neri. On the 1st of November Charles reached Florence, promising to respect its laws; but he permitted Corso Donati and his friends to attack the Bianchi, and the new podestà, Cante dei Gabrielli di Gubbio, who had come with Charles, punished many of that faction; among those whom he exiled was the poet Dante (1308). Corso Donati, who for some time was the most powerful man in Florence, made himself many enemies by his arrogance, and was obliged to rely on the popolo grasso, the irritation against him resulting in a rising in which he was killed (1308). In this same year Henry of Luxemburg was elected king of the Romans and with the pope's favour he came to Italy in 1310; the Florentine exiles and all the Ghibellines of Italy regarded him as a saviour and regenerator of the country, while the Guelphs of Florence on the contrary opposed
both him and the pope as dangerous to their own liberties and accepted the protection of King Robert of Naples, disregarding Henry’s summons to submission. In 1322 Henry was crowned emperor as Henry VII in Rome, but instead of the universal ruler and pacifier which he tried to be, he was forced by circumstances into being merely a German kaiser who tried to subjugate free Italian communes. He besieged Florence without success, and died of disease in 1313.

The Pisans, fearing the vengeance of the Guelphs now that Henry was dead, had accepted the lordship of Ugucione della Fagginola, imperial vicar in Genoa. A brave general and an ambitious man, he captured Lucca and defeated the Florentines and their allies from Naples at Montecatini in 1315, but the following year he lost both Pisa and Lucca and had to fly from Tuscany. A new danger now threatened Florence in the person of Castruccio Castracani degli Antelminelli (q.v.), who made himself lord of Lucca and secured help from Matteo Visconti, lord of Milan, and other Ghibellines of northern Italy. Between 1320 and 1323 he harried the Florentines and defeated them several times, captured Pistoia, devastated their territory up to the walls of the city in his campaign. But Castruccio was caught in the neighbouring city of Cerdotina and was killed by his Florentine adversary Raymundo de Cerdotino and the duke of Calabria (King Robert’s son); never before had Florence been so humiliated, but while Castruccio was preparing to attack Florence he died in 1328.

Two months later the duke of Calabria, who had been appointed protector of the city in 1325, died, and further constitutional reforms were made. The former council was replaced by the consiglio del popolo, consisting of 300 popolani and presided over by the capitano, and the consiglio del comune of 250 members, half of them nobles and half popolani, presided over by the podestà. The priors and other officers were drawn by lot from among the Guelphs over thirty years old who were declared fit for public office by a special board of 98 citizens (1326). The system worked well at first, but abuses soon crept in, and many persons were unjustly excluded from office; trouble being expected in 1335 a captain of the guard was created. But the first one appointed, Jacopo dei Gabrielli of Gubbio, used his dictatorial powers so ruthlessly that at the end of his year of office no successor was chosen.

The Florentines now turned their eyes towards Lucca; they might have acquired the city immediately after Castruccio’s death for 80,000 florins, but failed to do so owing to differences of opinion in the signory: Martino della Scala, lord of Verona, promised it to them in 1335, but broke his word, and although their finances were not then very flourishing they allied themselves with Venice to make war on him. They were successful at first, but Venice made a truce with the Scala independently of the Florentines, and by the peace of 1339 they only obtained a part of Lucchese territory. At the same time they purchased from the Tarlati the protectorate over Arezzo for ten years. But misfortunes fell on the city: Edward III. of England repudiated the heavy debts contracted for his wars in France with the Florentine banking houses of Bardi and Peruzzi (1339), which eventually led to their failure and to that of many smaller firms, and shook Florentine credit all over the world; Philip VI. of France exorted large sums from the Florentine merchants and bankers in his kingdom by accusing them of usury; in 1340 plague and famine wrought terrible havoc in Florence, and riots again broke out between the grandi and the popolo, partly on account of the late unsuccessful wars and the unsatisfactory state of the finances. To put an end to these disorders, Walter of Brienne, duke of Athens, was elected “conservator” and captain of the guard in 1342. An astute, dissolute and ambitious man, half French and half Levantine, he began his government by a policy of conciliation and impartial justice which won him great popularity. But as soon as he thought the ground was secure he succeeded in getting himself acclaimed by the populace lord of Florence for life, and on the 8th of September was carried in triumph to the Palazzo della Signoria. The podestà and the capitano assenting to this, he dismissed the genfaloniere, reduced the priors to a position of impotence, disarmed the citizens, and soon afterwards accepted the lordship of Arezzo, Volterra, Colle, San Gimignano and Pistoia. He increased his bodyguard to 800 men, all Frenchmen, who behaved with the greatest licence and brutality; by his oppressive taxes, and his ferocious cruelty towards all who opposed him, and the unsatisfactory treaties he concluded with Pisa, he accumulated bitter hatred against his rule. The grandi were disappointed because he had not crushed the popolo, and the latter because he had destroyed their liberties and interfered with the organization of the arts. Many unsuccessful plots against him were hatched, and having discovered one that was conducted by Antonio degli Adimari, the duke summoned the latter to the palace and detained him a prisoner. He also summoned 300 leading citizens on the pretext of wishing to consult them, but fearing treachery they refused to come. On the 26th of July 1343, the citizens rose in arms, demanded the duke’s abdication, and besieged him in the palace. Help came to the Florentines from neighbouring cities, the podestà was expelled, and a balia or provisional government of 14 was elected. The duke abandoned Florence, and paid a ransom of 300,000 florins.

New constitution.

The Expulsion of the duke of Athens was followed by several measures to humble the grandi still further, while the popolo minuto or artisans began to show signs of discontent at the rule of the merchants, and the populace destroyed the houses of many nobles. As soon as order was restored a balia was appointed to reform the government, in which task it was assisted by the Sienese and Perugian ambassadors and by Simone da Batifolle. The priors were reduced to 8 (2 popolani grussi, 3 mediasti and 3 artifici minuti), while the genfaloniere was to be chosen in turn from each of those classes; the grandi were excluded from the administration, but they were still admitted to the consiglio del comune, the cinque di mercanzia, and other offices pertaining to the commune; the ordinamenti were maintained but in a somewhat attenuated form, and certain grandi as a favour were declared to be of the popolo. Florence was now a thoroughly democratic and commercial republic, and its whole policy was mainly dominated by commercial considerations: its rivalry with Pisa was due to an ambition to gain secure access to the sea; its strong Guelphism was the outcome of its determination to secure the bank-business of the papacy; and its desire to extend its territory in Tuscany to the necessity for keeping open the land trade routes. Florentine democracy, however, was limited to the walls of the city, for no one of the contado nor any citizen of the subject towns enjoyed political rights, which were reserved for the inhabitants of Florence alone and not by any means for all of them.

Florence was in the 14th century a city of about 100,000 inhabitants, of whom 25,000 could bear arms; there were 116 churches, 39 religious houses; the shops of the arte della lana numbered over 200, producing cloth worth 1,200,000 florins; Florentine bankers and merchants controlled the credit of the world, often occupying responsible positions in the service of foreign governments; the revenues of the republic, derived chiefly from the city customs, amounted to some 300,000 florins, whereas its ordinary expenses, exclusive of military matters and public buildings, were barely 40,000. It was already a centre of art and letters and full of fine buildings, pictures and libraries. But now that the grandi were suppressed politically, the lowest classes came into prominence, “adventurers without sense or virtue and of no authority for the most part, who had usurped public offices by illicit and dishonest practices” (Matteo Villani, iv. 60); this paved the way for tyranny.

In 1347 Florence was again stricken with famine, followed the next year by the most terrible plague it had ever experienced, which carried off three-fifths of the population (according to
The Great Plague (1348).

War with Milan (1328).

The condottieri.

The parte Guelfa.

The riote of the ciompi (1378).

Salvastro de' Medici.

FLORENCE

Villani). Yet in spite of these disasters the republic was by no means crushed; it soon retained the suzerainty of many cities which had broken off all connexion with it after the expulsion of the duke of Athens, and purchased the overlordship of Prato from Queen Joanna of Naples, who had inherited it from the duke of Calabria. In 1351 Giovanni Visconti, lord and archbishop of Milan, having purchased Bologna and allied himself with sundry Ghibelline houses of Tuscany with a view to dominating Florence, the city made war on him, and in violation of its Guelph traditions placed itself under the protection of the emperor Charles IV. (1355) for his lifetime. This move, however, was not popular, and it enabled the grandi, who, although excluded from the chief offices, still dominated the parte Guelfa, to reassert themselves. In 1347 succeeded in enacting a very stringent law against all who were in any way tainted with Ghibellinism, which, they themselves being above suspicion in that connexion, enabled them to drive from office many members of the popolo minuto. In 1358 the parte Guelfa made these enactments still more stringent, punishing with death or heavy fines all who being Ghibellines held office, an act provided that if trusted by witnesses were found coming condemnation might be passed for this offence without hearing the accused; even a non-proved charge or an ammonizione (warning not to accept office) might entail disfranchisement. Thus the parte, represented by its 6 (afterwards 9) captains, came to exercise a veritable reign of terror, and no one knew when an accusation might fall on him. The leader of the parte was Piero degli Albizzi, whose chief rivals were the Ricci family. Italy at this time began to be overrun by bands of soldiers of fortune. The first of these bands with whom Florence came into contact was the Great Company, commanded by the count of Lando, which twice entered Tuscany but was expelled both times by the Florentine troops (1358-1359).

In 1358 we find Florence at war with Pisa on account of commercial differences, and because the former had acquired the lordship of Volterra. The Florentines were successful until Pisa enlisted Sir John Hawkwood's English company; the latter won several battles, but were at last defeated at Cascina, and peace was made in 1358, neither side having gained much advantage. A fresh danger threatened the republic in 1367 when Charles IV., who had allied himself with Pope Urban V., Queen Joanna of Naples, and various north Italian despots to humble the Visconti, demanded that the Florentines should join the league. They refused to do and armed themselves for defence, but eventually satisfied the emperor with a money payment. The tyranny of the parte Guelfa still continued unabated, and the capitani carried an enactment by which no measure affecting the parte should be even discussed by the signory unless previously approved of by them. This infamous law, however, aroused so much opposition that some of the very men who had proposed it assembled in secret to discuss its abolition, and a quarrel between the Albizzi and the Ricci having weakened the parte, a balia of 56 was agreed upon. Several of the Albizzi and the Ricci were excluded from office for five years, and a council called the Ten of Liberty was created to defend the laws and protect the weak against the strong. The parte Guelfa and the Albizzi still remained very influential and the attempts to abolish admonitions failed.

In 1375 Florence became involved in a war which showed how the old party divisions of Italy had been obliterated. The papal legate at Bologna, Cardinal Guillaume de Noellet (d. 1394), although the church was then allied to Florence, was meditating the annexation of the city to the Holy See; he refused a request of the Florentines for grain from Romagna, and authorized Hawkwood to devastate their territory. Although a large part of the people disliked the idea of a conflict with the church, an alliance with Florence's old enemy Bernabò Visconti was made, war declared, and a balia of 8, the Otto della guerra (afterwards called the "Eight Saints" on account of their good management) was created to carry on the campaign. Treaties with Pisa, Siena, Arezzo and Cortona were concluded, and the war less than three towns, including Bologna, had thrown off the papal yoke. Pope Gregory XI. placed Florence under an interdict, ordered the expulsion of all Florentines from foreign countries, and engaged a ferocious company of Bretons to invade the republic's territory. The Eight levied heavy toll on church property and ordered the priests to disregard the interdict. They turned the tables on the pope by engaging Hawkwood, and although the Bretons by order of Cardinal Robert of Geneva (afterwards the anti-pope Clement VII.) committed frightful atrocities in Romagna, their captains were bribed by the republic not to molest its territory. By 1378 peace was made, partly through the mediation of St Catherine of Siena, and the interdict was removed in consideration of the republic's paying a fine of 200,000 florins to the pope.

During the war the Eight had been practically rulers of the city, but now the parte Guelfa, led by Lapo da Castiglionchio and Piero degli Albizzi, attempted to reassert itself by illicit interference in the elections and by a liberal interpretation of the "ammontanzioni". Salvatore de' Medici, who had already been elected gonfaloniere in spite of its intrigues, proposed a law for the abolition of the admonitions, which was eventually passed (June 18, 1378), but the people had been aroused, and desired to break the power of the parte for good. Rioting occurred on the 21st of June, and the houses of the Albizzi and other nobles were burnt. The signory meanwhile created a balia of 80 which repealed some of the laws promoted by the parte, and partly enfranchised the ammontanzioni. The people were still unsatisfied, the arti minori demanded further privileges, and the workmen insisted that their grievances against the arti maggiori, especially the wool trade by whom they were employed, be redressed. A large body of ciompi (wool carders) gathered outside the city and conspired to subvert the signory and establish a popular government.

Although the plot, in which Salvestro does not seem to have played a part, was revealed, a good deal of mob violence occurred, and on the 21st of July the populace seized the podestà's palace, which they made their headquarters. The signory, for the popolo minuto, but as soon as this was withdrawn Tommaso Strozzi, as spokesman of the ciompi, obliged the signory to resign their powers to the Eight. Once the people were in possession of the palace, a ciompo named Michele di Lando took the lead and put a stop to disorder and pillage. He remained master of Florence for one day, during which he reformed the constitution, probably with the help of Salvestro de' Medici.

Three new guilds were created, and nine priors appointed, three from the arti maggiori, three from the minori, and three from the new ones, while each of these classes in turn was to choose the gonfaloniere of justice; the first to hold the office was Michele di Lando. This did not satisfy the ciompi, and the disorders provoked by them resulted in a new government which reformed the two councils so as to exclude the lower orders. But to satisfy the people several of the grandi, including Piero degli Albizzi, were put to death, on charges of conspiracy, and many other were exiled. There was perpetual rioting and anarchy, and interference in the affairs of the government by the working men, while at the same time poverty and unemployment increased owing to the inability of the state to regulate the disorders, until at last in 1382 a reaction set in, and order was restored by the guild companies. Again a new constitution was decreed by which the gonfaloniere and half the priori were to be chosen from the arti maggiori and the other half from the minori; on several other boards the former were to be in the majority, and the three new guilds were abolished. The demagogues were executed or forced to fly, and Michele di Lando with great ingratitude was exiled. Several subsequent risings of the ciompi, largely of an economic character, were put down, and the Guelph families gradually regained much of their lost power, of which
they availed themselves to exile their opponents and revive the odious system of *ammonizioni*.

Meanwhile in foreign affairs the republic maintained its position, and in 1385 it regained Arezzo by purchase from the lieutenant of Charles of Durazzo. In 1390 Gian Galeazzo Visconti, having made himself master of a large part of northern Italy, intrigued to gain possession of Pisa and Siena. Florence, alone in resisting him, engaged Hawkwood, who with an army of 7000 men more than held his own against the powerful lord of Milan, and in 1392 a peace was concluded which the republic strengthened by an alliance with Pisa and several north Italian states. In 1393 Maso degli Albizzi was made gonfaloniere, and for many years remained almost master of Florence owing to his influential position in the *Arte della Lana*. A severe persecution was initiated against the Alberghi and other families, who were disfranchised and exiled. Disorders and conspiracies against the merchant oligarchy continued, and although they were unsuccessful party passion was incredibly bitter, and the exiles caused the republic much trouble by intriguing against it in foreign states. In 1397-1398 Florence had two more wars with Gian Galeazzo Visconti, who, aspiring to the conquest of Tuscany, acquired the lordship of Pisa, Siena and Perugia. Hawkwood being dead, Florence purchased aid from the emperor Rupert. The Imperialists were beaten; but just as the Milanese were about to march on Florence, Visconti died. His territories were divided between his sons and his condottieri, and Florence, ever keeping her eye on Pisa, now ruled by Gabriele Maria Visconti, made an alliance with Pope Boniface IX., who wished to regain Perugia and Bologna. War broke out once more, and the allies were successful, but as soon as Boniface had gained his ends he made peace, leaving the Florentines unsatisfied. In 1404 they attempt to capture Pisa single-handed failed, and Gabriele Maria placed himself under the protection of the French king. The Florentines then made overtures to France, who had supported the anti-popes all through the great schism, and suggested that they too would support the then anti-pope, Benedict XIII., in exchange for the sale of Pisa. This was agreed to, and in 1405 the city was sold to Florence for 260,000 florins; and Gino Capponi,1 the Florentine commissioner, took possession of the citadel, but a few days later the citizens arose in arms and recaptured it from the mercenary. There was great consternation in Florence at the news, and every man in the city "determined that he would go naked rather than not conquer Pisa" (G. Capponi). The next year the city, then ruled by Giovanni da Montecatini, was taken by the Florentines, who blacked the mouth of the Arno. After a six months' siege surrendered on terms (9th October 1406), and, although it was not sacked, many of the citizens were exiled and others forced to live in Florence, a depopulation from which it never recovered. Florence now acquired a great seaport and was at last able to develop a direct maritime trade.

Except in connexion with the Pisan question the republic had taken no definite side in the great schism which had divided the church since 1378, but in 1408 she appealed both to Pope Gregory XII. and the anti-pope Benedict XIII. as well as to various foreign governments in favour of a settlement, and suggested a council within her own territory. Gregory refused, but after consulting a committee of theologians who declared him to be a heretic, the council promoted by Cardinal Cossa and other independent prelates met at Pisa. This nearly led to war with King Ladislas of Naples, because he had seized Rome, which he could only hold so long as the church was divided. The council deposed both popes and elected Pietro Filargi as Alexander V. (26th of June). But Ladislas still occupied the papal states, and Florence, alarmed at his growing power and ambition, formed a league with Siena, Bologna and Louis of Anjou who laid claim to the Neapolitan throne, to drive Ladislas from Rome. Cortona, Orvieto, Viterbo and other cities were recovered for Alexander, and in

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1 The historian, not to be confounded with the modern historian and statesman of the same name (1575).

January 1410 Rome itself was captured by the Florentines under Malatesta dei Malatesti. Alexander having died in May before entering the Eternal City, Cardinal Cossa was elected as John XXIII.; Florence without offending him made peace with Ladislas, who had ceased to be dangerous, and purchased Cortona of the pope. In 1413 Ladislas attacked the papal states once more, driving John from Rome, and threatened Florence; but like Henry VII., Gian Galeazzo Visconti, and other enemies of the republic, he too died most opportune (6th of August 1414). John having lost all authority after leaving Rome, a new council was held at Constance, which put an end to the schism in 1417 with the election of Martin V. The new pope came to Florence in 1416 as he had not yet regained Rome, which was held by Francesco Sforza for Queen Joanna II. of Naples, and remained there until the following year.

No important changes in the constitution took place during this period except the appointment of two new councils in 1411 to decide on questions of peace and war. The aristocratic faction headed by Maso degli Albizzi, a wise and popular statesman, had remained predominant, and at Maso's death in 1417 he was succeeded in the leadership of the party by Niccolò da Uzzano. In 1411 Giovanni de' Medici was elected gonfaloniere of justice, an event which marks the beginning of that wealthy family's influence. The same year the republic purchased Leghorn from the Genoese for 100,000 florins, and established it as a body of "Consuls of the Sea" to superintend maritime trade. Although 11,000,000 florins had been spent on recent wars Florence continued prosperous and its trade increased.

In 1421 Filippo Maria Visconti, who had succeeded in conquering most of Lombardy, seized Forli; this induced the Florentines to declare war on him, as they regarded his approach as a menace to their territory in spite of the opposition of the peace party led by Giovanni de' Medici. The campaign was anything but successful, and the Florentines were defeated several times, with the result that their credit was shaken and several important firms failed. The pope too was against them, but when they induced the Venetians to intervene the tide of fortune changed, and Visconti was finally defeated and forced to accept peace on onerous terms (1427).

The old systems of raising revenue no longer corresponded to the needs of the republic, and as early as 1436 the various loans made to the state were consolidated into one national debt (monte). Subsequently all extraordinary revenues were lost, and the method of distribution assumed discreet among the lower classes, and in 1427 a general *catassto* or assessment of all the wealth of the citizens was formed, and measures were devised to distribute the obligations according to each man's capacity, so as to avoid pressing too hardly on the poor. The *catasto* largely the work of Giovanni de' Medici, who greatly increased his popularity thereby. He died in 1429.

An attempt to capture Lucca led Florence, in alliance with Venice, into another costly war with Milan (1432-1433). The mismanagement of the campaign brought about a quarrel between the aristocratic party, led by Rinaldo degli Albizzi, and the popular party, led by Giovanni de' Medici's son Cosimo (1380-1464), although both had agreed to the war before it began. Rinaldo was determined to break the Medici party, and succeeded in getting Cosimo exiled. The Albizzi tried to strengthen their position by conferring exceptional powers on the *capitano del popolo* and by juggling with the election bags, but the Medici still had a great hold on the populace. Rinaldo's proposal for a *coup d'état* met with no response from his own party, and he failed to prevent the election of a pro-Medici signory in 1434. He and other leaders of the party were summoned to the palace to answer a charge of plotting against the state, to which he replied by collecting 800 armed followers. A revolution was only averted through the intervention of Pope Eugenius IV., who, when in Florence, a *parlamento* was summoned, and the *balia* appointed deereed
the return of Cosimo and the exile of Rinaldo degli Albizzi, Rodolfo Ferruzzi, Nicolò Barbadori, and others, in spite of the feeble attempt of Eugenius to protect them. On the 6th of October 1434 the Cosimo returned to Florence, and for the next three centuries the history of the city is identified with that of the house of Medici.1

Cosimo succeeded in dominating the republic while remaining nominally a private citizen. He exiled those who opposed him, and governed by means of the balice, which, re-elected every five years, appointed all the magistrates and acted according to his orders. In 1437 Florence and Venice were again at war with the Visconti, whose chief captain, Niccolò Piccinino (q.v.), on entering Tuscany with many Florentine exiles in his train, was signally defeated at Anghiari by the Florentines under Francesco Sforza (1440); peace was made the following year. The system of the catasto, which led to abuses, was abolished, and a progressive income-tax (decima scalata) was introduced with the object of lightening the burdens of the poor, who were as a rule Medicean, at the expense of the rich; but as it was frequently increased the whole community came to be oppressed by it, and Cosimo increased his own authority by the republic by aiding Francesco Sforza to become duke of Milan (1450), and he sided with him in the war against Venice (1452-1454). In 1452 the emperor Frederick III. passed through Florence on his way to be crowned in Rome, and was received as a friend. During the last years of Cosimo's life affairs were less under his control, and the gonnaloniere Luca Pitti, a vain and ambitious man, introduced many changes, such as the abasement of the authority of the podestà and of the capitano, which Cosimo desired but was glad to attribute to others.

In 1464 Cosimo died and was succeeded, not without some opposition, by his son Piero, who was very infirm and gouty. Various plots against him were hatched, the anti-Medicean faction being called the Del Poggio party because the house of its leader Luca Pitti was on a hill, while the Mediceans were called the Del Piano party because Piero's house was in the town below; the other opposition leaders were Dettiisalv Neroni and Agnolo Acciaiuoli. But Piero's unexpected energy upset the schemes of his enemies. The death of Sforza led to a war for the succession of Milan, and the Venetians, instigated by Florentine exiles, invaded Tuscany. The war ended, after many indecisive engagements, in 1468, through the intervention of Pope Paul II. Piero died in 1469, leaving two sons, Lorenzo (1449-1492) and Giuliano (1453-1498). The former at once assumed the reins of government and became ruler of Florence in a way neither Cosimo nor Piero had ever attempted; he established his dominion by means of balie consisting of the signory, the accoppitatori, and 240 other members, all Mediceans, to be renewed every five years (1471). In 1472 a quarrel having arisen with Volterra on account of a dispute concerning the alum mines, Lorenzo sent an expedition against the city, which was sacked and many of the inhabitants massacred. Owing to a variety of causes an enmity arose between Lorenzo and Pope Sixtus IV., and the latter, if not an accomplice, at all events had knowledge of the Pazzi conspiracy against the Medici (1478). The result was that, although Giuliano was murdered, Lorenzo strengthened his position, and put to death or exiled numbers of his enemies. He was excommunicated by Sixtus, who, together with King Ferdinand of Naples, waged war against him; no great successes were registered on either side at first, but eventually the Florentines were defeated at Poggio Imperiale (near Poggibonsi) and the city itself was in danger. Lorenzo's position was critical, but by his boldness in going to Naples he succeeded in concluding a peace with the king, which led to a reconciliation with the pope (1479-1480). He was received with enthusiasm on returning to Florence and became absolute master of the situation. In April 1480 a balia was formed, and its most important act was the creation at Lorenzo's instance of the Council of Seventy; it was constituted for five years, but it became permanent, and all its members were Lorenzo's friends. From that time until his death the city was free from party strife under a de facto despotism, but after the Rinuccini conspiracy of that year the Council of Seventy passed a law declaring attempts on Lorenzo's life to be high treason. Owing to his political activity Lorenzo had neglected the business interests of his firm, and in order to make good certain heavy losses he seems to have appropriated public funds. His foreign policy, which was magnificent but expensive, rendered further forced loans necessary, and he also laid hands on the Monte delle Doti, an insurance institution to provide dowries for girls.

An attempt by the Venetians to seize Ferrara led to a general Italian war, in which Florence also took part on the side hostile to Venice, and when peace was made in 1484 the republic gained some advantages. The following year a revolt of the Neapolitan barons against King Ferdinand broke out, actively supported by Pope Innocent VIII.; Lorenzo regained neutral state, 1484, to his policy of maintaining the balance of power and not wishing to see Ferdinand II. strengthened, he ended by giving him assistance in spite of the king's unpopularity in Florence. Peace was made when the pope agreed to come to terms in 1486, and in 1487 Lorenzo regained Sarzana, which Genoa had taken from Florence nine years previously. The general disorders and ceaseless intrigues all over Italy required Lorenzo's constant attention, and he succeeded in making Florence "the needle of the balance of power in Italy." At this time the Dominican Fra Girolamo Savonarola (q.v.) was in Florence and aroused the whole city by his denunciations of ecclesiastical corruption and also of that of the Florentines. He opposed Lorenzo's government as the source of the immorality of the people, and to some extent influenced public opinion against him. Ill-health now gained on Lorenzo, and Savonarola, whom he had summoned to his bedside, refused to give absolution to the destroyer of Florentine liberties. Lorenzo, during whose rule Florence had become one of the greatest centres of art and literature in Europe; died in 1492.

He was succeeded by his son Piero, who had none of his father's capacity and made a number of political blunders. When Charles VIII. of France came to Italy to conquer Naples Piero decided to assist the latter kingdom, although the traditional sympathies of the people were for the French king, and when Charles entered Florentine territory and captured Sarzana, Piero went to his camp and asked pardon for opposing him. The king demanded the cession of Pisa, Leghorn and other towns, which Piero granted, but on returning to Florence on the 8th of November 1494 he found the opposition greatly strengthened and his popularity forfeited, especially when the news of his disgraceful cessions to Charles became known. He was refused admittance to the palace, and the people began to shout "Popolo e libertà!" in opposition to the Medicean cry of "Palle, Palle!" (from the Medici arms). With a small escort he fled from the city, followed soon after by his brother Giovanni. That same day Pisa rose in revolt against the Florentines, and occupied Charles. The expulsion of the Medici produced no disorders, but Piero Capponi (q.v.) and other prominent citizens succeeded in keeping the peace. Ambassadors, one of whom was Savonarola, were sent to treat with the French king, but no agreement was arrived at until Charles entered Florence on the 17th of November at the head of 12,000 men. In spite of their French sympathies the citizens were indignant at the seizure of Sarzana, and while they gave the king a splendid welcome, they did not like his attitude of conqueror. Charles was impressed with the wealth and refinement of the citizens, and above all with the solid fortress-like appearance of their palaces. The signory appointed Piero Capponi, a man of great ability and patriotism, and experienced in diplomacy, the gonfaloniere Francesco Valori, the Dominican Giorgio Vespucci, and the jurisconsult and diplomatist Domenico Bonsi,
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began to hint at the recall of Piero de' Medici, whose envoy had gained his ear, the signory ordered the citizens to be ready to fly to arms. The proposal was dropped, but Charles demanded an immense sum of money before he would leave the city; long discussions followed, and when at last he presented an insolent ultimatum the syndics refused to accept it. The king said in a threatening tone, "Then we shall sound our trumpets," whereupon Capponi tore up the document in his face and replied, "And we shall ring our bells."

The king, realizing what street fighting in Florence would mean, at once came to terms; he contented himself with 120,000 florins, agreeing to assume the title of "Protector and Restorer of the liberty of Florence," and to give up the fortresses he had taken within two years, unless his expedition to Naples should be concluded sooner; the Medici were to remain banished, but the price on their heads was withdrawn. But Charles would not depart, a fact which caused perpetual disturbances in the city, and it was not until the 26th of May that, after an exhortation by Savonarola, who so greatly respected, he left Florence.

It was now intended to re-establish the government on the basis of the old republican institutions, but it was found that sixty years of Medici rule had reduced them to mere shadows, and the condition of the government, largely controlled by a balia of 20 accoppiatori and frequently disturbed by the summoning of the parlamento, was utterly chaotic. Consequently men talked of nothing save of changing the constitution, but unfortunately there was no longer an upper class accustomed to public affairs, while the lower class was thoroughly demoralized. Many proposals were made, none of them of practical value, until Savonarola, who had already made a reputation as a moral reformer, began his famous series of political sermons. In the prevailing confusion the people turned to him as their only hope, and gradually a new government was evolved, each law being enacted as the result of his exhortations. A Great Council was empowered to appoint magistrates and pass laws was formed, to which all citizens were eligible together with certain others. There were 3200 such citizens, and they sat one-third at a time for six months. The Greater Council was to elect another council of 80 citizens over forty years old, also to be changed every six months; this body, which the signory must consult once a week, together with the colleges and the signory itself, was to appoint ambassadors and commissioners of war, and deal with other confidential matters. The system of forced loans was abolished and a 10% tax on real property introduced in its stead, and a law of amnesty for political offenders enacted. Savonarola also proposed a court of appeal for criminal and political crimes tried by the Olio di guardia e balia; this too was agreed to, but the right of appeal was to be, not to a court as Savonarola suggested, but to the Greater Council, a fact which led to general abuses, as judicial appeals became subject to party passions. The parliaments were abolished and a monte di pietà to advance money at reasonable interest was created. But in spite of Savonarola's popularity there was a party called the Bigi (grey) who intrigued secretly in favour of the return of the Medici, while the men of wealth, called the Arrabbiati, although they hated the Medici, were even more openly opposed to the actual régime and desired to set up an aristocratic oligarchy. The adherents of Savonarola were called the Piazzoni, or snivellers, while the Neutrii changed sides frequently.

A league between the pope, the emperor, Venice and Spain having been made against Charles VIII., the latter was forced to return to France. On his way back he passed through Florence, and, although the republic had refused to join the league, it believed itself in danger, as Piero de' Medici was in the king's train. Savonarola was again sent to the French camp, and his eloquence turned the king from any idea he may have had of reinstating the Medici. At the same time Charles violated his promise by giving aid to the Pisans in their revolt against Florence, and did not restore the other fortresses. After the French had abandoned Italy, Piero de' Medici, encouraged by the league, enlisted a number of mercenaries and marched on Florence, but the citizens, fired by Savonarola's enthusiasm, flew to arms and prepared for an energetic resistance; owing to Piero's incapacity and the exhaustion of his funds the expedition came to nothing.

At the same time the conditions of the city were not prosperous; its resources were strained by the sums paid to Charles and by the war; its credit was shaken, its trade paralyzed, famine and plague visited the city, and the war to subjugate Pisa was proceeding unsatisfactorily. Worse still was the death in 1496 of one of its ablest and most disinterested statesmen, Piero Capponi. The league now attacked Florence, for Pope Alexander VI. hated Savonarola and was determined to destroy the republic, so as to reinstate the Medici temporarily and prepare the way for his own sons; the Venetians and Imperialists besieged Leghorn, and there was great misery in Florence. All this decreased Savonarola's popularity to some extent, but the enemy having been beaten at Leghorn and the league being apparently on the point of breaking up, the Florentines took courage and the friar's party was once more in the ascendant. Numerous processions were held, Savonarola's sermons against corruption and vice seemed to have temporarily transformed the citizens, and the carnival of 1497 remained famous for the burning of the "vanities" (i.e. indecent books and pictures and carnival masks and costumes). The friar's sermons against ecclesiastical corruption, and especially against the pope, resulted in his excommunication by the latter, in consequence of which he lost much of his influence and immorality spread once more. That same year Piero made another unsuccessful attempt on Florence. New Medici plots having been discovered, Bernardo del Nero and other prominent citizens were tried and put to death; but the party hostile to Savonarola gained ground and had the support of the Franciscans, who were hostile to the Dominican order. Pulpit warfare was waged between Savonarola and his opponents, and the matter ended in his being forbidden to preach and in a proposed ordeal by fire, which, however, never came off. The pope again and again demanded that the friar be surrendered to him, but without success, in spite of his threats of an interdict against the city. The Piagnoni were out of power, and a signory of Arrabbiati having been elected in 1496, a mob of Savonarola's opponents attacked the convent of St Mark where he resided, and he himself was arrested and imprisoned. The commission appointed to try him on charges of heresy and treason was composed of his enemies, including Doffo Spini, who had previously attempted to murder him; many irregularities were committed during the three trials, and the prisoner was repeatedly tortured. The outgoing signory secured the election of another which, in their way of thinking, and on the 22nd of May 1498 Savonarola was condemned to death and executed the following day. The pope having been satisfied, the situation in Florence was less critical for the moment. The war against Pisa was renewed, and in 1499 the city might have been taken but for the dilatory tactics of the Florentine commander Paolo Vitelli, who was consequently arrested on a charge of treason and put to death. Louis XII. of France, who now sent an army into Italy to conquer the Milanese, obtained the support of the Florentines. Cesare Borgia, who had seized many cities in Romagna, suddenly demanded the reinstatement of the Medici in Florence, and the danger was only warded off by appointing him captain-general of the Florentine forces at a large salary (1501). The weakness of the government becoming every day more apparent, several constitutional changes were made, and many old institutions, such as that of the podestà and capiziano del pelo, were abolished; finally in 1502, in order
to give more stability to the government, the office of gonfaloniere, with the right of proposing laws to the signory, was made a life appointment. The election fell on Piero Soderini (1448–1522), an honest public-spirited man of no particular party, but lacking in strength of character. One useful measure which he took was the institution of a national militia at the suggestion of Niccolò Machiavelli (1505). In the meanwhile the Fiesan war dragged on without much headway being made. In 1503 both Piero de’ Medici and Alexander VI. had died, eliminating two dangers to the republic. Spain, who was at war with France over the partition of Naples, helped the Pisans as the enemies of Florence, France’s ally (1501–1504), but when the war was over the Florentines were able to lay siege to Pisa (1507), and in 1509 the city was driven by famine to surrender and became a dependency of Florence once more.

Pope Julius II., after having formed the league of Cambrai with France and Spain against Venice, retired from it in 1510, and raised the cry of “Fuori i Barbari” (out with the barbarians), with a view to expelling the French from Italy. King Louis thereupon proposed an ecclesiastical council so as to create a schism in the Church, and demanded that it be held in Florentine territory. After some hesitation the republic agreed to the demand, and the council was opened at Pisa, whereupon the pope immediately placed Florence under an interdict. At the request of the Florentines the council removed to Milan, but this did not save them from the pope’s wrath. A Spanish army under Raymundo de Cardona and accompanied by Cardinal Giovanni de’ Medici and his brother Giuliano entered the republic’s territory and demanded 100,000 florins, the dismissal of Soderini, and the readmission of the Medici. Soderini offered to resign, but the Greater Council supported him and preparations for defence were made. In August the Spaniards took Prato by storm and committed hideous atrocities on the inhabitants; Florence was in a panic, a group of the Ottimati, or nobles, forced Soderini to resign and leave the city, and Cardona’s new terms were accepted, viz., the readmission of the Medici, a fine of 150,000 florins, and an alliance with Spain. On the 1st of September 1532 Giuliano and Giovanni de’ Medici, and their nephew Lorenzo, entered Florence with the Spanish troops; a parlamento was summoned, and a packed bailo formed which abolished the Greater Council and created a constitution similar to that of Lorenzo the Magnificent. Giuliano became de facto head of the government, but he did not pursue the usual vindictive policy of his house, although he resorted to the Laurentian method of amusing the citizens with splendid festivities. In 1513, on the death of Julius II., Giovanni de’ Medici was elected pope as Leo X., an event which greatly enhanced the importance of the house. In March 1514 Giuliano died, and was succeeded by Lorenzo, who was also created duke of Urbino. At his death in 1510 Cardinal Giulio de’ Medici (son of Piero) was murdered in the Fauci conspiracy; took charge of the government; met with some success, and had to play off the Ottimati against the Piagnoni, but he did not rule badly and maintained at all events the outward forms of freedom. In 1523 he was created pope as Clement VII. and sent his relatives Ippolito and Alessandro, both minors and bastards, to Florence under the tutorship of Cardinal Silvio Passerini. Ippolito was styled the Magnifico and destined to be ruler of the republic, but Cardinal Passerini’s regency proved most unpopular, and the city was soon seething with discontent. Revolts broke out and Passerini showed himself quite unequal to coping with the situation. The Ottimati were mostly anti-Medicean, and by 1527 the position was untenable. When Filippo Strozzi, and above all his wife, threw their influence in the scales against the Medici, and the magistrates declared for their expulsion from power, Passerini, Ippolito and Alessandro left Florence (17th of May 1527). A part of the Florentine degli Scelli was suppressed, and a constitution similar to that of Savonarola’s time was established. The Greater Council was revived and Niccolò Capponi created gonfaloniere for a year. But Florence was torn by factions—the Ottimati who desired an oligarchy, the Palleschi or Mediceans who generally supported them, the Adrati who opposed Capponi for his moderation, the Arrabbiati who were strongly anti-Medicean, and the Popolani who opposed the Ottimati. “It is almost impossible that a state so disorganized and corrupt as Florence then was should produce men of parts and character, but if by chance any such should arise they would be hated and persecuted, their dispositions would be soured by indignation, or they would be hunted from their country or die of grief” (Benedetto Varchi). Capponi did his best to reform the city and save the situation, and while adopting Savonarola’s tone in internal affairs, he saw the dangers in the foreign situation, realizing that a reconciliation between the pope and the emperor Charles V. would prove disastrous for Florence, for Clement would certainly seize the opportunity to reinstate his family in power. Having been re-elected gonfaloniere in spite of much opposition in 1528, Capponi tried to make peace with the pope, but his correspondence with the Vatican resulted in a quite unjustified charge of high treason, and although acquitted he had to resign office and leave the city for six months. Francesco Carducci was elected gonfaloniere in his place, and on the 29th of June 1530 the pope and the emperor concluded a treaty by which the latter agreed to re-establish the Medici in Florence. Carducci made preparations for a siege, but a large part of the people were against him, either Medicean sympathies or fear, although the Frateschi, as the believers in Savonarola’s views were called, supported him strongly. A body called the Nota della Militia, of whom Michelangelo Buonarroti was a member, was charged with the defence of the city, and Michelangelo (q.v.) himself superintended the strengthening of the fortifications. A most unfortunate choice for the chief command of the army was the appointment of Malatesta Baglioni. In August an imperial army under Philip II., prince of Orange, advanced on the city. In September Malatesta surrendered Ferugia, and other cities fell before the Imperialists. All attempts to come to terms with the pope were unsuccessful, and by October 1530 Florence had fallen. Although alone among papacy and empire, the citizens showed the greatest spirit and devotion, and were successful in many sorties. The finest figure produced by these events was that of Francesco Ferruccio (q.v.); by his defence of Empoli he showed himself a first-class soldier, and was appointed commissioner-general. He executed many rapid marches and counter-marches, assaulting isolated bodies of the enemy unexpectedly, and harrying them continually. But Malatesta was a traitor at heart and hindered the defence of the city in every way. Ferruccio, who had captured Volterra, marched to Gavirana above Pistoia to attack the Imperialists in the rear. A battle took place at that spot on the 3rd of August, but in spite of Ferruccio’s heroism he was defeated and killed; the prince of Orange also fell in that desperate engagement. Malatesta contributed to the defeat by preventing a simultaneous attack by the besieged. The sufferings from famine within the city were now very great, and an increasingly large part of the people favoured surrender. The signory, at last realizing that Malatesta was a traitor, dismissed him; but it was too late, and he now behaved as though he were governor of Florence; when the troops attempted to enforce the dismissal he turned his guns on them. On the 9th of August the signory saw that all hope was lost and entered into negotiations with Don Ferrante Gonzaga, the new imperial commander. On the 12th the capitulation was signed: Florence was to pay an indemnity of 80,000 florins, the Medici were to be recalled, the emperor was to establish the new government, “it being understood that liberty is to be preserved.” Baccio Valori, a Medecin who had been in the imperialist camp, now took charge, and the city was occupied by foreign troops. A parlamento was summoned, the usual packed bailo created, and all opposition silenced. The city was given over to Pope Clement, who, disregarding the terms of the capitulation, had Campi and Girolami (the last gonfaloniere) hanged, and established Alessandro de’ Medici, the natural son of Lorenzo, duke of Urbino, as head of the republic on the 5th of July 1531. The next year
a boisterous behaviour quite incongruous with the gentle, meditative character of his works. On the outbreak of the French Revolution he retired to Sceaux, but he was soon discovered and imprisoned; and though his imprisonment was short he survived his release only a few months, dying on the 13th of September 1794.

Florian's first literary efforts were comedies; his verse epistle Voltaire et le savant d'honneur and an eulogy of him were crowned by the French Academy in 1782 and 1784 respectively. In 1782 also he produced a one-act prose comedy, Le Bon Ménage, and in the next year Galatée, a romantic tale in imitation of the Galatea of Cervantes. Other short tales and comedies followed, and in 1786 appeared Numa Pompius, an undisguised imitation of Fénelon's Télémaque. In 1788 he became a member of the French Academy, and published Estelle, a pastoral of the same class as Galatée. Another romance, Gonsalve de Cordova, preceded by an historical notice of the Moors, appeared in 1791, and his famous collection of Fables in 1792. Among his posthumous works are La Jeunesse de Florian, ou Mémories d'un jeune Espagnol (1807), and an abridgment (1799) of Don Quixote, which, though far from being a correct representation of the original, had great and merited success.

Florian imitated Salomon Gessner, the Swiss idyllist, and his style has all the artificial delicacy and sentimentality of the Gessnerian school. Perhaps the nearest example of the class in English literature is afforded by John Wilson's (Christopher North's) Lights and Shadows of Scotish Life. Among the best of his fables are reckoned “The Monkey showing the Magic Lantern,” “The Blind Man and the Paralytic,” and “The Monkeys and the Leopard.”

The best edition of Florian's Œuvres complètes appeared in Paris in 16 volumes, 1820; his Œuvres inédites in 4 volumes, 1824. See "Vie de Florian," by L. F. Jauffret, prefixed to his Œuvres posthumes (1802); A. J. N. de Rosny, Vie de Florian (Paris, A. V.); Sainte-Beuve, Casseroyes du lundi, t. iii.; A. de Montaillautin, Florian, sa vie, ses œuvres (1879); and Lettres de Florian à Mme de la Brèche, published, with a notice by the baron de Barante in Mélanges published (1893) by the Société des bibliothèques françaises.

**FLORIANOPOLIS** (formerly Desterro, Nossa Senhora do Desterro and Santa Catharina, and still popularly known under the last designation), a city and port of Brazil and the capital of the state of Santa Catharina, on the western or inside shore of a large island of the same name, 485 m. S.S.W. of Rio de Janeiro, in 27° 30' S., 48° 30' W. Pop. (1890) 11,406, including many Germans; (1901, estimate 16,000; of the municipality, including large rural district and several villages (1890), 30,687. The harbour is formed by the widening of the straight separating the island from the mainland, which is nearly 2 m. wide at this point. It is approached by narrow entrances from the N. and S., which are defended by small forts. The island is mountainous and wooded, and completely shelters the harbour from easterly storms. The surroundings are highly picturesque and tropical in character, but the town itself is poorly built and unattractive. Its public buildings include the president's official residence, arsenal, lyceum, hospital and some old churches. The climate is warm for the latitude, but the higher elevations of the vicinity are noted for their mild climate and healthfulness. There are some German colonies farther up the coast whose products find a market here, and a number of small settlements along the mainland coast add something to the trade of the town.

The more distant inland towns are partly supplied from this point, but difficult mountain roads tend to restrict the trade greatly. There is a considerable trade in market produce with Rio de Janeiro, but the exports are inconsiderable. Santa Catharina was formerly one of the well-known whaling stations of the South Atlantic, and is now a secondary military and naval station.

The island of Santa Catharina was originally settled by the Spanish; Cabeza de Vaca landed here in 1542 and marched hence across country to Asuncion, Paraguay. The Spanish failed to establish a permanent colony, however, and the Portuguese took possession. The island was captured by a Spanish expedition under Vicerey Zeballos in 1777. A boundary treaty of that same year restored it to Portugal. In 1894 Santa Catharina fell into the possession of revolutionists against the government of R. J. de Floriano Peixoto. With the collapse of the revolution the city was occupied by the government forces, and its name was then changed to Florianopolis in honour of the president of the republic.

**FLORIDA**, the most southern of the United States of America, situated between 24° 30' and 31° N. lat. and 79° 48' and 89° 38' W. long. It is bounded N. by Georgia and Alabama, E. by the Atlantic Ocean, S. by the Strait of Florida, which separates it from Cuba, and by the Gulf of Mexico, and W. by Alabama and the Gulf. The Florida Keys, a chain of islands extending in a general south-western direction from Biscayne Bay, are included in the state boundaries, and the city of Key West, on an island of the same name, is the seat of justice of Monroe county. The total area of the state is 38,660 sq. m., of which 3805 sq. m. are water surface. The coast line is greater than that of any other state, extending 472 m. on the Atlantic and 674 m. on the Gulf Coast.

The peculiar outline of Florida gives it the name of "Peninsula State." The average elevation of the surface of the state above the sea-level is less than that of any other state except Louisiana, but there is not the monotony of unbroken level which description and maps often suggest. The N.W. portion of the state is topographically similar to the southern part of Alabama, being a rolling, hilly country; the eastern section is a part of the Atlantic plain; coastal line is less regular than the eastern, being indented by a number of bays and harbours, the largest of which are Charlotte Harbour, Tampa Bay and Pensacola Bay. Along much of the western coast and along nearly the whole of the eastern coast extends a line of sand reefs and narrow islands, enclosing shallow and narrow bodies of water, such as Indian river and Lake Worth—called rivers, lakes, lagoons, bays and harbours. In the central part of the state there is a ridge, extending N. and S. and forming a divide, separating the streams of the coast from those of the west. Its highest elevation above sea-level is about 300 ft. The central region is remarkable for its large number of lakes, approximately 30,000 between Gainesville in Alachua county, and Lake Okeechobee. They are due largely to sinkholes or depressions caused by solution of the limestone of the region. Many of the lakes are connected by subterranean channels, and a change in the surface of one lake is often accompanied by a change in the surface of another. By far the largest of these lakes, nearly circular in shape, is the Okeechobee, an enormous lake about 1250 sq. m. in area and almost uniform depth; the depth seldom being greater than 15 ft. Caloosahatchee river, flowing into the Gulf of Mexico near Charlotte Harbour, is its principal outlet. Among the other lakes are Orange, Crescent, George, Weir, Harris, Eustis, Apopka, Tohopekaliga, Kissimmee and Istokpoga. The chief feature of the southern portion of the state is the Everglades (q.v.), the term "Everglade State" being popularly applied to Florida. Within the state there are many swamps, the largest of which are the Big Cypress Swamp in the S. adjoining the Everglades on the W., and Okeefenokee Swamp, extending from Georgia into the N.E. part of the state.

A peculiar feature of the drainage of the state is the large number of subterranean streams and of springs, always found to a greater or less extent in limestone regions. Some of them are of great size. Silver Spring and Blue Spring in Marion county, Blue Spring and Orange City Mineral Spring in Volusia county, Chipola Spring near Marianna in Jackson county, Espiritu Santo Spring near Tampa in Hillsborough county, Magnolia Springs in Clay county, Suwannee Springs in Suwannee county, White Sulphur Springs in Hamilton county, the Wakulla Springs in Orange county, and Wakulla Spring, Newport Sulphur Spring and Panacea Mineral Spring in Wakulla county. Among the most remarkable of the many springs have curative properties, one of them, the Green Cove Spring in Clay county, discharging about 3000 gallons of sulphurated water per minute. Not far from St Augustine a spring bursts through the sea itself with such force that the ocean breakers roll back from it as from a sunken reef. The springs often merge into lakes, and lake systems are usually the sources of the rivers, Lake George being the principal source of the St Johns, and Lake Kissimmee of the Kissimmee, while a number of smaller lakes are the source of the Oklawaha, one of the most beautiful of the Floridian rivers.
The rivers, known only at their mouths, seem to be un navigable. The mean temperature is 77° to 80° F., and the yearly rainfall is 47 in. For administrative purposes the island is divided into West Flores (Mangarei), attached to the government of Celebes, and Middle and East Flores (Laranakta and dependencies), attached to the presidency of Timor. The population is estimated at 250,000. The people live by trade, fishing, salt-making, shipbuilding, and the cultivation of rice, maize, and palms in the plain, but there is little industry or commerce. Some edible birds' nests, rice, sandalwood and cinnamon are exported to Celebes and elsewhere. The inhabitants of the coast-districts are mainly of Malay origin. The aborigines, who occupy the interior, are of Papuan stock. They are tall and well-built, with dark or black skins. The hair is frizzly. They are pure savages; their only religion is a kind of nature-worship. They consider the earth holy and inviolable; thus in severe droughts they only dig the river-beds for water as a last resource. Portugal claimed certain portions of the island until 1859.

FLORÉZ, ENRIQUE (1701-1773), Spanish historian, was born at Valladolid on the 14th of February 1701. In his fifthteenth year he entered the monastery of Sant Jeroni, was afterwards professor of theology at the university of Alcalá de Henares, and published a Cursus theologiae in five volumes (1732-1738). He afterwards devoted himself to historical studies. Of these the first-fruit was his Clave Historial, a work of the same class as the French Art de vérifier les dates, and preceding it by several years. It appeared in 1743, and passed through many editions. In 1747 was published the first volume of España Sagrada, teatro geográfico-histórico de la Iglesia de España, a vast compilation of Spanish ecclesiastical history which obtained a European reputation, and of which twenty-nine volumes appeared in the author's lifetime. It was continued after his death by Manuel Risco and others, and further additions have been made at the expense of the Spanish government. The whole work in fifty-one volumes was published at Madrid (1747-1886). Its value is considerably increased by the insertion of ancient chronicles and documents not easily accessible elsewhere. Floréz was a good numismatist, and published Medallas de las Colonias in 2 vols. (1757-1758), of which a third volume appeared in 1773. His last work was the Memorias de las Iglesias Católicas, in 2 vols. (1770). Floréz led a retired, studious and unambitious life, and died at Madrid on the 20th of August 1773.

See F. Mendez, Noticia de la vida y escritos de Henrique Floréz (Madrid, 1780).

FLORIAN, SAINT, a martyr honoured in Upper Austria. In the 8th century Pucuo was mentioned as the place of his tomb, and on the site was built the celebrated monastery of canons regular, St Florian, which still exists. His Acta are of considerable antiquity, but devoid of historical value. Their substance is borrowed from the Acta of St Irenaeus of Sirmium. The cult of St Florian was introduced into Poland, together with the relics of the saint, which were brought thither in 1183 by Giles, bishop of Modena. Casimir, duke of Poland, dedicated a church at Cracow to him. He is represented in various ways, especially as a warrior holding in his hand a vessel from which he pours out fire on his enemies. His protection is often sought against fire. His day in the calendar is the 4th of May.

See Acta Sanctorum, May, i. 461-467; B. Krusch, Scribóres rerum Merovingicarum, iii. 65-68; C. Cahier, Caractéristiques des saints, p. 490 (Paris, 1867).

FLORIAN, JEAN PIERRE CLARIS DE (1755-1794), French poet and romance writer, was born on the 6th of March 1755 at the château of Florian, near Sauve, in the department of Gard. His mother, a Spanish lady named Gilette de Salgues, died when he was quite a child. His uncle and guardian, the marquis of Florian, who had married a niece of Voltaire, introduced him at Ferney and in 1768 he became page at Anet in the household of the duke of Penthièvre, who remained his friend throughout his life. Having studied for some time at the artillery school at Bapaume he obtained from his patron a captain's commission in a dragoon regiment, and in this capacity it is said he displayed
Of the rivers the most important are the St Johns, which flows N. from about the middle of the peninsula, empties into the Atlantic a short distance below Jacksonville, and is navigable for 50 miles; from its mouth, the Withlacoochee, flowing in a general north-westerly direction from its source in the N.E. part of Polk county, and forming near its entrance into the Gulf of Mexico the boundary between Levy and Citrus counties, and four rivers, the Escambia, the Choctawatchee, the Apalachicola, and the Suwanee, having their sources in other states and traversing the north-western part of Florida. On account of its sand reefs, the east coast has not so many harbours as the west coast. The most important harbours are at Fernandina, St Augustine, and Miami on the E. coast, and at Tampa, Key West and Pensacola on the W. coast.

The soils of Florida have sand as a common ingredient. They may be divided into three classes: the pine lands, which often have a surface of sandy loam, under which is a sandy loam resting on a substratum of clay, marl or limestone—areas of such soil are found throughout the state; the "hammocks," which have soil of similar ingredients and are interspersed with the pine lands—large areas of this soil occur in Levy, Alachua, Citrus, Hernando, Pasco, Gadsden, Leon, Madison, Jefferson and Jackson counties; and the alluvial swamp lands, chiefly in E. and S. Florida, the richest class, which require drainage to fit them for cultivation.

As regards climate Florida may be divided into three more or less distinct zones. North and west of a line passing through Cedar Keys and Fernandina the climate is distinctly "southern," similar to that of the Gulf states; from this line to another extending from the mouth of the Caloosahatchee to Indian river inlet the climate is semi-tropical, and is well suited to the cultivation of oranges; S. of this the climate is sub-tropical, well adapted to the cultivation of pineapples. Since the southern and tropical and sub-tropical zones are nearer the course of the Gulf Stream, and are swept by the trade winds, their temperatures are more uniform than those of the zones of southern climate; indeed, the extremes of heat (103° F.) and cold (13° F.) are felt in the region of southern climate. The mean annual temperature of the state is 70° F., greater in the sub-tropical than in the other climate zones, and the Atlantic coast is in general warmer than the Gulf Coast. The rainfall averages 52-00 in. per annum. On account of its warm climate, Florida has many resorts for health and pleasure, which are especially popular in the season from January to April; the more important are St Augustine, Ormond, Daytona, Palm Beach, Miami, Tampa, White Springs, Hampton Springs, Worthington Springs and Orange Springs.

Not all metals have been discovered in Florida. The principal minerals are phosphates and (or) marlstone, iron, mica, copper, salt, iron, and the phosphate, found in scattered deposits in a belt on the "west coast" about 30 m. wide and extending from Tallahassee to Lake Okeechobee. The centre of the quarries is Dunellon in Marion county, and pebble phosphates, found in the "south coast," were shipped from De Soto, Dade, Citrus and Hernando counties. Although the economic value of the phosphate deposits was first realized about 1889, between 1894 and 1907 Florida produced, each year, more than half of all the phosphate rock produced in the whole United States. The yield of Florida in 1911-1915 long tons, in 1907 was valued at $6,577,757; that of the whole country at $10,635,558. Florida is also the principal source in the United States for fuller's earth, a deposit of which, near Quincy, was first discovered in 1873; and the cream of the Sadler County deposit is now used extensively for this purpose. Other minerals that have been discovered but have not been industrially developed are gypsum, lignite and cement rock. The lack of a thorough geological survey has prevented the discovery of other minerals, and it is late recognition of the economic value of the known mineral resources.

The flora of Florida is similar to that of southern-eastern North America; that of S. Florida seems to be a link between the vegetation of the southeast United States and that of the West Indies; for out of 247 species of S. Florida that have been examined, 187 are common to the West Indies, Mexico and South America. The forests cover approximately 37,700 sq. m., chiefly in the northern part of the state, and are about 100 m. high. The peninsula, yellow pine being predominant, except in the coastal marsh lands, where cypress, found throughout the state, particularly abounds. About half of the varieties of forest trees in the United States are found, and among the peculiar species are the red bay or "Florida Mahogany," satinwood and cabbash, and the Florida yew and sabin, both almost extinct. The lumber industry is important: in 1905 the total factory product of lumber and timber was valued at $10,901,650, and lumber and planing mill products were valued at $1,690,455. In 1900 this was the most valuable industry in the state; in 1905 it was second to the manufacture of tobacco. The fauna is similar in general to that of the southern United States. The alligator, the Everglades crocodile, the American alligator, but the number of these has been greatly diminished by hunting. Ducks, wild turkeys, bears and wild cats (lynx) are found, but in decreasing numbers.

The fisheries are very valuable; the total number of species of fish in the waters of Florida was about 600, and many species found on one coast are not found on the other. The king fish and tarpon are hunted for sport, while mullet, shad, redsmackers, pompano, trout, sheepshead and Spanish mackerel are of great economic value. The sponge and oyster fisheries are also important. The total product of the fisheries in 1902 was valued at about $2,000,000.

Industry and Commerce.—The principal occupation is agriculture, in which 44% of the labouring population was engaged in 1900, but only 12-6% of the total land surface was cultivated in farms, of which only 34-6% was improved, and the total agricultural product for 1899 was valued at $18,309,104. As the number of farms increased faster than the cultivated area from 1890 to 1900, the average size of farms declined from 444 acres in 1860 to 140 in 1880 and to 106-9 in 1900, the largest class of farms being those with an acreage varying from 20 to 50 acres. Nearly three-fourths of the farms, in 1900, were cultivated by their owners, but the cash tenantry system showed an increase of 100% since 1890, being most extensively used in the cotton counties. One-third of the farms were operated by negroes, but one-half of these farms were rented, and the value of negro farm property was only one-eight that of the entire farm property of the state. According to the state census of 1905 only 1,631,362 acres were improved; of 45,984 farms, 31,333 new works were done. Pineland is normally the principal crop; the total value for 1907-8 of the fruit crops of the state (including oranges, lemons, limes, grape-fruit, bananas, guavas, pears, peaches, grapes, figs, pecans, &c.) was $6,160,299, according to the report of the State Department of Agriculture. The discovery of Florida's adaptability to the culture of oranges about 1875 may be taken as the beginning of the state's modern industrial development. But the unusual severity of the winters of 1887, 1894 and 1899 (the report of the Twelfth Census which gives the figures for this year being therefore misleading) destroyed three-fourths of the orange trees, and caused an increased attention to stock-raising, and to various agricultural products. Orange culture has recovered much of its importance, but it is carried on in the more southern counties of the state. The cultivation of pineapples, in sub-tropical Florida, is proving successful, the product far surpassing that of California, the only other state in the Union in which pineapples are grown. Grape-fruit, guavas and lemons are also successfully produced in this part of the state. The cultivation of strawberries and vegetables (cabbage, cauliflower, beets, tomatoes, eggplant, cucumbers, water-melons, celery, &c.) for northern markets, and of orchard fruits, especially plums, pears and prunes, has likewise proved successful. In 1907-8, according to the State Department of Agriculture, the total value of vegetable and garden products was $3,028,657. In 1903, according to the statistics of the United States Department of Agriculture, Indian corn ranked next to fruits (as given in the state reports), but its product as compared with that of various other states is unimportant— in 1907 it amounted to 7,017,000 bushels only; rice is the only other cereal whose yield in 1899 was greater than that of 1886, but the Florida product was surpassed (in 1899) by that of the Carolinas, Georgia, Louisiana and Texas; in 1907 the product of rice in Florida (69,000 bushels) was less than that of Texas, Louisiana, South Carolina, Arkansas and Georgia severally. Tobacco culture, which declined after 1860 on account of the competition of Cuba and Sumatra, has revived since 1885 through the introduction of Cuban and Sumatran seeds; the product of 1907 (6,937,500 lb) was more than six times that of...
1890, the product in 1890 (1,125,000 lb) being more than twice that of 1880 (470,443 lb), which in turn was more than twenty times that for 1880 (21,182 lb)—the smallest production recorded for many decades. In 1907 the average farm price of tobacco was 45 cents per lb higher than that of any other state. In 1890, 84% of the product was raised in Gadsden County. The sweet potato and pea-nut crops have also become very valuable; on the other hand the Census of 1900 showed a decline in acreage and production of cotton. In 1907 the acreage (265,000 acres) was less than in any cotton-growing state except Missouri and Virginia; the crop for 1907–1908 was 49,794 bales. Sea-island cotton of very high grade is grown in Alachua county. The production of sugar, begun by the early Spanish settlers, declined, but that of syrup increased. Pecan nuts are a promising crop, and many groves were planted after 1905. In 1900 there were more than 1,900,000 acres of land in the state unoccupied. The low lands of the South are being drained partly by the state and partly by private companies. Irrigation, introduced in 1888 by the orange growers, has been adopted by farmers in the lower counties in South Florida. In Florida, as in Pennsylvania, the increase of the drouths, so common from February to June, are avoided. The value of farm property in the southern counties, which have been developed very recently, shows a steady increase, that of Hillsborough county surpassing the other counties of the state. In 1907–8, according to the state Department of Agriculture, the total value of all field crops (cotton, cereals, sugar-cane, hay and forage, sweet potatoes, &c.) was $11,856,340, and the total value of all farm products (including live stock, $20,817,804, poultry and products, $1,688,443, and dairy products, $1,728,642) was $46,371,320.

The manufactures of Florida, as compared with those of other states, are unimportant. Their product in 1900 was more than twice the product in 1890, and the product in 1905 (from establishments under the control of the state only) was 106% greater than in 1900. The most important industries were those that depended upon the woods, their product amounting to nearly 45% of the entire manufactured product of the state. The lumber and timber products were valued in 1905 at $60,901,650, almost twice their valuation in 1890, and an increase of 1.2% over the product of 1900. The manufacture of turpentine and rosin, material for which is obtained from the pine forests, had increased greatly in importance between 1880 and 1900. The product in 1880 was valued at $101,895, that of 1900 at $648,605, and from the latter sum it increased in 1905 to $901,605, an increase of more than one-half. In 1900 the state ranked second and in 1905 first of all southern states in this product. In 1880 the state's product amounted to 44.4% of that of the entire country. The manufacture of cigars and cigarettes (almost entirely of cigars, few cigarettes being manufactured), carried on chiefly by Cubans at Key West, Tallahassee, also made some importance. In 1890, the products in the latter year being valued at $10,735,826, or more than one-quarter more than in 1890, and in 1905 there was a further increase of $5.2%, the gross value being $16,764,776, or nearly one-third of the total factory product of the state. In 1900 Florida ranked fourth in the manufacture of tobacco among the states of the Union, being surpassed by New York, Pennsylvania and Ohio; in 1905 it ranked third (after New York and Pennsylvania). Most of the tobacco used is imported from Cuba, and the production of tobacco in Florida has greatly increased since 1880. In the manufacture of fertilizers, the raw material for which is derived from the phosphate beds, Florida's aggregate product in 1900 was valued at $506,239, and in 1905 at $1,012,587, an increase of over 100%.

Florida's industrial progress has been mainly since the Civil War, before that conflict a large part of the state was practically undeveloped. An important influence has been the railways. In 1880 the total railway mileage was 518 m.; in 1890 it was 2,489 m.; in 1900, 3,255 m., and in January 1909, 4,094.92 m. The largest system is the Atlantic Coast Line, the lines of which in Florida were built or consolidated by H. B. Plant (1810–1890) and once formed a part of the so-called "Plant System" of railways. Florida East Coast Railway is also the product of one man's faith in the country, that of Henry M. Flagler (b. 1830). The Seaboard Air Line, the Louisvile & Nashville, and the Georgia Southern & Florida are the other important railways. The Southern railway penetrates the state as far as Jacksonville, over the tracks of the Atlantic Coast Line. A state railway commission, whose members are elected by the people, has power to enforce its schedule of freight rates except when such rates would not pay the operating expenses of the railway. In 1885 the Florida East Coast Line Canal and Transportation Co. was organized to develop a waterway from Jacksonville to Biscayne Bay by connecting with canals the St Johns, Matanzas, and Halifax rivers, Mosquito Lagoon, Indian river, Lake Worth, Hillsboro river, New river, and Snake Creek; in 1908 this vast undertaking was completed. The development of marine commerce has been retarded by unimproved harbours, but Fernandina and Pensacola harbours have always been good. Since 1890 much has been done by the national Government, aided in many cases by the local authorities and by private enterprise, to improve the harbours and to extend the limits of river navigation. With the increase of trade between the United States and the West Indies following the Spanish-American War (1898), the business of the principal ports, notably of Fernandina, Tampa and Pensacola, greatly increased.

Population.—The population of Florida in 1880 was 269,493; in 1890, 394,442, an increase of 45.2%; and in 1900, 528,543, or a further increase of 35.5%; and in 1905, by a state census, the population was 591,726, or an increase of 12.9% in 1910. Of these, 95.5% were native born, 43.7% were unclassified (including negroes and Indians), and in 1905 the percentages were little altered. The Seminole Indians, whose number is not definitely known, live in and near the Everglades. The urban population on the basis of places having a population of 2000 or more was 16.6% of the total in 1900 and 22.2% in 1905, the percentage for Florida, as for other Southern States, being small as compared with the percentage for most of the other states of the Union. In 1900 there were 92, and in 1905, 125 incorporated cities, towns and villages; but only 14 (in 1905, 22) of these had a population of over 2000, and only 4 (in 1905, 8) a population of more than 5000. The four in 1900 were: Jacksonville (28,420); Pensacola (17,477); Key West (17,114); and Tampa (15,835). The eight in 1905 were Jacksonville (35,301), Tampa (23,823), Pensacola (21,502), Key West (20,498), Live Oak (7200), Lake City (6490), Gainesville (5413), and St Augustine (5121). Tallahassee is the capital of the State. In 1906 the Baptists were the strongest religious denomination; the Methodists ranked second, while the Roman Catholic, Presbyterian and Protestant Episcopal churches were of relatively minor importance.

Government.—The present constitution was framed in 1885 and was ratified by the people in 1886. Its most important feature, when compared with the previous constitution of 1868, is its provision for the choice of state officials other than the governor (who was previously chosen by election) by elections instead of by the governor's appointment, but the governor, who serves for four years and is not eligible for the next succeeding term, still appoints the circuit judges, the state attorneys for each judicial circuit and the county commissioners; he may fill certain vacancies and may suspend, and with the Senate remove officers not liable to impeachment. The governor is a member of the Board of Pardons, the other members being the attorney-general, the secretary of state, the comptroller and the commissioner of agriculture; he and the secretary of state, attorney-general, comptroller, treasurer, superintendent of public instruction and commissioner of agriculture comprise a Board of Commissioners of State Institutions; he is also a member of the Board of Education. The office of lieutenant-governor was abolished by the present constitution. The legislature meets biennially, the senators being chosen for four, the representatives for two years. By an amendment of 1896 the Senate consists of not more than 32, and the House of Representatives of not more than 68 members; by a two-thirds vote of members present the legislature may pass a bill over the governor's veto. The three judges of the Supreme Court and the seven of the circuit court serve for six years, those of the county courts for four years, and justices of the peace (one for each justice district, of which the county commissioners must form at least two in each county) hold office for four years. The constitutional qualifications for suffrage are: the age of twenty-one years, citizenship in the United States or presentation of naturalization
certificates at registration centres, residence in the state one year and in the county six months, and registration. To these requirements the payment of a poll-tax has been added by legislative enactment, such an enactment having been authorized by the constitution. Insane persons and persons under guardianship are excluded by the constitution, and “all persons convicted of bribery, perjury, larceny or of infamous crime, or who shall make or become directly or indirectly interested in any bet or wager the result of which shall depend upon any election,” or who shall participate as principal, second or challenger in any duel, are excluded by legislative enactment.

Amendments to the constitution may be made by a three-fifths vote of each house of the legislature, ratified by a majority vote of the people. A revision of the Constitution may be made upon a two-thirds vote of all members of both Houses of the legislature, if ratified by a majority vote of the people; a Constitutional Convention is then to be provided for by the legislature, such convention to meet within six months of the passage of the law therefor, and to consist of a number equal to the membership of the House of Representatives, apportioned among the counties, as are the members of this House. The four-fifths of an acre in an incorporated town or city, owned by the head of a family residing in the state, with personal property to the value of $1000 and the improvements on the real estate, is exempt from enforced sale except for delinquent taxes, purchase money, mortgage or improvements on the property. The wife holds in her own name property acquired before or after marriage; the intermarriage of whites and negroes (or persons of negro descent to the fourth generation) is prohibited. All these are constitutional provisions. By legislative enactment whites and blacks living in adultery are to be punished by imprisonment or fine; divorces may be secured only after two years’ residence in the state and on the ground of physical incapacity, adultery, extreme cruelty, habitual indulgence in violent temper, habitual drunkenness, desertion for one year, previous marriage still existing, or such relationship of the parties as is within the degrees for which marriage is prohibited by law. Legitimacy of natural children can be established by subsequent marriage of the parents, and the age of consent is sixteen years.

The bonded debt was incurred during the Reconstruction Period (1865-1875). In 1871 7 3/4% 30 year bonds to the extent of $350,000 were issued and in 1873 another issue of 6% 30 year bonds to the value of $325,000 was made. Most of these were held by the Educational Fund which had been established by law in 1868. By 1900 all but $267,700 of the issue of 1871 had been retired and this amount was then refunded with 3 3/4% 50 year bonds which were taken by the Educational Fund. In 1903 $516,800 of the 1873 issue was held by the Educational Fund and $1,000,000 by individuals. The first part of this claim was refunded by a new bond issue, also taken by the Educational Fund, the second was paid from an Indian war claim of $602,946, received from the United States government in 1902, when $132,000 bonds of 1857, held by the United States government, were also extinguished. The bonded debt was then reduced to $884,500; and on the 1st of January 1900 the debt, consisting of refunding bonds held as educational funds, amounted to $601,567.

Penal System.—There is no penitentiary; the convicts are hired to the one highest bidder who contracts for their labour, and who undertakes, moreover, to lease all other persons convicted during the term of the lease to private persons for a term of ten years to serve as hired or contract prisoners. In 1899 the convicts were placed under the care of a supervisor of convicts, and in 1905 the law was amended so that one or more supervisors could be appointed at the will of the governors. In 1908 there were four supervisors and one state prison physician, and there are special laws designed to prevent abuses in the system. In 1908 the state received $208,148 from the lease of convicts. Decrepit prisoners were formerly leased, but in 1906 the lease excluded such as were thought unfit by the state prison physician. Women convicts were still leased with the men in 1908; of the 446 convicts committed in that year, there were 15 negro females, 336 negro males and 73 white males. In the same year 54 escaped, and 27 were recaptured. The leased convicts are employed in the turpentine and lumber industries and in the phosphate works.

The 1252 convicts “on hand” at the close of 1908 were held in 38 camps, 4 being the minimum, and 160 the maximum number, at a camp. In 1908 two central hospitals for the prisoners were maintained by the lessee company. County prison camps are under the supervision of the governor and the supervisors of convicts. The state supervisors must inspect each state prison camp and each county prison camp every thirty days.

Education.—As early as 1831 an unsuccessful attempt was made to form an adequate public school fund; the first real effort to establish a common school system for the territory was made after 1835; in 1840 there were altogether 18 academies and 51 common schools, and in 1849 the state legislature made an appropriation in the interest of the public instruction of white pupils, and this was supplemented by the proceeds of land granted by the United States government for the same purpose. In 1852 Tallahassee established a public school; and in 1860 there were, according to a report of the United States census, 2032 pupils in the public schools of the state, and 448 in “academies and other schools.” The Civil War, however, interrupted the early progress, and the present system of common schools is largely dependent on the constitution of 1868 and the school law of 1869. The school fund is derived from the interest of a permanent school fund, special state and county taxes, and a poll-tax, in 1907-1908 amounted to $1,716,161; the per capita cost for each child of school age was $6-11 (white, $0-08; negro, $2-24), and the average school term was 108 days (112 for whites, 99 for negroes). The state constitution prescribes that “white and colored children shall not be taught in the same school, but impartial provision shall be made for both.” The percentage of enrolment in 1907-1908 was 60 (whites, 66; negroes, 52). The percentage of attendance to enrolment was 76%-86% for white and 74% for negro schools. Before 1905 the state provided for higher education by the Florida State College, at Tallahassee, formerly the West Florida Seminary (founded in 1857); the University of Florida, at Lake City, which was organized in 1903 by enlarging the work of the Florida Agricultural College (founded in 1884); the East Florida Seminary, at Gainesville (founded 1835 at Ocala); the normal school (for whites) at De Funiak Springs; and the South Florida Military Institute at Bartow; but in 1905 the legislature passed the Buckman bill abolishing all these state institutions for higher education and establishing in their place the university of the state of Florida and a state Agricultural Experiment Station; both now at Gainesville, and the Florida Female College at Tallahassee, which has the same standards for entrance and for graduation as the state university for men. Private educational institutions in Florida are John B. Stetson University at De Land (Baptist); Rollins College (1885) at Winter Park (non-sectarian), with a collegiate department, an academy, a school of music, a school of expression, a school of fine arts, a school of domestic and industrial arts, and a business school; Southern College (1901), at Sutherland (Methodist Episcopal, South); the Presbyterian College of Florida (1905), at Eustis; Jasper Normal Institute (1890), at Jasper, and the Florida Normal Institute at Madison. The negroes have facilities for advanced instruction in the Florida Baptist Academy, and Cookman Institute (Methodist Episcopal, South), both at Jacksonville, and in the Normal and Training School (Congregational), at Orange Park. There are a school for the Blind, Deaf, and Dumb (1885) at St. Augustine, a hospital for the insane at Chattahoochee and a reform school at Marianna, all wholly supported by the state, and a Confederate soldiers’ and sailors’ home at Tallahassee, which is partially supported by the state.

History.—The earliest explorations and attempts at colonization of Florida by Europeans were made by the Spanish. The Council of the Indies claimed that since 1510 fleets and ships had gone to Florida, and Florida is shown on the Cantino map of 1502. In 1513 Juan Ponce de Leon (c. 1490-1521), who had been with Christopher Columbus on his second voyage and had later been governor of Porto Rico, obtained a royal grant authorizing him to discover and settle “Bimini,”—a fabulous island believed to contain a marvellous fountain or spring
whose waters would restore to old men their youth or at least had wonderful curative powers. Soon after Easter Day he came in sight of the coast of Florida, probably near the mouth of the St Johns river. From the name of the day in the calendar, Pascua Florida, or from the fact that many flowers were found on the coast, the country was named Florida. De Leon seems to have explored the coast, to some degree, on both sides of the peninsula, and to have turned homeward fully convinced that he had discovered an immense island. He returned to Spain in 1514, and obtained from the king a grant to colonize “the island of Bimini and the island of Florida,” of which he was appointed adelantado, and in 1521 he made another expedition, this one for colonization as well as for discovery. He seems to have touched at the island of Tortugas, so named on account of the large number of turtles found there, and to have landed at several places, but many of his men succumbed to disease and he himself was wounded in an Indian attack, dying soon afterward in Cuba. Meanwhile, in 1516, another Spaniard, Diego Mirelo, seems to have sailed for some distance along the west coast of the peninsula. The next important exploration of Florida was that of Panfilo de Narvaez. In 1528 he sailed from Panama with 600 men (soon reduced to less than 400), landed (early in 1528) probably at the present site of Pensacola, and for six months remained in the country, he and his men suffering terribly from exposure, hunger and fierce Indian attacks. In September, his ships being lost and his force greatly reduced in number, he hastily constructed a crazy fleet, reembarked probably at Apalachee Bay, and lost his life in a storm probably near Pensacola Bay. Only four of his men, including Nunez Cabeza de Vaca, succeeded after eight years of Indian captivity and of long and weary wanderings, in finding their way to Spanish settlements in Mexico. Florida was also partially explored by Ferdinando de Soto (q.v.) in 1539-1540. In the summer of 1550 another attempt at colonization was made by Tristan de Luna, who sailed from Vera Cruz, landed at Pensacola Bay, and explored a part of Florida and (possibly) Southern Alabama. Somewhere in that region he desired to make a permanent settlement, but he was abandoned by most of his followers and gave up his attempt in 1561.

In the following year Jean Ribaut (1520-1565), with a band of French Huguenots, landed first near St Augustine and then at the mouth of the St Johns river, which he called the river of May, and on behalf of France claimed the country, which he described as “the fairest, fruitfullest and pleasantest of all the world”; but he made his settlement on an island near what is now Beaufort, South Carolina. In 1564 René de Laudonnière (?) --c. 1586, with another party of Huguenots, established Fort Caroline at the mouth of the St Johns, but the colony did not prosper, and in 1565 Laudonnière was about to return to France when (on the 28th of August) he was reinforced by Ribaut and about 300 men from France. On the same day that Ribaut landed, a Spanish expedition arrived in the bay of St Augustine. It was commanded by Pedro Menéndez de Avilés (1523-1574), one of whose aims was to destroy the Huguenot settlement. This he did, putting to death almost the entire garrison at Fort Caroline “not as Frenchmen, but as Lutherans,” on the 28th of September, 1565. The ships of Ribaut were soon afterwards wrecked near Matanzas Inlet; he and most of his followers surrendered to Menéndez and were executed. Menéndez then turned his attention to the founding of a settlement which he named St Augustine (q.v.); he also explored the Atlantic coast from Cape Florida to St Helena, and established forts at San Mateo (Fort Caroline), Avista, Guale and St Helena. In 1567 he returned to Spain in the interest of his colony.

The news of the destruction of Fort Caroline, and the execution of Ribaut and his followers, was received with indifference at the French court; but Dominique de Gourgues (c. 1530-1593), a friend of Ribaut but probably a Catholic, organized an expedition of vengeance, not informing his men of his destination until his three ships were near the Florida coast. With the co-operation of the Indians under their chief Saturiba he captured Fort San Mateo in the spring of 1568, and on the spot where the garrison of Fort Caroline had been executed, he hanged his Spanish prisoners, inscribing on a tablet of pine the words, “I do this not as unto Spaniards but as to traitors, robbers and murderers.” Feeling unable to attack St Augustine, de Gourgues returned to France.

The Spanish settlements experienced many vicissitudes. The Indians were hostile and the missionary efforts among them failed. In 1586 St Augustine was almost destroyed by Sir Francis Drake and it also suffered severely by an attack of Captain John Davis in 1665. No until the last decade of the 17th century did the Spanish authorities attempt to extend the settlements beyond the east coast. Then, jealous of the French explorations along the Gulf of Mexico, they turned their attention to the west coast, and in 1656 founded Pensacola. When the English colonies of the Carolinas and Georgia were founded, there was constant friction with Florida. The Spanish were accused of inciting the Indians to make depredations on the English settlements and of interfering with English commerce and the Spanish were in constant fear of the encroachments of the British. In 1702, when Great Britain and Spain were contending in Europe, on opposite sides in the war, the Spanish, at the Spanish Succession, a force from South Carolina captured St Augustine and laid siege to the fort, but being unable to reduce it for lack of necessary artillery, burned the town and withdrew at the approach of Spanish reinforcements. In 1706 a Spanish and French expedition against Charleston, South Carolina, failed, and the Carolinians retaliated by invading middle Florida in 1708 and again in 1722. In 1740 General James Edward Oglethorpe, governor of Georgia, supported by a naval force, made an unsuccessful attack upon St Augustine; two years later a Spanish expedition against Savannah by way of St Simon’s Island failed, and in 1745 Oglethorpe again appeared before the walls of St Augustine, but the treaty of Aix-la-Chapelle in 1748 prevented further hostilities. Pensacola, the other centre of Spanish settlement, though captured and occupied (1719-1723) by the French from Louisiana, had a more peaceful history.

By the treaty of Paris in 1763 Florida was ceded to England in return for Havana. The provinces of East Florida and West Florida were now formed, the boundaries of West Florida being 31° N. lat. when civil government was organized in 1767, the N. line was made 32° 28′, the Chattahoochee, and the Apalachicola rivers, the Gulf of Mexico, Mississippi Sound, Lakes Borgne, Ponchartrain and Maurepas, and the Mississippi river. A period of prosperity now set in. Civil in place of military government was instituted; immigration began; and Andrew Turnbull, an Englishman, brought over a band of about 1500 Minorcans (1769), whom he engaged in the cultivation of indigo at New Smyrna. Roads were laid out, some of which yet remain; and in the last three years of English occupation the government spent $580,000 on the two provinces. Consequently, the people of Florida were for the most part loyal to Great Britain during the War of American Independence. In 1776, the Minorcans of New Smyrna refused to work longer on the indigo plantations; many of the Lutherns were removed to Spain, where they were protected by the authorities. Several plans were made to invade South Carolina and Georgia, but none matured until 1778, when an expedition was organized which co-operated with British forces from New York in the siege of Savannah, Georgia. In the following year, Spain having declared war against Great Britain, Don Bernardo de Galvez (1756-1794), the Spanish governor at New Orleans, seized most of the English forts in West Florida, and in 1751 captured Pensacola.

By the treaty of Paris (1783) Florida reverted to Spain, and, no religious liberty being promised, many of the English inhabitants left East and West Florida. A dispute with the United States concerning the northern boundary was settled by the treaty of 1795, the line 31° N. lat. being established.

The westward expansion of the United States made necessary American ports on the Gulf of Mexico; consequently the acquisition of West Florida as well as of New Orleans was one of the
aims of the negotiations which resulted in the Louisiana Purchase of 1803. After the cession of Louisiana to the United States, the people of West Florida feared that that province would be seized by Bonaparte. They therefore, through a convention at Bolivar's Plains (July 17, 1810), formulated plans for a more effective government. When it was found that the Spanish governor did not accept these plans in good faith, another convention was held on the 26th of September which declared West Florida to be an independent state, organized a government and petitioned for admission to the American Union. On the 27th of October President James Madison, acting on a theory of Robert R. Livingston that West Florida was ceded by Spain to France in 1800 along with Louisiana, and was therefore included by France in the sale of Louisiana to the United States in 1803, declared West Florida to be under the jurisdiction of the United States. Two years later the American Congress annexed the portion of West Florida between the Pearl and the Mississippi rivers to Louisiana (hence the so-called Florida parishes of Louisiana), and that between the Pearl and the Perdido to the Mississippi Territory.

In the meantime war between Great Britain and the United States was being fought. The American government asked the Spanish authorities of East Florida to permit an American occupation of the country in order that it might not be seized by Great Britain and made a base of military operations. When the request was refused, American forces seized Fernandina in the spring of 1812, an action that was repudiated by the American government after protest from Spain, although it was authorized in official instructions. About the same time an attempt to organize a government at St Mary's was made by American sympathizers, and a petty civil war began between the Americans, who called themselves "Patriots," and the Indians, who were encouraged by the Spanish. In 1814 British troops landed at Pensacola to begin operations against the United States. In retaliation General Andrew Jackson captured the place, but in a few days withdrew to New Orleans. The British then built a fort on the Apalachicola river, and there directed expeditions of Indians and runaway negroes against the American settlements, which continued long after peace was concluded in 1814. In 1818 General Jackson, believing that the Spanish were aiding the Seminole Indians and inciting them to attack the Americans, again captured Pensacola. By the treaty of 1819 Spain formally ceded East and West Florida to the United States; the treaty was ratified in 1821, when the United States took formal possession, but civil government was not established until 1822.

Indian affairs furnished the most serious problems of the new Territory of Florida. The aborigines, who seemed to have reached a stage of civilization somewhat similar to that of the Aztecs, were conquered and exterminated or absorbed by Creeks about the middle of the 18th century. There was a strong demand for the removal of these Creek Indians, known as Seminoles, and by treaties at Payne's Landing in 1832 and Fort Gibson in 1833 the Indian chiefs agreed to exchange their Florida lands for equal territory in the western part of the United States. But a strong sentiment against removal suddenly developed and the Seminoles were driven into the interior. Hence, the treaty brought on the Seminole War (1836-42), which resulted in the removal of all but a few hundred Seminoles whose descendants still live in southern Florida.

In 1845 Florida became a state of the American Union. On the 10th of January 1861 an ordinance of secession, which declared Florida to be a "sovereign and independent nation," was adopted by a state convention, and Florida became one of the Confederate States of America. The important coast towns were readily captured by Union forces; Fernandina, Pensacola and St Augustine in 1862, and Jacksonville in 1863; but an invasion of the interior in 1864 failed, the Union forces being repulsed in a battle at Olustee (on the 20th of February 1864). In 1865 a provisional governor was appointed by President Andrew Johnson, and a new state government was organized. The legislature of 1866 rejected the Fourteenth Amendment to the Federal Constitution, and soon afterwards Florida was made a part of the Third Military District, according to the Reconstruction Act of 1867. Negroes were now registered as voters by the military authorities, and another Constitutional Convention met in January and February 1868. A factional strife in the dominat party, the Republican, now began; fifteen delegates withdrew from the convention; the others framed a constitution, and then resolved themselves into a political convention. The seceding members with nine others then returned and organized; but the factions were reconciled by General George M. Meade. A new constitution was framed and was ratified by the electors, and Florida passed from under a quasi-military to a full civil government on the 4th of July 1868. The factional strife in the Republican party continued, a number of efforts being made to impeach Governor Reed (1813-1899). The decisive year of the Reconstruction Period was 1876. The Canvassing Board, which published the election returns, cast out some votes, did not wait for the returns from Dade county, and declared the Republican ticket elected. George F. Drew (1827-1900), the Democratic candidate for governor, then delivered a mandamus from the circuit court restraining the board from going out of office upon the discharge of the election returns; this was not obeyed and a similar mandamus was therefore obtained from the supreme court of Florida, which declared that the board had no right to determine the legality of a particular vote. According to the new count thus ordered, the Democratic state ticket was elected. By a similar process the board's decision in favour of the election of Republican presidential electors was nullified, and the Democratic electors were declared the successful candidates; but the electoral commission, appointed by Congress, reversed this decision. (See ELECTORAL COMMISSION.)

Since 1876 Florida has been uniformly Democratic in politics.

**AMERICAN GOVERNORS OF FLORIDA.**

**Territorial Governors.**

<table>
<thead>
<tr>
<th>Governor</th>
<th>Term</th>
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<tbody>
<tr>
<td>Andrew Jackson</td>
<td>1821-1822</td>
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<tr>
<td>William Duval</td>
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<td>John H. Eaton</td>
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<td>Richard K. Call</td>
<td>1835-1840</td>
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<td>Robert R. Reid</td>
<td>1840-1841</td>
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<td>John Branch</td>
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**State Governors.**

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<tr>
<td>William D. Moseley</td>
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<td>James E. Broome</td>
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<td>David S. Walker</td>
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<td>George F. Drew</td>
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<td>William S. Jennings</td>
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<td>Napoleon B. Broward</td>
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<tr>
<td>Albert W. Gilchrist</td>
<td>1905-1909</td>
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FLORIDABLANCA—FLORIO

J. A. Dimock's Florida Enchantments (New York, 1908) are of interest. For administration, see Wilbur F. Yocum's Civil Government of Florida (De Land, Florida, 1904); and the Revised Statutes of Florida (1892). The standard history is that by G. R. Fairbanks, History of Florida (Philadelphia, 1911). This should be supplemented by D. G. Brinton's Notes on the Floridian Peninsula, its Literary History, Indian Tribes and Antiquities (Philadelphia, 1889), which has an excellent descriptive bibliography of the early explorations: Woodbury Lowery, The Spanish Settlements within the Present Limits of the United States (New York, vol. i, 1901; vol. ii, sub-title Florida, 1905); R. L. Campbell's Historical Sketches of Colonial Florida (Cleveland, 1892), which treats at length of the history of Pensacola; H. E. Chamber's West Florida and its History to the Historical Caricature of the United States (Johns Hopkins Studies in Historical and Political Science, Series 16, No. 5); and Herbert F. Fuller's The Purchase of Florida; its History and Diplomacy (Cleveland, O., 1906). The only published collections of documents relating to the state are Buckingham Smith's Collections of varios documentos para la historia de la Florida y tierras adyacentes (London, 1857), and Benjamin F. French's Historical Collections of Louisiana (New York, 1846-1875).

FLORIDABLANCA, DON JOSE MOÑINO Y REDONDO, Count of (1728-1808), Spanish statesman, was born at Murcia in 1728. He was the son of a retired army officer, and received a good education, which he completed at the university of Salamanca, especially applying himself to the study of law. For a time he followed the profession of an advocate, and acquired a high reputation in that line, which was greatly increased for him by the marquis of Esquilache, then chief minister of state, who sent him ambassador to Pope Clement XIV. Successful in his mission, he was soon after appointed by Charles III successor to his patron, and his administration was one of the most brilliant Spain had ever seen. He regulated the police of Madrid, reformed many abuses, projected canals, established many societies of agriculture and economy and many philanthropical institutions, and gave encouragement to learning, science and the fine arts. Commerce flourished anew under his rule, and the long-standing disputes with Portugal about the South American colonies were settled. He sought to strengthen the alliance of Spain with Portugal by a double marriage between the members of the royal houses, designing by this arrangement to place ultimately a Spanish prince on the throne of Portugal. But in this he failed. Floridablanca was the right-hand man of King Charles III. in his policy of domestic reform, and was much under the influence of French philosophes and economic writers. Like other reformers of that school he was a strong supporter of the royal authority, and the names of Godoy and Godless were always in the public mind. The French Revolution frightened him into reaction, and he advocated the support of the first coalition against France. He retained his office for three years under Charles IV.; but in 1792, through the influence of the favourite Godoy, he was dismissed and imprisoned in the castle of Pampeluna. Here he was saved from starvation only by the intervention of his brother. He was afterwards allowed to retire to his estates, and remained in seclusion till the French invasion of 1808. He was then called by his countrymen to take the presidency of the central junta. But his strength failed him, and he died at Seville on the 20th of November of the same year. He left several short treatises on jurisprudence.


FLORIDOR [Josías de Soulas, Sieur de Primelosse] (d. c. 1671), French actor, was born in Brie early in the 17th century, the son of a gentleman of German family who had moved to France, married there, and became a Roman Catholic. The son entered a company of players but after a year deserted it and acquired the name of Floridor. His first Paris appearance was in 1640. Three years later he was called to the company at the Hôtel de Bourgogne, where he played all the leading parts in tragedy and comedy and became the head of his profession. He was a man of superb physique and excellent carriage, with a flexible and sonorous voice, and manners of rare distinction and elegance. He was much liked at court, and Louis XIV. held him in particular esteem. He died in 1671 or 1672.

FLORIN, the name applied to several coins of the continent of Europe and to two coins struck in England at different times. The word comes through the Fr. florin from the It. forino, flower. Lat. florus, flower. Florino was the Italian name of a gold coin issued at Florence in 1253, weighing about forty-four grains. This coin bore on the obverse the figure of the city, which took the name of "the flower," on the reverse the Latin name of the city, Florentia, from which it was also known as a "florence." "Florin" and "florence" seem to have been used in English indiscriminately as the name of this coin. The Florentine florin was held in great commercial repute throughout Europe, and similar coins were struck in Germany, other parts of Italy, France, &c. The English gold florin was introduced by Edward III. in 1343. half and quarter florins being struck at the same time. This gold florin weighed 108 grains and was to be current for six shillings. It was found, however, to be overvalued in proportion to the silver currency and was demonetized the following year. The florin did not again appear in the English coinage until 1849, when silver coins with this name, having a nominal value of two shillings (one-tenth of a pound), were struck. When first issued the "De grata" was omitted from the inscription, and they were frequently referred to as the "Godless" or "graceless" florins. The D.G. was added in 1558. 1887 a double florin or four shilling piece was issued, but its coins was continued in 1690. The total value of double florins issued during these years amounted to £53,175. (See also NUMISMATICS.)

FLORIO, GIOVANNI (1552?-1623), English writer, was born in London about 1553. He was of Tuscan origin, his parents being Waldenses who had fled from persecution in the Vallette and taken refuge in England. His father, Michael Angelo Florio, was pastor of an Italian Protestant congregation in London in 1550. He was attached to the household of Sir William Cecil, but dismissed on a charge of immorality. He dedicated a book on the Italian language to Henry Herbert, and may have been a tutor in the family of William Herbert, Earl of Pembroke. Anthony à Wood says that the Florios left England on the accession of Queen Mary, but returned after her death. The son resided for a time at Oxford, and was appointed, about 1576 tutor to the son of Richard Barnes, bishop of Durham, then studying at Magdalen College. In 1578 Florio published a work entitled First Fruits, which yield Familiar Speech, Merry Seeming, Wittie Sayings, and Golden Sayings (4to). This was accompanied by An Experimental Induction to the Italian and English Tongues. The work was written in the year 1573. Three years later Florio was admitted a member of Magdalen College, and became a teacher of French and Italian in the university. In 1591 appeared his Second Fruits, to be gathered of Twelve Tresses, of divers but delightful Tastes to the Tongues of Italian and English men; to which was annexed the Garden of Recreation, yielding six thousand Italian Proverbs (4to). These manuals contained an outline of the grammar, a selection of dialogues in parallel columns of Italian and English, and longer extracts from classical Italian writers in prose and verse. Florio had many patrons; he says that he "lived some years" with the earl of Southampton, and the earl of Pembroke also befriended him. His Italian and English dictionary, entitled A World of Words, was published in folio in 1598. After the accession of James I., Florio was named French and Italian tutor to Prince Henry, and afterwards became a gentleman of the privy chamber and clerk of the closet to the queen, whom he also instructed in languages. His magnum opus is the admirable translation of the Essays on Morall, Politike, and Militarie Affaires of Montaigne, published in folio in 1603 in three books, each dedicated to two noble ladies. A second edition in 1613 was dedicated to the queen. Special interest attaches to the first edition from the circumstance that of the several copies in the British Museum library one bears the autograph of Shakespeare—long received as genuine but now supposed to be by an 18th-century hand—and another that of Ben Jonson. It was published by Warburton that Florio is satirized by Shakespeare under the character of Holofernes, the
pompous pedant of _Labour's Lost_, but it is much more likely, especially as he was one of the earl of Southampton's protégés, that he was among the personal friends of the dramatist, who may well have gained his knowledge of Italian and French from him. He had married the sister of the poet Daniel, and had friendly relations with many writers of his day. Ben Jonson sent him a copy of _Volpone_ with the inscription, "To his loving father and worthy friend Master John Florio, Ben Jonson seals this testimony of his friendship and love." He is characterized by Wood, in _Athenae Oxonienses_, as a very useful man in his profession, zealous for his religion, and deeply attached to his adopted country. He died at Fulham, London, in the autumn of 1625.

**FLORIS, FRANS,** or more correctly **FRANS DE VRIENDT**, called **FLORIS** (1520-1570), Flemish painter, was one of a large family trained to the study of art in Flanders. Son of a stone-cutter, born Vriendt, who died at Antwerp in 1518, he began his life as a student of sculpture, but afterwards gave up carving for painting. At the age of twenty he went to Liége and took lessons from Lambert Lombard, a pupil of Mabuse, whose travels in Italy had transformed a style truly Flemish into that of a mongrel Leonardoesque. Following in the footsteps of Mabuse, Lambert Lombard had visited Florence, and caught the manner of Saliati and other pupils of Michelangelo and Del Sarto. It was about the time when Schoorel, Coxie and Heemskerk, after migrating to Rome and imitating the masterpieces of Raphael and Buonarroti, came home to execute Dutch-Italian works beneath the level of those produced in the peninsula itself by Leonardo da Pistola, Nanaccio and Rinaldo of Mantua. Fired by these examples, Floris in his turn wandered across the Alps, and appropriated without assimilation the various manerisms of the schools of Lombardy, Florence and Rome. Bold, quick and resolute, he saw how easy it would be to earn a livelihood and acquire a name by drawing for engravers and painting on a large scale after the fashion of Vasari. He came home, joined the gild of Antwerp in 1540, and quickly opened a school from which 120 disciples are stated to have issued. Floris painted strings of large pictures for the country houses of Spanish nobles and the villas of Antwerp patricians. He is known to have illustrated the fable of Hercules in ten compositions, and the liberal arts in seven, for Claes Jongeling, a merchant of Antwerp, and adorned the duke of Arschot's palace of Beaumont with fourteen colossal panels. Comparedly few of his works have descended to us, partly because they came to be condemned for their inherent defects, and so were suffered to perish, partly because they were soon judged by a different standard from that of the Flemings of the 17th century. The earliest extant canvas by Floris is the "Mars and Venus ensnared by Vulcan" in the Berlin Museum (1547), the latest a "Last Judgment" (1566) in the Brussels gallery. Neither these nor any of the intermediate works at Alost, Antwerp, Copenhagen, Dresden, Florence, Léaú, Madrid, St Petersburg and Vienna display any charm of originality in composition or in form. Whatever boldness and force they may possess, or whatever principles they may embody, they are mere appropriations of Italian models spoilt in translation or adaptation. Their technical execution reveals a rapid hand, but none of the lustre of bright colouring; and Floris owed much of his reputation to the cleverness with which his works were transferred to copper by Jerome Cock and Theodore de Galle. Whilst Floris was engaged on a Crucifixion of 27 ft., and a _Resurrection_ of equal size, for the grand prior of Spain, he was seized with illness, and died on the 1st of October 1570 at Antwerp.

**FLORUS, Roman historian, flourished in the time of Trajan and Hadrian.** He compiled, chiefly from Livy, a brief sketch of the history of Rome from the foundation of the city to the closing of the temple of Janus by Augustus (B.C. 15). The work, which is called _Epitome de T. Livio Bellorum omnium annorum DCC Libri duo_, is written in a bombastic and rhetorical style, and is rather a panegyric of the greatness of Rome, whose life is divided into the four periods of infancy, youth, manhood and old age. It is often wrong in geographical and chronological details; but, in spite of its faults, the book was much used in the middle ages. In the MSS., the writer is variously given as Julius Florus, Lucius Ananus Florus, or simply Ananus. From certain similarities of style he has been identified with Publius Annius Florus, poet, rhetorician and friend of Hadrian, author of a dialogue on the question whether Virgil was an orator or poet, of which the introduction has been preserved.

The best editions are by O. Jahn (1852), C. Halm (1854), which contain the fragments of the Virgilian dialogue. There is an English translation in _Bohn's Classical Library_.

**FLORUS, JULIUS,** poet, orator, and jurist of the Augustan age. His name has been immortalized by Horace, who dedicated to him two of his _Epistles_ (i. 3; ii. 2), from which it would appear that he composed lyrics of a light, enjoyable kind. The statement of Porphyry, the old commentator on Horace, that Florus himself wrote satires, is probably erroneous, but he may have edited selections from the earlier satirists (Ennius, Lucilius, Varro). Nothing is definitely known of his personality, except that he was one of the young men who accompanied Tiberius on his mission to settle the affairs of Armenia. He has been variously identified with Julius Florus, a distinguished orator and uncle of Julius Secundus, an intimate friend of Quintilian (_Instit._ x. 3, 13), with the leader of an insurrection of the Treviri (Tacitus, _Ann._ iii. 40); with the Postumus of Horace (_Odes_, ii. 14) and even with the historian Florus.

**FLORUS, PUBLIUS ANNIUS,** Roman poet and rhetorician, identified by some authorities with the historian Florus (q.v.). The introduction to a dialogue called _Virgilius orator_ is extant, in which the author (whose name is given as Publius Annius Florus) states that he was born in Africa, and at an early age took part in the literary contests on the Capitol instituted by Domitian. Having been refused a prize owing to the prejudice against African provincials, he left Rome in disgust, and after travelling for some time set up at Tarrazo as a teacher of rhetoric. Here he was persuaded by an acquaintance to return to Rome, for it is generally agreed that he is the Florus who wrote the well-known _dialogues_ preserved together with Hadrian's answer by Aelius Spartianus (Hadrian 16). Twenty-six trochaic tetrameters, _De qualitate vitae_, and five graceful hexameters, _De rosis_, are also attributed to him. Florus is important as being the first in order of a number of 2nd-century African writers who exercised a considerable influence on Latin literature, and also the first of the _poetae neoterici_ or _novelli_ (new-fashioned poets) of Hadrian's reign, whose special characteristic was the use of lighter and graceful metres (anaepastic and iambic dimeters), which had hitherto found little favour.

The little poems will be found in E. Bährns, _Poëtica Latini minores_ (1859-1883); for an unlikely identification of Florus with the author of the _Peripigalia Veneris_ (q.v.) see E. H. O. Müller, _De P. Anno Florus poeta et de Peripigalia Veneris_ (1885), and, for the poet's relations with Hadrian, P. Eysenhardt, _Hadrian und Florus_ (1882); see also F. Marx in Pauly-Wissowa's _Realencyclopädie_ i. pt. 2 (1894).

**FLOTOW, FRIEDRICH FERDINAND ADOLP VON,** FREHERR (1812-1883), German composer, was born on his father's estate at Teuntendorf, in Mecklenburg, on the 27th of April 1812. Destined originally for the diplomatic profession, his passion for music induced his father to send him to Paris to study under Reicha. But the outbreak of the revolution in 1830 caused his return home, where he busied himself writing chamber-music and oratorios until he was able to return to Paris. There he produced _Pierrot et Cathérine, Rob Roy, La Duchesse de Guise_, but made his first real success with _Le Naoufragie de la Méduse_ at the Renaissance Theatre in 1838. Greater, however, was the success of _Struensee_ (1839) and _Martha_ (1847), which made the tour of the world. In 1848 Flotow was again driven home by the Revolution, and in the course of a few years he produced _Die Grofsfürstin_ (1850), _Indra_ (1853), _Rübenzahl_ (1854), _Hildo_ (1855) and _Albin_ (1856). From 1856 to 1863 he was director (intendant) of the Schwerin opera, but in the latter year he returned to Paris, where in 1860 he produced _L'Olimp_. From that time to the date of his death he lived in Paris or on his estate near Vienna. He died on the 24th of...
FLOTSAM—FLOUR AND FLOUR MANUFACTURE

January 1883. Of his concert-music only the Jubelouvertiure is now ever heard. His strength lay in the facility of his melodies.

FLOTSAM, JETSAM and LIGAN, in English law, goods lost at sea, as distinguished from goods which come to land, which are technically designated wreck. Jetsam (the same word as jettison, from Lat. jadare, to throw) is when goods are cast into the sea, and there sink and remain under water; flotsam (floating, from Lat. flottare) is where they continue floating on the surface of the waves; ligan (or lagan, from lay or lie) is where they are sunk in the sea, but tied to a cork or buoy in order to be found again. Flotsam, jetsam and ligan belong to the sovereign in the absence only of the true owner. Wreck, on the other hand (i.e. goods cast on shore), was by the common law adjudged to the sovereign in any case, because it was said by the loss of the ship all property was gone out of the original owner. This singular distinction which treated goods washed ashore as lost, and goods on and in the sea as not lost, is no doubt to be explained by the primitive practice of plundering wrecked ships. (See Wreck.)

FLOUNDER, a common term for flat-fish. The name is also more specially given to certain varieties, according to local usage. Thus the Pleuronectes flesus is the common flounder of English terminology, found along the coasts of northern Europe from the Bristol Channel to Iceland. It is particularly partial to fresh water, ascending the Rhine as far as Cologne. It rarely exceeds a length of 12 in. or a weight of 13 lb. In American terminology the principal fish of the name are the "summer flounders" or "deep-sea flounders," also known in America as "plaise" (Paralichthys dentatus), as long as 3 ft. and as heavy as 15 lb; the "four-spotted flounders" (Paralichthys oblongus); the "common" or "winter" flounder (Pseudopleuronectes americanus); the "diamond flounder" (Hypoglossus guttulatus); and the "pole flounder" (Glyptcephalus cynoglossus).

FLOUR and FLOUR MANUFACTURE. The term "flour" (Fr. fleur, flour, i.e. the best part) is usually applied to the trituated farinaceous constituents of the wheat 'berry' (see WHEAT); it is, however, also used of other cereals and even of leguminoids when ground into a fine powder, and of many other substances in a pulverulent state, though in these cases it is usual to speak of rye flour, bean flour, &c. The flour obtained from oats is generally termed oatmeal. In Great Britain wheaten flour was commonly known in the 16th and 17th centuries as meal, and up to the beginning of the 19th century, or perhaps later, the term meal was not infrequently used of the meal produced by the fulling-mill.

The ancestor of the millstone was apparently a rounded stone about the size of a man's fist, with which grain or nuts were pounded and crushed into a rude meal. These stones are generally of hard sandstone and were evidently used against another stone, which by dint of continual hammering was broken into hollows. Sometimes the crusher was used on the surface of rocks. St Bridget's stone, on the shores of Loch Macen, is supposed to have been a primitive Irish mill; there are many depressions in the face of the table-like rock, and it is probable that round this stone several women (or in early civilization the preparation of flour was particularly the duty of the women) would stand and grind, or rather pound, meal. Many such stones, known as Bullan stones, still exist in Ireland. Similar remains are found in the Orkneys and Shetlands, and it is on record that some of these stones have been used for flour-making within historic times. Richard Bennett in his History of Corn Miling remarks that the Seneca Indians to this day boil maize and crush it into a paste between loose stones. In the same way the Omahas pound this cereal in holes in the rocks, while the Oregon Indians parch and pound the capsules of the prairie lily, much after the fashion described by Herodotus in his account of the ancient Egyptians. In California the Indian squaws make a sort of paste by crushing acorns between a round stone or "muller," and a cuplike hollow in the surface of a rock. Crushing stones are of different shapes, ranging from the primitive ball-like implement to an elongated shape resembling the pestle of a mortar. Mullers of the latter type are not infrequently found primitive remains in America, while Dr Schliemann discovered several specimens of the globular form on the reputed site of the city of Troy, and also among the ruins of Mycenae. As a matter of fact stone mullers survived in highly civilized countries into modern days, if indeed they are now altogether extinct.

The saddle-stone is the connecting link between the primitive pounder, or muller, and the quern, which was itself the direct ancestor of the millstones still used to some extent in the manufacture of flour. The saddle-stone, the first true grinding implement, consisted of a stone with a more or less concave face on which the grain was spread, and in and along this hollow surface it was rubbed and ground into coarse meal. Saddle-stones have been discovered in the sand caves of Italy, among the lake dwellings of Switzerland, in the dolmens of France, in the pit dwellings of the British Isles, and among the remains of primitive folk all the world over. The Romans of the classical period seem to have distinguished the saddle-stone from the quern. We find allusions to the mola trassalils, which may be translated "the thrashing mill"; this would fairly describe a backwards and forwards motion. The mola versatillis evidently referred to the revolving millstone or quern. In primitive parts of the world the saddle-stone is not yet extinct, as for instance in Mexico. It is known as the metate, and is used both for grinding maize and for making the maize cakes known as tortillas. The same implement is apparently still in use in some parts of South America, notably in Chile. According to Richard Bennett, the quern, the first complete milling machine, originated in Italy and is in all probability not older than the 2nd century B.C. This is, however, a controverted point. Querns are still used in most primitive countries, nor is it certain that they have altogether disappeared from remoter districts of Scotland and Ireland. Whatever was their origin, they revolutionized flour milling. The rotary motion of millstones became the essential principle of the trituration of grain, and exists to-day in the rolls of the roller mill. The early quern appears to have differed from its descendants in that it was somewhat globular in shape, the lower stone being made conical, possibly with the idea that the ground flour should be provided with a downward flow to enable it to fall from the stones. This type did not, however, persist. Gradually the convexity disappeared and the surface of the two stones became flat or very nearly so. In the upper stone was a species of funnel, through which the grain passed as through a millstone. Much by thence, as the stone revolved, into the space between the running and the bed stone. The ground meal was discharged at the periphery. The runner, or upper stone, was provided with a wooden handle by which the stone was revolved. The typical Roman mill of the Augustan age may be seen at Pompeii. Here, in what is believed to have been a public pistorium or mill, were found four pairs of millstones. The circular base of these mills is 5 ft. in diameter and 1 ft. high, and upon it was fastened the meta, a blunt cone about 2 ft. high, on which fitted the upper millstone or catillus, also conical. These mills were evidently rotated by slave labour, as there was no room for the perambulation of a horse or donkey, while the side-lugs in which the handle-bars were inserted are plainly visible. Slave labour was generally used up to the introduction of Christianity, but was finally abolished by the emperor Constantine, though even after his edict mills continued to be driven by criminals.

The Romans are credited by some authorities with having first applied power to the driving of millstones, which they connected with water-wheels by a horizontal spindle through the intervention of bevel gearing. But long after millstones had been harnessed to water power, slave labour was largely employed as a motive force. The watermill of the Romans was introduced at a relatively early period into Britain. Domesday Book shows that England was covered by mills of a kind at the time of the Norman conquest, and
menions some 500 mills in the counties of Norfolk and Suffolk alone. No doubt the *mole* of Domesday Book consisted of one pair of stones connected by rude gearing with a water-wheel. Windmills are said to have been introduced by the Crusaders, who brought them from the East. Steam power is believed to have been first used in a British flour mill towards the close of the 18th century, when Boulton & Watt installed a steam engine in the Albion Flour Mills in London, erected under the care of John Rennie. Another great engineer, Sir William Fairbairn, in the early days of the 19th century, left the impress of his genius on the mill and all its accessories. He was followed by other clever engineers, and in the days immediately preceding the roller period many improvements were introduced as regards the balancing and driving of millstones. The introduction of the blast and exhaust to keep the stones cool was a great step in advance, while the substitution of silk gauze for woolen or linen bolting cloth, about the middle of the 19th century, marked another era in British milling. Millstones, as used just before the introduction of roller milling, were from 4 to 4½ ft. in diameter by some 12 in. in thickness, and were usually made of a siliceous stone, known as buhr-stone, much of which came from the quarry of La Ferté-sous-Jouarre, in France.

Nine-tenths and nine hundredths, of all the flour consumed in Great Britain is made in roller mills, that is, mills in which the wheat is broken and floured by means of roller, some grooved in varying degrees of fineness, some smooth, their work being preceded and supplemented by a wide range of other machinery. All roller mills worthy of the name are completely automatic, that is to say, from the time the raw material enters the mill warehouse till it is sacked, either in the shape of finished flour or of offals, it is touched by no human hand.

The history of roller milling extends back to the first half of the 19th century. Roller mills, that is to say, machines fitted with rolls set either horizontally, or vertically, or obliquely, for the grinding of corn, are said to have been used as far back as the 17th century, but if this be so is certain that they were only used in a tentative manner. Towards the middle of the 19th century the firm of E. R. & F. Turner, of Ipswich, began to build roller mills for breaking wheat as a preliminary to the conversion of the resultant middlings to semolina. These early mills were of the horizontal type and were divided with serrated edges, which must have exercised a tearing action on the integuments of the berry. These mills were built to the design of a German engineer, the name of G. A. Buchholz, and were exhibited at the London exhibition of 1852, but they never came into general use. It has also been stated that as early as 1823 a French engine, named Collier, of Paris, patented a roller mill, which five years later a certain Malar took out another French patent, the specification of which speaks of grooves and differential speeds. But the direct ancestors of the roller mills of the present day were brought out some time in the third decade of the 19th century by a Swiss engineer named Sulzberger. His apparatus was rather cumbersome, and the chilled iron rolls with which it was fitted consumed a large amount of power relatively to the work effected. But the Pester Walz-Mühle, founded in 1839 by Count Szechenyi, a Hungarian nobleman, which took its name from the roller mills with which it was equipped by Sulzberger, was for many years a great success; some of its roller mills are said to have been kept at work for upwards of fifty years and at least is preserved in the museum at Budapest.

It may be noted that Hungarian wheat is hard and flinty and well adapted for treatment by rolls. Moreover, gradual reduction, as now understood, was more or less practised in Hungary, even before the introduction of roller milling. Though millstones, and not rolls, were used, yet the wheat was not floured at one operation, as in typical low or flat grinding, but was reduced to flour in several successive operations. In the first break the stones would be placed just wide enough apart to "end" the wheat, and in each succeeding operation the stones were brought closer together. But Hungarian milling was not then automatic in the sense in which British millers understand the word. For a long time a great deal of hand labour was employed in the merchant mills of Budapest in carrying about products from one machine to another for further treatment. This practice may have been partly due to the cheap labour available, but it was also the deliberate policy of Hungarian millers to handle in this way the middlings and fine "dunst," because it was maintained that only thus could certain products be delivered to the machine by which they were to be treated in the perfection of condition. The results were good so far as the finished products were concerned, but in the light of modern automatic milling the system appears uneconomical. Not only did it postulate an inordinately large staff, but it further increased the labour bill by the demand it made on the number of sub-foremen who were occupied in classifying, largely by touch, the various products, and directing the labourers under them. Hungarian milling still differs widely from milling as practised in Great Britain in being a longer system. This is due to the more minute subdivision of products, a necessary consequence of the large number of grades of flour and offals made in Hungary, where there are many intermediate varieties of middlings and "dunst" for which no corresponding terms are available in an English miller's vocabulary.

It is convenient to consider in the first instance, the meaning of three terms commonly used by millers, namely, *semolina*, *middlings* and *dunst*. These three products of roller mills are practically identical in composition, but represent different stages in the process of reducing the endosperm of the wheat to flour. A wheat berry is covered by several layers of skin, under which layers is the floury kernel or endosperm. This the break or grooved rolls tend to tear and break up. The largest of these more or less cubical particles are known as semolina, whilst the medium-sized are called middlings and the smallest sized termed dunest. The last is a German word, with several meanings, but is used in this particular sense by German and Austrian millers, from whom it was doubtless borrowed by the pioneers of roller milling in England. If we were to lay a sample of fairly granular flour beside a sample of small dunst the two would be easy to distinguish, but place a magnifying glass over the flour and it would look very like the dunst. If we were to repeat this experiment on dunst and fine middlings, the former would under the glass look like that to which the term middlings is applied. The same effect would be produced by the putting side by side of large middlings and small semolina. This is a broad description of semolina, middlings and dunst. Semolina and middlings are more apt to vary in appearance than dunst, because the latter is the product of the later stages of the milling process and represents small particles of the floury kernel tolerably free from such impurities as bran or fluff. The flour producing middlings must not be confounded with the variety of wheat offal which is also known to many English millers as middlings. This consists of husk or bran, more or less comminuted, and with a certain proportion of floury particles adherent. It is only fit for feeding beasts.

The spread of roller milling on the continent of Europe was undoubtedly accelerated by the invention of porcelain rolls, by Friedrich Wegmann, a Swiss miller, which were brought into general use in the seventh decade of the 19th century, and are still widely employed. They are admirably fitted for the reduction of semolina, middlings and dunst into flour and the term of "middlings", that is, middlings containing no bran or wheat husk, there is perhaps nothing that quite equals them. They were introduced into Great Britain in 1877, or thereabouts, and were used for several years, but ultimately they almost disappeared from British mills. This was partly due to the fact that as made at that date they were rather difficult to work, as it was not easy to keep the rolls perfectly parallel. Another drawback was their inadaptability to over-heavy feeds, to which the British, and perhaps still more the American, miller is frequently obliged to resort. However, since the beginning of the 20th century some of the most advanced flour mills in England have again
taken to use porcelain rolls for some part of their reduction process.

The birth of roller milling in Great Britain may be said to date from 1872, when Oscar Oxle, a German milling engineer, erected a set of roller mills in the Tradeston Mills, in Glasgow. This was long before the introduction of automatic roller mills. But the foundations of the millstone system were not seriously disturbed till 1877, when a party of leading British and Irish millers visited Vienna and Budapest with the object of studying roller milling in its native home. In 1878 J. H. Carter installed in the mill of J. Boland, of Dublin, what was probably the first complete automatic roller plant erected in the United Kingdom, and in 1881 a milling exhibition held at the Royal Agricultural Hall, London, showed the automatic roller system in complete operation. From that time the roller system made great progress. By 1883 many of the leading British millers had installed full roller plants, and in the succeeding ten years small roller plants were installed in many country mills. For a time there was a transition stage in which there was in operation a number of so-called "combined" plants, that is to say, mills in which the wheat was broken on millstones or disk mills, while the middlings were reduced by smooth rolls; but these gradually dropped out of being.

Well-found British flour mills at the present time are probably the best fitted in the world, and as a whole have nothing to fear from comparison with their American competitors. It is true that American millers were rather quicker to copy Hungarian milling methods so far as gradual reduction was concerned. But from about 1880 the British miller was quite awake to his position and was straining every nerve to provide himself with a plant capable of dealing with every kind of wheat. It has often been said that he commands the wheat of the whole world. This is true in a sense, but it is not true that he can always command the exact kind of wheat he requires at the price required to meet foreign competition. Therein he is at a disadvantage. But engineers have done their best to meet this weak point, and by their assistance he is able to compete under almost all conditions with the millers of the whole world.

Processes of Milling.—Fully to appreciate the various processes of modern milling, it must be remembered not only that the wheat as delivered at the mill is dusty and mixed with sand and even more objectionable refuse, but also that it contains many light grains and seeds of other plants, so that there is not sufficient for the miller to be able to reduce the grain to flour on the approved principles; he must also have at command the means of freeing it from foreign substances, and further of "conditioning" it, should it be damp or over dry and harsh. Again, his operations must be conducted with reference to the structure of the wheat grain. The wheat berry is a fruit, not a seed, the actual seed being the germ or embryo, a kidney-shaped body which is found at the base of the berry and is connected with the plumule or root. The germ is tough in texture and is in roller milling easily separated from the rest of the berry, being flattened instead of crushed by the rolls and thus readily sifted from the stock. The germ contains a good deal of fatty matter, which, if allowed to remain, would not increase the keeping qualities of the flour. Botanists distinguish five skins on the berry—epidermis, epicarp, endocarp, epispem and embryonic membrane—but for practical purposes the number of integuments may be taken as three. The inner skin is often as thick as the outer and second skins together, which are largely composed of woody fibres; it consists of the cerealia or aleurone cells, but although these are made up of many simple protids, account on the discolouring and diastatic action of the cereals in flour they are best eliminated. The endosperm, or floury kernel, coming next to the inner skin, consists of starch granules which are caught as it were in the minute meshes of a net. This network is the gluten, and it may be noted that these meshes are not of equal consistency throughout the berry, but are usually finer and more dense near the husk than in the interior of the kernel. This glutinous portion is of great importance to the baker because of its quantity and quality depends the strength of the flour, and the aim of modern roller milling is to retain it as completely as possible, a matter which is in the first instance owing to its close adherence to the husk, especially in the richest wheats. Another organ of the wheat berry which has a more important bearing on the work of the miller is the placenta, which is in effect a cord connecting the food which the plant sucks up from the ground; it swells up the crease of the berry, and is enveloped in the middle skin, being protected on the outer side by the first and having the third or inner skin on its other side. A good deal of the matters filtered by the placenta are mineral in their nature, and such portions as are not digested remain in the crease. This is the matter which millers call "crease dirt." It is highly discolouring to flour, and must be carefully eliminated. The fuzzy end of the berry known as the beard also has a distinct function; its hairs are in reality tubes which serve to carry off superfluous moisture. They have, in common with the bran, no nutritive value. (See also Wheat.)

In the old "flat" or "low" milling the object was to grind as perfectly as possible, at one operation, the central substance of the grain, constituting the flour, and to separate it from the embryo and outer skins constituting the bran. In "high" milling, on the other hand, the grinding is divided into stages, the aim being to get as much semolina and middlings as possible from the wheat, and to make as little flour as possible during the earlier or "breaking" part of the process. It is impossible altogether to separate the operation of the present type of mill. A roller properly set and worked break-mills will make as little as 15%, which is of less value, being contaminated with crease dirt, and also because it is weak owing to the absence of the gluten cells which adjoin more readily to the middlings. Whole wheat flour, sometimes called Graham flour, consists of the entire grain up to a uniform mass.

Wheat cleaning has been well called the foundation of all good milling. In the second house, as the wheat-cleaning department of the mill is termed, will be found an array of machinery, Dry cleaning, almost equal in range and variety to that in the mill itself. The wheat, drawn by an elevator from the barge, or hoisted in sacks, is first treated by a machine known as a warehouse separator, which separates the impurities by means of flat sieves, some of which will be of much coarser mesh than others, and of air currents, the adjustment of which is a more delicate task than might appear. The warehouse separator serves to free dirt or any other impurities that may be on the grain, such as sand, not to mention small seeds, also some maize, oats and barley. Great care has to be exercised in all operations of the screen house lest wheat should pass away with the screenings. Besides the warehouse separator, other separators of different types and sizes, grading and sorting cylinders, and what are known as "paddle" and barley cylinders, are much used in the screen house. These cylinders are provided with indentations, shaped and of such size as to catch seeds which are smaller than wheat, and reject grains, as of barley or oats, which are longer than wheat, but might be followed by machines known as scourers, the function of which is to free the wheat from adherent impurities. These machines are of different types, but all depend on percussive action. A vertical scourer consists of a number of steel or iron beater attached to a vertical spindle which revolves inside a metallic woven or perforated casing, the whole being fitted with an effective exhaust. Scourers and horizontal spindles are also in great favour. Not every wheat is suitable for scouring, and a number of different kinds of wheat. Scourers are followed by brush machines which are similar to the last and are of three distinct types: solid, divided and cone brushes. In the solid variety the brush surface is continuous throughout the whole width of the grain, so that in divided brushes there is often a set of beaters or bars covered with brush bristles, but leaving intermediate spaces; while the cone brush consists of beaters covered with fibre arranged like cones around a vertical spindle. The purpose of these brushes is to remove adhering impurities which the percussive action of the scourer may have failed to eliminate, also to remove the beard or "cape" and any loose portions of the outer husk. But the miller must be careful not to overdo the scouring action and unnecessarily abrade the berry, else he will have trouble with his flour, the tritured bran breaking under the rolls and producing powder which will discolor the break flour. To remove such metallic fragments as nails, pieces of wire, &c., magnets are used. These may either
be of horseshoe shape, in which case they are usually set at the head of the wheat spouts, or they may consist of magnetized plates set at angles over which the wheat will slide. It is not a bad plan to place the magnets just before the first set of break-rolls, where they should work in a direction opposite to the path of the wheat. It is otherwise get between the rolls and spoil the edges of their grooves, and also do damage to the sifting machines. Mention must also be made of the automatic scales which are used to check the milling weights. It is practically impossible to regulate the weights, though details of construction may vary. Each weigher is set for a given weight of grain. As soon as the receiving hopper has poured through a weight into the recipient or skip, which is hung at one end of a beam scale, a load of grain weighing equal to the weight hung at the other end of the beam, the inlet of grain is automatically cut off and the skip is discharged, automatically returning to take another charge. Each weighing is automatically recorded on a dial. In this way a record can be kept of the gross weight of the fractions of weight and the miller can determine the amount of the cleaned wheat. The difference between the two weighings will, of course, represent the percentage. The percentage of flour obtained from a given wheat can be ascertained in the mill which has practice the second weigher is placed just before the first break.

The cleaning of wheat by washing only became a fine art at the close of the 19th century, though it was practised in the north of England on a large scale many years before. The object is, that certain wheats are washed to free them from extraneous matters such as adherent earth and similar impurities which cannot be removed by dry cleaning without the use of comminuting or milling machinery. Such wheats include hard Russions, and these require not only washing but also conditioning, by which is meant mellowing, before going to the rolls. With another class of wheats, such as the softer Russians and Indians, spinning will render washing unnecessary. In the modern conditioning machines is to agitate the wheat in water till the adherent foreign matters are washed off and any dirt balls broken up and drained off in the waste water. To this end some washers are fitted with Archimedes' screws which revolve either horizontally or vertically; or the washer may consist of a barrel revolving in a tank partly filled water. Another function of washing machines is to separate the stones of some kind of wheat which are found in several varieties of wheat. This separation is effected by utilizing a centrifugal force which can be thrown off with more or less completeness, and to condition the berries it is treated by a combination of hot and cold air. The mill is passed between perforated metal plates and subjected to a draught first of hot and then of cold air. The perforated plates are set in such a manner that one plate is at right angles to the other, and this is provided with two air chambers, an upper one serving as a reservoir for hot, and the lower for cold air. The air from both chambers is discharged by pressure through the descending layers of wheat which is thus agitated by a mixture of hot and cold air, which is regulated by the supply of steam to the heat. This process of washing and conditioning, one of the most important in flour milling, is characteristically British; millers have to deal with wheats of a different nature, and one of the essential features of their work is to harden, and harsh, soft and weak wheats as nearly as possible to a common standard of condition before being milled. Wheat is sometimes washed to toughen the bran, as an end which can also be attained by the use of roll breakers and other machines; and this is the same as that of rolling the new corn, or of coolling the corn. Another way of toughening bran is to pass wheat through a heated cylinder, while again another process known as steaming consists of injecting steam into wheat as it passes through a metal hopper. Here the object is to cool to some extent, and to warm and soften (by the condensation of moisture on the grain), but these processes are imperfect substitutes for a full washing and conditioning plant. Hard wheats will not be injured by a fairly long immersion in water, always provided the subsequent whizzing and drying are efficiently carried out. The second class of semi-hard wheats already mentioned must be run more quickly through the washer and dried from the water as rapidly as possible. Still more is this necessary for the softer wheats of the English and French varieties. Here an immersion of only a few seconds is desirable, while the moisture left by the water must be immediately and energetically thrown off by the whizzer before the grain enters the mill to prevent the wheats from being trampled by the moist flour, which is claimed that hard wheats, like some varieties of Indians, are positively improved in flavour by conditioning, and this is probably true; certain it is that English country millers, in seasons when the wheats are large, long, and dear, and Indian wheat was abundant and cheap, have found the latter, mellowed by conditioning, to be an excellent substitute.

Wheat which have been exposed to the action of water during harvest do not necessarily yield unsound flour; the matter is a question of the method of drying. It must be remembered that it is not so much the water itself which degrades the constituents of flour (starch and gluten) as the chemical changes which the dampness produces. There is no reason why the face of the half-damp wheat is to dry it as soon as it has been harvested, either by kiln or steam at a heat not exceeding 120° F., unless the moisture has been reduced to 10% of the whole. The flour made from wheats with over 10% moisture is damp, and is liable to moldy growths. The practice of drying damp flour has also good results. Long before the roller milling period it was found that only flour which had been dried (in a kiln) could safely be taken on long sea voyages, especially when pickled. In olden times flour was baked to prepare it for sea voyages. Such baking had a serious drawback in that in the days of millstone milling it was far more difficult to produce good keeping flour. The wheat berry being broken up and triturated in one operation, the flour necessarily contained a large proportion of bran, and the venation of the wheat was a diastatic constituent, was present in very sensible proportions. Again, the elimination of the germ by the roller process is favourable to the production of a sounder flour, because the germ contains a large proportion of the fat of the wheat, and the fat of wheat has a great affinity for water, and an imperfection in the milling process soon developed considerable acidity. Ultimately the supply of flour came to be kept up buying any but the drieest patent flours, and it is understood that the most suitable flour proved to be certain patents milled in Minneapolis, U.S.A., from hard spring wheat. Not only did they contain more of the wholesome and fibrous matters, but they were also the drier that could be found.

After being cleaned the wheat berry is split and broken up into increasingly fine pieces by fluted rollers or "breaks." In the earlier years wheat berries were all broken by "kneading rolls," but is now the case. The first pair of break-rolls used to be called the splitting rolls, because their function was to suppose to be split the berry longitudinally down its crease, so as to go to exit the form of a small cylinder known as a "kernel." The two lobes of the berry by means of a break machine. The dirt was in many cases no more than the placenta already described, which shrivelling up took, like all vegetable fibre, a dark tint. The next stage in the process was the low starch in more than 10% of the berries so treated. Where such rolls are still in use they are really serving as a sort of adjunct to the wheat-cleaning system. Four or five breaks are now thought sufficient, but three breaks are not uncommon. They are provided with grooves or metallic rolls. Rolls are now used up to 60 in., in length, though in one of the most approved systems they never exceed 40 in.; they are made of chilled iron, and for the breaking of wheat are provided with grooves in the form of "flutes." The grooves are of different length, though for the last set of break-rolls, which clean up the bran, the spiral is sometimes increased to 3 in. per foot. The grooves should have sharp edges because they do better work than when blunting them by running larger semolina and middlings, with bran adherent to them, into the mill. The rolls are finished in big flakes; small middlings, that is, little pieces of the endosperm torn away by blunt grooves, and comminuted bran, make the production of good class flour almost impossible; cut bran, moreover, overwets the flour, and they should be milled in a manner that the bran is not milled in a manner that the bran is not milled or "cottoned" by the water. The miller has thus to decide, after nip the material fed between them at a given point; to cut or shear, not to flatten and crush, is his function. Rolls may be set either horizontally or vertically; an oblique setting has also come into use, the rolls being at an angle to the axis of the roller mill. The material should be fed in an even stream, not too thick, and leaving no part of the roll uncovered. The two rolls of each pair are run at unequal speeds, 2:1 to be the usual ratio on the three first breaks, while the last break is often speeded at 3 to 1 or 3½ to 1; in one of the oblique rolls the difference is obtained by making the diameter of one roll 13 of the other 10 in. and running them at equal speed. For break-rolls up to 36 in. in
length 9 in. is the usual diameter; for longer rolls to 10 in. is the standard. To do good work rolls must run in perfect parallelism; otherwise some parts of the material will pass unthreshed, while others will be treated too severely. These products of the break-rollers are treated by what are known as scalpers, which are simply machines for sorting out these products for further treatment. Scalpers may either be revolving rolls or flat sieves. The sieve is the favourite form of scalper on account of the accurate separating requiring separating and sifting, not a scouring action. The break products are usually separated on a sieve covered with wire or perforated zinc plates. Generally speaking, two sieves are in one frame and are run at a slight inclination. The throughput of the top sieve fall on the sieve below, and the particles of different sizes are separated at this stage and carried over to the next break. The "throughs," or what has passed this sieve, are graded by the next sieve, the tailings going to a purifier, while the throughs may be freed from what flour adheres to them by a centrifugal dressing machine; and then treated by another purifying form of scalper which has come into general use on the continent of Europe, and to a lesser extent in Great Britain and America, is known as the planisher. This machine, of Hungarian origin, is simply a collection of sieved flat sieves in one box, and will scalp or sort out any kind of break stock very efficiently. A system of grading the tailings, that is, the rejections of the scalpers, introduced by James Harrison Carter (Carter-Zimmer patent), was known as the purifier. The object of the purifier is the completion of the work of the scalpers by classifying the tailings by means of air-currents. To end each scalper was followed by a machine arranged somewhat like a gravity purifier; that is to say, a current of air drawn through the sieves. A more modern purifier consists of a material to drop down straight, while the lighter stuff was deposited in one or other of further compartments formed by obliquely placed adjustable cant boards. So searching was this grading, that from the second break, the separator was started or separated, when obtained, the first going to the second break, the second joining the first separation from the second sorter and being fed to the third break, while the third went with the best separation of the third sorter to the fourth break, and the last separation from all the sorters of the break and the third sorter to the fourth break. These rolls was greatly simplified and reduced by this sorting process, as each particle of broken wheat went exactly to that pair of break-rollers for which it was suitable, instead of all the material being run through the same roller set, and the whole apparatus being cut up with the necessary result of increasing the production of small bran.

The object of the purifier, a machine on which milling engineers have lavished much thought and labour, is to get away from the semolina and middlings as much impure matters as possible, that those products may be pure, as millers say, for reduction to flour by the smooth rolls. The purifiers used in British mills take the sorting of the fact the purifier was a supplement to work of the wheat berry are heavier than the less valuable particles, such as bran and fibrous bodies, and a current of air is employed to weigh these fragments of the wheat berry as in a balance and to separate the wheat berries of a single variety, the wheat berries of the semolina or middlings are fed on a sieve vibrated by an eccentric and set at a slight downward angle. This sieve is installed in an air-tight longitudinal wooden chamber with glass windows on either side, and the current of air passes through the sieve a fan constantly draws a current of air, which, raising the stock upwards, allows the heavier and better material to remain below while the lighter particles are lifted off and fall on side platforms or channels, whence they are carried forth and delivered separately, the best stock is removed to the meshes of the silk, and is collected by a worm. It is usual to clothe the sieve in sections with several different meshes of silk so that stock of almost identical value, but differing size, may be treated separately. The current of air is regulated by means of which the current can be regulated at will in each section. The tailings of a purifier do not usually exceed 10 to 15% of the feed. The clothing of purifier sheets must be nicely graduated to the clothing of the purifier machine.

The purifier machine itself consists of a series of inclined boards, the position of which can be varied as required. The heaviest and most valuable products resist the current and drop straight down, while lighter material is carried off by the draught of the purifier.

From the purifier all the stock except the tailings, which may require other treatment, should go to the smooth rollers, into flour, but here the rollerman will have to exercise discretion. In Missouri, ASCOP orders the spare depart- ment from that called for by small pure middlings. The pressure on the stock must be just sufficient and no more. Reduction rolls are usually run at a differential speed of about 2 to 3. The feed must be carefully graded, because to pass stock of varying size through a pair of smooth rolls would be fatal to good work. Scratch rolls very slowly may be employed in breaking impure semolina or for reducing the tailings of purifiers. The purifier tailings, which are best detached by rolls grooved about 36 to the inch and run at a differential of 3 to 1. The reduction requires even more roll surface than the break system. To do first-class work a mill should have both purifiers and break-rollers, with a purifier for the reduction for each sack of 280 lb of flour per hour. Many engineers consider 100 to 110 in. on the break, scratch and smooth rolls not too much.

Draining out of the flour from the stock reduced on smooth rolls is generally effected by centrifugal machines, which consist of a slowly revolving cylinder provided with an internal shaft on which are keyed a number of iron beaters that strike against the feed against the silk clothing of the cylinder. What goes through the silk is collected by a worm conveyor at the bottom of the machine. Most centrifugals have so-called "cut-off" sheets, with internal divisions in the 1st century these are intended to separate some intermediate products, which, having been freed from flour particles, are treated on some other machine, such as a pair of rolls either direct or after a purifier. The centrifugal is undoubtedly an efficient and labor-saving machine, and the separation of these striking good flour-dressers, especially in dry climates. A planisher mill will have no centrifugals, except one or two at the tail end where the material gets more sticky and requires more severe treatment.

A British roller mill averages 70 to 73% of the wheat berry. The removal of a very small proportion of waste, is offal, which is divided into grades and sold. Profitable markets for British-made bran have been found in Scandinavia, and especially in Denmark. In miller's language a grade is a certain proportion of the starch, but a certain proportion of this was little more than offal. The length of the flour yield taken by British millers varies in different parts of the kingdom, because demand varies. In one locality high-class flour may be desired, and might be worth 400 or 500 per cent. of the wheat, while in others the offal or middlings might be worth, as much as the wheat. The principles of roller milling as given above hold good all over the country, yet in practice the work of each mill is varied more or less to suit the peculiarities of the local trade.

The work of the purifier, a chemist, J. E. Poulet, discovered that nitrous acid and oxides of nitrogen act on some fluid and semi-fluid vegetable oils, removing their yellow tinge and converting a considerable portion of their sublimate into a gum capable of being used as a thickening agent, with the physical constitution of wheat is considered, obvious, but it was years before any attempt was made to bleach flour. The first attempts at bleaching seem to have been made on the continent of Europe, in the 16th century. In 1479 a process was patented for bleaching grain by means of coal gas, while before 1891 a suggestion was made for bleaching grain by means of electrolysed sea-water. In 1895 a scheme was put forward for treating grain with sulphuric acid, and about two years later it was proved that the gaseous medium- to employed by Alsbach and others. In 1893 a patent was granted for the purification of flour by means of fresh air or oxygen, and three years later another inventor proposed to employ the Köngten rays for the same purpose. In 1898 a plan was put forward for using ozone and ozonized air for flour-bleaching. The patent (No. 1661 of 1901) taken out by J. & J. Andrews of Blackness recited that flour is known to improve greatly if kept for some time after grinding, and the purpose of the patent was to "describe a process of bleaching flour by oxidation of the air through the flour after grinding in a bleaching apparatus, said air being from 10% to 30% pure oxygen." The patent was said to consist in impregnating the flour with 1% of hydrogen peroxide, or with air containing 2% to 6% oxygen, 1% of carbon dioxide and the remainder nitrogen. In 1912 the British, and the Americans, many patents for more or less similar processes have also been taken out.

(F.G.Z.)
FLOURENS—FLOWER

FLOURENS, GUSTAVE (1838–1871), French revolutionist and writer, a son of J. P. Florens (1794–1867), the physiologist, was born at Paris on the 4th of August 1838. In 1863, he undertook for his father a course of lectures at the Collège de France, the subject of which was the history of mankind. His theories as to the manifold origin of the human race, however, gave offence to the clergy, and he was precluded from delivering a second course. He then went to Brussels, where he published his lectures under the title of Histoire de l’Homme (1863); he next visited Constantinople and Athens, took part in the Cretan insurrection of 1866, spent some time in Italy, where an article of his in the Popolo d’Italia caused his arrest and imprisonment, and finally, having returned to France, nearly lost his life in a duel with Paul de Cassagnac, editor of the Pays. In Paris he devoted his pen to the cause of republicanism, and at length, having failed in an attempt to organize a revolution at Belleville on the 7th of February 1870, found himself compelled to flee from France. Returning to Paris on the downfall of Napoleon, he soon placed himself at the head of a body of 500 triloueurs. On account of his insurrectionary proceedings he was taken prisoner at Courcelles, was accused of having counted the heads of his adherents and confined at Mazas on the 7th of December 1870, but was released by his men on the night of January 21–22. On the 18th of March he joined the Communists. He was elected a member of the commune by the 20th arrondissement, and was named colonel. He was one of the most active leaders of the insurrection, and in a sortie against the Versaillais troops in the morning of the 3rd of April was killed in a hand-to-hand conflict at Rueil, near Malmaison. Besides his Science de l’homme (Paris, 1869), Gustave Florens was the author of numerous fugitive pamphlets.

See C. Prolès, Les Hommes de la révolution de 1871 (Paris, 1898).

FLOURENS, MARIE JEAN PIERRE (1794–1867), French physiologist, was born at Maureilhan, near Béziers, in the department of Hérault, on the 15th of April 1794. At the age of fifteen he began the study of medicine at Montpellier, where in 1823 he received the degree of doctor. In the following year he repaired to Paris, provided with an introduction from A. P. de Candolle, the botanist, to Baron Cuvier, who received him kindly, and interested himself in his welfare. At Paris Florens engaged in physiological research, occasionally contributing to literary publications; and in 1821, at the Athenées de France, he explained the experimental and physiological theory of the sensations, which attracted much attention amongst men of science. His paper entitled Recherches expérimentales sur les propriétés et les fonctions du système nerveux dans les animaux vertébrés, in which he, from experimental evidence, sought to assign their special functions to the cerebrum, corpora quadrigemina and cerebellum, was the subject of a highly commendatory report by Cuvier, adopted by the French Academy of Sciences in 1822. He was chosen by Cuvier in 1828 to deliver for him a course of lectures on natural history at the Collège de France, and in the same year became, in succession to L. A. G. Bosc, a member of the Institute, in the division “Économie rurale.” In 1830 he became Cuvier’s substitute as lecturer on human anatomy at the Jardin du Roi, and in 1832 was elected to the post of titular professor, which he vacated for the professorship of comparative anatomy created for him at the museum of the Jardin the same year. In 1833 Florens, in accordance with the dying request of Cuvier, was appointed a perpetual member of the French Academy of Sciences; and in 1848 he was returned as a deputy for the arrondissement of Béziers. In 1842 he was elected, in preference to Victor Hugo, to succeed J. F. Michaud at the French Academy; and in 1845 he was created a commander of the legion of honour, and in the next year a peer of France. In March 1847 Florens directed the attention of the Academy of Sciences to the anaesthetic effect of chloroform on animals. On the revolution of 1848 he withdrew completely from political life; and in 1855 he accepted the professorship of natural history at the Collège de France. He died at Montgeron, near Paris, on the 6th of December 1867.

Besides numerous shorter scientific memoirs, Florens published—

Essai sur quelques points de la doctrine de la révolution et de la dérivation (Montpellier, 1813); Experiences sur le système nerveux (Paris, 1825); Cours sur la génération, l’ovologie, et l’embryologie (1836); Analyse raisonnée des travaux de G. Cuvier (1841); Recherches sur le développement des os et des dents (1842); Anatomie générale de la peau et des membranes muqueuses (1843); Buffon, histoire de ses travaux et de ses idées (1844); Fontenelle, ou de la philosophie moderne relativement aux sciences physiques (1847); Théorie expérimentale de la formation des os (1847); Œuvres complètes de Buffon (1853); De la longévité physique et de la variation de race sur le globe (1855) numerous editions; Histoire de la découverte de la circulation du sang (1854); Cours de physiological comparée (1856); Recueil des éloges historiques (1856); De la vie et de l’intelligence (1858); De la raison, du génie, etc. (1861); Le Cerveau dans le livre de M. Durpin sur l’Origine des Espèces (1864). For a list of his papers see the Royal Society’s Catalogue of Scientific Papers.

FLOWER, SIR WILLIAM HENRY (1834–1899), English biologist, was born at Stratford-on-Avon on the 30th of November 1834. Choosing medicine as his profession, he began his studies at University College, London, where he showed special aptitude for physiology and comparative anatomy and took his M.B. degree in 1851. He then joined the Army Medical Service, and went out to the Crimea as assistant-surgeon, receiving the medal with four clasps. On his return to England he became a member of the surgical staff of the Middlesex hospital, London, and in 1861 succeeded J. T. Quekett as curator of the Hunterian Museum of the Royal College of Surgeons of England. In 1870 he also became Hunterian professor, and in 1884, on the death of Sir Richard Owen, was appointed to the direction of the Natural History Museum at South Kensington. He died in London on the 1st of July 1899. He made valuable contributions to structural anthropology, publishing, for example, complete and accurate measurements of no less than 1300 human skulls, and as a comparative anatomist he ranked high, devoting himself especially to the study of the mammalia. He was also a leading authority on the arrangement of museums. The greater part of his life was spent in their administration, and in consequence he held very decided views as to the principles upon which their specimens should be set out. He insisted on the importance of distinguishing between collections intended for the educational and those designed for the instruction of the general public, pointing out that it was as futile to present to the former a number of merely typical forms as to provide the latter with a long series of specimens differing only in the most minute details. His ideas, which were largely and successfully applied to the museums of which he had charge, gained wide approval, and their influence entitles him to be looked upon as a reformer who did much to improve the methods of museum arrangement and management. In addition to numerous original papers, he was the author of An Introduction to the Osteology of the Mammalia (1870); Fashion in Deformity (1881); The Horse: a Study in Natural History (1890); Introduction to the Study of Mammals, Living and Extinct (1891); Essays on Museums and other Subjects (1898). He also wrote many articles for the ninth edition of the Encyclopædia Britannica.

FLOWER (Lat. flōs, flos; Fr. fleur), a term popularly used for the bloom or blossom of a plant, and so by analogy for the fairest, choicest or finest part or aspect of anything, and in various technical senses. Here we shall deal only with its botanical interest. It is impossible to give a rigid botanical definition of the term “flower.” The flower is a characteristic feature of the highest group of the plant kingdom—the flowering plants (Phanerogams)—and is the name given to the association of organs, more or less leaf-like in form, which are concerned with the production of the fruit or seed. In modern botanical works the group is often known as the seed-plants (Spermatophyta). As the seed develops from the ovule which has been fertilized by the pollen, the essential structures for seed-production are two, viz. the pollen-bearer or stamen and the ovule-bearer or carpel. These are with few exceptions follar structures, known in comparative morphology as sporophylls, because they bear the spores, namely, the microspores or pollen-grains which are developed in the microsporangia or pollen-sacs, and the megasporophyll, which is contained in the ovule or megasporangium.

In Gymnosperms (g.v.), which represent the more primitive
FLOWER

type of seed-plants, the micro- or macro-sporophylls are generally associated, often in large numbers, in separate cones, to which the term “flower” has been applied. But there is considerable difference of opinion as to the relation between these cones and the more definite and elaborate structure known as the flower in the higher group of seed-plants—the Angiosperms (g.v.)—and it is to this more definite structure that we generally refer in using the term “flower.”

Flowers are produced from flower-buds, just as leaf-shoots arise from leaf-buds. These two kinds of buds have a resemblance to each other as regards the arrangement and the development of their parts; and it sometimes happens, from injury and other causes, that the part of the axis which, in ordinary cases, would produce a leaf-bud, gives origin to a flower-bud. A flower-bud has not in ordinary circumstances any power of extension by the continuous development of its apex. In this respect it differs from a leaf-bud. In some cases, however, of monstrosity, especially seen in the rose (fig. 1), the central part is prolonged, and bears leaves or flowers. In other cases the flowers are abortive, and their functional capabilities are concerned, which is usually abortive. This phenomenon is known as proliferation of the floral axis.

Flower-buds, like leaf-buds, are produced in the axil of leaves, which are called bracts.

The term bract is properly applied to the leaf from which the primary floral axis, whether simple or branched, arises, while the leaves which arise on the axis between the bract and the outer envelope of the flower are bracteoles or bractlets. Bracts sometimes do not differ from the ordinary leaves, as in Veronica hederifolia, Vinca, Anagallis and Ajuga. In general as regards their form and appearance they differ from ordinary leaves, whatever their dimensions, being greater in the upper than in the lower branches of an inflorescence. They are distinguished by their position at the base of the flower or flower-stalk. Their arrangement is similar to that of the leaves. When the flower is sessile the bracts are often applied closely to the calyx, and may thus be confounded with it, as in the order Malvaceae and species of Dianthus and winter aconite (Eranthis), where they have received the name of epicalyx or calycinus. In some Rosaceous plants an epicalyx is present, due to the formation of stipulate structures by the sepals. In many cases bracts act as protective organs, within or beneath which the young flowers are concealed in their earliest stage of growth.

When bracts become coloured, as in Amherstia nobilis, Euphorbia splendens, Erica elegans and Salvia splendens, they may be mistaken for parts of the corolla. They are sometimes mere scales or threads, and at other times are undevolved, giving rise to the bracteate inflorescence of Cruciferae and Thistles. Sometimes they are empty, no flower-buds being produced in their axil. A series of empty coloured bracts terminates the inflorescence of Salvia Horminum. The smaller bracts or bracteoles, which occur among the subdivisions of a branching inflorescence, often produce no flower-buds, and thus anomalies occur in the floral arrangements. Bracts are occasionally persistent, remaining long attached to the base of the peduncles, but more usually they are deciduous, falling off early by an articulation. In some instances they form part of the fruit, becoming incorporated with other organs. Thus, the cones of firs and the strobili of the hop are composed of a series of spirally arranged bracts covering fertile flowers; and the scales on the fruit of the pineapple are of the same nature. At the base of the general umbel in umbelliferous plants a whorl of bracts often exists, called a general involucre, and at the base of the smaller umbels or umbellules there is a similar leafy whorl called an involucre or partial involucre. In some instances, as in foal's-parsley, there is no general involucre, but simply an involucre; while in other cases, as in fennel or dill (fig. 15), neither involucre nor involucel is developed. In Compositae the involucre is applied to the bracts surrounding the head.

of flowers (fig. 2, i), as in marigold, dandelion, daisy, artichoke. This involucre is frequently composed of several rows of leaflets, which are either of the same or of different forms and lengths, and often lie over each other in an imbricated manner. The leaves of the involucel are spiny in thistles and in teasel (Dipsacus), and hooked in burdock. Such whorled or verticillate bracts generally remain separate (polyphyllous), but may be united by cohesion (gamophyllous), as in many species of Brassica and in Lunaria. In Compositae besides the involucre there are frequently chaffy and setose bracts at the base of each flower, and in Dipsacaceae a membranous tube surrounds each flower. These structures are of the nature of an epicalyx. In the acorn the cupule or cup (fig. 3) is formed by a growing upwards of the flower-stalk immediately beneath the flower, upon which scaly or spiny protuberances appear; it is of the nature of bracts. Bracts also compose the husky covering of the hazel-nut.

When bracts become united, and overlie each other in several rows, it often happens that the outer ones do not produce flowers, that is, are empty or sterile. In the artichoke the outer imbricated scales or bracts are in this condition, and it is from the membranous white scales or bracts (paleae) forming the choke attached to the edible receptacle that the flowers are produced. The sterile bracts of the daisy occasionally produce capitula, and give rise to the hen-and-chickens daisy. In place of developing flower-buds, bracts may, in certain circumstances, as in proliferous or viviparous plants, produce leaf-buds.

A sheathing bract enclosing one or several flowers is called a calyx. It is common among Monocotyledons, as Narcissus (fig. 4), snow-flake, Arum and palms. In some palms it is 20 ft. long, and encloses 200,000 flowers. It is often associated with that form of inflorescence termed the spadix, and may be coloured, as in Anthurium, or white, as in arum lily (Richardia theaephila). When the spadix is compound or branching, as in palms, there are smaller spathes, surrounding separate parts of the inflorescence. The spathe protects the flowers in their young stage, and often falls off after they are developed, or hangs down.
in a withered form, as in some palms, Typha and Rotha. In grasses the outer scales or glumes of the spikelets are sterile bracts (fig. 5, gl); and in Cyperaceae bracts enclose the organs of reproduction. Bracts are frequently changed into complete leaves. This change is called phylloidy of bracts, and is seen in species of Plantago, especially in the variety of Plantago media, called the rose-plantain in gardens, where the bracts become leafy and form a rosette round the flowering axis. Similar changes occur in Plantago major, P. lanceolata, Ajuga reptans, dandelion, daisy, dahlia and in umbelliferous plants. The conversion of bracts into stamens (staminody of bracts) has been observed in the case of Abies excelsa. A lengthening of the axis of the female strobilus of Coniferae is not of infrequent occurrence in Cryptomeria japonica, larch (Larix europaea), &c., and this is usually associated with a leaf-like condition of the bracts, and sometimes even with the development of leaf-bearing shoots in place of the scales.

The arrangement of the flowers on the axis, or the ramification of the floral axis, is called the inflorescence. The primary axis of the inflorescence is sometimes called the rachis; its branches, whether terminal or lateral, which form the stalks supporting flowers or clusters of flowers, are peduncles, and if small branches are given off by it, they are called pedicels. A flower having a stalk is called pedunculate or pedicellate; one having no stalk is sessile. In describing a branching inflorescence, it is common to speak of the rachis as the primary floral axis, its branches as the secondary floral axes, their divisions as the tertiary floral axes, and so on; thus avoiding any confusion that might arise from the use of the terms rachis, peduncle and pedicel.

The peduncle is simple, bearing a single flower, as in primrose; or branched, as in London-pride. It is sometimes succulent, as in the cashew, in which it forms the large coloured expansion supporting the nut; spiral, as in Cyclamen and Vallasseris; or spiny, as in Alyssum spinosum. When the peduncle proceeds from radical leaves, that is, from an axis which is so shortened as to bring the leaves close together in the form of a cluster, as in the primrose, auricula or hyacinth, it is termed a scape. The floral axis may be shortened, assuming a flattened, convex or concave form, and bearing numerous flowers, as in the artichoke, daisy and fig (fig. 6). The floral axis sometimes appears as if formed by several peduncles united together, as in the cockscomb, in which the flowers form a peculiar crest at the apex of the flattened peduncles. Adhesions occasionally take place between the peduncle and the bracts or leaves of the plant, as in the lime-tree (fig. 7). The adhesion of the peduncles to the stem accounts for the extra-axillary position of flowers, as in many Solanaceae. When this union extends for a considerable length along the stem, several leaves may be interposed between the part where the peduncle becomes free and the leaf whence it originated, and it may be difficult to trace the connexion. The peduncle occasionally becomes abortive, and in place of bearing a flower, is transformed into a tendril; at other times it is hollowed at the apex, so as apparently to form the lower part of the outer whorl of floral leaves as in Eschscholtzia.

The termination of the peduncle, or the part on which the whorls of the flower are arranged, is called the thalamus, torus or receptacle. There are two distinct types of inflorescence—one in which the flowers arise as lateral shoots from a primary axis, which goes on elongating, and the lateral shoots never exceed in their development the length of the primary axis beyond their point of origin. The flowers are thus always axillary. Exceptions, such as in cruciferous plants, are due to the non-appearance of the bracts. In the other type the primary axis terminates

Fig. 6.—Peduncle of Fig (Ficus Carica), ending in a hollow receptacle, enclosing numerous male and female flowers.

Choke, daisy and fig (fig. 6). The floral axis sometimes appears as if formed by several peduncles united together, as in the cockscomb, in which the flowers form a peculiar crest at the apex of the flattened peduncles. Adhesions occasionally take place between the peduncle and the bracts or leaves of the plant, as in the lime-tree (fig. 7). The adhesion of the peduncles to the stem accounts for the extra-axillary position of flowers, as in many Solanaceae. When this union extends for a considerable length along the stem, several leaves may be interposed between the part where the peduncle becomes free and the leaf whence it originated, and it may be difficult to trace the connexion. The peduncle occasionally becomes abortive, and in place of bearing a flower, is transformed into a tendril; at other times it is hollowed at the apex, so as apparently to form the lower part of the outer whorl of floral leaves as in Eschscholtzia.

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Fig. 7.—Inflorescence of the Lime (Tilia platyphyllos) (nat. size). a, Branch. b, Petiole with axillary bud. c, Corolla. s, Stamens. f, Ovary. kn, Flower-bud.

Fig. 8.—Raceme of Linaria striata. d, Bract. indefinite or axillary.
producing flower-buds as it grows, the lower expanding first (fig. 8), or it is shorted and depressed, and the outer flowers expand first (fig. 9). The expansion of the flowers is thus centripetal, that is, from base to apex, or from circumference to centre.

The second kind of inflorescence is determinate, definite or terminal. In this the axis is either elongated and ends in a solitary flower, which thus terminates the axis, and if other flowers are produced, they belong to secondary axes farther from the centre; or the axis is shortened and flattened, producing a number of separate floral axes, the central one expanding first, while the others are developed in succession farther from the centre. The expansion of the flowers is in this case centrifugal, that is, from apex to base, or from centre to circumference. It is illustrated in fig. 10, R он интересабulus; a' is the primary axis, which is the axis swollen at the base in a bulb-like manner b, and with roots proceeding from it. From the leaves which are radical proceeds the axis ending in a solitary terminal flower f'. About the middle of this axis there is a leaf or bract, from which a secondary floral axis a' is produced, ending in a single flower f'', less advanced than the flower f'. This secondary axis bears a leaf also, from which a tertiary floral axis a''' is produced, bearing an unexpanded solitary flower f'''. From this tertiary axis a fourth is in progress of formation. Here f' is the termination of the primary axis, and this flower expands first, while the other flowers are developed centrifugally on separate axes.

A third series of inflorescences, termed mixed, may be recognized. In them the primary axis has an arrangement belonging to the opposite type from that of the branches, or vice versa. According to the mode and degree of development of the lateral shoots and also of the bracts, various forms of both inflorescences result.

Amongst indefinite forms the simplest occurs when a lateral shoot produced in the axil of a large single foliage leaf of the plant ends in a single flower, the axis of the plant elongating beyond, as in Veronica hederifolia, Vinca minor and Lysimachia nemorum. The flower in this case is solitary, and the ordinary leaves become bracts by producing flower-buds in place of leaf-buds; their number, like that of the leaves of this main axis, is indefinite, varying with the vigour of the plant. Usually, however, the floral axis, arising from a more or less altered leaf or bract, instead of ending in a solitary flower, is prolonged, and bears numerous bracteoles, from which smaller peduncles are produced, and those again in their turn may be branched in a similar way. Thus the flowers are arranged in groups, and frequently very complicated forms of inflorescence result. When the primary peduncle or floral axis, as in fig. 8, is elongated, and gives off pedicels, ending in single flowers, a raceme is produced, as in current, hacinthe, and barberry. If the secondary floral axes give rise to tertiary ones, the raceme is branching, and forms a panicle, as in Yucca gloriosa. If in a raceme the lower flower-stalks are developed more strongly than the upper, and thus all the flowers are nearly on a level, a corymb is formed, which may be simple, as in fig. 11, where the primary axis a' gives off secondary axes a'', a''', which end in single flowers; or branching, where the secondary axes again subdivide. If the pedicels are very short or wanting, so that the flowers are sessile, a spike is produced, as in Plantago and vervain (Verbena officinalis) (fig. 12). If the spike bears unisexual flowers, as in willow or hazel (fig. 13), it is an amentum or catkin, hence such trees are called amentiferae; at other times it becomes succulent, bearing numerous flowers, surrounded by a sheathing bract or spathe, and then it constitutes a spadix, which may be simple, as in Arum maculatum (fig. 14), or branching as in palms. A spike bearing female flowers only, and covered with scales, is a strobilus, as in the hop. In grasses there are usually numerous sessile flowers arranged in small spikes, called racemes or spikelets, which are either set close along a central axis, or produced on secondary axes formed by the branching of the central one; to the latter form the term panicle is applied.

If the primary axis, in place of being elongated, is contracted, it gives rise to other forms of indefinite inflorescence. When the axis is so shortened that the secondary axes arise from a common point, and spread out as radii of nearly equal length, each ending in a single flower or dividing again in a similar radiating manner, an umbel is produced, as in fig. 15. From the primary floral axis a the secondary axes come off in a radiating or umbrella-like manner, and end in small umbels b, which are called partial umbels or umbillules. This inflorescence is seen in hemlock and other allied plants, which are hence called umbelliferous. If there are numerous flowers on a flattened, convex or slightly concave receptacle, having either very short pedicels or none,
capitulum (head) is formed, as in dandelion, daisy and other composite plants (fig. 2), also in scabious (fig. 9) and teasel. In the American button-bush the heads are globular, in some species of teazel elliptical, while in scabious and in composite plants, as sunflower, dandelion, thistle, centaury and marigold, they are somewhat hemispherical, with a flattened, slightly hollowed, or convex disk. If the margins of such a receptacle be developed upwards, the centre not developing, a concave receptacle is formed, which may partially or completely enclose a number of flowers that are generally unisexual. This gives rise to the peculiar inflorescence of Dorstenia, or to that of the fig (fig. 6), where the flowers are placed on the inner surface of the hollow receptacle, and are provided with bracteoles. This inflorescence has been called a hynanthodium.

Lastly, we have what are called compound indefinite inflorescences. In these forms the lateral shoots, developed centrifugally upon the primary axis, bear numerous bracteoles, from which floral shoots arise which may have a centripetal arrangement similar to that on the mother shoot, or it may be different. Thus we may have a group of racemes, arranged in a racemose manner on a common axis, forming a raceme of racemes or compound raceme, as in Aconite. In the same way we may have compound umbels in hemlock and most Umbelliferæ (fig. 15), a compound spike, as in rye-grass, a compound spadix, as in some palms, and a compound capitulum, as in the hen-and-chickens daisy. Again, there may be a raceme of capitula, that is, a group of capitula disposed in a racemose manner, as in Petasites, a raceme of umbels, as in ivy, and so on, all the forms of inflorescence being indefinite in disposition. In Eryngium the shortening of the pedicels changes an umbel into a capitulum.

The simplest form of the definite type of the inflorescence is seen in Anemone nemorosa and in gentianella (Gentiana acuata), where the axis terminates in a single flower, no other flowers being produced upon the plant. This is a solitary terminal inflorescence. If other flowers were produced, they would arise as lateral shoots from the bracts below the first-formed flower. The general name of cyme is applied to the arrangement of a group of flowers in a definite inflorescence. A cymose inflorescence is an inflorescence where the primary floral axis before terminating in a flower gives off one or more lateral unifloral axes which repeat the process—the development being thus limited to a single axis of the plant. The floral axes are thus centrifugally developed. The cyme, according to its development, has been characterized as biparous or uniparous. In fig. 16 the biparous cyme is represented in the flowering branch of Cerastium. Here the primary axis t ends in a flower, which has passed into the state of fruit. At its base two leaves are produced, in each of which arise secondary axes t', t', ending in single flowers, and at the base of these axes a pair of opposite leaves is produced, giving rise to tertiary axes t'' t'' , ending in single flowers, and so on. The term dichasium has also been applied to this form of cyme.

In the natural order Carophyllaceæ (pink family) the dichasial form of inflorescence is very general. In some members of the order, as Dionisus barbatus, D. caryophyllanum, &c., in which the peduncles are short, and the flowers closely approximated, with a centrifugal expansion, the inflorescence has the form of a contracted dichasium, and receives the name of fascicle. When the axes become very much shortened, the arrangement is more complicated in appearance, and the nature of the inflorescence can only be recognized by the order of opening of the flowers. In Lamiæ, the flowers, as the dead-nettle (Lamium album), the flowers are produced in the axil of each of the foliage leaves of the plant, and they appear as if arranged in a simple whorl of flowers. But on examination it is found that there is a central flower expanding first, and from its axis two secondary axes spring bearing solitary flowers; the expansion is thus centrifugal. The inflorescence is therefore a contracted dichasium, the flowers being sessile, or nearly so, and the clusters are called verticillasters (fig. 17). Sometimes, especially towards the summit of a dichasium, owing to the exhaustion of the growing power of the plant, only one of the bracts gives origin to a new axis, the other

remaining empty; thus the inflorescence becomes unilaterial, and further development is arrested. In addition to the dichasial form there are others where more than two lateral axes are produced from the primary floral axis, each of which in turn

produces numerous axes. To this form the terms trichasial and polychasial cyme have been applied; but these are now usually designated cyme umbels. They are well seen in some species of Euphorbia. Another term, anthela, has been used to distinguish such forms as occur in several species of Liscula and

(Juncus, where numerous lateral axes arising from the primary axis grow very strongly and develop in an irregular manner. In the uniparous cyme a number of floral axes are successively developed one from the other, but the axis of each successive generation, instead of producing a pair of bracts, produces only one. The basal portion of the consecutive axes may become much thickened and arranged more or less in a straight line. )
and thus collectively form an apparent or false axis or *sympodium*, and the inflorescence thus simulates a raceme. In the true raceme, however, we find only a single axis, producing in succession a series of bracts, from which the floral peduncles arise as lateral shoots, and thus each flower is on the same side of the floral axis as the bract in the axil of which it is developed; but in the uniparous cyme the flower of each of these axes, the basal portions of which unite to form the false axis, is situated on the opposite side of the axis to the bract from which it apparently arises (fig. 18). The bract is not, however, the one from which the axis terminating in the flower arises, but is a bract produced upon it, and gives origin in its axil to a new axis, the basal portion of which is free from the false axis.

FIG. 18.—Helicoid cyme of a species of *Alstroemeria*. a1, a2, a3, a4, &c., separate axes successively developed in the axis of the corresponding bracts b1, b2, b3, &c., and ending in a flower f1, f2, f3, &c. The whole appears to form a simple raceme of which the axes form the internodes.

Fig. 19.—Scropioid or cicalcine of Forget-me-not (*Myosotis palustris*).

Fig. 20.—Diagram of definite floral axes a, b, c, d, e, &c.

Fig. 21.—Flowering stalk of Ragwort (*Senecio*). The flowers are in heads (capita), and open from the circumference inwards in an indefinite centripetal manner. The heads of flowers, on the other hand, taken collectively, expand centrifugally—the central ones a first.

In the scropioid cyme the flowers are arranged alternately in a double row along one side of the false axis (fig. 19), the bracts when developed forming a second double row on the opposite side; the whole inflorescence usually curves on itself like a scorpion’s tail, hence its name. In fig. 20 is shown a diagrammatic sketch of this arrangement. The false axis, a, b, c, d, is formed by successive generations of unifloral axes, the flowers being arranged along one side alternately and in a double row; but the bracts which have been developed they would have formed a similar double row on the opposite side of the false axis; the whole inflorescence is represented as curved on itself. The inflorescence in the family Boraginaceae are usually regarded as true scropioid cymes.

In the helicoid cyme there is also a false axis formed by the basal portion of the separate axes, but the flowers are not placed in a double row, but in a single row, and form a spiral or helix round the false axis. In *Alstroemeria*, as represented in fig. 18, the axis a1 ends in a flower (cut off in the figure) and bears a leaf. From the axil of this leaf, that is, between it and the primary axis a2 arises a secondary axis a3 ending in a flower f2, and producing a leaf about the middle. From the axil of this leaf a tertiary floral axis a4 ending in a flower f3 takes origin. In this case the axes are not arranged in two rows along one side of the false axis, but are placed at regular intervals, so as to form an elongated spiral round it.

Compound definite inflorescences are by no means common, but in *Streptocarpus polyanthus* and in several calceolarias we probably have examples. Here there are *scropioid cymes of pairs of flowers*, each pair consisting of an older and a younger flower.

Forms of inflorescence occur, in which both the definite and indefinite types are represented—mixed inflorescences. Thus in Composite plants, such as hawkweeds (*Hieracium*) and ragworts (*Senecio*, fig. 21), the heads of flowers, taken as a whole, are developed centrifugally, the terminal head first, while the flowers, or small flowers on the receptacle, open centripetally, those at the circumference first. So also in Labiatae, such as dead-nettle (*Lamium*), the different whorls of inflorescence are developed centripetally, while the florets of the verticillaster are centrifugal. This mixed character presents difficulties in such cases as Labiatae, where the leaves, in place of retaining their ordinary form, become bracts, and thus might lead to the supposition of the whole series of flowers being one inflorescence. In such cases the cymes are described as spiked, racemose, or panicled, according to circumstances. In *Saxifraga umbrosa* (London-pride) and in the horse-chestnut we meet with a raceme of scropioid cymes; in sea-pink, a capitulum of contracted scropioid cymes (often called a glomerulus); in laurusinum, a compound umbel of dichasial cymes; or a scropioid cyme of capitula in *Vernonia scrophioides*. The so-called catkins of the birch are, in reality, spikes of contracted dichasial cymes. In the bell-flower (*Campanula*) there is a racemose uniparous cyme. In the privet (*Ligustrum vulgare*) there are numerous racemes of dichasia arranged in a racemose manner along an axis; the whole inflorescence thus has an appearance not unlike a bunch of grapes, and has been called a *thyrus*.

**Tabular View of Inflorescences**

A. Indefinite Centripetal Inflorescence.
   I. Flowers solitary, axillary. *Vinca, Veronica hederifolia*.
   II. Flowers in groups, pedicellate.
      2. Contracted or shortened form (Umbel). *Cowslip, Astrantia*.
   III. Flowers in groups, sessile.
      1. Elongated form (Spike). *Plantago*, (Spikelet), *Grasses*.
         (Aveneum, Catkin), *Willow, Hazel*.
      2. Contracted or shortened form (Capitulum). *Daisy, Dandelion, Scabiosa*.

IV. Compound Indefinite Inflorescence.
   c. Compound Raceme. *Astice*.
   d. Compound Umbel. *Hemlock and most Umbelliferae*.
   e. Raceme of Capital. *Petalostem*.
   f. Raceme of Umbels, *fey*.

B. Definite Centrifugal Inflorescence.
   I. Flowers solitary, terminal. *Gentianella, Tulip*.
   II. Flowers in Cymes.
      a. Uniparous Cyme.
         Elongated form. *Alstroemeria*.
         Contracted form. *Wisteria corymbosa*.
flower (calyx), of three parts, and an inner (corolla), of a similar number, alternating with them. When the parts of the calyx are in appearance like petals they are said to be spathoid, as in Liliaceae. In some cases the petals have the appearance of sepals, then they are spathoid, as in Juncaceae. In plants, as *Nymphea alba*, where a spiral arrangement of the floral leaves occurs, it is not easy to say where the calyx ends and the corolla begins, as these two whorls pass insensibly into each other. When both calyx and corolla are present, the plants are dichlamydous; when one only is present, the flower is termed monochlamydous or spatuloid, having no petals (fig. 24). Sometimes both are absent, when the flower is echlamydous, or naked, as in willow. The outermost series of the essential organs, collectively termed the androecium, is composed of the microsporophylls known as the staminal leaves or stamens. In their most differentiated form each consists of a stalk, the filament (fig. 25, *f*), supporting at its summit the anther (*a*), consisting of the pollen-sacs which contain the powdery pollen (*p*), the microspores, which is ultimately discharged therefrom. The gynoecium or pistil is the central portion of the flower, terminating the floral axis. It consists of one or more carpels (megasporophylls), either separate (fig. 22, *c*) or combined (fig. 24). The parts distinguished in the pistil are the ovary (fig. 26, *o*), which is the lower portion enclosing the ovules; a style, termed the stigmas (*g*), a portion of loose cellular tissue, the receptive surface on which the pollen is deposited, which is either sessile on the apex of the ovary, as in the poppy, or is separated from it by a prolonged portion called the style (*s*). The androecium and gynoecium are not present in all flowers. When both are present the flower is hermaphroditic; and in descriptive botany such a flower is indicated by the symbol ♂♀. When only one of those organs is present the flower is unisexual or diclinous, and is either male (staminate),♂♀, or female (pistillate), ♀♀. A flower then normally consists of the four series of leaves—calyx, corolla, androecium, and gynoecium—and when these are all present the flower is complete. These are usually densely crowded upon the thalamus, but in some instances, after apical growth has ceased in the axis, an elongation of portions of the receptacle by intercalary growth occurs, by which changes in the position of the parts may be brought about. Thus in *Lychnis* an elongation of the axis between the corolla and corolla takes place, and in this way they are separated by an interval. Again, in the passion-flower (Passiflora) the stamens are separated from the corolla by an elongated portion of the axis, which has consequently been termed the androphore, and in *Passiflora* also, fraxinella (fig. 27), Capparidaceae, and some other plants, the ovary is raised upon a distinct stalk termed the gynophore; it is thus separated from the stamens, and is said to be stipitate. Usually the succcessive whors of the flower, disposed from below upwards or from without inwards upon the floral axis, are of the same number of parts, or a multiple of the same number of parts, those of one whorl alternating with those of the whors next it.

In the more primitive of flowers the torus is more or less convex, and the series of organs follow in regular succession, unbroken in the carpels, in the formation of which the growth of the axis is closed (fig. 28). This arrangement is known as hypogynous, the other series (calyx, corolla and stamens) being beneath (kypo-) the gynoecium. In other cases, however, the apex of the growing point ceases to develop, and the parts below form a cup about it, from the rim of which the outer members of the flower are developed around (peri-) the carpels, which are formed from the apex of the growing-point at the bottom of the cup. This arrangement is known as perigynous (fig. 29). In many cases this is carried further and a cavity is formed which is roofed over.
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by the carpels, so that the outer members of the flower spring from the edge of the receptacle which is immediately above the ovary (epigynous), hence the term epigyny (fig. 30).

Figs. 28, 29 and 30.—Diagrams illustrating hypogyny, perigyny and epigyny of the flower. a, Stamens; c, carpels; p, petals; s, sepals.

When a flower consists of parts arranged in whorls it is said to be cyclic, and if all the whorls have an equal number of parts and are alternate it is eucyclic (figs. 22, 23). In contrast to the cyclic flowers are those, as in Magnoliaceae, where the parts are in spirals (acyclic). Flowers which are cyclic at one portion and spiral at another, as in many Ranunculaceae, are termed hemicyclic. In spiral flowers the distinction into series is by no means easy, and usually there is a gradual passage from sepaloid through petaloid to staminal parts, as in the water-lily family, Nymphaeaceae (figs. 31, 32), although in some plants there is no such distinction, the parts being all petaloid, as in Trollius. Normally, the parts of successive whorls alternate; but in some cases we find the parts of one whorl opposite or superposed to those of the next whorl. In some cases, as in the vine-family Ampelidaceae, this seems to be the ordinary mode of development, but the superposition of the stamens on the sepals in many plants, as in the pink family, Caryophyllaceae, is due to the suppression or abortion of the whorl of petals, and this idea is borne out by the development, in some plants of the order, of the suppressed whorl. As a rule, whenever we find the parts of one whorl superposed on those of another we may suspect some abnormality.

A flower is said to be symmetrical when each of its whorls consists of an equal number of parts, or when the parts of any one whorl are multiples of that preceding it. Thus, a symmetrical flower may have five sepals, five petals, five stamens and five carpels, or the number of any of these parts may be ten, twenty or some multiple of five. Fig. 23 is a diagram of a symmetrical flower, with five parts in each whorl, alternating with each other. Fig. 33 is a diagram of a symmetrical flower of stone-crop, with five sepals, five alternating petals, ten stamens and five carpels. Here the number of parts in the staminal whorl is double that in the others, and in such a case the additional five parts form a second row alternating with the others. In the staminal whorl especially it is common to find additional rows. Fig. 34 shows a symmetrical flower, with five parts in the three outer rows, and ten divisions in the inner. In this case it is the gynoecium which has an additional number of parts. Fig. 35 shows a flower of heath, with four divisions of the calyx and corolla, eight stamens in two rows, and four divisions of the pistil. In fig. 36 there are three parts in each whorl; and in fig. 37 there are three divisions of the calyx, corolla and pistil, and six stamens in two rows. In all these cases the flower is symmetrical. In Monocotyledons it is usual for the staminal whorl to be double, it rarely having more than two rows, whilst amongst dicotyledons there are often very numerous rows of stamens. The floral envelopes are rarely multiplied. Flowers in which the number of parts in each whorl is the same, are isomeroious (of equal number); when the number in some of the whorls is different, the pistillate whorl is very liable to changes. It frequently happens that when it is fully formed, the number of its parts is not in conformity with that of the other whorls. In such circumstances, however, a flower has been called symmetrical, provided the parts of the other whorls are normal,—the permanent state of the pistil not being taken into account in determining symmetry. Thus fig. 38 shows a pentameroous symmetrical flower, with dimerous pistil. Symmetry, then, in botanical language, has reference to a certain definite numerical relation of parts. A flower in which the parts are arranged in twos is called dimeroeus; when the parts of the whorls are three, four or five, the flower is trimeroeus, tetmeroerus or pentameroeus, respectively. The symmetry which is most commonly met with is trimeroeus and pentameroeus,—the former occurring generally among monocotyledons, the latter among dicotyledons. Dimerous and tetmerous symmetry occur also among dicotyledons.

The various parts of the flower have a certain definite relation to the axis. Thus, in axillary tetramerous flowers (fig. 35), one sepal is next the axis, and is called superior or posterior; another is next the bract, and is inferior or anterior, and the other two are lateral; and certain terms are used to indicate that position. A plane passing through the anterior and posterior sepal and through the floral axis is termed the median plane of the flower; a plane cutting it at right angles, and passing through the lateral sepals, is the lateral plane; whilst the planes which bisect the...
angles formed by the lateral and median planes are the diagonal planes, and in these flowers the petals which alternate with the sepal are cut by the diagonal planes.

In a pentamerous flower one sepal may be superior, as in the calyx of Rosaceae and Labiatae; or it may be inferior, as in the calyx of Leguminosae (fig. 39)—the reverse, by the law of alternation, being the case with the petals. Thus, in the blossom of the pea (figs. 39, 40), the odd petal (vexillum) at is superior, while the odd sepal is inferior. In the order Scrophulariaceae one of the two carpels is posterior and the other anterior, whilst in Convolvulaceae the carpels are arranged laterally. Sometimes the twisting of a part makes a change in the position of other parts, as in Orchids, where the twisting of the ovary changes the position of the labellum.

When the different members of each whorl are like in size and shape, the flower is said to be regular; while differences in the size and shape of the parts of a whorl make the flower irregular, as in the papilionaceous flower, represented in fig. 39. When a flower can be divided by a single plane into two exactly similar parts; then it is said to be zygomorphic. Such flowers as Papilionaceae, Labiatae, are examples. In contrast with this are polysymmetrical or actinomorphic flowers, which have a radial symmetry and can be divided by several planes into several exactly similar portions; such are all regular, symmetrical flowers. When the parts of any whorl are not equal to or some multiple of these, then the flower is said to be adynamous. This want of symmetry may be brought about in various ways.

Alteration in the symmetrical arrangement as well as in the completeness and regularity of flowers has been traced to suppression or the non-development of parts, degeneration or imperfect formation, cohesion or union of parts of the same whorl, adhesion or union of the parts of different whorls, multiplication of parts, and deduplication (sometimes called choris) or splitting of parts. By suppression or non-apparition of a part at the place where it ought to appear if the structure was normal, the symmetry or completeness of the flower is disturbed. This suppression when confined to the parts of certain verticils makes the flower asymmetrical. Thus, in many Caryophyllaceae, as Polycarpus and Holostenum, while the calyx and corolla are pentamorous, there are only three or four stamens and three carpels; in Impatiens Nottr-me-tangere the calyx is composed of three parts, while the other verticils have five; in labiate flowers there are five parts of the calyx and corolla, and only four stamens; and in Tropaeolum pentalphyllum there are five sepals, two petals, eight stamens, and three carpels. In these cases the want of symmetry is traced to the suppression of certain parts. In the last-mentioned plant the normal number is five, hence it is said that there are three petals suppressed, as shown by the position of the two remaining ones; there are two rows of stamens, in each of which one is wanting; and there are two carpels suppressed. In many instances the parts which are afterwards suppressed can be seen in the early stages of growth, and occasionally some vestiges of them remain in the fully developed flower. By the suppression of the verticil of the stamens, or of the carpels, flowers become unisexual or dilians, and by the suppression of one or both of the floral envelopes, monochlamydeous and achlamydeous flowers are produced. The suppression of parts of the flower may be carried so far that at last a flower consists of only one part of one whorl. In the Euphorbiaceae we have an excellent example of the gradual suppression of parts, where from an apetalous, trimerous, staminal flower we pass to one where one of the stamens is suppressed, and then to forms where two of them are wanting. We next have flowers in which the calyx is suppressed, and its place occupied by one, two or three bracts (so that the flower is, properly speaking, achlamydeous), and only one or two stamens are produced. And finally, we find flowers consisting of a single stamen with a bract. There is thus traced a degradation, as it is called, from a flower with three stamens and three divisions of the calyx, to one with a single bract and a single stamen.

Degeneration, or the transformation of parts, often gives rise either to an apparent want of symmetry or to irregularity in form. In unisexual flowers it is not uncommon to find vestiges of the undeveloped stamens in the form of filiform bodies or scales. In double flowers transformations of the stamens and pistils take place, so that they appear as petals. In Cannas, what are called petals are in reality metamorphosed stamens. In the capitula of Compositae we sometimes find the florets or staminal whorls, which in some cases appear as a ring, as in some Umbelliferae, or as pappus, in Compositae and Valeriana. In Scrophularia the fifth stamen appears as a scale-like body; in other Scrophulariaceae, as in Pentstemon, it assumes the form of a filament, with hairs at its apex in place of an anther.

Cohesion, or the union of parts of the same whorl, and adhesion, or the growing together of parts of different whorls, are causes of change both as regards form and symmetry. Thus in Cucurbita the stamens are originally five in number; but subsequently some cohere, so that three stamens only are seen in the mature flower. Adhesion is well seen in the gynostemium of orchids, where the stamens and stigmas adhere. In Capparidaceae the calyx and petals occupy their usual position, but the axis is prolonged in the form of a gynophore, to which the stamens are united.

Multiplication, or an increase of the number of parts, gives rise to changes. We have already alluded to the interposition of new members in a whorl. This takes place chiefly in the staminal whorl, but in some cases the parts produced form an asymmetrical whorl with the others. In Cruciferae, however, this is not the case. Thus in horse-chestnut there is an interposition of two stamens, and thus seven stamens are formed in the flower, which is asymmetrical.

Parts of the flower are often increased by a process of deduplication, or choris, i.e., the splitting of a part so that two or more parts are formed out of what was originally one. Thus in Cruciferae plants the staminal whorl consists of four long stamens and two short ones (tetradynamous). The symmetry in the flower is evidently dimerous, and the abnormality in the androeicum, where the four long stamens are opposite the posterior sepals, takes place by a splitting, at a very early stage of development, of a single outgrowth into two. Many cases of what was considered choris are in reality due to the development of stipules from the staminal leaf. Thus in Dicentra and Corydalis there are six stamens in two bundles; the central one of each bundle alone is perfect, the lateral ones have each only half an anther, and are really stipules formed from the staminal leaf. Branching of stamens also produces apparent want of symmetry; thus, in Paeonies and Centaurium, the petals of Hypericaceae there are really only five stamens which give off numerous branches, but the basal portion remaining short, the branches have the appearance of separate stamens, and the flower thus seems asymmetrical.

Cultivation has a great effect in causing changes in the various parts of plants. Many alterations in form, size, number and adhesion of parts are due to the art of the horticulturist. The changes in the colour and forms of flowers thus produced are endless. In the dahila the florets are rendered quilled, and are made to assume many glowing colours. In pelargonium the flowers have been rendered larger and more showy; and such is
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also the case with the Ranunculus, the auricula and the carnation. Some flowers, with spurred petals in their usual state, as columbine, are changed so that the spurs disappear; and others, as Linaria, in which one petal only is usually spurred, are altered so as to have all the petals spurred, and to present what are called polygamous varieties.

As a convenient method of expressing the arrangement of the parts of the flower, floral formulae have been devised. Several modes of expression are employed. The following is a very simple mode which has been proposed:—The several whorls are represented by the letters S (sepal), P (petals), St (stamens), C (carpels), and a figure marked after each indicates the number of parts in that whorl. Thus the formula S3P5St4C5 means that

the flower is perfect, and has pentameros symmetry, the whorls being isomerous. Such a flower as that of Sedum (fig. 33) would be represented by the formula S3P5St4C5, where St4 indicates that the staminal whorl consists of two rows of five parts each. A flower such as the male flower of the nettles (fig. 41) would be expressed S3P5St4C5. When no other mark is appended the whorls are supposed to be alternate; but if it is desired to mark the position of the whorls special symbols are employed. Thus, to express the superposition of one whorl upon another, a line is drawn between them, e.g. the symbol S3P5 | St4C5 is the formula of the flower of Primulaae.

The manner in which the parts are arranged in the flower-bud with respect to each other before opening is the aestivation or praefloration. The latter terms are applied to the flower-bud in the same way as vernation is to the leaf-bud, and distinctive names have been given to the different arrangements exhibited, both by the leaves individually and in their relations to each other. As regards each leaf of the flower, it is either spread out, as the sepals in the bud of the lime-tree, or folded upon itself (conduplicate), as in the petals of some species of Lysimachia, or slightly folded inwards or outwards at the edges, as in the

applied to each other by their edges only, without overlapping or being folded, thus resembling the valves of a seed-vessel, the aestivation is valvate (fig. 42). The edges of each of the parts may be turned either inwards or outwards; in the former case the aestivation is induplicate (fig. 43), in the latter case reduplicate (fig. 44). When the parts of a single whorl are placed in a circle, each of them exhibiting a torsion of its axis, so that by one of its sides it overlaps its neighbour, whilst its side is overlapped in like manner by that standing next to it, the aestivation is twisted or contorted (fig. 45). This arrangement is characteristic of the flower-buds of Malvaceae and Apocynaceae, and it is also seen in Convolvulaceae and Caryophyllaceae. When the flower expands, the traces of twisting often disappear, but sometimes, as in Apocynaceae, they remain. Those forms of aestivation are such as occur in cyclic flowers, and they are included under circular aestivation. But in spiral flowers we have a different arrangement; thus the leaves of the calyx of Camellia japonica cover each other partially like tiles on a house. This aestivation is imbricate. At other times, as in the petals of Camelia, the parts envelop each other completely, so as to become convolute. This is also seen in a transverse section of the calyx of Magnolia grandiflora, where each of the three leaves embraces that within it. When the parts of a whorl are five, as occurs in many dicotyledons, and the imbrication is such that there are two parts external, two internal, and a fifth which partially covers one of the internal parts by its margin, and is in its turn partially covered by one of the external parts, the aestivation is quincuncial (fig. 46). This quin­cunx is common in the corolla of Rosaceae. In fig. 47 a section is given of the bud of Antirrhinum majus, showing the imbricate spiral arrangement. In this case it will be seen that the part marked 5 has, by a slight change in position, become overlapped by 1. This variety of imbricate aestivation has been termed cochlear. In flowers such as those of the pea (fig. 49), one of the petals, the calyx, is often large and folded over the others, giving rise to ecellular aestivation (fig. 48), or the carina may perform a similar office, and then the aestivation is carinal, as in the Judas-tree (Cercis Silicastrum). The parts of the several verticils often differ in their mode of aestivation. Thus, in Malvaceae the corolla is contorted and the calyx valvate, or reduplicate; in St John's-wort the calyx is imbricate, and the corolla contorted. In Convolvulaceae, while the corolla is twisted, and has its parts arranged in a circle, the calyx is imbricate, and exhibits a spiral arrangement. In Gua­sunna the calyx is valvate, and the corolla induplicate. The circular aestivation is generally associated with a regular calyx and corolla, while the spiral aestivations are connected with irregular as well as with regular forms.

The sepals are sometimes free or separate from each other, at other times they are united to a greater or less extent; in the former case, the calyx is polysepalous, in the latter gamosepalous or monosepalous. The divisions of the calyx present usually the characteristics of leaves, and in some cases of monotropy they are converted into leaf-like organs, as not infrequently happens in primulas. They are usually entire, but occasionally they are cut in various ways, as in the rose; they are rarely stalked. Sepals are generally of a more or less oval, elliptical or oblong form, with their apices either blunt or
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acute. In their direction they are erect or reflexed (with their apices downwards), spreading outwards (divergent or patulous), or arched inwards (connivent). They are usually of a greenish colour (herbacese); but sometimes they are coloured or petaloid, as in the fuchsia, tropaeolum, globe-flower and pomegranate. Whatever be its colour, the outer envelope of the flower is considered as the calyx. The vascular bundles sometimes form a prominent rib, which indicates the middle of the sepal; at other times they form several ribs. The venation is useful as pointing out the number of leaves which constitute a gamosepalous calyx. In a polysepalous calyx the number of the parts is indicated by Greek numerals prefixed; thus, a calyx which has three sepalas is trisepalous; one with five sepalas is pentosepalous. The sepalas occasionally are of different forms and sizes. In Aconitum one of them is shaped like a helmet (galeate). In a gamosepalous calyx the sepalas are united in various ways, sometimes very slightly, and their number is marked by the divisions at the apex. These divisions either are simple projections in the form of acute or obtuse teeth (fig. 40); or they extend down the calyx as fissures about halfway, the true sepalas. In Malvaccea an epicalyx is formed by the bracteoles. Degenerations take place in the calyx, so that it becomes dry, scaly and glumaceous (like the glumes of grasses), in as the rushes (Juncaceae); hairy, as in Compositae; or a mere rim, as in some Umbelliferae and Acanthaceae, and in Madder (Rubia tinctorum, fig. 50), when it is called obsoletoe or muricate. In Compositae, Dipsacaceae and Valerianaceae the calyx is attached to the pistil, and its limb is developed in the form of hairs called pappus (fig. 51). This pappus is either simple (pileus) or feathery (plumose). In Valeriana the superior calyx is first an obsoletoe rim, but as the fruit ripens it is shown to consist of hairs rolled inwards, which expand so as to waft the fruit. The calyx often falls off before the flower expands, as in poppies, and is caducous (fig. 52); or along with the corolla, as in Ranunculus, and is deciduous; or it remains after flowering (persistent) as in Labiatae, Scrophulariaceae, and Boraginaceae; or its base only is persistent, as in Datura Stramonium. In Eschscholzia and Eucalyptus the sepalas remain united at the upper part, and become disarticulated at the base or middle, so as to come off in the form of a lid or funnel. Such a calyx is operculate or calyptrate. The existence or non-existence of an articulation determines the deciduous or persistent nature of the calyx.

The receptacle bearing the calyx is sometimes united to the pistil, and enlarges so as to form a part of the fruit, as in the apple, pear, &c. In these fruits the withered calyx is seen at the apex. Sometimes a persistent calyx increases much after flowering, and encloses the fruit without being incorporated with it, becoming accrescent, as in various species of Physalis (fig. 53); at other times it remains in a withered or marcescent form, as in Erica; sometimes it becomes inflated or vesicular, as in sea campion (Silene maritima).

The corolla is the more or less coloured attractive inner floral envelope; generally the most conspicuous whorl. It is present in the greater number of Dicotyledons. Petals differ more from ordinary leaves than sepalas do, and are much more nearly allied to the staminial whorl. In some cases, however, they are transformed into leaves, like the calyx, and occasionally leaf-buds are developed in their axil. They are seldom green, although occasionally that colour is met with, as in some species of Cobaes, Hoya visidiflora, Gonolobus viridisflora and Pentatropis spiralis. As a rule they are highly coloured, the colouring matter being contained in the cell-sap, as in blue or red flowers, or in plastids (chromoplasts), as generally in yellow flowers, or in both forms, as in many orange-coloured or reddish flowers. The attractiveness of the petal is often due wholly or in part to surface markings; thus the cuticle of the petal of a pelargonium, when viewed with a ½ or ¾-in. object-glass, shows beautiful hexagons, the boundaries of which are ornamented with several inflected loops in the sides of the cells.

Petals are generally glabrous or smooth; but, in some instances, hairs are produced on their surface. Petaline hairs, though sparse and scattered, present occasionally the same arrangement as those which occur on the leaves; thus, in Bombaceae they are stellate. Coloured hairs are seen on the petals of Menyanthes, and on the segments of the perianth of Iris. They serve various purposes in the economy of the flower, either by assisting the way to the honey-secreting part of the flower to small insects, whose visits would be useless for purposes of pollination. Although petals are usually very thin and delicate in their texture, they occasionally become thick and fleshy, as in Stapelia and Rafflesia; or dry, as in heaths; or hard and stiff, as in Xylopa. A petal often consists of two portions—the lower narrow, resembling the petiole of a leaf, and called the uisus or claw; the upper broader, like the blade of a leaf, and called the lamina or limb. These parts are seen in the petals of the wallflower (fig. 54). The claw is often wanting, as in the crockfoot (fig. 55) and the poppy, and the petals are then sessile. According to the development of veins and the growth of cellular tissue, petals present varieties similar to those of leaves. Thus the margin is either entire or divided into lobes or teeth. These teeth sometimes form a regular fringe round the margin, and the
petal becomes filaminated, as in the pink; or laciniate, as in \textit{Lychnis Flea-cusculi}, or craved, as in \textit{Polygalas}. Sometimes the petal becomes pinnaless, as in \textit{Schizopetalum}. The median vein is occasionally prolonged beyond the summit of the petals in the form of a long process, as in \textit{Strophanthus hispidus}, where it extends for 7 in.; or the prolonged extremity is folden downwards or inflexed, as in \textit{Umbelliferae}, so that the apex approaches the base. The limb of the petal may be flat or concave, or hollowed like a boat. In \textit{Hellebores} the petals become folded in a tubular form, resembling a horn (fig. 56); in \textit{aconite} (fig. 58) some of the petals resemble a hollow-curved horn, supported on a grooved stalk (\(s\)). In \textit{snakeroot} and \textit{Centronurus}, one or all of them are prolonged in the form of a spur, and are calcarate. In \textit{Valeriana}, \textit{Antirhinum} and \textit{Corydalis}, the spur is very short, and the corolla or petal is said to be gibbous, or saccate, at the base. These spurs, tubes and sacs serve as receptacles for the secretion or containing of nectar.

A corolla is dipetalous, tripetalous, tetrapetalous or pentapetalous according as it has two, three, four or five separate petals. The general name of \textit{polygamous} is given to corollas having separate petals, while \textit{monogamous}, \textit{gamopetalous} or \textit{sympetalous} is applied to those in which the petals are united. This union generally takes place at the base, and extends more or less towards the apex; in \textit{Phyteuma} the petals are united at their apices also. In some polygamous corollas, as that of the vine, the petals are separate at the base and adhere by the apices. When the petals are equal as regards their development and size, the corolla is \textit{regular}; when unequal, it is \textit{irregular}. When a corolla is gamopetalous it usually happens that the lower portion forms a tube, while the upper parts are either free or partially united, so as to form a common limb, the point of union of the two portions being the \textit{throat}, which often exhibits a distinct constrict or dilatation. The number of parts forming such a corolla can be determined by the divisions, whether existing as teeth, crenations, fissures or partitions, or if, as rarely happens, the corolla is entire, by the venation. The union may be equal among the parts, or some may unite more than others.

\section*{FLOWER}

Amongst regular polypetalous corollas may be noticed the \textit{rosaceous} corolla (fig. 59), in which there are five spreading petals, having no claws, and arranged as in the rose, strawberry and \textit{Potentilla}; the \textit{caryophyllaceous} corolla, in which there are five petals with long, narrow, tapering claws, as in many of the pink tribe; the \textit{cruciform}, having four petals, often unguiculate, placed opposite in the form of a cross, as seen in \textit{wallflower}, and in other plants called \textit{cruciferous}. Of irregular polypetalous corollas the most marked is the \textit{papilionaceous} (fig. 40), in which there are five petals: one superior (posterior), \(st\), placed next to the axis, usually larger than the rest, called the \textit{standard} or \textit{rachis}; two lateral, \(a\), the \textit{alee} or wings; two inferior (anterior), partially or completely covered by the alae, and often united slightly by their lower margins, so as to form a single keel-like piece, \textit{car}, called \textit{carina}, or keel, which embraces the essential organs. This form of corolla is characteristic of British leguminous plants.

Regular gamopetalous corollas are sometimes \textit{campanulate} or \textit{bell-shaped}, as in \textit{Companula} (fig. 60); \textit{infunibuliform} or \textit{funnel-shaped}, when the tube is like an inverted cone, and the limb becomes more expanded at the apex, as in \textit{tubular}, \textit{cupulariform} or \textit{salver-shaped}, when there is a straight tube surrounded by a flat spreading limb, as in \textit{Primula} (fig. 61); \textit{tubular}, having a long cylindrical tube, appearing continuous with the limb, as in \textit{Spigelia} and comfrey; \textit{rotate} or \textit{wheel-shaped}, when the tube is very short, and the limb flat and spreading, as in \textit{Forget-me-not}, \textit{Myosotis} (when the divisions of the corolla are very acute, as in \textit{Goliath}, it is sometimes called \textit{stellate} or \textit{star-like}); \textit{arcuate} or \textit{urn-shaped}, when there is scarcely any limb, and the tube is narrow at both ends, and expanded in the middle, as in \textit{bell-heath} (\textit{Erica cinerea}). Some of these forms may become irregular in consequence of certain parts being more developed than others. Thus, in \textit{Veronica}, the corolla has one division much smaller than the rest, and in \textit{frog-spittle} (\textit{Digitalis}) there is a slightly irregular \textit{campanulate} corolla. Of irregular gamopetalous corollas there may be mentioned the \textit{labiate} or \textit{tipped} (fig. 62), having two divisions of the limb in the form of lips (the upper one, \(u\), composed usually of two united petals, and the lower, \(l\), of three), separated by a gap.

In such cases the tube varies in length, and the parts in their union follow the reverse order of what occurs in the calyx, where two sepals are united in the lower lip and three in the upper. When the upper lip of a labiate corolla is much arched, and the lips separated by a distinct gap, it is called \textit{ringlet} (fig. 62). The labiate corolla characterizes the natural order \textit{Labiatea}. When the lower lip is pressed against the upper, so as to leave only a chink between them, the corolla is said to be \textit{peronate}, as in \textit{snakeroot}, and some other \textit{Scrophulariaceae}. In some corollas the two lips become hollowed out in a remarkable manner, as in \textit{calceolarias}, assuming a slipper-like appearance, similar to what occurs in the labellum of some orchids, as \textit{Cypripedium}. When a tubular corolla is split in such a way as to form a strap-like process on one side with several tooth-like projections at its apex, it becomes \textit{ligulate} or \textit{strap-shaped} (fig. 63). This corolla occurs in many composite plants, as in the florets of \textit{dandelion}, \textit{daisy} and \textit{chichory}. The number of divisions at the apex indicates the number of united petals, some of which, however, may be
aborted. Occasionally some of the petals become more united than others, and then the corolla assumes a bilabiate or two-lipped form, as seen in the division of Compositae called Lobatiiflorae.

Petals are sometimes suppressed, and sometimes the whole corolla is absent. In *Amphora* and *Ajiella* the corolla is reduced to a single petal, and in some other Leguminous plants it is entirely wanting. In the natural order Ranunculaceae, some genera, such as *Ranunculus*, globe-flower and paenoe, have both calyx and corolla, while others, such as clematis, anemone and *Caltha*, have only a coloured calyx. Flowers become double by the multiplication of the parts of the corolline whorl; this arises in general from a metamorphosis of the stamens.

Certain structures occur on the petals of some flowers, which received in former days the name of *nectaries*. The term nectary was very vaguely applied by Linnaeus to any part of the flower which presented an unusual aspect, as the crown (corona) of narcissus, the fringes of the Passion-flower, &c. If the name is retained it ought properly to include only those parts which secrete a honey-like substance, as the glandular depression at the base of the perianth of the fritillary, or on the petal of *Ranunculus* (fig. 55), or on the stamens of *Rutaceae*. The honey secreted by flowers attracts insects, which, by conveying the pollen to the stigma, effect fertilization. The horn-like nectaries under the galatea sepals of *aconite* (fig. 58) are modified petals, so also are the tubular nectaries of *helibore* (fig. 56). Other modifications of some part of the flower, especially of the corolla and stamens, are produced either by degeneration or outgrowth, or by choris, the scales on the petals in *Lychnis*, *Silene* and *Cynoglossum*, which are formed in the same way as the ligules of grasses. In other cases, as in *Samolus*, the scales are alternate with the petals, and may represent altered stamens. In *Narcissus* the appendages are united to form a crown, consisting of a membrane similar to that which unites the stamens in *Pancratium*. It is sometimes difficult to say whether these structures are to be referred to the corolline or to the staminal row.

Petals are attached to the axis usually by a narrow base. When this attachment takes place by an articulation, the petals fall off either immediately after expansion (caducous) or after fertilization (deciduous). A corolla which is continuous with the axis and not articulated to it, as in campanula and heaths, may be persistent, and remain in a withered or marcescent state while the fruit is ripening. A gamopetalous corolla falls off in one piece; but sometimes the base of the corolla remains persistent, as in *Rhinanthus* and *Orobanchaceae*.

The stamens and the pistil are sometimes spoken of as the essential organs of the flower, as the presence of both is required in order that perfect seed may be produced. As with few exceptions the stamen represents a leaf which has been specially developed to bear the pollen or microspores, it is spoken of in comparative morphology as a microsporophyll; similarly the carpels which make up the pistil are the megasporophylls (see *Angiosperms*). Hermaphrodite or bisexual flowers are those in which both these organs are found; unisexual or diclinous are those in which only one of these organs appears,—those bearing stamens only, being staminiferous or "male"; those having the pistil only, pistilliferous or "female." But even in plants with hermaphrodite flowers self-fertilization is often provided against by the structure of the parts or by the period of ripening of the organs. For instance, in *Primula* and *Linum* some flowers have long stamens and a pistil with a short style, the others having short stamens and a pistil with a long style. The former occur in the so-called thrum-eyed primroses (fig. 61), the latter in the "pin-eyed." Such plants are called dimorphic. Other plants are trimorphic, as species of *Lythrum*, and proper fertilization is only effected by combination of parts of equal length. In some plants the stamens are perfected before the pistil; these are called proterandrous, as in *Ranunculus repens*, *Silene maritima*, *Zea Mays*. In other plants, however, the pistil is perfected before the stamens, as in *Potentilla argentea*, *Plantago major*, *Cotula Lachryma*, and they are termed proterogynous. Plants in which proterandry or proterogyny occurs are called diecious. When in the same plant there are unisexual flowers, both male and female, the plant is said to be monocious, as in the hazel and castor-oil plant. When the male and female flowers of a species are found on separate plants, the term dioecious is applied, as in *Mercurialis* and *hemp*; and when a species has male, female and hermaphrodite flowers on the same or different plants, as in *Paridaria*, it is polygamous.

The stamens arise from the thalamus or torus within the petals, with which they generally alternate, forming one or more whorls, which collectively constitute the androecium. Their normal position is below the pistil, and when they are so placed (fig. 64, a) upon the thalamus they are hypo-gynous. Sometimes they become adherent to the petals, or are epipetalous, and the insertion of both is looked upon as similar, so that they are still hypogynous, provided they are independent of the calyx and the pistil. In other cases they are perigynous of epigynous (fig. 65). Numerous intermediate forms occur, especially amongst Saxifragaceae, where the parts are half superior or half inferior. Where the stamens become adherent to the pistil so as to form a column, the flowers are said to be gynandrous, as in *Aristolochia* (fig. 66). These arrangements of parts are of great importance in classification. The stamens vary in number from one to many hundreds. In acyclic flowers there is often a gradual transition from petals to stamens, as in the "white water-lily" (fig. 67). When flowers have only one or more whorls the stamens are converted into petals, as in the *paeony*, *camellia*, *rose*, &c. When there is only one whorl the stamens are usually equal in number to the sepals or petals, and are arranged opposite to the former, and alternate with the latter. The flower is then isosememon. When the stamens are not equal in number to the sepals or petals, the flower is amistemomon. When there is more than one whorl of stamens, then the parts of each successive whorl alternate with those of the whorl preceding it. The staminal row is more liable to multiplication of parts than the outer whorls. A flower with a single row of stamens is hapistemomon. If the stamens are double the sepals or petals as regards number, the flower is dipistemomon; if more than double, polysemomon. The additional rows of

FIG. 61. FIG. 62. FIG. 63. *Fig. 61.*—Flower of cowslip (*Primula veris*) cut vertically. a Sepals joined to form a gamosepalous calyx; e, corolla consisting of tube and spreading limb; j, stamens springing from the mouth of the tube; p, pistil. *Fig. 62.*—Irregular gamopetalous labiate corolla of the Dead-nettle (*Lamium album*). The upper lip (i) is composed of two petals united, the lower lip (l) of three. Between the two lips there is a gap. The throat is the part where the tube and the labiate limb join. From the arching of the upper lip this corolla is called ringent. *Fig. 63.*—Irregular gamopetalous ligulate flowers of Ragwort (*Senecio*). It is a tubular flower, split down on one side, with the united petals forming a straplike projection. The lines on the flat portion indicate the divisions of the five petals. From the tubular portion below, the bifid style projects slightly, or deduplication. Of this nature are *Lychnis*, *Silene* and *Cynoglossum*, which are formed in the same way as the ligules of grasses. In other cases, as in *Samolus*, the scales are alternate with the petals, and may represent altered stamens. In *Narcissus* the appendages are united to form a crown, consisting of a membrane similar to that which unites the stamens in *Pancratium*. It is sometimes difficult to say whether these structures are to be referred to the corolline or to the staminal row.
stamens may be developed in the usual centripetal (acropetal) order, as in Rhamnaceae; or they may be interposed between the pre-existing ones or be placed outside them, i.e., develop centrifugally (basipetally), as in geranium and oxalis, when the flower is said to be obdiplostemonous. When the stamens are fewer than twenty they are said to be definite; when above twenty they are indefinite, and are represented by the symbol $\infty$.

The number of stamens is indicated by the Greek numerals prefixed to the term androus; thus a flower with one stamen is monandrous, with two, three, four, five, six or many stamens, di-, tri-, tetra-, pent-, hex-, or polyandrous, respectively.

The function of the stamen is the development and distribution of the pollen. The stamen usually consists of two parts, a contracted portion, often thread-like, termed the filament (fig. 25 f), and a broader portion, usually of two lobes, termed the anther (a), containing the powdery pollen (p), and supported upon the end of the filament. That portion of the filament in contact with the anther-lobes is termed the connective. If the anther is absent the stamen is abortive, and cannot perform its functions. The anther is developed before the filament, and when the latter is not produced, the anther is sessile, as in the mistletoe.

The filament is usually, as its name imports, filiform or thread-like, and cylindrical, or slightly tapering towards its summit. It is often, however, thickened, compressed and flattened in various ways, becoming petaloid in Caulis, Maranta, water-lily (fig. 32); subulate or slightly broadened at the base and drawn out into a point like an awl, as in Butomus umbellatus; or clavate, that is, narrow below and broad above, as in Thalictrum. In some instances, as in Tamarix gallica, Peganum Harmala, and Campanula, the base of the filament is much dilated, and ends suddenly in a narrow thread-like portion. In these cases the base may give off lateral stipular processes, as in Allium and Alysum calycicum. The filament varies much in length and in firmness. The length sometimes bears a relation to that of the pistil, and to the position of the flower, whether erect or drooping. The filament is usually of sufficient solidity to support the anther in an erect position; but sometimes, as in grasses, and other wind-pollinated flowers, it is very delicate and hair-like, so that the anther is pendulous (fig. 105). The filament is generally continuous from one end to the other, but in some cases it is bent or jointed, becoming geniculate; at other times, as in the peony, it is spiral. It is colourless, or of different colours. Thus in fuchsia and Poéniciana, it is red; in Adamia and Tradescantia virginica, blue; in Oenothera and Ranunculus aris, yellow.

Hairs, scales, teeth or processes of different kinds are sometimes developed on the filament. In spiderwort (Tradescantia virginica) the hairs are beautifully coloured, moniliform or necklace-like, and afford good objects for studying rotation of the protoplasm. Filaments are usually articulated to the thalamus or torus, and the stamens fall off after fertilization; but in Campanula and some other plants they are continuous with the torus, and the stamens remain persistent, although in a withered state. Changes are produced in the whorl of stamens by cohesion of the filaments to a greater or less extent, while the anthers remain free; thus, all the filaments of the androecium may unite, forming a tube round the pistil, or a central bundle when the pistil is abortive, the stamens becoming monadelphous, as occurs in plants of the Mallow tribe; or they may be arranged in two bundles, the stamens being diadelphous, as in Polygalae, Fumaria, and Pea; in this case the bundles may be equal or unequal. It frequently happens, especially in flowers, that out of ten stamens nine are united by their filaments, while one (the posticus) is free (fig. 68). When there are three or more bundles the stamens are triadelpous, as in Hypericum aquipetalum, or polyanthades, or in Ricinus communis (castor-oil). In some cases, as in papilionaceous flowers, the stamens cohere, having been originally separate, but in most cases each bundle is produced by the branching of a single stamen. When there are three stamens in a bundle we may conceive the lateral ones as of a stipular nature. In Lauraceae there are perfect stamens, each having at the base of the filament two abortive stamens or staminodes, which may be analogous to stipules. Filaments sometimes are adherent to the pistil, forming a column (gynostemium), as in Stylium, Asclepiadaceae, Rhafflesia, and Aristolochiaceae (fig. 66); the flowers are then termed gynandrous.

**Fig. 65.**—Flower of Aralia in vertical section. $c$, Calyx; $p$, petal; $s$, stamen; $z$, stigmas. The calyx, petals and stamens spring from above the ovary (o) in which two chambers are shown each with a pendulous ovule; d, disc between the stamens and stigmas.

**Fig. 66.**—Flowers of Aristolochia Clematitis cut through longitudinally. I. Young flower in which the stigma (N) is receptive and the stamens (S) have not yet opened; II. Older flower with the stamens (S) opened, the stigma withered, and the hairs on the corolla dried up.

From Strasburger's *Lehrbuch der Botanik*, by permission of Gustav Fischer.

**Fig. 67.**—Spikelet of Reed (Phragmites communis) opened out. $a$, Barren glumes; $c$, fertile glumes, each enclosing one flower with its pale; $d$, the zigzag axis (rhachilla) bears long silky hairs.
have a spiral, annular, or reticulated thickening of the wall. The endothecium varies in thickness, generally becoming thinner towards the part where the anther opens, and there disappears entirely. The walls of the cells are frequently absorbed, so that when the anther attains maturity the fibres are alone left, and these by their elasticity assist in discharging the pollen. The anther is developed before the filament, and is always sessile in the first instance, and sometimes continues so. It appears at first as a simple cellular papilla of meristem, upon which an indication of two lobes soon appears. Upon these projections the rudiments of the pollen-sacs are then seen, usually four in number, two on each lobe. In each differentiation a cavity is produced in the layers beneath the epidermis, by which an outer layer of small-celled tissue surrounds an inner portion of large cells. Those central cells are the mother-cells of the pollen, whilst the small-celled layer of tissue external to them becomes the endothecium, the exothecium being formed from the epidermal layer.

In the young state there are usually four pollen-sacs, two for each anther-lobe, and when these remain permanently complete it is a quadrilocular or tetrasporal anther (fig. 70). Sometimes, however, only two cavities remain in the anther, by union of the sides in each lobe, in which case the anther is said to be bicolateral or dissected. Sometimes the anther becomes united, and becomes unicellular, or monothecal, or dimidiate, either by the disappearance of the partition between the two lobes, or by the abortion of one of its lobes, as in Styphelia irritated and Althaea officinalis (hollyhock). Occasionally there are numerous cavities in the anther, as in Viscum and Rafflesia. The form of the anther-lobes varies. They are generally of a more or less oval or elliptical form, or they may be globular, as in Mercurialis annua; at other times linear or clavate, curved, flexuose, or sinuose, as in bryony and gourd. According to the amount of union of the lobes and the unequal development of different parts of their surface an infinite variety of forms is produced. That part of the anther to which the filament is attached is the back, the opposite being the face. The division between the lobes is marked on the face of the anther by a groove or furrow, and there is usually on the face a suture, indicating the line of dehiscence. The suture is often towards one side in consequence of the valves being unequal. The stamens may cohere by their anthers, and become syngenous, as in composite flowers, and in lobes, as in orchids.

The anther-lobes are united to the connective, which is either continuous with the filament or articulated with it. When the filament is continuous with the connective, and is prolonged so that the anther-lobes appear to be united to it throughout their whole length, and lie in apposition to it and on both sides of it, the anther is said to be adnate or adherent; when the filament ends at the base of the anther, then the latter is innate or erect. In these cases the anther is to a greater or less degree fixed. When, however, the attachment is very narrow, and an articulation exists, the anthers are movable (versatile) and are easily turned by the wind, as in Trionia, grasses (fig. 105), &c., where the filament is attached only to the middle of the connective. The connective may unite the anther-lobes completely or only partially. It is sometimes very short and is reduced to a mere point, so that the lobes are separate or free. At other times it is prolonged upwards beyond the lobes, assuming various forms, as in Acalypha and oleander; or it is extended backwards and downwards, as in violet (fig. 71), forming an anther-creeping scour. In Solanum officinale the connective is attached to the filament near a horizontal manner, so as to separate the two anther-lobes (fig. 72), one only of which contains pollen, the other being imperfectly developed and sterile. The connective is joined to the filament by a movable joint forming a lever which plays an important part in the pollination-mechanism. In Stockchys the connective is expanded laterally, so as to unite the bases of the anther-lobes and bring them into a horizontal line.

The dehiscence of the anthers to discharge their contents takes place either by clefs, by valves, or by pores. When the anther-lobes are erect, the clef is lengthwise along the line of the suture—longitudinal dehiscence (fig. 25). At other times the slit is horizontal, from the connective to the side, as in Alchemilla arvensis (fig. 73) and in Lema. Antere dehiscence. The dehiscence is then transverse. When the anther-lobes are rendered horizontal by the enlargement of the connective, then what is really longitudinal dehiscence may appear to be transverse. The clef does not always proceed the whole length of the anther-lobe at once, but often for a time it extends only partially. In other instances the opening is confined to the apex of anther-lobe, and its outer part is that of the head. The former is the case in Hebradendron and Poranthera, where there are two, and in Coraea, where there are four; whilst in the mistletoe the anther has numerous pores for the discharge of the pollen. Another mode of dehiscence is the valvular, as in the barberry (fig. 75), where the lobe opens by a valve on the outside of the anther, the suture, separately rolling up from base to apex; in some of the laurel tribe there are two such valves for each lobe, or four in all. In some Gutierrezae, as Heliodendron cambogladii (the Ceylon gamboge plant), the anther opens by a lid separating from the apex (circumspissile dehiscence).

The anthers dehisce at different periods during the process of flowering; sometimes in the bud, but more commonly when the anther is fully developed and the flower is expanded. They either dehisce simultaneously or in succession. In the latter case different stamens may mature in succession towards the pistil, and discharge their contents, as in Parnassia palustris, or the outer or the inner stamens may first dehisce, following thus a centripetal or centrifugal order. These variations are intimately connected with the arrangements for transference of pollen. The anthers are called introse when they dehisce by the surface next to the centre of the flower; they are extrose when they dehisce by the outer surface; when they dehisce by the sides, as in Iris and some grasses, they are laterally dehiscent. Sometimes, from their versatile nature, anthers originally introse become extrose, as in the Passion-flower and Oxalis.

The usual colour of anthers is yellow, but they present a great variety in this respect. They are red in the peach, dark purple in the poppy and tansy, orange in Espacholosia, &c. The colour and appearance of the anthers often change after they have discharged their functions.

Stamens occasionally become sterile by the degeneration or non-development of the anthers, when they are known as staminodia, or rudimentary stamens. In Scrophularia the fifth stamen appears in the form of a scale; and in many Pentstemons it is reduced to a filament with hairs or a shrivelled membrane at the apex. In other cases, as in double flowers, the stamens are converted into petals; this is also probably the case with such
plants as *Mesembryanthemum*, where there is a multiplication of petals in several rows. Sometimes, as in *Canna*, one of the anther-lobes becomes abortive, and a petaloid appendage is produced. Stamens vary in length as regards the corolla. Some are enclosed within the tube of the flower, as in *Cinchona* (included); others are exerted, or extend beyond the flower, as in *Littorella* or *Plantago*. Sometimes the stamens in the early state of the flower project beyond the petals, and in the progress of growth become included, as in *Geranium striatum*. Stamens also vary in their relative lengths. When there is more than one row or whorl in a flower, those on the outside are sometimes longest, as in many Rosaceae; at other times those in the interior are longest, as in *Luka*. When the stamens are in two rows, those opposite the petals are usually shorter than those which alternate with the petals. It sometimes happens that a single stamen is longer than all the rest. A definite relation, as regards number, sometimes exists between the length and the short stamens. Thus, in some flowers the stamens are *dicycous*, having only four out of five stamens developed, and the two corresponding to the upper part of the flower longer than the two lateral ones. This occurs in *Labatiaca* and *Scrophulariaceae* (fig. 76). Again, in other cases there are six stamens, whereof four long ones are arranged in pairs opposite to each other, and alternate with two isolated short ones (fig. 77), giving rise to *tetradynamous* flowers, as in *Cruciferae*. Stamens, as regards their direction, may be erect, turned inwards, outwards, or to one side. In the last-mentioned case they are called *declinate*, as in *amaryllis*, horse-chestnut and *fraxinella*.

The pollen-grains or microspores contained in the anther consist of small cells, which are developed in the large thick-walled mother-cells formed in the interior of the pollen-sacs (microsporangia) of the young anther. These mother-cells are either separated from one another and float in the granular fluid which fills up the cavity of the pollen-sac, or are not so isolated. A division takes place, by which four cells are formed in each, the exact mode of division differing in dicotyledons and monocotyledons. These cells are the pollen-grains. They increase in size and acquire a cell-wall, which becomes differentiated into an outer cuticular layer, or *exine*, and an inner layer, or *intine*. Then the walls of the mother-cells are absorbed, and the pollen-grains float freely in the fluid of the pollen-sacs, which gradually disappears, and the mature grains form a powdery mass within the anther. They then either remain united in fours, or multiples of four, as in some acacias, *Periplaca gracea* and *Inga anomala*, or separate into individual grains, which by degrees become mature pollen. Frequently the membrane of the mother-cell is not completely absorbed, and traces of it are detected in a viscid matter surrounding the pollen-grains, as in *Onagraceae*. In orchidaceous plants the pollen-grains are united into masses, or *pollinia* (fig. 78), by means of viscid matter. In orchids each of the pollen-masses has a prolongation or stalk (*caudicle*) which adheres to a prolongation at the base of the anther (*rostellum*) by means of a viscid gland (*retinaculum*) which is either naked or covered. The term *climandrium* is sometimes applied to the part of the column in orchids where the stamens are situated. In some orchids, as *Cypripedium*, the pollen has its ordinary character of separate grains. The number of pollinia varies;

...
or more of the pollen-tube is extended in germination of the spore. In Monocotyledons, as in grasses, there is often only one, while in Dicotyledons they number from three upwards; when numerous, the pores are either scattered irregularly, or in a regular order, frequently forming a circle round the equatorial surface. Sometimes at the place where they exist, the outer membrane, in place of being thin and transparent, is separated in the form of a lid, thus becoming *epicarpate*, as in the passionflower and gourd. Within the pollen-grain is the granular protoplasm with some oily particles, and occasionally starch. Before leaving the pollen-sac a division takes place in the pollen-grain into a vegetative cell or cells, from which the tube is developed, and a generative cell, which ultimately divides to form the male cells (see *Angiosperms* and *Gymnosperms*).

When the pollen-grains are ripe, the anther dehisces and the pollen is shed. In order that fertilization may be effected the pollen must be conveyed to the stigma of the pistil. This process, termed *pollination* (see *POLLINATION*), is promoted in various ways,—the whole form and structure of the flower having relation to the process. In some plants, as *Kalmia* and *Pellitory* (fig. 85), the Meredithianity of the filaments is sufficient to effect this; in other plants pollination is affected by the wind, as in most of our forest trees, grasses, &c., and in such cases enormous quantities of pollen are produced. These plants are *anemophilous*. But the common agents for pollination are insects. To allure and attract them to visit the flower the odoriferous secretions and gay colours are developed, and the position and complicated structure of the parts of the flower are adapted to the perfect performance of the process. It is comparatively rare in hermaphrodite flowers for self-fertilization to occur, and the various forms of dichogamy, dimorphism and trimorphism are fitted to prevent this.

Under the term *disk* is included every structure intervening between the stamens and the pistil. It was to such structures that the name of *nectary* was applied by old authors. It presents great variety of form, such as a ring, scales, glands, hairs, pestaloid appendages, &c., and in the progress of growth it often contains saccharine matter, thus becoming truly nectariferous. The disk is frequently formed by degeneration or transformation of the staminal row. It may consist of processes rising from the torus, alternating with the stamens, and thus representing an abortive whorl; or its parts may be opposite to the stamens. In some flowers, as *Jatropha Curcas*, in which the stamens are not developed, their place is occupied by glandular bodies forming the disk. In Gesneraceae and Cruciferae the disk consists of tooth-like scales at the base of the stamens. The parts composing the disk sometimes unite and form a glandular ring, as in the orange; or they form a dark-red lamina covering the pistil, as in *Paeonia Moutan* (fig. 84); or a waxy lining of the hollow receptacle, as in *Paeony* (fig. 91), the pistil, showing the disk in the form of a flaccid expansion (d) covering the ovary.

**Fig. 85.**—Flower of Tree Paeony (*Paeonia Moutan*), as in the rose; or a swelling at the depriv'd of its corolla, and top of the ovary, as in Umbiliferae, in which the disk is said to be epigynous. The enlarged torus covering the ovary in *Nympheoa* (*Castalia*) and *Nelumbium* may be regarded as a form of disk.

The pistil or *gynoecium* occupies the centre or apex of the flower, and is surrounded by the stamens and floral envelopes when these are present. It constitutes the innermost whorl, which after flowering is changed into the fruit and contains the seeds. It consists essentially of two parts, a basal portion forming a chamber, the *ovary*, containing the ovules attached to a part called the *placenta*, and an upper receptive portion, the *stigma*, which is either seated on the ovary (*sessile*), as in the tulip and poppy, or is elevated on a stalk called the *style*, interposed between the ovary and stigma. The pistil consists of one or more modified leaves, the *carpels* (or *megasporophylls*). When a pistil consists of a single carpel it is *simple* or *monocarpellary* (fig. 85). When it is composed of several carpels, more or less united, it is *compound* or *polycarpellary* (fig. 86). In the first-mentioned case the terms carpel and pistil are synonymous. Each carpel has its own ovary, style (when present), and stigma, and may be regarded as formed by a folded leaf, the upper surface of which is turned inwards towards the axis, and the lower outwards, while from its margins are developed one or more *ovules*. This comparison is borne out by an examination of the flower of the double-flowering cherry. In it no fruit is produced, and the pistil consists merely of sessile leaves, the limb of each being green and folded, with a narrow prolongation upwards, as if from the midrib, and ending in a thickened portion. In *CyAs* the carpels are ordinary leaves, with ovules upon their margin.

A pistil is usually formed by more than one carpel. The carpels may be arranged either at the same or nearby the same height in a verticil, or at different heights in a spiral cycle. When they remain separate and distinct, thus showing at once the composition of the pistil, as in *Caltha, Ranunculus*, hellebore (fig. 89), and *Spiraea*, the term *apocarpous* is applied. Thus, in *Sedum* (fig. 22) the pistil consists of five verticillate carpels, or, alternating with the stamens. In *Magnolia* and *Ranunculus* (fig. 89) the separate carpels are numerous and are arranged in a spiral cycle upon an elongated axis or receptacle. In the raspberry the carpels are on a conical receptacle; in the strawberrv, on a swollen succulent one (fig. 87); and in the rose (fig. 88), on a hollow one. When the carpels are united, as in the pear, arbutus and chesnut, the pistil becomes *syncarpous*. The number of carpels in a pistil is indicated by the Greek numeral. A flower with a simple pistil is *monogynous*; with two carpels, *digynous*; with three carpels, *trigynous*, &c.

The union in a syncarpous pistil is not always complete; it may take place by the ovaries alone, while the styles and stigmas remain free (fig. 90), and in this case, when the ovaries form apparently a single body, the organ receives the name of *compound ovary*, or the union may take place by the ovaries and styles while the stigmas are disunited; or by the stigmas
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and the summit of the style only. Various intermediate states exist, such as partial union of the ovary, as in the rue, where they coalesce at their base; and partial union of the styles, as in Malvaceae. The union is usually most complete at the base; but in Labiatae the styles are united throughout their length, and in Apocynaceae and Asclepiadaceae the stigmas only. When the union is incomplete, the number of the parts of a compound pistil may be determined by the number of styles and stigmas; when complete, the external venation, the grooves on the surface, and the internal divisions of the ovary indicate the number.

The ovules are attached to the **placenta**, which consists of a mass of cellular tissue, through which the nourishing vessels pass to the ovule. The placenta is usually formed on the edges of the carpellary leaf (fig. 91)—marginal. In many cases, however, the placenta are formations from the axis (axile), and are not connected with the carpellary leaves. In marginal placentation the part of the carpel bearing the placenta is the **inner** or **ventral suture**, corresponding to the margin of the folded carpellary leaf, while the **outer** or **dorsal suture** corresponds to the midrib of the carpellary leaf. As the placenta is formed on each margin of the carpel it is essentially double. This is seen in cases where the margins of the carpel do not unite, but remain separate, and consequently two placentas are formed in place of one. When the pistil is formed by one carpel the inner margins unite and form usually a common marginal placenta, which may extend along the whole margin of the ovary as far as the base of the style (fig. 91), or may be confined to the base or apex only. When the pistil consists of several separate carpels, or is apocarpous, there are generally separate placentas at each of their margins. In a syncarpous pistil, on the other hand, the carpels are so united that the edges of each of the contiguous ones, by their union, form a **septum** or **dissepiment**, and the number of these septa consequently indicates the number of carpels in the compound pistil (fig. 92). When the

Fig. 91.—Pistil of Pea after fertilization of the ovules, developing to form the fruit. / Funicle or stalk of ovule (p); \, placenta; $. withered style and stigma; ?, persistent calyx.

Fig. 92.—Trilocular ovary of the Lily (Lilium), cut transversely. #, Septum; $, ovules, which form a double row in the inner angle of each chamber. Enlarged.

Fig. 93.—Diagrammatic section of a quinquelocular ovary, composed of five carpels, the edges of which are folded inwards, and meet in the centre forming the septa, s. The ovules (o) are attached to a central placenta, formed by the union of the five ventral sutures. Dorsal suture, l.

Fig. 94.—Diagrammatic section of a five-carpellary ovary, in which the edges of the carpels, bearing the placenta and ovules, o, are not folded inwards. The placentas are parietal, and the ovules appear sessile on the walls of the ovary. The ovary is unilocular, dissepiments extend to the centre or axis, the ovary is divided into cavities or cells, and it may be **bilocular**, **trilocular** (fig. 92), **quadri-locular**, **quinquelocular**, or **multilocular**, according as it is formed by two, three, four, five or many carpels, each carpel corresponding to a single cell. In these cases the marginal placentas meet in the axis, and unite so as to form a single **central** one (figs. 92, 93), and the ovules appear in the central angle of the loculi. When the carpels in a syncarpous pistil do not fold inwards so that the placentas appear as projections on the walls of the ovary, then the ovary is **unilocular** (fig. 93) and the placentas are **parietal**, as in Viola (fig. 96). In these instances the placentas may be formed at the margin of the united contiguous leaves, so as to appear single, or the margins may not be united, each developing a placenta. Frequently the margins of the carpels, which fold in to the centre, split there into two lamellae, each of which is curved outwards and projects into the loculamen, dilating at the end into a placenta. This is well seen in Cucurbitaceae (fig. 97), Pyrrolo, &c. The carpellary leaves may fold inwards very slightly, or they may be applied in a valvate manner, merely touching at their margins, the placentas then being parietal (fig. 94), and appearing as lines or thickenings along the walls. Cases occur, however, in which the placentas are not connected with the walls of the ovary, and form what is called a **free central placenta** (fig. 98). This is seen in many of the Caryophyllaceae and Primulaceae (figs. 99, 100). In Caryophyllaceae, however, while the placenta is free in the centre, there are often traces found at the base of the ovary of the remains of septa, as if rupture had taken place, and, in rare instances, ovules are found on the margins of the carpels. But in Primulaceae no vestiges of septa or marginal ovules can be perceived at any period of growth; the placenta is always free, and rises in the centre of the ovary. Free central placentation, therefore, has been accounted for in two ways: either by supposing that the placentas in the early state were formed on the margins of

Fig. 95.—Diagrammatic section of a five-carpellary ovary, in which the septa (s) proceed inwards for a certain length, bearing the placentas and ovules (o). In this case the ovary is unilocular, and the placentas are parietal. Dorsal suture, l.

Fig. 96.—Pistil of Pansy (Viola tricolor), enlarged. 1, Vertical; 2, horizontal section; c, calyx; d, wall of ovary; o, ovules; p, placenta; s, stigma.

Fig. 97.—Transverse section of the fruit of the Melon (Cucumis Melo), showing the placentas with the seeds attached to them. The three carpels forming the pepo are separated by partitions. From the centre, processes go to circumference, ending in curved placentas bearing the ovules.

Fig. 98.—Diagrammatic section of a compound unilocular ovary, in which there are no indications of partitions. The ovules (o) are attached to a **free central placenta**, which has no connexion with the walls of the ovary.

Fig. 99.—Pistil of Coreopsis tinctoria cut vertically. o, Ovary; p, free central placenta; g, ovules; s, styles.

Fig. 100.—The same cut horizontally, and the halves separated so as to show the interior of the cavity of the ovary o, with the free central placenta p, covered with ovules g.
carpellary leaves, and that in the progress of development these leaves separated from them, leaving the placentas and ovules free in the centre; or by supposing that the placentas are not marginal but axile formations, produced by an elongation of the axis, and the carpels verticillate leaves, united together around the axis. The first of these views applies to Caryophyllaceae, the second to Primulaceae.

Occasionally, divisions take place in ovary which are not formed by the edges of contiguous carpels. These are called spurious dissepiments. They are often horizontal, as in Catharanthus Pictula, where they consist of transverse cellular prolongations from the walls of the ovary, only developed after fertilization, and therefore more properly noticed under fruit. At other times they are vertical, as in Datura, where the ovary, in place of being two-celled, becomes four-celled; in Cruciferae, where the prolongation of the placenta forms a vertical partition; in Astragalus and Thespesia, where the dorsal suture is folded inwards; and in Oxytropis, where the ventral suture is folded inwards.

The ovary is usually of a more or less spherical or curved form, sometimes smooth and uniform on its surface, at other times hairy and grooved. The grooves usually indicate the style divisions between the carpels and correspond to the dissepiments. The dorsal suture may be marked by a slight projection or by a superficial groove. When the ovary is situated on the centre of the receptacle, free from the other whorls, so that its base is above the insertion of the stamens, it is termed superior, as in Lychnis, Primula (fig. 61) and Peony (fig. 62) (see also fig. 28). When the margin of the receptacle is prolonged upwards, carrying with it the floral envelopes and staminal leaves, the basal portion of the ovary being formed by the receptacle, and the carpel leaves alone closing in the apex, the ovary is inferior, as in pomegranate, aralia (fig. 63), gooseberry and fuchsia (see fig. 30). In some plants, as many Saxifragaceae, there are intermediate forms, in which the term half-inferior is applied to the ovary, whilst the floral whorls are half-superior.

The style proceeds from the summit of the carpel (fig. 102), and is traversed by a narrow canal, in which there are some loose projecting cells, a continuation of the placenta, constituting what is called conducting tissue, which ends in the stigma. This is particularly abundant when the pistil is ready for fertilization. In some cases, owing to more rapid growth of the dorsal side of the ovary, the style becomes lateral (fig. 101); this may so change as to appear to arise from near the base, as in the strawberry, or from the base, as in Chrysobalanus Icaco, when it is called basilar. In all these cases the style still indicates the organic apex of the ovary, although it may not be the apparent apex. When in a compound pistil the style of each carpel is thus displaced, it appears as if the ovary were depressed in the centre, and the style rising from the depression in the midst of the carpels seems to come from the torus. Such a style is gynobasic, and is well seen in Boraginaceae.

The form of the style is usually cylindrical, more or less filiform and simple; sometimes it is grooved on one side, at other times it is flat, thick, angular, compressed and even petaloid, as in Iris (fig. 103) and Canna. In Goodeniaceae it ends in a cup-like expansion, enclosing the stigma. It sometimes bears hairs, which aid in the application of the pollen to the stigma, and are called collecting hairs, as in Compositae, and also in Aster and other Composite. These hairs, during the upward growth of the style, come into contact with the already ripened pollen, and carry it up along with them, ready to be applied by insects to the mature stigma of other flowers. In Vicu and Lobelia the hairs frequently form a tuft below the stigma. The styles of a syncarpous pistil are either separate or united; when separate, they alternate with the septa; when united completely, the style is said to be simple (fig. 102). The style of a single carpel, or of each carpel of a compound pistil, may also be divided. Each division of the tricarpellary ovary of Jatropha Curcas has a bifurcate or forked style, and the ovary of Emblica officinalis has three styles, each of which is twice forked. The length of the style is determined by the relation which should subsist between the position of the stigma and that of the anthers, so as to allow the proper application of the pollen. The style is deciduous or persistent after fertilization.

The stigma is the termination of the conducting tissue of the style, and is usually in direct communication with the placenta. It consists of loose cellular tissue, and secretes a viscid matter which detains the pollen, and causes it to germinate. This secreting portion is, strictly speaking, the true stigma, but the name is generally applied to all the divisions of the style on which the stigmatic apparatus is situated. The stigma alternates with the dissepiments of a syncarpous pistil, or, in other words, corresponds with the back of the loculi; but in some cases it would appear that half the stigma of one carpel unites with half that of the contiguous carpel, and thus the stigma is opposite the dissepiments, that is, alternates with the loculi, as in the poppy.

The divisions of the stigma mark the number of carpels which compose the pistil. Thus in Campanula a five-cleft stigma indicates five carpels; in Bignoniaceae, Scrophulariaceae and Acanthaceae, the two-lobed or bilamellate stigma indicates a bilocular ovary. Sometimes, however, as in Gramineae, the stigma is in the shape of a divided capsule. In Asclepiadaceae the stigma is on a cleft on the back of the petaloid divisions of the style (fig. 103). Some stigmas, as those of Mimulus, present sensitive flattened laminae, which close when touched. The stigma presents various forms. It may be globular, as in Mirabilis Jalapa; orbicular, as in Arctium lappa; in Arbutus Andracine; umbrella-like, as in Saracenia, where, however, the proper stigmatic surface is beneath the angles of the large expansion of the apex of the style; ovoid, as in fuchsia; hemispherical; polygonal; radiating, as in the poppy (fig. 104), where the true stigmatic rays are attached to a sort of peltate or shield-like body, which may represent depressed or flattened styles; cucullate, i.e. covered by a hood, in calabar bean. The lobes of a stigma are flat and pointed, as in Mimulus and Bignonia, fleshy and blunt, smooth or granular, or they are feathery, as in many grasses (fig. 105) and other wind-pollinated flowers. In Orchidaceae the stigma is situated on the anterior surface of the column beneath the anther. In Asclepiadaceae the stigmas are united to the face of the anthers, and along with them form a solid mass.

The ovule is attached to the placenta, and destined to become the seed. Ovules are most usually produced on the margins of
the carpellary leaves, but are also formed over the whole surface of the leaf, as in *Butomus*. In other instances they rise from the floral axis itself, either terminal, as in Polygonaceae and Piperaceae, or basal, as in Primulaceae and Compositae. The ovule is usually contained in an ovary, and all plants in which the ovule is so enclosed are termed angiospermous; but in Coniferae and Cycadaceae it has no proper ovarian covering, and is called naked, these orders being denominated gymnospermous. In *Cycas* the altered leaf, upon the margin of which the ovule is produced, and the peltate scales, from which they are pendulous in *Zamia*, are regarded by all botanists as carpellary leaves. As for the Coniferae great discussion has arisen regarding the morphology of parts in many genera. The carpellary leaves are sometimes united in such a way as to leave an opening at the apex of the pistil, so that the ovules are exposed, as in misignetone. In *Leontice thalietroides* (Blue Cohosh), species of *Ophiopogon*, *Pelosanthes* and *Statera*, the ovary ruptures immediately after flowering, and the ovules are exposed; and in species of *Cyperus* the placenta ultimately bursts through the ovary and corolla, and becomes erect, bearing the exposed ovules. The ovule is attached to the placenta either directly, when it is *sessile*, or by means of a prolongation *funicle* (fig. 110). This cord sometimes becomes much elongated after fertilization. The part by which the ovule is attached to the placenta or cord is its *basar hilum*, the opposite extremity being its *apex*. The latter is frequently turned round in such a way as to approach the base. The ovule is sometimes embedded in the placenta, as in *Hydnora*.

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The ovule. The ovule may actually extend at the apex beyond it, as in *Phaseolus* and *Althae a media*; or it may pass into the micropyle, as in *Santalum*. In Gymnosperms it usually remains deep in the nucellus and surrounded by a thick mass of cellular tissue (fig. 109). For an account of the further development of the megaspore, and the formation of the egg-cell, from which after fertilization is formed the embryo, see Gymnosperms and Angiosperms.

The point where the integuments are united to the base of the nucellus is called the *chalaza* (figs. 111, 112). This is often coloured, is of a denser texture than the surrounding tissue, and is traversed by fibro-vascular bundles, which pass from the placenta to nourish the ovule.

When the ovule is so developed that the *chalaza* is at the hilum (next the placenta), and the micropyle at the opposite extremity, there being a short funicle, the ovule is *orthotropous*. This form is well seen in Polygonaceae (fig. 112). Cistaceae, and most gymnosperms. In such an ovule a straight line drawn from the hilum to the micropyle passes along the axis of the ovule. Where, by more rapid growth on one side than on the other, the nucellus, together with the integuments, is curved upon itself, so that the micropyle approaches the hilum, and ultimately is placed close to it, while the chalaza is at the hilum, the ovule is *camptotropous* (fig. 110). Curved ovules are found in Cruciferae, and Caryophyllaceae. The inverted or *anastrotuous* ovule (fig. 111) is the commonest form amongst angiosperms. In this ovule the apex with the micropyle is turned towards the point of attachment of the axis to the placenta, the chalaza being situated at the opposite extremity; and the funicle, which runs along the side usually next the placenta, coalesces with the ovule and constitutes the *raphe* (r), which often forms a ridge. The anastrotous ovule arises from the placenta as a straight or only slightly curved cellular process, and as it grows, gradually becomes inverted, curving from the point of origin of the integuments (cf. figs. 106, 107). As the first integument grows round it, the amount of inversion increases, and the funicle becomes adherent to the side of the nucellus. Then if a second integument be formed it covers all the free part of the ovule, but does not form on the side to which the raphe is adherent. These may be taken as the three types of ovule; but there are various intermediate forms, such as semi-anastrotous and others.

The position of the ovule relative to the ovary varies. When there is a single ovule, with its axis vertical, it may be attached to the placenta at the base of the ovary (basal placenta), and then erect, as in Polygonaceae and Compositae; or it may be inserted a little above the base, on a partial placenta, with its apex upwards, and then is *inverted* or pendulous, as in *Paritaria*. It may hang from an apical placenta at the summit of the ovary, its apex being directed downwards, and is *inverted* or pendulous, as in *Hippurus vulgaris*; or from a parietal placenta near the summit, and then is *suspended*, as in *Daphne Mezerium*, Polygonaceae and Euphorbiaceae. Sometimes a long funicle arises from a basal placenta, reaches the summit of the ovary, and there bending over suspends the ovule, as in *Armeria* (sea-pink); at other times the hilum appears to be in the middle, and the ovule becomes *horizontal*. When there are two ovules in the same cell, they may be either *collateral*, that is, placed side by side...
side (fig. 92), or the one may be erect and the other inverted, as in some species of *Spiraea* and *Asclepias*; or they may be placed one above another, each directed similarly, as is the case in ovas containing a moderate or definite number of ovules. Thus, in the ovary of Leguminous plants (fig. 91), the ovules, \( o \), are attached to the extended marginal placenta, one above the other, forming usually two parallel rows corresponding to each margin of the carpel. When the ovules are **definite** (i.e., are uniform, and can be counted), it is usual to find their attachment so constant as to afford good characters for classification. When the ovules are very numerous (indicetinile), while at the same time the placenta is not much developed, their position exhibits great variation, some being directed upwards, others downwards, others transversely; and their form is altered by pressure into various polyhedral shapes. In such cases it frequently happens that some of the ovules are arrested in their development and become abortive.

When the pistil has reached a certain stage in growth it becomes ready for fertilization. Pollination having been effected, and the pollen-grain having reached the stigma in angiosperms, or the summit of the nucellus in gymnosperms, it is detained there, and the viscid secretion from the glands of the stigma in the former case, or from the nucellus in the latter, induce the protrusion of the intine as a pollen-tube through the pores of the grain. The pollen-tube or tubes pass down the canal (fig. 112), through the conducting tissue of the style when present, and reach the interior of the ovary in angiosperms, and then pass to the micropyly of the ovule, one pollen-tube going to each ovule. Sometimes the micropyly lies close to the base of the style, and then the pollen-tube enters it at once, but frequently it has to pass some distance into the ovary, being guided in its direction by various contrivances, as hairs, grooves, &c. In gymnosperms the pollen-grain resting on the apex of the nucellus sends out its pollen-tubes, which at once penetrate the nucellus (fig. 113). In angiosperms when the pollen-tube reaches the micropyly it passes down into the canal, and this portion of it increases considerably in size. Ultimately the apex of the tube comes in contact with the tip of the embryo-sac and perforates it. The male cells in the end of the pollen-tube are then transmitted to the embryo-sac and fertilization is effected. Consequent upon this, after a longer or shorter period, those changes commence in the embryo-sac which result in the formation of the embryo plant, the ovule also undergoing changes which convert it into the seed, and fit it for a protective covering, and a store of nutriment for the embryo. Nor are the effects of fertilization confined to the ovule; they extend to other parts of the plant. The ovary enlarges, and, with the seeds enclosed, constitutes the fruit, frequently incorporated with which are other parts of the flower, as receptacle, calyx, &c. In gymnosperms the pollen-tubes, having penetrated a certain distance down the tissue of the nucellus, are usually arrested in growth for a longer or shorter period, sometimes nearly a year. Fruit and seed are discussed in a separate article—**FRUIT**.

**FLOWERS, ARTIFICIAL.** Imitations of natural flowers are sometimes made for scientific purposes (as the collection of glass flowers at Harvard University, which illustrates the flora of the United States), but more often as articles of decoration and ornament. A large variety of materials have been used in their manufacture by different peoples at different times—painted linen and shavings of stained horn by the Egyptians, gold and silver by the Romans, rice-paper by the Chinese, silk-worm cocoons in Italy, the plumage of highly coloured birds in South America, wax, small tinted shells, &c. At the beginning of the 18th century the French, who originally learnt the art from the Italians, made great advances in the accuracy of their reproductions, and towards the end of that century the Paris manufacturers enjoyed a world-wide reputation. About the same time the art was introduced into England by French refugees, and soon afterwards it spread also to America. The industry is now a highly specialized one and comprises a large number of operations performed by separate hands. Four main processes may be distinguished. The first consists of cutting up the various fabrics and materials employed into shapes suitable for forming the leaves, petals, &c.; this may be done by scissors, but more often stamps are employed which will cut through a dozen or more thicknesses at one blow. The veins of the leaves are next impressed by means of a die, and the petals are given their natural rounded forms by goffering irons of various shapes. The next step is to assemble the petals and other parts of the flower, which is built up from the centre outwards; and the fourth is to mount the flower on a stalk formed of brass or iron wire wrapped round with suitably coloured material, and fasten on the leaves required to complete the spray.

**FLOYD, JOHN** (1577–1640), English Jesuit, was born in Cambridgeshire in 1577. He entered the Society of Jesus when at Rome in 1592 and is also known as Daniel à Jesu, Hermannus Loemelius, and George White, the names under which he published a score of controversial treatises. He had considerable fame both as a preacher and teacher, and was frequently arrested in England. His last years were spent at Louvain and he died at St Omer on the 15th of September 1640. His brother Edward Floyd was imprisoned and sentenced by the Commons in 1621 for speaking disparagingly of the elector palatine.

**FLOYD, JOHN BUCHANAN** (1807–1863), American politician, was born at Blacksburg, Virginia, on the 1st of June 1807. He was the son of John Floyd (1757–1837), a representative in Congress from 1817 to 1829 and governor of Virginia from 1830 to 1834. After graduating at South Carolina College in 1826, he practised law in his native state and at Helena, Arkansas, and in 1839 settled in Washington county, Virginia, which in 1847–1849 and again in 1853 he represented in the state legislature. Meanwhile, from 1840 to 1852, he was governor of Virginia, in which position he recommended to the legislature the enactment of a law laying an import tax on the products of such states as refused to surrender fugitive slaves owned by Virginia masters. In March 1857 he became secretary of war in President Buchanan's cabinet, where his lack of administrative ability was soon apparent. In December 1860, on ascertaining that Floyd had honoured heavy drafts made by government contractors in anticipation of their earnings, the president requested his resignation. Several days later Floyd was indicted for malversation in office, but the indictment was overruled on technical grounds. There is no proof that he profited by these irregular transactions; in fact he went out of the office.
financially embarrassed. Though he had openly opposed secession before the election of Lincoln, his conduct after that event, especially in his breach with Buchanan, fell under suspicion, and he was accused of having sent large stores of government arms to Southern arsenals in anticipation of the Civil War. In the last days of his term he apparently had such an intention, but during the year 1860 the Southern States actually received less than their full quota of arms. After the secession of Virginia he was commissioned a brigadier-general in the Confederate service. He was first employed in some unsuccessful operations in western Virginia, and in February 1862 became commander of the Confederate forces at Fort Donelson, from which he fled with his second in command, General Gideon J. Pillow, on the night of February 18, leaving General Simon B. Buckner to surrender to General Grant. A fortnight later President Davis relieved him of his command. He died at Abingdon, Virginia, on the 26th of August 1863.

FLYER, SIR JOHN (1649-1734), English physician and author, was born at Hinters in Staffordshire, and was educated at Oxford. He practised in Lichfield, and it was by his advice that Dr Johnson, when a child, was taken by his mother to be touched by Queen Anne for the king’s evil on the 30th of March 1714. He died on the 1st of February 1734. Flyer was an accurate observer of pathological changes in the heart-rate of the pulse-beats, and gave an early account of the pathological changes in the lungs associated with emphysema.

His writings include:—Българско−българскo: or the Touchstone of Medicines, discovering the virtues of Vegetables, Minerals and Animals, by their Tastes and Smell (2 vols., 1687); The prænaturalst State of Animal Harumors described by their sensible Qualities (1696); An Essay into the Right Use and Abuses of the hot, cold and temperate Baths in England (1697); A Treatise of the Atemia (1st ed., 1698); The ancient Ψυχουωσια, revived, or an Essay to prove cold Bathing both safe and usefull (London, 1702; several editions 1800; abridged, Manufactum seu The Physica, seu usu descriptum (1702-1710). The Sibylline Orchyles, translated from the best Greek copies, and compared with the sacred Prophecies (1st ed., 1713); Two Essays: the first Essay concerning the Creation, Animal Bodies, and Offices of good and bad Angels; the second Essay concerning the Mosaic System of the World (Nottinham, 1717); An exposition of the Revelations (1719); An Essay to restore the Dipping of Infants in their Baptism (1721); Medicina Geremica, or the Galenic Art of preserving old Men’s Health (1st ed., 1724); A Comment on forty-two Histories described by Appollon (1726).

FLUDD, or FLUD, ROBERT [Robertus de Fluclibus] (1574-1657). English physician and mystical philosopher, the son of Sir Thomas Fludd, treasurer of war to Queen Elizabeth in France and the Low Countries, was born at Milgate, Kent. After studying at St John’s College, Oxford, he travelled in Europe for six years, and became acquainted with the writings of Paracelsus. He subsequently returned to Oxford, became a member of Christ Church, took his medical degree, and ultimately became a fellow of the College of Physicians. He practised in London with success, though it is said that he combined with purely medical treatment a good deal of faith-healing. Following Paracelsus, he endeavoured to form a system of philosophy founded on the identity of the physical and spiritual truth. The universe and all created things proceed from God, who is the beginning, the end and the sum of all things, and to him they will return. The act of creation is the separation of the active principle (light) from the passive (darkness) in the bosom of the divine unity (God). The universe consists of three worlds; the archetypal (God), the macrocosm (the world), the microcosm (man). The elements of a person’s body and its functions both sympathetically correspond and act upon each other. It is possible for man (and even for the mineral and the plant) to undergo transformation and to win immortality. Fludd’s system may be described as a materialistic pantheism, which, allegorically interpreted, he put forward as containing the real meaning of Christianity, revealed to Adam by God himself, handed down by tradition to Moses and the patriarchs, and revealed a second time by Christ. The opinions of Fludd had the honour of being refuted by Kepler, Gassendi and Mersenne. Though rapt in mystical speculation, Fludd was a man of varied attainments. He did not disdain scientific experiments, and is thought by some to be the original inventor of the barameter.

He was an ardent defender of the Rosicrucians, and De Quincey considers him to have been the immediate, as J. V. Andrea did the remote, father of freemasonry. Fludd died on the 5th of September 1657.

See J. B. Craven, Robert Fludd, the English Rosicrucian (1902), where a list of his works is given; A. E. Waite, The Real History of the Rosicrucians (1892); De Quincey, The Rosicrucians and Freemasons; J. Hunt, Religious Thought in England (1870). In 1240 Fludd was paid for his work in the Bedford school (1582-1583).

FLUGEL, GUSTAV LEBERECHT (1802-1870), German orientalist, was born at Bautzen on the 18th of February 1802. He received his early education at the gymnasium of his native town, and studied theology and philology at Leipzig. Gradually he devoted his attention chiefly to Oriental languages, which he studied in Vienna and Paris. In 1832 he became professor at the Fürstenschule of St Afra in Meissen, but ill-health compelled him to resign that office in 1850, and in 1851 he went to Vienna, where he was employed in cataloguing the Arabic, Turkish and Persian manuscripts of the court library. He died at Dresden on the 7th of July 1870.

Flügel’s chief work is an edition of the bibliographical and encyclopaedic works of the 16th century. In it he collected the following criteria (5 vols., London and Leipzig, 1855-1858). He also brought out an edition of the Konan (Leipzig, 1834 and again 1893); then followed Cordantia Coranica arabica (Leipzig, 1842 and again 1898); Meni, seu —… in the 1862 OT. 1862: and Ibn Kultübs Krone der Lebensbeschreibungen (Leipzig, 1862). An edition of Kildulb-Ifrihist, prepared by him, was published after his death.

FLÜGEL, JOHANN GOTTFRIED (1788-1853), German lexicographer, was born at Barby near Magdeburg, on the 22nd of November 1788. He was originally a merchant’s clerk, but after migrating to the United States in 1810, he made a special study of the English language, and returning to Germany in 1819, was in 1824 appointed lector of the English language in the university of Leipzig. In 1858 he became American consul and subsequently representative and correspondent of the Smith-Village Institute in England and several other leading American literary and scientific institutions. He died at Leipzig on the 24th of June 1855.

The fame of Flügel rests chiefly on the Vollständige englisch-deutsche und deutsch-englische Wörterbucht, first published in 2 vols. (Leipzig) in 1830, which has had an extensive circulation not only in Germany but also in England and the United States. It was assisted by J. Sporschil, and a new and enlarged edition, edited by his son Felix Flügel (1820-1904), was published at Brunswick (1890-1892). Another edition, in two volumes, edited by Prof. Immanuel Oppenheim, was published at Leipzig (1st ed., 1834; 2nd ed., 1837). All these have passed through several editions. In addition, Flügel also published in the English language: A series of Commercial Letters (Leipzig, 1822), a 9th edition of which appeared in 1864 under the title Practical Mercantile Correspondence and a Practical Dictionary of the English and German Languages (2 vols., Hamburg and Leipzig, 1847-1852; 15th ed., Leipzig, 1891). The last was continued and re-edited by his son Felix.

FLUXE (probably connected with the Ger. flach, flat), a name given to several kinds of fish, flat in shape, especially to the common flounder; also the name of a trematode worm, resembling a flounder in shape, which, as a parasite infects the liver and neighbouring organs of certain animals, especially sheep, and causes or is supposed to cause the disease known as fluke fever. The most common is the Fasciola hepatica (see TREMATODES). It is also the name of a species of kidney potato. Probably from a resemblance to the shape of the fish, "fluke" is the name given to the holding-plates, triangular in shape, at the end of the arms of an anchor, and to the triangular extremities of the tail of a whale. The use of the word as a slang expression for a lucky accident appears to have been first applied in billiards to an unintentional scoring shot.

FLUME (through an O. Fr. word flum, from the Lat. flumen, a river, a word formerly used for a stream, and partly ully for the tail of a mill-race. It is used in America for a very narrow gorge running between precipitous rocks, with a stream
at the bottom, but more frequently is applied to an artificial channel of wood or other material for the diversion of a stream of water from a river for purposes of irrigation, or for running a sawmill, or for various processes in the hydraulic method of gold-mining (see AQUEDUCT).

FLUMINI MAGGIORE, a town of the province of Cagliari, Sardinia, 10 m. by road N. of Iglesias, and 5 m. from the W. coast. Pop. (1901) town 3908; commune 6947. It is the centre of a considerable lead and zinc mining district. Three miles to the S. are the ruins of a temple erected probably in the time of Commodus (Corpus inscr. Lat. x., Berlin, 1883, No. 7520). They seem to mark the site of Metalla (mines), a station on the coast road from Sulci to Tharros, and the centre of the mining district in Roman times. At Flumini Maggiore itself were found two ingots of lead, one bearing a stamp with Hadrian's name.

**FLUORANTHENE, C_{16}H_{10},** also known as idril, a hydrocarbon occurring with phenanthrene, pyrene, and diphenyl, and other substances in the "Stupp" fat (the fat obtained in working up the mercury ores in Idria), and also in the higher boiling fractions of the coal tar distillate. It was discovered by R. Fittig in 1878, who, with Gebhard and H. Liepmann, elucidated its constitution (see Ann., 1879, 200, p. 1). The hydrocarbons are separated from the "Stupp" by means of the solvents. In the older distillates, they are given first phenanthrene and then a mixture of pyrene and fluoranthene. From the tar distillate, the chrysene can be fractionally precipitated, and the fluoranthene can be separated from most of the pyrene by fractional distillation in a partial vacuum. In either case the two hydrocarbons are finally separated by fractional crystallization of their picrates, which are then decomposed by ammonia. Fluoranthene crystallizes in large slender needles or monocrystalline tablets, melting at 199–200° C. and boiling at 250–251° C. (60 mm.). It is easily soluble in hot alcohol, ether and carbon bisulphide. On oxidation with chromic acid it forms a quinone, C_{16}H_{10}O_4, and an α-diphenylene ketocarboxylic acid C_{16}H_{10}O_4CO. The picrate melts at 182–183° C.

**FLUORENE (a diphenylmethane), C_{16}H_{10} or (C_{8}H_{4})CH_{2},** a hydrocarbon found in coal-tar. It is obtained from the higher boiling fractions, after separation of naphthalene and anthracene, by fractional distillation, the portion boiling between 200–240° C. being taken. The fluorene is separated from this by placing it in a freezing mixture, and is then redistilled or crystallized from glacial acetic acid, or purified by means of its picrate. It may be prepared by distilling diphenylethane ketone over zinc dust, or by heating it with hydroiodic acid and phosphorus to 150–160° C.; and also by passing the vapour of diphenyl methane through a red hot tube. It crystallizes in colourless plates, possessing a violet fluorescence, melting at 112–113° and boiling at 203–205° C. By oxidation with chromic acid in glacial acetic acid solution, it is converted into diphenylethane ketone (C_{16}H_{10}CO); whilst on heating with hydroiodic acid and phosphorus to 250–260° C. it gives a hydride derivative of composition C_{16}H_{12}.

**FLUORESCIN, or RESORCIN-PHTHALEIN, C_{16}H_{12}O_{5},** in chemistry, a compound discovered in 1876 by A. v. Baeyer by the condensation of phthalic anhydride with resorcin at 150–200° C. (Ann., 1876, 183, p. 1). The two reacting substances are either heated alone or with zinc chloride for some hours, and the melt obtained is boiled with alcohol, and then washed by dilute alcohol, extracted by means of sodium hydrate, and the solution so obtained is precipitated by an acid. The precipitate is well washed with water and then dried. By repeating this process two or three times, the fluorescent may be obtained in a very pure condition. It forms a yellow amorphous powder, insoluble in water but soluble in alcohol, and crystallizing from the alcoholic solution in small dark red nodules. It is readily soluble in solutions of the caustic alkalis, the solution being of a dark red colour and showing (especially when largely diluted with water) a brilliant green fluorescence. It was so named on account of this last character. By brominating fluorescent in glacial acetic acid solution, eosin (tetramethylfluorescin) is obtained, the same compound being formed by heating 3,5-dibrom-2,4-dioxo-benzoylbenzoic acid above its melting point (R. Meyer, Ber., 1895, 28, p. 1576). It crystallizes from alcohol in yellowish red needles, and dyes silk, wool, and cotton, and is named cotton a fine pink colour. When heated with caustic alkalis it yields dibromoresorcin and dibromomonoresorcin-phthalein. The corresponding iodio compound is known as crysylvos. Fluorescein is readily nitritated, yielding a di- or tetra-nitro compound according to conditions. The entrance of the negative nitro group into the molecule weakens the central pyrone ring in the fluorescent nucleus and the di- and tetra-nitro compounds readily yield hydrates (see J. T. Hewitt and B. W. Perkins, Jour. Chem. Soc., 1900, p. 1326). By the action of ammonia or amines the di-nitro fluorescences are converted into yellow dyestuffs (F. Reverdin, Ber., 1897, 36, p. 332). Other dyestuffs obtained from fluorescein are safrosine or eosin scarlet (dibromindinotrofluorescein) and rose Bengal (tetraiodotetrasulphofluorescein).

On fusion with caustic alkali, fluorescein yields resorcin, C_{16}H_{10}O_4, and monoresorcin phthalein (dioxo-benzoylbenzoic acid, 1895, 28, p. 312, and H.C.); showed that with monoresorcinophthalein it yields fluorescein. By warming fluorescein with excess of phosphorus pentachloride it yields fluorescein chloride, C_{16}H_{10}OCl_3 (A. Baeyer), which crystallizes from alcohol in small prisms, melting at 252° C. When heated with acetic anhydride and aniline hydrochloride, fluorescein yields a colourless aniline (O. Fischer and E. Hepp, Ber., 1893, 26, p. 2236), which is readily methylated by methyl iodide and potash to a fluoresceinandimethyl ether, which when heated forms a fluoresceiniodo monoresorcin-phthalein. By heating the coloured dimethyl ether with caustic soda, the monomethyl ether is obtained (O. Fischer and E. Hepp, Ber., 1895, 28, p. 397); this crystallizes in triclinic tablets, and melts at 262° C. It may be reoxidized by the chromic acid, and then be methylated with methyl iodide and an alcoholic potassium iodide. When strong alkali is added the resulting fluorophore strongly in alkaline solution, the dimethyl ether of melting point 208° fluoresces only in neutral solution (e.g., in alcoholic solution), and the dimethyl ether of melting point 108° only in concentrated hydrochloric or sulphuric acid solution (Fischer and Hepp). Considerable discussion has taken place as to the position held by the hydroxyln groups in the fluorescein molecule, C. Craebe (Ber., 1895, 28, p. 28) asserting that they were in the ortho position to the linking carbon atom of the phthalic anhydride residue. G. Heller (Ber., 1898, 21, p. 1115) has shown that the fluorescein gives a monomer, fluoresceinfluorescein, which when brominated in glacial acetic acid gives a dibrom derivative which, with fuming sulphuric acid, yields dibromanthraquinone (1,3-dioxy-2,4-dibromanthraquinone), a reaction which is only possible if the fluorophore unit of the monoresorcinophthalein (in which it is fluorophore) is derived contains free hydroxyl groups in the para position to the linking carbon atom of the phthalic anhydride residue.

**FLUORESCENCE.** In a paper read before the Royal Society of Edinburgh in 1833, Sir David Brewster described a remarkable phenomenon he had discovered to which he gave the name of "internal dispersion." On admitting a beam of sunlight, condensed by a lens, into a solution of chlorophyll, the green colouring matter of leaves (see fig. 1), he was surprised to find that the path of the rays within the fluid was marked by a bright light of a blood-red colour, strangely contrasting with the beautiful green of the fluid when seen in moderate thickness. Brewster afterwards observed the same phenomenon in various vegetable solutions and essential oils, and in some solids, among which was flour-spar. He believed this effect to be due to coloured particles held in suspension. A few years later, Sir John Herschel independently discovered that if a solution of quinine sulphate, which, viewed by transmitted light, appears colourless and transparent like water, were illuminated by a beam of ordinary daylight, a peculiar blue colour was seen in a thin stratum of the fluid adjacent to the surface by which the light entered. The blue light was unpolarized and passed freely through many inches of the fluid. The incident beam, after having passed through the stratum from which the blue light came, was not sensibly enfeebled or coloured, but yet it had lost the power of
producing the characteristic blue colour when admitted into a second solution of quinine sulphate. A beam of light modified in this mysterious manner was called by Herschel "epipolized." Brewster showed that epipolical was merely a particular case of internal dispersion, peculiar only in this respect, that the rays capable of dispersion were dispersed with unusual rapidity.

The investigation of this phenomenon was afterwards taken up by Sir G. G. Stokes, to whom the greater part of our present knowledge of the subject is due. Stokes's first paper "On the Change of the Refrangibility of Light" appeared in 1852. He repeated the experiments of Brewster and Herschel, and considerably extended them. These experiments soon led him to the conclusion that the effect could not be due, as Brewster had imagined, to the scattering of light by suspended particles, but that the dispersed beam actually differed in refrangibility from the light which excited it. He therefore termed it "true internal dispersion" to distinguish it from the scattering of light, which he called "false internal dispersion." As this name, however, is apt to suggest Brewster's view of the phenomenon, he afterwards abandoned it as unsatisfactory, and substituted the word "fluorescence." This term, derived from fluo-spur after the analogy of opalescence, is not descriptive of any theory.

To examine the nature of the fluorescent light produced by quinine, Stokes formed a pure spectrum of the sun's rays in the usual manner. A test-tube, filled with a dilute solution of quinine sulphate, was placed just outside the red end of the spectrum and then gradually moved along the spectrum to the other extremity. No fluorescence was observed as long as the tube remained in the more luminous portion, but as soon as the violet was reached, a ghost-like gleam of blue light shot right across the tube. On continuing to move the tube, the blue light at first increased in intensity and afterwards died away, but not until the tube had been moved a considerable distance into the ultra-violet part of the spectrum. When the blue gleam first appeared it extended right across the tube, but just before disappearing it was confined to a very thin stratum on the side at which the exciting rays entered. Stokes varied this experiment by placing a vessel filled with the dilute solution in a spectrum formed by a train of prisms. The appearance is illustrated diagrammatically in fig. 2. The greater part of the light passed freely as if through water, but from about halfway through the Fraunhofer lines G and H to far beyond the extreme violet, the incident rays gave rise to light of a sky-blue colour, which emanated in all directions from the portion of the fluid (represented white in fig. 2) which was under the influence of the incident rays. The anterior surface of the blue space coincided, of course, with the inner surface of the glass vessel. The posterior surface marked the distance to which the incident rays were able to penetrate before they were absorbed. This distance was at first considerable, greater than the diameter of the vessel, but decreased with great rapidity as the refrangibility of the incident light increased, so that from a little beyond the extreme violet to the end, the blue space was reduced to an excessively thin stratum. This shows that the fluid is very opaque to the ultra-violet rays. The fixed lines in the violet and invisible part of the solar spectrum were represented by dark lines, or rather planes, intersecting the blue region. Stokes found that the fluorescent light is not homogeneous, for on reducing the incident rays to a narrow band of homogeneous light, and examining the dispersed beam through a prism, he found that the blue light consisted of rays extending over a wide range of refrangibility, but not into the ultra-violet.

Another method, which Stokes found especially useful in examining different substances for fluorescence, was as follows. Two coloured media were prepared, one of which transmitted the upper portion of the spectrum and was opaque to the lower portion, while the second was opaque to the upper and transmittant to the lower part of the spectrum. These were called by Stokes "complementary absorbers." No pair could be found which were exactly complementary, of course, but the condition was approximately fulfilled by several sets of coloured glasses or solutions. One such combination consisted of a deep-blue solution of ammonical copper sulphate and a yellow glass coloured with silver. The two media together were almost opaque. The light of the sun being admitted through a hole in the window-shutter, a white porcelain tablet was laid on a shelf fastened in front of the hole. If the vessel containing the blue solution was placed so as to cover the hole, and the tablet was viewed through the yellow glass, scarcely any light entered the eye, but if a paper washed with some fluorescent liquid were laid on the table it appeared brilliantly luminous. Different pairs of complementary absorbers were required according to the colour of the fluorescent light. This experiment shows clearly that the light which passed through the first absorbent and which would have been stopped by the second gave rise in the fluorescent substance to rays of a different wave-length which were transmitted by the second absorbent. Scattered light, with which the true fluorescent light was often associated, was eliminated by this method, being stopped by the second absorbent.

Stokes also used a method, analogous to Newton's method of crossed prisms, for the purpose of analysing the fluorescent light. A spectrum was produced by means of a slit and a prism, the slit being horizontal instead of vertical. The resulting very narrow spectrum was projected on a white paper moistened with a fluorescent solution, and viewed through a second prism with its refracting edge perpendicular to that of the first prism. In addition to the sloping spectrum seen under ordinary circumstances, another spectrum due to the fluorescent light alone, made its appearance, as seen in figs. 3 and 4. In this spectrum the colours do not run from left to right, but in horizontal lines. Thus the dark lines of the solar spectrum lie across the colours. The spectra in figs. 3 and 4 were obtained by V. Pierre with an improved arrangement of Stokes's method. It will be seen that, in the case of chlorophyll, the whole spectrum, far into the ultra-violet, gives rise to a short range of red fluorescent light, while the effective part of the exciting light in the case of aesculin (a glucoside occurring in horse-chestnut bark) begins a little above the fixed line G and the fluorescent light covers a wide range extending from orange to blue.

Besides the substances already mentioned, a large number of vegetable extracts and some inorganic bodies are strongly fluorescent. Stokes found that most organic substances show signs of fluorescence. Green fluor-spur from Alston Moor exhibits a violet, uranium glass a yellowish-green fluorescence. Tincture of turmeric gives rise to a greenish light, and the extract of seeds of Datura stramonium a pale green light. Ordinary paraffin oil fluoresces blue. Barium platinocyanide, which is much used in the fluorescent screens employed in work with the Röntgen rays, shows a brilliant green fluorescence with ordinary light. Crystals of magnesium platinocyanide possess the remarkable property of emitting a polarized fluorescent light,
the colour and plane of polarization depending on the position of the crystal with respect to the incident beam, and, if polarized light is used, on the plane of polarization of the latter.

Stokes’s Law.—In all the substances examined by Stokes, the fluorescent light appeared to be of lower refrangibility than the light which excited it. Stokes considered it probable that this lowering of the refrangibility of the light was a general law which held for all substances. This is known as Stokes’s law. It has been shown, however, by E. Lommel and others, that this law does not hold generally. Lommel distinguishes two kinds of fluorescence. The bodies which exhibit the first kind are those which possess strong absorption bands, of which only one remains appreciable after great dilution. These bodies are always strongly coloured and show anomalous dispersion and (in solids) surface colour. In such cases, the maximum of intensity in the fluorescent spectrum corresponds to the maximum of absorption. Stokes’s law is not obeyed, for a fluorescent spectrum can be produced by means of homogeneous light of lower refrangibility than a great part of the fluorescent light. The second kind of fluorescence is the most common, and is exhibited by bodies which show absorption only in the upper part of the spectrum, i.e. they are usually yellow or brown or (if the absorption is in the ultra-violet) colourless. The absorption bands also are different from those of substances of the first kind, for they readily disappear on dilution. A third class of bodies is formed by those substances which exhibit both kinds of fluorescence.

Nature of Fluorescence.—No complete theory of fluorescence has yet been given, though various attempts have been made to explain the phenomenon. Fluorescence is closely allied to phosphorescence (q.v.), the difference consisting in the duration of the effect after the exciting cause is removed. Liquids which fluoresce only do so while the exciting light is falling on them, ceasing immediately the exciting light is cut off. In the case of solids, on the other hand, such as fluor-spur or uranium glass, the effect, though very brief, does not die away quite instantaneously, so that it is really a very brief phosphorescence. The property of phosphorescence has been generally attributed to some molecular change taking place in the bodies possessing it. That some such change takes place during fluorescence is rendered probable by the fact that the property depends upon the state of the sensitive substance; some bodies, such as barium platino-cyanide, fluorescing in the solid state but not in solution, while others, such as fluorescein, only fluoresce in solution. Fluorescence is always associated with absorption, but many bodies are absorbent without showing fluorescence. A satisfactory theory would have to account for these facts as well as for the production of waves of one period by those of another, and the non-homogeneous character of the fluorescent light. Quite recently W. Voigt has sought to give a theory of fluorescence depending on the theory of electrons. Briefly, this theory assumes that the electrons which constitute the molecule of the sensitive body can exist in two or more different configurations simultaneously, and that these are in dynamical equilibrium, like the molecule in a partially dissociated gas. If the electrons have different periods of vibration in the different configurations, then it would happen that light of one kind is absorbed by the substance and re-emitted by the other, this light being absorbed by, and if then they underwent a transformation into a different configuration with a different period, this absorbed energy would be given out in waves of a period corresponding to that of the new configuration.

Applications of Fluorescence.—The phenomenon of fluorescence can be utilized for the purpose of illustrating the laws of reflection and refraction in lecture experiments since the path of a ray of light through a very dilute solution of a sensitive substance is rendered visible. The existence of the dark lines in the ultra-violet portion of the solar spectrum can also be demonstrated in a simple manner. In addition to the foregoing applications, Stokes made use of this property for studying the character of the ultra-violet spectrum of different sources of illumination and flames. He suggested also that the property would in some cases furnish a simple test for the presence of a small quantity of a sensitive substance in an organic mixture. Fluorescent screens are largely used in work with Röntgen rays. There appears to be some prospect of light being thrown on the question of molecular structure by experiments on the fluorescence of vapours. Some very interesting experiments in this direction have been performed by R. W. Wood on the fluorescence of sodium chloride.


Fluorine (symbol F, atomic weight 19), a chemical element of the halogen group. It is never found in the uncombined state, but in combination with calcium as fluor-spar CaF₂ it is widely distributed; it is also found in cryolite Na₃AlF₆, in fluor-spur, CaF₂·2Ca₃(CO₃)₂·SiO₂, and in minute traces in seawater, and in mineral springs. It is a constituent of the enamel of the teeth. It was first isolated by H. Moissan in 1886 by the electrolysis of pure anhydrous hydrofluoric acid containing dissolved potassium fluoride. The U-shaped electrolytic vessel and the electrodes are made of an alloy of platinum-iridium, the limbs of the tube being closed by stoppers made of fluor-spar, and fitted with two lateral exit tubes for carrying off the gases evolved. Whilst the electrolysis is proceeding, the apparatus is kept at a constant temperature of −23°C. by means of liquid methyl chloride. The fluorine, which is liberated as a gas at the anode, is passed through a well cooled platinum vessel, in order to free it from any acid fumes that may be carried over, and finally through two platinum tubes containing sodium fluoride to remove the last traces of hydrofluoric acid; it is then collected in a platinum tube closed with fluor-spar plates. B. Brauner (Journ. Chem. Soc., 1894, 65, p. 335) obtained fluorine by heating potassium fluoroplumbate 3K₂F·HF·PbF₄. At 200°C. this salt decomposes, giving off hydrofluoric acid, and between 250–300°C. fluorine is liberated.

Fluorine is a pale greenish-yellow gas with a very sharp smell; its specific gravity is 1·255 (H. Moissan); it has been liquefied, the liquid also being of a yellow colour and boiling at −187°C. It is the most active of all the chemical elements; in contact with hydrogen combination takes place between the two gases with explosive violence, even in the dark, and at as low a temperature as −210°C; finely divided carbon burns in the gas, forming carbon tetrafluoride; water is decomposed even at ordinary temperatures, with the formation of hydrofluoric acid and “ozone” oxid. iodine, sulphur and phosphorus melt and then inflame in the gas; it liberates chlorine from chlorides, and combines with most metals instantaneously to form fluorides; it does not, however, combine with oxygen. Organic compounds are rapidly attacked by the gas.

Only one compound of hydrogen and fluorine is known, namely hydrofluoric acid, HF or H₂F₂, which was first obtained by C. Scheele in 1771 by decomposing fluor-spar with concentrated sulphuric acid, a method still used for the commercial preparation of the acid. Hydrofluoric acid is a most highly reactive substance; it corrodes the skin and fuses with the glass of retorts and the acid stored in leaden or gutta-percha bottles. The perfectly anhydrous acid is a very volatile colourless liquid and is best obtained, according to G. Gore (Phil. Trans., 1860, p. 173) by decomposing the double fluoride of hydrogen and potassium, at a red heat in a platinum retort fitted with a platinum condenser surrounded by a freezing mixture, and having a platinum receiver luted on. It can also be prepared in the anhydrous condition by passing a current of hydrogen over dry silver fluoride. The pure acid thus obtained is a most dangerous substance to handle, its vapour even when highly diluted with air having an exceedingly injurious action on the respiratory organs, whilst inhalation of the pure vapour is followed by death. The anhydrous acid boils at 19°–25°C. (H. Moissan), and on cooling, sets to a solid mass at −102°–5°C., which melts at −97°–3°C. (K. Olszewski, Monats. für Chemie, 1886, 7, p. 371). Potassium and sodium readily dissolve in the anhydrous acid with evolution of hydrogen and formation of
fluorides. The aqueous solution is strongly acid to litmus and dissolves most metals directly. Its most important property is that it rapidly attacks glass, reacting with the silica of the glass to form gaseous silicon fluoride, and consequently it is used for etching.

T. E. Thorpe (Jour. Chem. Soc., 1889, 55, p. 163) determined the vapour density of hydrogen fluoride at different temperatures, and showed that there is no approach to a definite value below about 88°C, where it reaches the value 10.29 corresponding to the molecular formula HF; at temperatures below 88°C the value increases rapidly, showing that the molecule is more complex in its structure. (For references see J. N. Friend, The Theory of Valency (1909), p. 111.) The aqueous solution behaves on concentration similarly to the other halogen acids; E. Deussen (Zeit. anorg. Chem., 1905, 44, pp. 300, 408; 1906, 49, p. 297) found the solution of constant boiling point to contain 43.2% HF and to boil at 110° (70 mm.).

The salts of hydrofluoric acid are known as fluorides and are easily obtained by the action of the acid on metals or their oxides, hydroxides or carbonates. The fluorides of the alkali metals, of silver, and of most of the heavy metals are soluble in water; those of the alkaline earths are insoluble. A characteristic property of the alkaline fluorides is their power of combining with a molecule of hydrofluoric acid and with the fluorides of the more electropositive elements to form double fluorides, a behaviour not shown by other metallic halides. Fluorides can be readily detected by their power of etching glass when warmed with sulphuric acid; or by warming them in a glass tube with concentrated sulphuric acid and holding a moistened glass rod in the mouth of the tube, the water apparently gelatinizes owing to the decomposition of the silicon fluoride formed.

The atomic weight of fluorine has been determined by the conversion of calcium, sodium and potassium fluorides into the corresponding sulphates. J. Berzelius, by converting silver fluoride into silver chloride, obtained the value 19.44, and by analysing calcium fluoride the value 19.16; the more recent work of H. Moissan gives the value 19.05.

See H. Moissan, Le Fluor et ses composés (Paris, 1900).

FLUOR-SPAR, native calcium fluoride (CaF2), known also as FLUORITE or simply FLUOR. In France it is called fluorine, whilst the term fluor is applied to the element (F). All these terms, from the Lat. fluere, "to flow," recall the fact that the spar is useful as a flux in certain metallurgical operations. (Cf. its Ger. name Flußspat or Fluss.)

Fluor spar crystallizes in the cubic system, commonly in cubes, either alone or combined with the octahedron, rhombic dodecahedron, four-faced cube, &c. The four-faced cube has been called the fluoroid. In fig. 1, a is the cube (100), d the rhombic dodecahedron (110), and f the four-faced cube (310). Fig. 2 shows a characteristic twin of interpenetrant cubes. The crystals are sometimes polysynthetical, a large octahedron, e.g., being built up of small cubes. The faces are often etched or corroded. Cleavage is nearly always perfect, parallel to the octahedron.

Fluor spar has a hardness of 4, so that it is scratched by a knife, though not so readily as calcite. Its specific gravity is about 3.2. The colour is very variable, and often beautiful, but the mineral is too soft for personal decoration, though it forms a handsome material for vases, &c. In some spar the fluor is disposed in bands, regularly following the contour of the crystal. As the colour is usually expelled, or much altered, by heat, it is believed to be due to an organic pigment, and the presence of hydrocarbons has been detected in many specimens by G. Wyrouboff, and other observers. H. W. Morse (Proc. Acad. Amer., 1906, p. 87) obtained carbon monoxide and dioxide, hydrogen and nitrogen and small quantities of oxygen from Weardale specimens by heating. He concluded that the gases are due to the decomposition of an organic colouring matter, which has, however, no connexion with the fluorescence or thermo-luminescence of the mineral. Certain crystals from Cumberland are beautifully fluorescent, appearing purple with a bluish internal haziness by reflected light, and greenish by transmitted light. Fluor-spar, though cubic, sometimes exhibits weak double refraction, probably due to internal tension. Many kinds of fluor-spar are thermo-luminescent, i.e. they glow on exposure to a moderate heat, and the name of chlorophane has been given to a variety which exhibits a green glow. The mineral also phosphoresces under the Röntgen rays. Cavities containing liquid occasionally occur in crystals of fluor-spar, notably in the greasy green cubes of Weardale in Durham. A dark violet fluor-spar from Wölsendorf in Bavaria, evolves an odour of ozone when struck, and has been called antozonite. Ozone is also emitted by a violet fluor-spar from Quincieu, dep. Rhône, France. In both cases the spar evolves free fluorine, which ozonizes the air.

Fluor-spar is largely employed by the metallurgist, especially in lead-smelting, and in the production of ferro-silicon and ferro-manganese. It is also used in iron and brass foundries, for forming "bull's eye" glasses, for certain gold-ores and in the reduction of aluminium. It is used as a source of hydrofluoric acid, which it evolves when heated with sulphuric acid. The mineral is also used in the production of opal glass and enamelled ware. In consequence of its low refractive and dispersive power, colourless pelllicid fluor-spar is valuable in the construction of apochromatic lenses, but this variety is rare. The dark violet fluor-spar of Derbyshire, known locally as "Blue John," is prized for ornamental purposes. It occurs almost exclusively at Tray Cliff, near Castleton. The dark purple spar, called by the workmen "bull's beeet," may be changed, by heat, to a rich amethystine tint. Being very brittle, the spar is rather difficult to work on the lathe, and is often toughened by means of resin. F. Cord, the eminent Italian antiquary, held that fluor-spar was the material of the famous murrhine vases.

Fluor-spar is a mineral of very wide distribution. Some of the finest crystals occur in the lead-veins of the Carboniferous Limestone series in the north of England, especially at Weardale, Allendale and Alston Moor. It is also found in the lead and copper-mines of Cornwall and S. Devon, notably near Liskeard, where the crystals are found as faces of the six-faced octahedron replacing the corners of the cube. In Cornwall fluor-spar is known to the miners as "cann." Fine yellow fluor-spar occurs in some of the Saxon mines, and beautiful rose-red octahedra are found in the Alps, near Göschenen. Many localities in the United States yield fluor-spar, and it is worked commercially in a few places, notably at Rosiclare in southern Illinois.

FLUSHING, formerly a township and a village of Queens county, New York, U.S.A., on Long Island, at the head of Flushing Bay, since the 1st of January 1858 a part of the borough of Queens, New York City. Flushing is served by the Long Island railroad and by electric lines. It was settled in 1644 by a company of English non-conformists who had probably been residents of Flushing in Holland, from which the new place took its name. Subsequently a large number of Quakers settled here, and in 1672 George Fox spent some time in the township. Before the War of Independence Flushing was the country-seat of many rich New Englanders and colonial officials.

FLUSHING (Dutch: Vlissingen), a fortified seaport in the province of Zeeland, Holland, on the south side of the island of Walcheren, at the mouth of the estuary of the western Scheldt, 4 m. by rail S. by W. of Middelburg, with which it is also connected by steam tramway and by a ship canal. There is a steam ferry to Breskens and Ter Neuzen on the coast of Zeeland-Flandres. Pop. (1900) 18,853. An important naval station and fortress up to 1867, Flushing has since aspired, under the care of the Dutch government, to become a great commercial port. In 1872 the railway was opened which, in conjunction

FIG. 1. FIG. 2.

rhombic dodecahedron (110), and f the four-faced cube (310). Fig. 2 shows a characteristic twin of interpenetrant cubes. The crystals are sometimes polysynthetical, a large octahedron, e.g., being built up of small cubes. The faces are often etched or corroded. Cleavage is nearly always perfect, parallel to the octahedron.

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with the regular day and night service of steamers to Queenborough in the county of Kent, forms one of the main routes between England and the east of Europe. In 1879 the great harbour, docks and canal works were completed. Yet the navigation of the port remains far behind that of Rotterdam or Antwerp, the tonnage being in 1899 about 7-9% of that of the kingdom. As a summer resort, however, Flushing has acquired considerable popularity, sea-baths and a large modern hotel being situated on the fine beach about three-quarters of a mile north-west of the town. It possesses a town hall, containing a collection of local antiquities, a theatre, an exchange, an academy of sciences and a school of navigation. The Jakobskerk, or Jacob's church, founded in 1328, contains monuments to Admiral de Ruyter (1607-1676) and the poet Jacob Bellamy (1735-1786), who were natives of Flushing. The chief industries of the town are connected with the considerable manufacture of machinery, the state railway-workshops, shipbuilding yards, Krupp iron and steel works' depot, brewing, and oil and soap manufacture. The chief imports are colonial produce and wine, wood and coal. The exports include agricultural produce (wheat and beans), shrimps and meat.

**FLUTE**, a word adapted from O. Fr. *flute*, modern *flûte*; from O. Fr. have come the Span. *flauta*, Ital. *flauto* and Ger. *Flöte*. The *New English Dictionary* dismisses the derivations suggested from Lat. *flutuare* or *flavare*; ultimately the word must be referred to the root seen in "blow," Lat. *flare*, Ger. *blasen*, &c.

1. In music "flute" is a general term applied to wood-wind instruments consisting of a pipe pierced with lateral holes and blown directly through the mouthpiece without the intervention of a reed. The flute family is classified according to the mouthpiece used to set in vibration the column of air within the tube: *i.e.* (1) the simple lateral mouth-hole or embouchure which necessitates holding the instrument in a transverse plane; (2) the whistle or fipple mouthpiece which allows the performer to hold the instrument vertically in front of him. There is a third class of pipes included among the flutes, having no mouthpiece of any sort, in which the column of air is set in vibration by blowing obliquely across the open end of the pipe, in the ancient Egyptian nay, and the pan-pipe or syrinx (*q.v.*). The transverse flute has entirely superseded the whistle flute, which has survived only in the so-called penny whistle, in the "flute-work" of the organ (*q.v.*), and in the French flageolet.

The *Transverse Flute or German Flute* (Fr. *flûte traversière*, flûte allemande; Ger. *Flöte, Querflöte, Zwerchflöte, Schweizerflöte*; Ital. *flauto traverso*) includes the consort flute known both as flute in C and as flute in D, the piccolo (*q.v.*) or octave flute, and the fife (*q.v.*). The modern flute consists of a tube open at one end and nominally closed at the other by means of a plug or cork stopper: virtually, however, the tube is an open one giving the consecutive harmonic series of the open pipe or of a stretched string. The primitive flute was made in one piece, but the modern instrument is composed of three adjustable joints. (1) The head-joint, plugged at the upper end and containing at about one-third of the length the mouth-hole or embouchure. This embouchure, always open when the instrument is being played, converts the closed tube into an open one, in an acoustical sense. (2) The body, containing the holes and keys necessary to produce the scale which gave the flute its original designation of D flute, the head and body together, when the holes are closed, giving the fundamental note D. Before the invention of keys, this fundamental note and the notes obtained by the successive opening of the six holes produced the diatonic scale of D major. All other semitones were obtained by what is known as cross fingering (Fr. *doigté fourchu*; Ger. *Gabelgriﬀe*). It became usual to consider this the typical fingering nomenclature, whatever the fundamental note given out by the flute, and to indicate the tonality by the note given out when the six lateral holes are covered by the fingers. The result is that the tonality is always a tone lower than the name of the instrument indicates. Thus the D flute is really in C, the F flute is E♭, &c. (3) The foot-joint or tail-joint containing the two additional keys for C and C which extend the compass downwards, completing the chromatic scale of C in the fundamental octave.

The compass of the modern flute is three octaves with chromatic semitones from C to F. The sound is produced by holding the flute transversely with the embouchure turned slightly outwards, the lower lip resting on the nearer edge of the embouchure, and blowing obliquely across, not into, the oriﬁce. The ﬂat stream of air from the lips, known as the air-reed, breaks against the sharp outer edge of the embouchure. The current of air, thus set in a ﬂutter, produces in the stationary column of air within the tube a series of pulsations or vibrations caused by the alternate compression and rarefaction of the air and generating sounds of a pitch proportional to the length of the stationary column, which is practically so small that longer than the length of the tube.1 The length of this column is varied by opening the lateral ﬁnger-holes. The current or air-reed thus acts upon the upper end of the tube, without passing through the tube, as a spectrum upon a string, setting it in vibration. The air column of the flute is the sound-producer, whereas in instruments with reed mouthpieces the vibrating reed is more properly the sound-producer, while the air column, acting as a resonating medium, reinforces the note of the reed by vibrating synchronously with it. If the angle2 at which the current of air is directed against the outer edge of the embouchure be made less acute and the pressure of the breath be at the same time increased, the frequency of the alternate pulses of compression and rarefaction within the tube will be increased two, three or fourfold, forming a corresponding number of nodes and loops which results in harmonics or upper partials, respectively the octave, the twelfth, the double octave. By this means sounds of higher pitch are produced without actually shortening the length of the column of air by means of lateral holes. The acoustic theory of sound-production in the flute is one on which there is great diversity of opinion. The subject is too vast to be treated here, but readers who wish to consult the works of Rockstro,3 Helmholtz,4 and others.5 The effect of boring lateral holes in pipes is to shorten the vibrating length of the air column, which may be regarded as being effective only between the hole in question and the mouthpiece. In order to obtain this result the diameter of the hole should be equal to that of the bore; as long as the holes were covered by the fingers, this was obviously impossible. The holes, therefore, being smaller than the laws of acoustics demand, have to be placed proportionally nearer the mouthpiece in order to avoid deepening the pitch and deadening the tone. This principle was understood by wind-instrument makers of classic Greece (see *Aulos* and *Clarinet*), and has been explained by Chladni6 and Gottfried Weber.7

The bore of the early flute with six finger-holes was invariably cylindrical throughout, but towards the end of the 17th century a modification took place, the head joint alone remaining cylindrical while the rest of the bore assumed the form of a cone having its smallest diameter at the open end of the tube. The

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conoidal bore greatly improved the quality of tone and the production of the higher harmonics of the third octave. Once the conical bore had been adopted, the term flute was exclusively applied to the new instruments, the ancient flutes, then cylindrical, used in the army being designated fifes (q.v.). At the present day in England, France and America, the favourite mode of construction is that introduced by Theobald Boehm, and known as the "flute cylinder with the parabolic head," of which more will be said further on. The successive opening of the holes and keys on the flute produces the chromatic scale of the first or fundamental octave. By increasing the pressure of the breath and slightly altering the position of the lips over the mouth-hole, the same fingering produces the notes of the fundamental octave in the next higher octave. The third octave of the compass is obtained by the production of the higher harmonics (Fr. *sons harmoniques*; Ger. *Flageolettone*), of the fundamental scale, facilitated by the opening of certain of the finger-holes as "vent holes." The quality of tone depends somewhat on the material of which the flute is made; silver and gold produce a liquid tone of exquisite delicacy suitable for solo music, cocus-wood and ebonite a rich mellow tone of considerable power suitable for orchestral music. The tone differs further in the three registers, the lowest being slightly rough, the medium sweet and elegant, and the third bird-like and brilliant. The proportions, position and form of the stopper and of the air chamber situated between it and the embouchure are mainly influential in giving the flute its peculiar slightly hollow timbre, due to the paucity of the upper partials of which according to Helmholtz only the octave and twelfth are heard. Mr. Blackley states, however, that when the fundamental D is played, he can discern the seventh partial. The technical capabilities of the flute are practically unlimited to a good player who can obtain sustained notes diminishing and crescendo, diatonic and chromatic scales and arpeggios both legato and staccato, leaps, turns, shifts, &c. By the articulation with the tongue of the syllables *te-te* or *ti-ti* repeated quickly for groups of double notes, or of *te-ke-ki* for triplets, an easy effective staccato is produced, known respectively as *double* or *triple tonguing*, a device understood early in the 16th century and mentioned by Martin Agricola, who gives the syllables as *de* for sustained notes, *di* for shorter notes, and *tel-tel* for staccato passages in quick tempo.

Musical instruments, such as flutes, in which a column of air is set in vibration by regular pulsations derived from a current of air directed by the lips of the executant against the side of the orifice serving as embouchure, appear to be of very ancient origin. The Hindus, Chinese and Japanese claim to have used these modes of blowing from time immemorial. The ancient Egyptians had a long pipe held obliquely and blown across the end of the pipe itself at its upper extremity; it was the source from which the Egyptians frequently figurred on the monuments. The same instrument, called "nay," is still used in Mahomedan countries. The oblique aulos of the Greeks, plagiaulos, was of Egyptian origin and was perhaps at first blown from the end as described above, since we know that the Greeks were familiar with that method of blowing in the syrinx or pan-pipe. The instruments preserved at the British Museum having lateral embouchures show, however, that they were also acquainted—probably through the Hindus—with the transverse flute, although in the case of these specimens a reed must have been inserted into the mouth-hole or no sound would have been obtained.

The high antiquity of a lateral embouchure in Europe the flute evidently penetrated a period not yet determined. A transverse flute is seen on Indian sculptures of the Gandhara school showing Greek influence, and dating from the beginning of our era (fig. 3). But although the transverse flute is evidently known to the Greeks and Romans, it did not find the same favour as the reed instruments known as aulos. We have no evidence of the survival of the transverse flute after the fall of the Roman empire until it filtered through from Byzantine sources during the early middle ages. Instances of the flute occur on a group of caskets of Italo-Byzantine work of the 9th or 10th century, while of purely Byzantine origin we find examples of flutes in Greek art.

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1 Lehre von der Tonempfindung (Braunschweig, 1877).
2 See additions by D. J. B. to article "Flute" in Grove's Dictionary of Music and Musicians (London, 1904).
3 Musikal instrumentalis deutsch (Wittenberg, 1528).
4 See also L'Artusi, Delle imperfezioni della musica moderna (Venice, 1600), p. 4; Gottfried Weber in Cicciola, Bd. 11, p. 99.
7 Representations of flutes blown as here described have been found in Europe. See Comptes rendus de la commission impériale archéologique (St. Petersburg, 1867), p. 45, and atlas for the same date, pl. vi. Pompeian painting given by Helbig, Wandgemälde, No. 7067; Zahn, vol. iii, pl. 31; Museo Borbonico, pl. xv. No. 18; Claraz, pl. 130, 131, 141; Heusey, Les Piperez, p. 136.
8 There are two flutes at the British Museum (Catal. No. 84, 49 and 5 and 6), belonging to the Castellani collection, made of wood encased in bronze in which the mouthpiece, consisting of the head of a man, has a lateral hole bored obliquely into the main tube. This hole was probably intended for the reception of a reed. The pipe is stopped at the end beyond the mouthpiece as in the modern flute. There are six holes. See also the plagiaulos from Halicarnassus in the British Museum described by C. T. Newton in History of Discoveries at Halicarnassus (London), vol. ii, p. 339. The Louvre has two ancient statues (from the villa Borghese) representing satyrs playing upon transverse flutes. Unfortunately these marbles have been restored, especially in the details affecting our present subject, and are therefore of little value to us.
9 This statue representing a flute-player occurs in the British Museum. The instrument has been supposed to be a transverse flute, but erroneously, for the insufflation of the lateral tube against which the instrumentalist pressed his lips cannot, without the intervention of a reed, excite the vibratory movement of the column of air.
MSS,1 preserved in Paris, at the British Museum and elsewhere. There is moreover in the cathedral of St Sophia at Kiev an orchestra depicted on frescoes said to date from the 11th century; among the musicians is a flautist.

The first extant example of a written treatment of the transverse flute occurs in a German MS. of the 12th century, the celebrated Hortus deliciarum of the abbess Herrad von Landsberg.2 Fol. 221 shows a group playing upon the transverse flute, which Herrad explains in a legend as tituba; in the vocabulary the latter is translated as ‘tuibau’. In the 13th century the curates, or organists, of the fifty-one musicians in the beautiful MS. Las Cantigas de Santa Maria in the Escorial, Madrid,4 Eustache Deschamps, a French poet of the 14th century, in one of his bolls, makes mention of the ‘tenor’ and the ‘alt’ of the transverse flute, which he represents as being of the same type as that used by the other instruments, and the latter designation is, it is said, from the battle of Marignan (1515), when the Swiss troops used the flute.

From Agricola onwards transverse flutes formed a complete family, said to comprise the descant, the alto and tenor, and the bass—respectively. Prætorius5 designates the transverse flute as Flauto traverse Querflöte and Gerflö, and gives the pitch of the tenor and alto as the same, at one and the same time, as that of the descant. The Museum of the Conservatory Royal of Brussels possesses specimens of all these varieties except the last. All of them are laterally pierced with six finger-holes; they have a cylindrical bore, and are fashioned out of a single piece of wood. Their compass consists of two octaves and a fifth. Mesmer’s catalogue for fingering the flute differs but little from those of Hotteterre-le-Romain6 and Eisel7 for the diatonic scale; he does not give the chromatic semitones and the flute had as yet no such function.

The largest bass flute in the Brussels museum is in E♭ at the French normal pitch A 435 double vibrations per second. It measures 0.95 m. from the centre of the blow orifice to the lower extremity of the tube. The disposition of the lateral holes is such that it is impossible to cover them with the fingers if the flute is held in the ordinary way. The instrument must be placed against the mouth in an almost vertical position, in order to cover the lower extremity of the tube either to the right or to the left. This inconvenient position makes it necessary that the instrument should be divided into two parts, enabling the player to turn the head towards the bass or the treble part. The edges of the lips may be most commodiously approached by the lips, which is not at all easy. The first and fourth of the five lateral holes are double in order both to increase the amplitude of sound and to prevent the 9th finger from being burnt by the wax. The bass flute shown in fig. 4 is the facsimile of an instrument in the Museum of the Conservatoire. The original, unfortunately no longer fit for use, is nevertheless sufficiently well preserved to allow of all its proportionate measurements being given.8

The bass flute cited by Mersenne should not differ much from that of the Museo Civico at Verona. We suppose it to have been in E♭, and that it was furnished with an open key like that which was applied to the wood flutes of the 17th century. Mesmer gives the same key and to the same time as that used at the manufacture of the flute. The improvements of the 17th century extended to the addition of the cylindrical bore in favours of a conical one; the latter base being fixed against the head of the head of the instrument. At the same time the flute was made of three separate pieces called head, body, and head to foot, which were ultimately further subdivided. The body or middle joint received in the mouth of the instrument could be placed at different pitches to the mouth of the last in use in replacement of longer or shorter pieces. It was probably about 1677, when Lully introduced the German flute into the opera, that recourse was had for the first time to the key of D as applied to the last part of the instrument.9 The engraving of P. Ficatier, dated 1707, given in Hotteterre’s book, represents the flute as having arrived at the stage of improvement of which we have just spoken. In 1726 Quantz,10 finding himself in Paris, had a second key applied to the flute, placed nearly at the same height as the first, that of the tenor intended to differentiate the D and the E♭.11 This innovation was generally well received in Germany, but does not appear to have met with corresponding success in other countries. In France and England manufacturers adopted it but rarely; in Italy it was declared useless.12 About the same time, in England and France, the flute was also introduced as a band instrument; but the same obstacles were encountered, and it was only towards the end of the 18th century that the flute was to some extent adopted as a concert instrument.13

Flute, Universal Encyclopædia of Arts and Sciences (1783), article “Busse de flute traversière,” vol. ii. (Paris, 1751). See also The Flute, by R. S. Rockstro (London, 1809), p. 238, where the wood cut is reproduced together with a translation of the article. The Museum of the Conservatoire at Paris also possesses a bass flute by the noted French maker Deluse.14

Versuch einer Anweisung die Flöte traversière zu spielen (Berlin, 1750). The Flute or Flute in D, which is considered to be typical of the family.

Herrick Johann Joachim Quantz’s Lebenslauf, von ihm selbst entworfen, in der 1. Ausgabe (Leipzig, 1751).

Organographia (Wolfenbüttel, 1618), pp. 24, 25, 40, 41.


Principes de la flûte traversière ou flûte d’Allemande, de la flûte à bec et du hautbois (Paris, 1722), p. 38.

Música absoluta oder der sich selbst informierende Musiker (Erfurt, 1738), p. 85.

Fig. 4. Bass Flute. From the Museo Civico, Verona (facsimile).

Fig. 5. Bass Flute. From the museum of the Conservatoire Royal, Brussels.
time flutes were constructed with the lower extremity lengthened sufficiently to produce the fundamental C, and furnished with a supplementary key to produce the C#. This innovation, spoken of by Quantz 1 did not meet with a very favourable reception, and was shortly afterwards abandoned. Passing mention may be made of the tuning of a flute with a C key in the Music-Saal of J. F. B. Majer (Nuremberg, 1741), p. 45.

The tuning of the instrument to different pitches was effected by changes in the length, and notably by substituting a longer or shorter length of tubing in the main or the middle joint. So great were the differences in the pitches then in use that seven such pieces for the upper portion of it were deemed necessary. The relative proportions between the different parts of the instrument being altered by these modifications in the tuning, the true relation between the lengths of the joints of the flutes thus improved found its way to the name of "Flutes à registrer." The register system was, about 1752, applied by Quantz to the head joint 2 and, the embouchure section being thus capable of elongation, it was allowable to the performer, according to the opinion of this professional, to lower the pitch of the flute by a semitone, without having recourse to other lengthening pieces, and without disturbing the accuracy of intonation.

The upper extremity of the flute, beyond the embouchure orifice, is closed by means of a cork stopper. On the position of this cork depended the pitch of the instrument, the pitch of the flute. It is in its right place when the accompanying octaves are true. Quantz, in speaking of this accessory, mentions the use of a nut-screw to give the required position to the stopper, or cork, and, by thus controlling the length of the instrument, was able to accomplish the invention of the "Flute à registrer." The flute had then only the five keys here shown.

This author states that the inventor of these new keys is not known to him, but that 1 the §10. Kusser, a musical instrument-maker, London, or Johann Gottlob Trömmlitz of Leipzig was the inventor, since he has not been able to trace those keys on the flutes of any other maker. Although Trommlitz does not claim for himself the invention of the keys for F, G# and B#, he states that "he had occupied himself for several years in the invention of the lower part of the instrument; not to augment the difficulty of playing, but on the contrary to render the handling of them as easy as possible." In the later work published in 1800, 2 however, he seems to attribute the invention of these keys to Richard Potter of London, who first obtained this invention for his instruments, and who came across a good flute by that maker—"the flute has certainly gained by the addition of the keys for F, G# and B#; but this is nothing, for on such a flute much more perfection be left unattempted, and the utmost skill be not well accorded, as it is in the present very powerful flute, capable of everything." It would seem, moreover, from circumstantial evidence stated clearly and on good authority by Rockstro 4 that the keys for F, G# and B# have must have been used first in England and made by Richard Potter before 1774. The highest key of C adopted from 1786 by Trommlitz, we believe has been first recommended by Rockstro (1782). 5 Trommlitz in Uber Flöten describes at length what may be termed the first systematic effort to overcome the difficulties created by the combination of open and stopped holes. He attempted to solve the question by determining the positions of the holes according to the exigencies of fingering instead of subordinating them to the more arbitrary theories connected with the musical scale.

The important improvement Quantz's slide applied to the head joint as well as to the register of the foot by a double system of tubes forming double sliding air-tight joints. In the document 3 describing this improvement Potter patented the idea of lining the holes with a slide of conical valved keys. Potter's patent conical valves were an adaptation of the contrivance first invented by J. F. Boie or Boye of Göttingen, 11 who used pewter for the plugs, and silver for lining the holes. The keys mentioned in the patent were four—D#, F, G, A#. The idea of extending the compass of the flute downwards was taken up again about the same time by two players of the flute in London named Tacto and Florio. They described the invention of the keys of E, F, and C#, and confided the execution of their invention to Potter. In Dr Arnold's New Instructions for the German Flute occurs a tablature of the engraving which goes back to the end of the 18th century, and bears the following title, "A Complete Drawing and Concise Scale and Description of a Unique New and Fluted Flute with all the additional keys explained." It explains the use of six keys—C, C#, D#, F, G, A#—that are not always figured, because the employment of so many keys was at once admitted. Trommlitz describes the principle of his invention in the following key words: "Otherwise another F, and C#, declared that he was not in favour of so great a complication, and that he preferred the flute with only two keys, D# and E#, with a register foot joint and a cork nut-screw at the bottom, for the purpose of increasing the number of keys.

He was much opposed to the use of the old keys for C and C#, because they altered the recognised quality of tone of the instrument. When Trommlitz published his method, the family of flutes has become established. It comprehended only the natural flute in D, the flute d'amour a minor third lower, a 3rd flute a minor third higher, and, finally, the little octave flute.

While Trommlitz was struggling in Germany with the idea of augmenting the compass of the flute downwards by employing open keys, for C and C#, an Italian amateur inventor, and also the student of Carl thumbs, placed the scale of the instrument downwards by the application of five new keys, viz. B, B#, A, A#, and G. At the same time that he produced this invention he conceived the plugging of the lateral holes. The invention of the keys was patented by Potter. But it was hardly possible to obtain a perfect plugging of seven lateral holes with the aid of as many keys, for the control of which there were only two or three fingers, and therefore this invention of Quantz's was abandoned.

In 1808 the Rev. Frederick Nolan, 14 of Stratford, near London, obtained a patent for the lever of which, terminating in a ring, permitted the closing of a lateral hole at the same time the key was pressed, and to this the player was able to resort in the case of unassisted tone. The invention is a very original one, for the plugging of the lateral holes by a key and a lever was conceived by Quantz. And also it is certain that the existence of the lateral flute is mentioned above. The difference is that the two instruments lies in the mechanism of the keys. That employed by Macgregor consisted of a double lever, a contrivance dating from before, the middle of the 18th century, of which the improvement is to be seen in large dimensions preserved in the National Museum at Munich.

In 1811 Johann Nepomuk Capeller invented the extra D hole and key, which is in constant use on every flute of modern construction.

About 1830 the celebrated French flautist Tulou added two more keys, those of F# and C#, and a key, called "de cadence," to facilitate the accompanying parts.

To increase the number of keys, to improve their system of plugging, and to extend the scale of the instrument in the lower region, a maker, inventor to whose labours we have called attention, had as yet devoted his attention to the rational division of the column of air by means of the lateral holes. In 1831 Theobald Boehm, a Bavarian, happening to see a flute made in an other place of tone the celebrated English performer Charles Nicholson drew from his instrument, Boehm learned, and not without astonishment, that his English colleague obtained this result by giving the lateral holes a much greater extent. In 1835 the same year Boehm made his acquaintance of an amateur player named Gordon, who had effected certain improvements; he had bored the lateral hole for the lower E, and had covered it with a key, while he had removed the key for F with a ring. These improvements to Boehm about "attaining a complete reform of the

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1 See Anweisung, i. § 15.
2 See Lebenslauf, loc. cit. p. 248, where Quantz states that he invented the adjustable head for the flute.
3 See Anweisung, i. §§ 10-13 and iv. § 26.
4 See Rockstro, op. cit. pp. 273-274.
5 See aber gründlicher Unterricht die Flöte zu spielen (Leipzig, 1791), i. cap. § 20. Compare Schilling, Univ.-Lexikon (Leipzig, 1835).
7 See Kurze Abhandlung von Flötenspielen (Leipzig, 1786), p. 27.
8 See Über Flöten, &c., pp. 133 and 134.
9 See The Flute, pp. 242-244 and 561 and 562.
10 See op. cit. pp. 51 and 62.
11 English patent, No. 1499.
12 See Rockstro, op. cit. p. 197.
13 Saggio per costruire e suonare un flauto traverso encomar che ha i suoi bassi del violino (Rome, 1797).
14 The idea of this large flute was taken up again in 1810 by Tresler of Vienna, who called it the "Pauan" flute.
15 See H. E. Mayr, No. 3349. Part of the specification together with a diagram is reproduced by Rockstro, op. cit. pp. 273-274.
16 Patent, No. 3349. Part of the specification together with a diagram is reproduced by Rockstro, op. cit. pp. 273-274.
17 Another specimen, almost the same, constructed about 1775, and called" Basse de Musette." No maker may be seen in the Museum of the Paris Conservatoire.
19 Translation of which is given by Rockstro, op. cit. pp. 279 and 280.
The old English Apple flute, or flute à bec, is described under the headings Recorder and Flageolet.

(V. M.; K. S.)

2. In architecture the name “flute” is given to the vertical channels (segmental, semicircular or elliptical in horizontal section) employed on the shafts of columns in the classic styles. The flutes are separated one from the other by an “ariss” in the Doric order and by a “tillar” in the Ionic and Corinthian orders. The earliest fluted columns are those found in Egypt, at first with plain faces without any sinking, subsequently at Karnac (1400 B.C.) with a segmental sinking equal in depth to about one-seventh of the width of the flute. The columns flanking one of the “beehive” tombs at Mycenae have segmental flutes and are the earliest Greek examples. In two of the earliest Doric temples at Metapontum and Syracuse (temple of Apollo) the flutes are also segmental, but in later examples in order to emphasize the ariss they were formed of three arscons are known as “false eilipsones,” and this applies to nearly all the fluting in Greek examples whether belonging to the Doric, Ionic or Corinthian orders. The number of flutes varies, there being 52 in the archaic temple of Diana at Ephesus and from 30 to 52 flutes in the Persian columns according to the diameter of the column. In the Greek Doric column 20 is the usual number, but there are 16 only in the temples of Sunium, Assos, Segesta and the temple of Apollo at Syracuse; 18 in one of the temples of Serafin and the temple of Diana at Syracuse, and 24 in the temple of Neptune at Paestum. The depth of the flute also varies; in the Propylaea at Athens the depth of flute of the flutes is equal to half the width of the flute and the flute is segmental. In the Parthenon the ratio of the central part of the flute is greater than the width, but the smaller arcs on either side accentuate better the ariss. A similar accentuation is found in the Ionic and Corinthian orders, where the flutes are separated by fillets, and their section is always elliptical in Greek work, the depth of the flute, however, being always greater than in the Doric order. Thus, in the temple of Illissus and the Ionic column in the cela of the temple of Bassae, the depth is about one-quarter of the width, in the Propylaea at Priene it is about one-third, and in the Erechtheum and other examples of the Greek Ionic order it is little more than one-half. The width of the fillet also varies, being as a rule one-quarter of the width of the flute; and the same applies to the Greek Corinthian order. In the Roman Doric, Ionic and Corinthian orders, the flute is either segmental or semicircular, its depth being about one-third of the width in the Doric column, and in all the Corinthian columns half the width of the flute. The fillet also is much broader in Roman examples, being about one-third of the width of the flute. In Roman columns sometimes: the flutes of the lower part of the shaft are larger, one-third of the height, are partly filled with a convex moulding, “cabling” being the usual term applied to this treatment. The French architects of the 16th and 17th centuries carried this decorative feature much farther, and in the Tuileries and the Louvre carved a series of leaves in the flutes. In a few Italian buildings, instead of the fluting of the column being vertical, it twines round the column and is known as spiral fluting; a fine example is found in the Bevilacqua palace at Verona by San Michele. Fluting is sometimes introduced into capitals, as in the tomb of Mylasa, and in friezes, as in the theatre at Cnidus, the Incantada at Salonic, and a doorway at Patare. In one of the museums at Rome is a fine sarcophagus, the sides of which are sculptured with flutes in waved lines. The coronas of many of the Roman temples were carved with flutes. In medieval buildings, fluting was occasionally introduced in imitation of Roman work, as in the imperial central Syria and of Autun and Langres in France; but in the south of France and in Sicily it would seem to have been brought in as a variety of treatment in the decoration of the shafts carrying the arches of cloisters, as at Monreale in Sicily and in those of St John Lateran and St Pauloutside-the-Walls at Rome.

(R. P. S.)

FLUX (Lat. fluxus, a flowing; this being also the meaning of the English term in medicine, &c.), in metallurgy, a substance introduced in the smelting of ores to promote fluidity, and to remove objectionable impurities in the form of a slag. The
FLY—FLYCATCHER

FLY (formed on the supposed original Teut. flêgans, to fly), a designation applied to the winged or perfect state of many insects belonging to various orders, as in butterfly (see LEPIDOPTERA), dragon-fly (q.v.), may-fly (q.v.), caddis-fly (q.v.), &c.; also specially employed by entomologists to mean any species of the two-winged flies, or DIPTERA (q.v.). In ordinary parlance England, the house-fly, and the dung or horse-flies are often used in the sense of the diaphanous house-fly (Musca domestica); and by English colonists and sportsmen in South Africa in that of a species of tsetse-fly (Glossina), or a tract of country ("belt") in which these insects abound (see TSETSE-FLY). Apart from the house-fly proper (Musca domestica), which in the English is usual, several species of flies are commonly found in houses; e.g. the Stomoxys calcitrans, or stable-fly; Poliellia rudis, or cluster-fly; Muscina stabulans, another stable-fly; Calliphora erythrocephala, blue-bottle fly, blow-fly or meat-fly, with smaller sorts of blue-bottle, Phormia terraenovae and Lucilia caesar; Homalomyia canicularis and brevis, the small house-fly; Scenopinus fenestralis, the black window-fly, &c. But Musca domestica is far the most numerous, and in many places, especially in hot weather and in hot climates, is a regular pest. Mr L. O. Howard (Circular 71 of the Bureau of Entomology U.S. Dept. of Agriculture, Washington, 1906) says that in 1900 he made a collection of the flies in dining-rooms in different parts of the United States, and out of a total of 23,887 formed 18,217 house-flies. Its geographical distribution is of the widest, and its rapidity of breeding, in manure and door-yard filth, so great, that, as a carrier of germs of disease, especially cholera and typhoid, the house-fly is now recognized as a potent source of danger; and various sanitary regulations have been made, or precautions suggested, for getting rid of it. These are discussed by Mr Howard in the paper referred to, but in brief they all amount to measures of general hygiene, and the isolation, prompt removal, or proper sterilization of the animal or human excrement in which these flies breed.

FLYCATCHER, a name introduced in ornithology by Ray, being a translation of the Muscicapa of older authors, and applied by Pennant to an extremely common English bird, the M. griseola of Linnaeus. It has since been used in a general and very vague way for a great many small birds from all parts of the world, which have the habit of catching flies on the wing. Ornithologists who have trusted too much to this characteristic and to certain merely superficial correlations of structure, especially those exhibited by a broad and rather flat bill and a gape best, by strong hind or braw bones, have damaged, under the title of Muscicapidæ an exceedingly heterogeneous assemblage of forms much reduced in number by later systematists. Great advance has been made in establishing as independent families the Todidae and Eurylaimidae, as well as in excluding from it various members of the Ampelidae, Cotingidae, Tyrannidae, Vireonidae, Mniotilidae, and perhaps others, which had been placed within its limits. These steps have left the Muscicapidæ a purely Old-World family of the order Passeres, and the chief difficulty now seems to lie in separating it from the Campophagidae and the Laniidae. Only a very few of the forms of flycatchers (which, after all the deductions above mentioned, may be reckoned to include some 60 genera or subgenera, and perhaps 250 species) can here be even named. 1

The best-known bird of this family is that which also happens to be the type of the Linnaean genus Muscicapa—the spotted or grey flycatcher (M. grisola). It is a common summer visitor to nearly the whole of Europe, and is found throughout Great Britain, though less abundant in Scotland than in England, as well as in many parts of Ireland, where, however, it seems to be but locally and sparingly distributed. It is one of the latest migrants to arrive, and seldom reaches the British Islands till the latter part of May, when it may be seen, a small dust-coloured bird, sitting on the posts or railings of gardens and fields, ever and anon springing into the air, seizing with an audible snap of its bill some passing insect as it flies, and returning to the spot it has quitted, or taking up some similar station to keep watch as before. It has no song, but merely a plaintive or peevish call-note, uttered from time to time with a jerking gesture of the wings and tail. It makes a neat nest, built among the small twigs which sprout from the bough of a large tree, fixed in the branches of some plant trained against a wall, or placed in any hole of the wall itself that may be left by the falling of a brick or stone. The entrance of the nest is covered with down from the clove of the nest. The female is evidently very closely blotched or freckled with rust-colour. Silent and inconstant as is this bird, its constant pursuit of flies in the closest vicinity of houses makes it a familiar object to almost everybody. A second British species is the pied flycatcher (M. atricapilla), a much rarer bird, and in England not often seen except in the hilly country extending from the Peak of Derbyshire to Cumberland, and more numerous in the Lake District than elsewhere. It is not common in Scotland, and has only once been observed in Ireland. More of a woodland bird than the former, the brightly-contrasted black and white plumage of the cock, together with its agreeable song, readily attracts attention where it occurs. It is a summer visitor to all western Europe, but farther eastward its place is taken by a nearly allied species (M. collaris) in which the white of the throat and breast extends like a collar round the neck. A fourth European species (M. parva), distinguished by its very small size and red breast, has also strayed some three or four times to the extreme south-west of England. This last belongs to a group of more eastern range, which has received too recognition under the name of Eurylaimus, and it has several relations in Asia and particularly in India, while the allies of the pied flycatchers (Ficedula of Brisson) are chiefly of African origin, and those of the grey or spotted flycatcher (Muscicapa proper) 2 are common to the two continents.

One of the most remarkable groups of Muscicapidæ is that known as the paradise flycatchers, forming the genus Tchilorea of Lesson. In nearly all the species the males are distinguished by the growth of exceedingly long feathers in their tail, and by their putting on, for some part of the year at least, a plumage generally white, but almost always quite different from that worn by the females, which is of a more or less deep chestnut or bay colour, though in both sexes the crown is of a glossy steel-blue. They are found pretty well throughout Africa and tropical Asia to Japan, and seem to affect the deep shade of forests rather than the open country. The best-known species is perhaps the Indian T. paradisi; but the Chinese T. inci, and the Japanese T. princeps, from which it is very commonly represented by the artists of those nations of screens, fans and the like, are hardly less so; and the cock of the last named, with his bill of a pale greenish-blue and

1 Of the 50 genera or subgenera which Swainson included in his Nomenclature, Arrangement and Relations of the Family of Flycatchers (published in 1838), at least 19 do not belong to the Muscicapidæ at all, and one of them, Todus, not even to the order Passeres. It is perhaps impossible to name any ornithological work whose substance is not closely connected with this treatise. Swainson wrote it filled with the faith in the so-called "Quinary System"—that fanciful theory, invented by W. S. Macleay, which misled and kept back so many of the best English zoologists of his generation from the truth,—and, unconsciously swayed by his bias, his judgment was warped to fit his hypothesis.

2 By some writers this section is distinguished as Butalis of Boie, but to do so seems contrary to rule.
eyes surrounded by bare skin of the same colour—though these are characters possessed in some degree by all the species—seems to be the most beautiful of the genus. _T. bourdonnensis_, which is peculiar to the islands of Mauritius and Réunion, appears to be the only species in which the outward difference of the sexes is but slight. In _T. cornuta_ of the Seychelles, the adult male is wholly black, and his middle tail-feathers are not only very long but very broad. In _T. mutala_ of Madagascar, some of the males are found in a blackish plumage, though with the elongated median rectrices white, while in others white predominates over the whole body; but whether this sex is here actually dimorphic, or whether the one dress is a passing phase of the other, is at present undetermined. Some of the African species, of which many have been described, seem always to retain the rufous plumage, but the long tail-feathers serve to mark the males.

A few other groups are distinguished by the brilliant blue they exhibit, as _Myiagra azurea_, and others as _Monarcha_ (or _Ares_ _chrysomela_) by their golden yellow. The Australian forms assigned to the _Muscicapidae_ are very varied. _Sisura inquieta_ has some of the habits of a water-wagtail (_Motacilla_), and hence has received the name of "dishwasher," bestowed in many parts of England on its analogue; and the many species of _Rhipidura_ or fantailed flycatchers, which occur in various parts of the Australian Region, have manners still more singular—turning over in the air, it is said, like a tumbler pigeon, as they catch their prey; but concerning the mode of life of the majority of _Muscicapidae_ and especially of the numerous African forms, hardly anything is known. (A. N.)

**FLYGARE-CARLÉN, EMILIE** (1807–1862), Swedish novelist, was born in Strömstad on the 8th of August 1807. Her father, Rutger Smith, was a retired sea captain who had settled down as a small merchant, and she often accompanied him on the voyages he made along the coast. She married in 1827 a doctor named Axel Flygare, and went with him to live in the province of Småland. After his death in 1833 she returned to her old home and published in 1838 her first novel, _Waldemar Klein_. In the next year she removed to Stockholm, and married, in 1841, the jurist and poet, Johan Gabriel Carlén (1814–1875). Her house became a meeting-place for Stockholm men of letters, and for the next twelve years she produced one or two novels annually. The premature death of her son Edvard Flygare (1829–1853), who had already published three books, showing great promise, was followed by six years of silence, after which she resumed her writing until 1884. The most famous of her tales are _Låten på Tistelön_ (1842; Eng. trans. The Rose of Tistelön, 1842); _Enslingen på Johanneshärden_ (1846; Eng. trans. The Hermit, 4 vols., 1851); and _Ett Kåpemanshus i Skärgården_ (1859; The Merchant’s House on the Cliffs). Fru Carlén published in 1878 _Minnen av svenska författarläro_ 1840–1860, and in 1887–1888 three volumes of _Efterskild från en 80-årigs författarbana_, containing her last tales. She died at Stockholm on the 5th of February 1892. Her daughter, Rosa Carlén (1836–1883), was also a popular novelist.

Emilie Flygare-Carlén’s novels were collected in thirty-one volumes (Stockholm, 1869–1875).

**FLYING BUTTRESS**, in architecture, the term given to a structural feature employed to transmit the thrust of a vault across an intervening space, such as an aisle, chapel or cloister, to a buttress built outside the latter. This was done by throwing a semi-arch across to the vertical buttress. Though employed by the Romans and in early Romanesque work, it was generally much used by others constructions or hidden under a roof, but in the 12th century it was recognized as rational construction and emphasized by the decorative accentuation of its features, as in the cathedrals of Chartres, Le Mans, Paris, Beauvais, Reims, &c. Sometimes, owing to the great height of the vaults, two semi-arches were thrown one above the other, and there are cases where the thrust was transmitted to two or even three buttresses across intervening spaces. As a vertical buttress, placed at a distance, possesses greater power of resistance to thrust than if attached to the wall carrying the vault, vertical buttresses as at Lincoln and Westminster Abbey were built outside the chapterhouse to receive the thrust. All vertical buttresses are, as a rule, in addition weighted with pinnacles to give them greater power of resistance.

**FLYING COLUMN**, in military organization, an independent corps of troops usually composed of all arms, to which a particular task is assigned. It is almost always composed in the course of operations, out of the troops immediately available. Mobility being its raison d’être, a flying column is when possible composed of picked men and horses accompanied with the barest minimum of baggage. The term is usually, though not necessarily, applied to forces under the strength of a brigade. The “mobile columns” employed by the British in the South African War of 1899–1902, were usually of the strength of two battalions of infantry, a battery of artillery, and a squadron of cavalry—almost exactly half that of a mixed brigade. Flying columns are mostly used in savage or guerrilla warfare.

**FLYING DUTCHMAN**, a spectre-ship popularly believed to haunt the waters around the Cape of Good Hope. The legend has several variants, but the commonest is that which declares that the captain of the vessel, Vanderdecken, was condemned for his blasphemy to sail round the cape for ever, unable to “make” a port. In the Dutch version the skipper is the ghost of the Dutch seaman Van Straaten. The appearance of the “Flying Dutchman” is considered by sailors as ominous of disaster. The German legend makes one Herr Von Falkenberg the hero, and alleges that he is condemned to sail for ever around the North Sea, on a ship without helm or steersman, playing at dice for his soul with the devil. Sir Walter Scott says the “Flying Dutchman” was originally a vessel laden with bullion. A murder was committed on board, and thereafter the plague broke out among the crew, which closed all ports to the ill-fated craft. The legend has been used by Wagner in his opera _Der fliegende Holländer_.

**FLYING-FISH**, the name given to two different kinds of fish. The one ( _Dactylopterus_ ) belongs to the gurnard family ( _Triglidae_ ), and is more properly called flying gurnard; the other ( _Exocoetus_ ) has been called flying herring, though more nearly allied to the gar-pike than to the herring. Some other fishes with long pectoral fins ( _Pterois_ ) have been stated to be able to fly, but this has been proved to be incorrect.

The flying gurnards are much less numerous than the _Exocoeti_ with regard to individuals as well as species, there being only three or four species known of the former, whilst more than fifty have been described of the latter, which, besides, are found in numerous shoals of thousands. The _Dactylopteri_ may be readily distinguished by a large bony head armed with spines, hard keeled scales, two dorsal fins, &c. The _Exocoeti_ have thin, deciduous scales, only one dorsal fin, and the ventrals placed far backwards, below the middle of the body; some have long barbels at the chin. In both kinds the pectoral fins are greatly prolonged and enlarged, modified into an organ of flight, and in many species of _Exocoetus_ the ventral fins are similarly enlarged, and evidently assist in the aerial evolutions of these fishes. Flying-fishes are found in the tropical and subtropical seas only, and it is a singular fact that the geographical distribution of the two kinds is nearly identical. Flying-fish are more frequently
observed in rough weather and in a disturbed sea than during calms; they dart out of the water when pursued by their enemies or frightened by an approaching vessel, but frequently also without any apparent cause, as is also observed in many other fishes; and they rise without regard to the direction of the wind or waves. The fins are kept quietly distended, without any motion, except an occasional vibration caused by the air whenever the surface of the wing is parallel with the current of the wind. Their flight is rapid, greatly exceeding that of a ship going 10 m. an hour, but gradually decreasing in velocity and not extending beyond a distance of 500 ft. Generally it is longer when the fishes fly against, than with or at an angle to, the wind. Any vertical or horizontal deviation from a straight line is not caused at the will of the fish, but by currents of the air; thus they retain a horizontally straight course when flying with or against the wind, but are carried towards the right or left whenever the direction of the wind is at an angle with that of their flight. However, it sometimes happens, that the fish during its flight immerses its caudal fin in the water, and by a stroke of its tail turns towards the right or left. In a calm the line of their flight is always also vertically straight or rather parabolic, like the course of a projectile, but it may become undulated in a rough sea, when they are flying against the course of the waves; they then frequently overtop each wave, being carried over it by the pressure of the disturbed air. Flying-fish often fall on board of vessels, but this never happens during a calm or from the lee side, but during a breeze only and from the weather side. In day time they avoid a ship, flying away from it, but during the night when they are unable to see, they frequently fly against the weather board, where they are caught by the current of the air, and carried upwards to a height of 20 ft. above the surface of the water, whilst under ordinary circumstances they keep close to it. All these observations point clearly to the fact that any deflection from a straight course is due to external circumstances, and not to voluntary action on the part of the fish.

A little Malacopterygian fish about 4 in. long has recently been discovered in West Africa which has the habits of a fresh-water flying-fish. It has been named *Pantodon buchholzi*. It has very large pectoral fins with a remarkable muscular process attached to the inner ray. It lives in fresh-water lakes and rivers in the Congo region, and has been caught in its flight above the water in a butterfly-net.

**FLYING-FOX**, or, more correctly, **FOX-BAT**. The first name is applied by Europeans in India to the fruit-eating bats of the genus *Pteropus*, which contains more than half the family (Pteropidae). This genus is confined to the tropical regions of the Eastern hemisphere and Australia. It comprises numerous species, a considerable proportion of which occur in the islands of the Malay Archipelago. The flying-foxes are the largest of the bats, the kallong of Java (*Pteropus edulis*) measuring about a foot in length, and having an expanse of wing-membrane measuring 5 ft. across. Flying-foxes are gregarious, nocturnal bats, suspending themselves during the day head-downwards by thousands from the branches of trees, where with their wings gathered about them, they bear some resemblance to huge shrivelled-up leaves or to clusters of some peculiar fruit. In Batchian, according to Wallace, they suspend themselves chiefly from the branches of dead trees, where they are easily caught or knocked down by sticks, the natives carrying them home in basketfuls. They are then cooked with abundance of spices, and "are really very good eating, something like hare." Towards evening these bats bestir themselves, and fly off in companies to the village plantations, where they feed on all kinds of fruit, and so numerous and voracious are they that no garden crop has much chance of being gathered which is not specially protected from their attacks. The flying-fox of India (*Pteropus medius*) is a smaller species, but is found in great numbers wherever fruit is to be had in the Indian peninsula.

**FLYING-SQUIRREL**, properly the name of such members of the squirrel-group of rodent mammals as have a parachute-like expansion of the skin of the flanks, with attachments to the limbs, by means of which they are able to take long flying-leaps from tree to tree. The parachute is supported by a cartilage attached to the wrist or carpus; in addition to the lateral membrane, there is a narrow one from the cheek along the front of each shoulder to the wrist, and in the larger species a third (interfemoral) connecting the hind-limbs with the base of the long tail. Of the two widely distributed genera, *Pteromys* includes the larger and *Sciuropterus* the smaller species. The two differ in certain details of dentition, and in the greater development in the former of the parachute, especially the interfemoral portion, which in the latter is almost absent. In *Pteromys* the tail is cylindrical and comparatively thin, while in *Sciuropterus* it is broad, flat and laterally expanded, so as to compensate for the absence of the interfemoral membrane by acting as a supplementary parachute.

In general appearance flying-squirrels resemble ordinary squirrels, although they are even more beautifully coloured. Their habits, food, &c., are also very similar to those of the true squirrels, except that they are more nocturnal, and are therefore less often seen. The Indian flying-squirrel (*P. oralus*) leaps with its parachute extended from the higher branches of a tree, and descends first directly and then more and more obliquely, until the flight, gradually becoming slower, assumes a horizontal direction and finally terminates in an ascent to the branch or trunk of the tree to which it was directed. The presence of these rodents at night is made known by their screaming cries. *Sciuropterus* is represented by *S. vulcella* in eastern Europe and northern Asia, and by a second species in North America, but the other species of this genus and all those of *Pteromys* are Indo-Malayan. A third genus, *Eupetaurus*, typified by a very large, long-haired, dark-grey species from the mountains to the north-west of Kashmir (*E. cinereus*), differs from all other members of the squirrel-family by its tall-crowned molar teeth. It has a total length of 37 in., of which 22 are taken up by the tail.

In Africa the name of flying-squirrel is applied to the members of a very different family of rodents, the Anomaluridae, which are provided with a parachute. Since, however, this parachute is absent in some members of the family, the most distinctive character is the presence of a double row of spiny scales on the under surface of the tail, which apparently aid in climbing. The flying species are also distinguished from ordinary flying-squirrels by the circumstance that the additional bone serving for the support of the fore part of the flying-membrane rises
FLYSCH—FOG

FLYSCH, in geology, a remarkable formation, composed mainly of sandstones, soft marls and sandy shales found extending from S.W. Switzerland eastward along the northern Alpine zone to the Vienna basin, whence it may be followed round the northern flanks of the Carpathians into the Balkan peninsula. It is represented in the Pyrenees, the Apennines, the Caucasus and extends into Asia; similar flysch-like deposits are related to the Himalayas as the European formations are to the Alps. The Flysch is not of the same age in every place; thus in the western parts of Switzerland and the older portions presently belong to the Eocene epoch, but the principal development is of Oligocene age; as it is traced eastward we find in the east Alps that it descends into the upper Cretaceous, and in the Vienna region and the Carpathians it contains intercalations which clearly indicate a lower Cretaceous horizon for the lower parts. It appears indeed that this type of formation was in progress of deposition at one point or another in the regions enumerated above from Jurassic to late Tertiary times. The absence of fossils from enormous thicknesses of Flysch makes the correlation with other formations difficult; often the only indications of organisms are the abundant markings supposed to represent Algae (Chondrites, &c.), which have given rise to the term "Hieroglyphic-sandstone." The most noteworthy exceptions are perhaps the Oligocene fish-bed of Glarus, the Eocene nummulitic beds in Calabria, and the Abisko beds of Waldhöfen. Local phases of the Flysch have received special names; it is the "Vienna" or "Carpithian" sandstone of those regions; the "macigno" (a soft sandstone with calcareous cement) of the Maritime Alps and Apennines, the "scaglioni" (scaly clays) and "alberese" (limestones) of the same places are portions of this formation. The "grès de Montenarg," the "grès d'Aosta" of the Basses Alps, and the "grès d'Embrun" of Chaillot appear in Switzerland as the "grès de Taveyanne." At several places the upper layers of the Flysch are iron-stained, as in the region of Léman and at the foot of the Dent du Midi; it is then styled the "Red-Flysch." Lenticular intercalations of gabbro, diabase, &c., occur in the Flysch in Calabria on the Pyrenees. Large exotics blocks of granite, gneiss and other crystalline rocks in coarse conglomerates are found near Vienna, near Sonthofen in Bavaria, near Lake Thun (Wild Flysch) and at other points, which have been variously regarded as indications of glaciation or of coastal conditions.

FOCA (pronounced Patha), a town of Bosnia, situated at the confluence of the Drina and Čeština rivers, and encircled by wooded mountains. Pop. (1895) 4217. The town is the head-quarters of a thriving industry in silver filigree-work and inlaid weapons, for which it was famous. With its territories enclosed by the frontiers of Montenegro and Novi Bazar, Foča, then known as Choca, was the scene of almost incessant border warfare during the middle ages. No monuments of this period are left except the Bogomil cemeteries, and the beautiful mosques, which are the most ancient in Bosnia. The three adjoining towns of Foča, Goražda and Ustikolina were trading-stations of the Ragusans in the 14th century, if not earlier. In the 16th century, Benedetto Ramberti, ambassador from Venice to the Porte, described the town, in his Libri Tre delle Case dei Turchi, as Cossa, "a large settlement, with good houses in Turkish style, and many shops and merchants. Here dwells the governor of Herzegovina, whose authority extends over the whole of Servia. Through this place all goods must pass, both going and returning, between Ragusa and Constantinople."

FOCHABERS, a burgh of barony and village of Elginshire, Scotland. Pop. (1901) 982. It is delightfully situated on the Spey, about 9 m. E. by S. of Elgin, the terminus of a branch of the Highland railway connecting at Orbliston Junction with the main line from Elgin to Keith. The town was rebuilt in its present situation at the end of the 18th century, when its earlier site was required for alterations in the grounds of Gordon Castle, in which the old town cross still stands. The streets all lead at right angles to the central square, where fairs and markets are held. The public buildings include a library and reading-room, the court-house and the Milne school, named after Alexander Milne, who endowed it with a legacy of £20,000. Adjoining the town, surrounded by a park containing many magnificent old trees, stands Gordon Castle, the chief seat of the duke of Richmond and Gordon, erected in the 18th century. The antiquary George Chalmers (1742-1825) and the composer William Marshall (1748-1833) were natives of the burgh.

FOCHSHANI (Rumanian Foșcani, sometimes incorrectly written Foskani or Foskan), the capital of the department of Putna, Rumania; on the river Milcov, which formed the ancient frontier of the Roman province of Dacia inferior, and Walachia. Pop. (1900) 23,783; of whom 6000 were Jews. The chief buildings are the prefecture, schools, synagogues, and many churches, including those of the Armenians and Protestants. Fočhani is a commercial centre of some importance, the chief industries being oil and soap manufacture and tannery. A large wine trade is also carried on, and corn is shipped in lighters to Galatz. The annual fair is held on the 29th of April. Government explorations in the vicinity of this town show it to be rich in minerals, such as iron, copper, coal and petroleum. The line Focșani-Galatz is covered by a very strong line of fortifications, known as the Sereth Line. A Congress between Russian and Turkish diplomats was held near the town in 1772. In the neighbourhood the Turks suffered a severe defeat from the Austrians and Russians in 1789.

FOCUS (Latin for "hearth" or "fireplace"), a point at which converging rays meet, toward which they are directed, or from which diverging rays are directed; in the latter case called the virtual focus (see MICROSCOPE; TELESCOPE; LENS). In geometry the word is used to denote certain points (see GEOMETRY; CONIC SECTION; and PERSPECTIVE).

FOG, the name given to any distribution of solid or liquid particles in the surface layers of the atmosphere which renders surrounding objects notably indistinct or altogether invisible according to their distance. In its more intense forms it hinders and delays travellers of all kinds, by sea or land, by railway, road or river, or by the mountain path. It is sometimes so thick as to paralyse traffic altogether. According to the New English Dictionary the word "appears to be a" back formation from the adjective "fogy," a derivative of "fog" used with its old meaning of aftermath or coarse grass, or, in the north of Britain, of "moss." Such a formation would be reasonable, because wreaths of fog in the atmospheric sense are specially characteristic of meadows and marshes where fog, in the more ancient sense, grows.

Two other words, mist and haze, are also in common use with reference to the deterioration of transparency of the surface layers of the atmosphere caused by solid or liquid particles, and in ordinary literature the three words are used almost according to the fancy of the writer. It seems possible to draw a distinction between mist and haze that would be fairly well supported by usage. Mist may be defined as a cloud of water particles at the surface of land or sea, and would only occur when the air is nearly or actually saturated, that is, when there is little or no difference between the readings of the dry and wet bulbs; the word haze, on the other hand, may be reserved for the obscurcation of the surface layers of the atmosphere when the air is dry.

It would not be difficult to quote instances in which even this distinction is disregarded in practice. Indeed, the telegraphic code of the British Meteorological Office uses the same figure for mist and haze, and formerly the Beaufort weather notation had no separate letter for haze (now indicated by v), though it
distinguished between fog, and m, mist. It is possible, however, that these practices may arise, not from confusion of idea, but from economy of symbols, when the meaning can be made out from a knowledge of the associated observations.

As regards the distinction between mist and fog, careful consideration of a number of examples leads to the conclusion that the word "fog" is used to indicate not so much the origin or meteorological nature of the obscurity as its effect upon traffic and travellers whether on land or sea. It is, generally speaking, "in a fog" that a traveller loses himself, and indeed the phrase has become proverbial in that sense. A "fog-bell" or "foghorn" is sounded when the atmosphere is so thick that the air sounds are required for navigation. A vessel is "fog-logged" or "fogbound" when it is stopped or detained on account of thick atmosphere. A "fog-signal" is employed on railways when the ordinary signals are obliterated within working distances. A "fog-bow" is the accompaniment of conditions when a mountain traveller is apt to lose his way.

These words are used quite irrespective of the nature of the cloud which interferes with effective vision and necessitates the special provision; the word "mist" is seldom used in similar connexion. We may thus define a fog as a surface cloud sufficiently thick to cause hindrance to traffic. It will be a thick mist if the cloud consists of water particles, a thick haze if it consists of smoke or dust particles which would be persistent even in a dry atmosphere.

It is probable that sailors would be inclined to restrict the use of the word to the surface clouds met with in comparatively calm weather, and that the obscurity of the atmosphere when it is blowing hard and perhaps raining hard as well should be indicated by the terms "thick weather" or "very thick weather" and not by "fog"; but the term "fog" would be quite correctly used on such occasions from the point of view of cautious navigation. If cloud, drizzling rain, or heavy rain cause such obscurity that passing ships are not visible within working distances the sounding of a foghorn becomes a duty.

The number of occasions upon which fog and mist may be noted as occurring with winds of different strengths may be exemplified by the following results of thirty years for St Mary's, Scilly Isles, where the observations have always been made by men of nautical experience.

<table>
<thead>
<tr>
<th>Wind Force</th>
<th>0 &amp; 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8-12</th>
<th>All Winds</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of occasions of fog per 1000 observations</td>
<td>8</td>
<td>7</td>
<td>9</td>
<td>14</td>
<td>6</td>
<td>3</td>
<td>&lt;1</td>
<td>47</td>
<td></td>
</tr>
<tr>
<td>Number of occasions of mist per 1000 observations</td>
<td>5</td>
<td>6</td>
<td>11</td>
<td>22</td>
<td>20</td>
<td>12</td>
<td>6</td>
<td>2</td>
<td>84</td>
</tr>
</tbody>
</table>

The use of the word "fog" in the connexion "high fog," to describe the almost total darkness in the daytime occasionally noted in London and other large cities due to the persistent opaque cloud in the upper air without serious obscurcation of the surface layers, is convenient but incorrect.

Regarding "fog" as a word used to indicate the state of the atmosphere as regards transparency considered with reference to its effect upon traffic, a scale of fog intensity has been introduced for use on land or at sea, whereby the intensity of obscurity is indicated by the numbers 1 to 5 in the table following. At sea or in the country a fog, as a rule, is white and consists of a cloud of minute water globules, of no great vertical thickness, which disperses the sunlight by repeated reflection but is fully translucent. In dust-storms and sand-storms dark or coloured fog clouds are produced such as those which are met with in the Harmattan winds off the west coast of Africa. In large towns the fog cloud is darkened and intensified by smoke, and in some cases may be regarded as due entirely to the smoke.

The physical processes which produce fogs of water particles are complicated and difficult to unravel. We have to account for the formation and maintenance of a cloud at the earth's surface; and the process of cloud-formation which is probably most usual in nature, namely, the cooling of air by rarefaction due to the reduction of pressure on ascent, cannot be invoked, except in the case of the fogs forming the cloud-caps of hills, which are perhaps not fairly included. We have to fall back upon the only other process hitherto recognized as causing cloudy condensation in the atmosphere, that is to say, the mixing of masses of mist air of different temperatures. The mixing is brought about by the slow motion of air masses, and this slow motion is probably essential to the phenomenon.

Over the sea fog is most frequently due to the cooling of a surface layer of warm air by the underlying cold water. The amount of motion of the air must be sufficient to prevent the condensation taking place at the sea surface without showing itself as a cloud. In a research on the Life History of Surface Air Currents the changes incidental to the movement of the air over the north Atlantic Ocean were traced with great care, and the above examples (Tables I, II) taken from page 72 of the work referred to are typical of the formation of sea fog by the cooling of a relatively warm current passing over cold water.

In conformity with this suggestion we find that fog is most liable to occur over the open ocean in those regions where, as off the Newfoundland banks, cold-water currents underlie warm air, and that it is most frequent at the season of the year when the air temperature is increasing faster than the water temperature. But it is difficult to bring this hypothesis always to bear upon actual practice, because the fog is representative of a temperature difference which has ceased to exist. One cannot therefore observe under ordinary circumstances both the temperature difference and the fog. Doubtless one requires not only the initial temperature difference but also the slow drift of air which favours cooling of the lower layers without too much mixing and consequently a layer of fog close to the surface. Such a fog, the characteristic sea fog, may be called a cold surface fog. From
The conditions of its formation it is likely to be less dense at the mast-head than it is on deck. One would expect that a cold-air current passing over a warm sea surface would give rise to an ascending current of warmed air and hence cause cumulus cloud and possibly thunder showers rather than surface fog, but one cannot resist the conclusion that sea fog is sometimes formed by slow transference of cold air over relatively warm water, giving rise to what may be called a "steaming-pot" fog. In such a case the actual surface layer in contact with the warm water would be clear, and the fog would be thicker aloft where the mixing of cold air and water vapour is more complete. Such fogs are, however, probably rare in comparison with the cold-water fogs. If the existence of a cold current over warm water were a sufficient cause of fog, as a current of warm air over cold water appears to be, the geographical distribution of notable fog would be much more widespread than it actually is, and the seasonal distribution of fog would also be other than it is.

The formation of fog over land seems to be an even more complicated process than over the sea. Certainly in some cases mistiness amounting to fog arises from the replacement of cold surface air which has chilled the earth and the objects thereon by a warm current. But this process can hardly give rise to detached masses or banks of fog. The ordinary land or valley fog of the autumn evening or winter morning is due to the combination of three causes, first the cooling of the surface layer of air at or after sunset by the radiation of the earth, or more particularly of blades of grass, secondly the slow downward flow (in the absence of wind) of the air thus cooled towards lower levels following roughly the course of the natural water drainage of the land, and thirdly the supply of moisture by evaporation from warm moist soil or from the relatively warm water surface of river or lake. In this way steaming-pot fog gradually forms and is carried downward by the natural though slow descent of the cooled air. It thus forms in wreaths and banks in the lowest parts, until perhaps the whole valley becomes filled with a cloud of mist or fog. A case of this kind in the Lake District is minutely described by J. B. Cohen (Q. J. Roy. Met. Soc. vol. 30, p. 211, 1904).

It will be noticed that upon this hypothesis the circumstances favourable for fog formation are (1) a site near the bottom level of the drainage area, (2) cold surface air and no wind, (3) an evening or night of vigorous radiation, (4) warm soil, and (5) abundant moisture in the surface-soil. These conditions define with reasonable accuracy the circumstances in which fog is actually observed.

The persistence of these fog wreaths is always remarkable when one considers that the particles of a fog cloud, however small they may be, must be continually sinking through the air which holds them, and that unless some upward motion of the air keeps at least a balance against this downward fall, the particles of the cloud must reach the earth or water and to that extent the cloud must disappear. In sheltered valleys it is easy to suppose that the constant downward drainage of fresh and colder fog-laden material at the surface supplies to the lower layers the matter from the necessary upward motion, and that the result of the gradual falling of drops is only that the surface cloud gets thicker; but there are occasional cases when the extent and persistence of land fog seems too great to be accounted for by persistent radiation cooling. For example, in the week before Christmas of 1904 the whole of England south of the Humber was covered with fog for several days. It is of course possible that so much fog-laden air was poured down from the sides of mountains and hills that did project above the surface of the fog, as to keep the lower reaches supplied for the whole time, but without more particulars such a statement seems almost incredible. Moreover, the drifting of fog banks over the sea seems capricious and unrelated to any known circumstances of fog-formation, so that one is tempted to invoke the aid of electrification of the particles or some other abnormal condition to account for the persistence of fog. The observations at Kew observatory show that the electrical potential is abnormally high during fog, but whether that is the cause or the result of the presence of the water particles, we are not yet in a position to say. It must be remembered that a fog cloud ought to be regarded as being, generally speaking, in process of formation by mixing. Observations upon clouds formed experimentally in globes tend to show that if a mass of fog-bearing air could be enclosed and kept still for only a short while the fog would settle and leave the air clear.

The apparently capricious behaviour of fog banks may be due to the fact that mixing is still going on in the persistent ones, but is completed in the disappearing ones.

One remarkable characteristic of a persistent fog is the coldness of the foggy air at the surface in spite of the heat of the sun's rays falling upon the upper surface of the fog. A remarkable example may be quoted from the case of London, which was under fog all day on 28th January 1900. The maximum temperature only reached 31° F., whereas at Walthamstow, in Surrey from which the fog lifted it was as high as 46° F. A priori we might suppose that the formation of fog would arrest cooling by radiation, and that fog would thus act as a protection of plants against frost. The condensation of water evaporated from wet ground, which affords the material for making fog, does apparently act as a protection, and heavy watering is sometimes used to protect plants from frost, but the same cannot be said of fog itself—cooling appears to go on in spite of the formation of fog.

A third process of fog-formation, namely, the descent of a cloud from above in the form of light drizzling rain, hardly calls for remark. In so far as it is subject to rules, they are the rules of clouds and rain and are therefore independent of surface conditions.

These various causes of fog-formation may be considered with advantage in relation to the geographical distribution of fog. Statistics on this subject are not very satisfactory on account of the uncertainty of the distinction between fog and mist, but a good deal may be learned from the distribution of fog over the north Atlantic Ocean and its various coasts as shown in the Monthly Meteorological Charts of the north Atlantic issued by the Meteorological Office, and the Pilot charts of the North Atlantic of the United States Hydrographic Office. Coast fog, which is probably of the same nature as land fog, is most frequent in the winter months, whereas sea fog and ocean fog is most extensive and frequent in the spring and summer. By June the fog area has extended from the Great Banks over the ocean to the British Isles, in July it is most intense, and by August it has notably diminished, while in November, which is proverbially a foggy month on land, there is hardly any fog shown over the ocean.

The various meteorological aspects of fog and its incidence in London were the subject of reports to the Meteorological Council by Captain A. Carpenter and Mr R. G. K. Lempert, based upon special observations made in the winters of 1901-1902 and 1902-1903 in order to examine the possibility of more precise forecasts of fog.

The study of the properties and behaviour of fog is especially important for large towns in consequence of the economic and hygienic results which follow the incidence of dense fogs. The fogs of London in particular have long been a subject of inquiry. It is difficult to get trustworthy statistics on the subject in consequence of the vagueness of the practice as regards the classification of fog. For large towns there is great advantage in using a fog scale such as that given above, in which one deals only with the practical range of vision irrespective of the cause.

Accepting the classification which distinguishes between fog and haze or mist, but not between the two latter terms, as equivalent to specifying fog when the thickness amounts to the figure 2 or more on the fog scale, we are enabled to compare the frequency of fog in London by the comparison of the results at the London observing stations. The comparison was made by Mr Brodie in a paper read before the Royal Meteorological Society (Quarterly Journal, vol. 31, p. 15), and it appears therefrom that in recent years there has been a notable diminution of fog.
FOGAZZARO—

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FOGELBERG, 42

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Its Sculpture.


FOGAZZARO, ANTONIO (1842—), Italian novelist and poet, was born at Vicenza in 1842. He was a pupil of the Abate Zanella, one of the best of the modern Italian poets, whose themes, thoughtful and deeply religious spirit continued to animate his literary productions. He began his literary career with Miranda, a poetical romance (1874), followed in 1876 by Valolda, which, republished in 1886 with considerable additions, constitutes perhaps his principal claim as a poet, which is not inconsiderable. To the classic grandeur of Carducci and D'Annunzio's impetuous torrent of melody Fogazzaro opposes a Wordsworthian simplicity and pathos, contributing to modern Italian literature wholesome elements of which it would otherwise be nearly destitute. His novels, Malombra (1882), Daniele Cortis (1887), Misterso del Poeta (1888), obtained considerable literary success upon their first publication, but did not gain universal popularity until they were discovered and taken up by French critics in 1896. The demand then became prodigious, and a new work, Piccolo Mondo antico (1896), which critic from friendly to Fogazzaro's religious and philosophical ideas pronounced the best Italian novel since I Promessi Spieri, went through numerous editions. Even greater sensationalism was achieved by his novel Il Santu (The Saint, 1906), on account of its being treated as unorthodox by the Vatican; and Fogazzaro's sympathy with the Liberal Catholic movement—his own Catholicism being well known—made this novel a centre of discussion in the Roman Catholic world.

See the biography by Molmenti (1900).

FOGELBERG, BENEDICT (or BENGT) ERLAND (1785–1854), Swedish sculptor, was born at Gothenburg on the 8th of August 1786. His father, a copper-founder, encouraging an early exhibited taste for design, sent him in 1801 to Stockholm, where he studied at the school of art. There he came much under the influence of the sculptor Sergell, who communicated to him his own enthusiasm for antique art and natural grace. Fogelberg worked hard at Stockholm for many years, although his instinct for severe beauty rebelled against the somewhat rococo quality of the art then prevalent in the city. In 1818 the grant of a government pension enabled him to travel. He studied from one to two years in Paris, first under Pierre Guérin, and afterwards under the sculptor Bosio, for the technical practice of sculpture. In 1820 Fogelberg realized a dream of his life in visiting Rome, where the greater part of his remaining years were spent in the assiduous practice of his art, and the careful study and analysis of the works of the past. Visiting his native country by royal command in 1834, he was received with great enthusiasm, but nothing could compensate him for the absence of those remains of antiquity and surroundings of free natural beauty on which he had been so long accustomed. Returning to Italy, he died suddenly of apoplexy at Trieste on the 22nd of December 1854. The subjects of Fogelberg's earlier works are mostly taken from classic mythology. Of these, "Cupid and Psycho," "Venus entering the bath" (1858), "Apollo Citharede," "Venus and Cupid" (1839) and "Psyche" (1854) may be mentioned. In his representations of Scandinavian mythology Fogelberg showed, perhaps for the first time, that he had powers above those of intelligent assimilation and imitation. His "Odin" (1831), "Thor" (1842), and "Baldor" (1842), thoughtfully influenced by Greek art, display considerable power of independent imagination. His portraits and historical figures, as those of Gustavus Adolphus (1849), of Charles XII. (1851), of Charles XIII. (1852), and of Birger Jarl, the founder of Stockholm (1853), are faithful and dignified works.


FOGGIA, a town and episcopal see (since 1835) of Apulia, Italy, the capital of the province of Foggia, situated 243 ft. above sea-level, in the centre of the great Apulian plain, 201 m. by r.e. of Ancona and 123 m. by E. of Naples. Pop. (1901) town, 49,031; commune, 53,348. The name is probably derived from the pits or cellars (fossae) in which the inhabitants store their grain. The town is the medieval successor of the ancient Arpi, 3 km. to the N.; the Normans, after conquering the district from the Eastern empire, gave it its first importance. The date of the erection of the cathedral is probably about 1179; it retains some traces of Norman architecture, and the façade has a fine figured cornice by Bartolommeo da Foggia; the crypt has capitals of the 11th (?). century. The whole church was, however, much altered after the earthquake of 1731. A gateway of the palace of the emperor Frederick II. (1223, by Bartolommeo da Foggia) is also preserved. Here died his third wife, Isabella, daughter of King John of England. Charles of Anjou died here in 1284. After his son's death, it was a prey to internal dissensions and finally came under Alphonso I. of Aragon, who converted the pastures of the Apulian plain into a royal domain in 1445, and made Foggia the place at which the tax on the sheep was to be paid and the wool to be sold. The other buildings of the town are modern. Foggia is a commercial centre of some importance for the produce of the surrounding country, and is also a considerable railway centre, being situated on the main line from Bologna to Brindisi, at the point where this is joined by the line from Benevento and Caserta. There are also branches to Rocchetta S. Antonio (and thence to either Avellino, Potenza, or Gioia del Colle), to Manfredonia, and to Lecce.

FOHN (Ger., probably derived through Roman pastis, favagne, from Lat. favanes), a warm dry wind blowing down the valleys of the Alps from high central regions, most frequently in winter. The Fohn wind often blows with great violence. It is caused by the inflow of air from the elevated region to areas of low barometric pressure in the neighbourhood, and the warmth and dryness are due to dynamical compression of the air as it descends to lower levels. Similar local winds occur in many parts of the world, as Greenland, and on the slopes of the Rocky Mountains. In the southern Alpine valleys the Fohn wind is often called sirocco, but its nature and cause are different from the true sirocco. The belief that the warm dry wind comes from the Sahara dies hard; and still finds expression in some textbooks.

For a full account of these winds see Hann, Lehrbuch der Meteorologie, p. 594.

FÖHR, a German island in the North Sea, belonging to the province of Schleswig-Holstein, and situated off its coast. Pop. 4,500. It comprises an area of 32 sq. m., and is reached by a regular steamboat service from Husum and Dagebüll on the mainland to Wyk, the principal bathing resort on the E. coast of the island. The chief attraction of Wyk is the Sandwall,
promenade which is shaded by trees and skirts the beach. Führ, the most fertile of the North Frisian islands, is principally marshland, and comparatively well wooded. There are numerous pleasantly-situated villages and hamlets scattered over it, of which the most frequent are Boldzium, Nieblum and Alkersen. The inhabitants are mainly engaged in the fishing industry, and are known as excellent sailors.

**FOIL—FOIL-FENCING**

1. (Through O. Fr. from Lat. folium, a leaf, modern Fr. feuille), a leaf, and so used in heraldry and in plant names, such as the "trefoil" clover; and hence applied to anything resembling a leaf. In architecture, the word appears for the small leaf-like spaces formed by the cusps of trefoil in windows or panels, and known, according to the number of such spaces, as "quatrefoil," "cinquefoil," &c. The word is also found in "counterfoil," a leaf of a receipt or cheque book, containing memoranda or a duplicate of the receipt or draft, kept by the receiver or drawer as a "counter" or check. "Foil" is particularly used of thin plates of metal, resembling a leaf, not in shape as much as in thinness. In thickness foil comes between "leaf" and "sheet" metal. In jewelry, a foil of silvered sheet copper, sometimes known as Dutch foil, is used as a coating for pasted photographs, and for various other purposes, for instance, to simulate the "quatrefoil," "cinquefoil," &c. It is composed of a mixture of isinglass and translucent colour, varying with the stones to be backed, or, if only brilliancy is required, left uncoloured, but highly polished. From this use of "foil," the word comes to mean, in a figurative sense, something which by contrast, or by its own brightness, serves to heighten the attractive qualities of something else placed in juxtaposition. The commonest "foil" is that generally known as "tinfoil." The ordinary commercial "tinfoil" usually consists chiefly of lead, and is used for the wrapping of chocolate or other sweets, tobacco or cigarettes. A Japanese variegated foil gives the effect of "damaskeening." A large number of thin plates of various metals, gold, silver, copper, together with alloys of different metals are soldered together in a particular order, a pattern is hammered into the soldered edges, and the whole is hammered or rolled into a single thin plate, the pattern then appearing in the order in which the various metals were placed.

2. (From an O. Fr. foler or folier, modern foleter, to tord or trample, to "full" cloth, Lat. fullo, a fuller), an old hunting term, "the running back of an animal over its own tracks, to confuse the scent and baffle the hounds." It is also used in wrestling, of a "throw." Thus comes the common use of the word, in a figurative sense, with reference to both these meanings, of baffling or defeating an adversary, or of parrying an attack.

3. As the name of the weapon used in fencing (see Foil-Fencing) the word is of doubtful origin. One suggestion, based on a supposed similar use of Fr. fleuret, literally a "little flower," for the weapon, is that foil means a leaf, and must be referred in origin to Lat. folium. A second suggestion is that it means "blunted," and is the same as (2). A third is that it is an adaptation of an expression "at foils," i.e., "parrying." Of these suggestions, according to the New English Dictionary, the first has nothing to support it, the second is not supported by any evidence that in sense (2) the word ever meant to blunt. The third has some support. Finally a suggestion is made that the word is an alteration of an old word "foin," meaning a thrust with a pointed weapon. The origin of this word is probably an O. Fr. foinsme, from Lat. fascina, a three-pronged fork.

**FOIL-FENCING,** the art of attack and defence with the fencing-foil. The word is used in several senses (foyle, file, &c.) by the English writers of the last half of the 17th century, but less in the sense of a weapon of defence than merely as an imitation of a real weapon. Blunt swords of practice in fencing have been used in all ages. For the most part these were of wood and flat in general form, but when, towards the close of the 17th century, all cutting action with the small-sword was discarded (see Fencing), foil-blades were usually made of steel, and either round, three-cornered or four-cornered in form, with a button covering the point. The foil is called in French fleuret, and in Italian fioretto (literally "bud") from this button. The classic small-
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forming a straight line so that the button is about 1 yd. in front of the feet and 4 in. from the floor. From this position the movements to come "on guard" are seven in number:—

1. Raise the arm and foil and extend them towards the adversary (or master) in a straight line, the hand being opposite the eye.
2. Drop the arm and foil again until the point is about 4 in. from the floor.
3. Swing the button round so that it shall point horizontally backwards, and hold the hilt against the left thigh, the open fingers of the left hand being held, knuckles down, against the guard and along the blade.
4. Carry the foil, without altering the position of the hands, above the head until the arms are fully extended, the foil being kept horizontal and close to the body as it is lifted.
5. Leap the left arm fall back behind the head to a curved position, the hand being opposite the top of the head; at the same time bring the right hand down opposite the right breast and about 8 in. from it; keeping the elbow well in and the point of the foil directed towards the opponent's eye.
6. Bend the legs by separating them at the knees but without moving the feet.
7. Shift the weight of the body on to the left leg and advance the right foot a short distance (from 14 to 18 in., according to the height of the fencer).

In the Italian school the fencer stands on guard with the right arm fully extended, the body more effaced, i.e. the left shoulder thrown farther back, and the feet somewhat farther apart. At the present time, however, many of the best Italian fencers have adopted the guard with crooked sword-arm, owing to their abandonment of the old long-foil blade.

The Recover (at the close of the lesson or assault).—To recover "in advance": extend the right arm at right angles with the body, drop the left arm and straighten the legs by drawing the rear foot up to the one in advance. To recover "to the rear": extend the right arm and drop the left as before, and straighten the legs by drawing the forward foot back to that in the rear.

The Salute always follows the recover, the two really forming one manœuvre. Having recovered, carry the right hand to a position just in front of the throat, knuckles out, foil vertical with point forwards; then lower and extend the arm with nails up until the point is 4 in. from the floor and slightly to the right.

To Advance.—Being on guard, take a short step forward with the right foot and let the left foot follow immediately the same distance, the position of the body not being changed. However the step, or series of steps, is made, the right foot should always move first.

To Retreat.—This is the reverse of the advance, the left foot always moving first.

The Calls (deux appels).—Being on guard, tap the floor twice with the right foot without altering the position of any other part of the person. The object of the calls is to test the equilibrium of the body, and they are usually executed as a preliminary to the recover.

The Lunge is the chief means of attack. It is immediately preceded by the movement of "extension," in fact the two really form one combined movement. Extension is executed by quickly extending the right arm, so that point, hand and shoulder shall be on the same elevation; no other part of the person is moved. The "lunge" is then carried out by straightening the left leg and throwing forward the right foot, so that it shall be planted as far forward as possible without losing the equilibrium or preventing a quick recovery to the position of guard. The left foot remains firmly in its position, the right shoulder is advanced, and the left arm is thrown down and back (with hand open and thumb up), to balance the body. The recovery to the position of guard is accomplished by smartly throwing the body back by the exertion of the right leg, until its weight rests again on the left leg, the right foot and arms resuming their on-guard positions. The point upon which the French school lays most stress is, that the movement of extension shall, if only by a fraction of a second, actually precede the advance of the right foot. The object of this is to ensure the accuracy of the lunge, i.e. the direction of the point.

The Gain.—This consists in bringing up the left foot towards the right (the balance being shifted), keeping the knees bent. In this manner a step is gained and an exceptionally long lunge can be made without the knowledge of the adversary. It is a common stratagem of fencers whose reach is short.

Defence.—For the purpose of nomenclature the space on the fencer's jacket within which hits are divided into quarters, the two upper ones being called the "high lines," and the two lower ones the "low lines." Thus a thrust directed at the upper part of the breast is called an attack in the high lines. In like manner the parries are named from the different quarters they are designed to protect. There are four traditional parries executed with the hand in supination, and four others, practically identical in execution, made with the hand held in pronation. Thus the parries defending the upper right-hand quarter of the jacket are "sixte" (sixth; with the hand in supination) and "tierce" (third; hand in pronation). Those defending the upper left-hand quarter are "quarte" (fourth; in supination) and "quinte" (fifth; in pronation). Those defending the lower right-hand quarter are "octave" (eighth; in supination) and "contre" (second; in pronation). Those defending the lower left-hand quarter are "septime" (seventh; in supination), more generally called "demicircle," or "half-circle"; and "prime" (first; in pronation).

The Parries.—The tendency of the French school has always been towards simplicity, especially of defence, and at the present day the parries made with the knuckles up (pronation), although recognized and taught, are seldom if ever used against a strong adversary in foil-fencing, owing principally to the time lost in turning the hand. The theory of parrying is to turn aside the opponent's foil with the least possible expenditure of time and exertion, using the arm as little as possible while letting the hand and wrist do the work, and opposing the "forte" of the foil to the "foible" of the adversary. The foil is kept pointed as directly as possible towards the adversary, and the parries are made rather with the corners than the sides of the blade. The slightest movement that will turn aside the opponent's blade is the most perfect parry. There are two kinds of parries, "simple," in which the attack is warded off by a single movement, and "counter," in which a narrow circle is described by the point of the foil round that of the opponent, which is thus enveloped and thrown aside. There are also complex parries, composed of combinations of two or more parries, which are used to meet complicated attacks, but they are all resolvable into simple parries. In parrying, the arm is bent out at right angles.

Simple Parries.—The origin of the numerical nomenclature of the parries is a matter of dispute, but it is generally believed that they received their names from the positions assumed in the process of drawing the sword and falling on guard. Thus the position of the hand and blade, the moment it is drawn from the scabbard on the left side, is practically that of the first, or "prime," parry. To go from "prime" to "seconde" it is only necessary to drop the hand and carry it across the body to the left side; hence to "tierce" is only a matter of raising the point of the sword, &c.

Parry of Prime (to ward off attacks on the—usually lower—left-hand side of the body). Hold the hand, knuckles up, opposite the left eye and the point directed towards the opponent's knee. This parry is now regarded more as an elegant evolution than a sound means of defence, and is little employed.

Parry of Seconde (against thrusts at the lower right-hand side). This is executed by a quick, not too wide movement of the hand downwards and slightly to the right, knuckles up.

Parry of Tierce (against thrusts at the upper right-hand side). A quick, dry beat on the adversary's "foible" is given, forcing it to the right, the hand, in pronation, being held opposite the middle of the right breast. This parry has been practically discarded in favour of "sixte."

Parry of Quarte (against thrusts at the upper left-hand side). This parry, perhaps the most used of all, is executed by forcing the adversary's blade to the left by a dry beat, the hand being in supination, opposite the left breast.

Parry of Quinte (against thrusts at the left-hand side, like "quarte"). This is practically a low "quarte," and is little used.
Parry of Sixte (against thrusts at the upper right-hand side). This parry is, together with "quarte," most important of all. It is executed with the hand held in supination opposite the right breast, a quick, narrow movement throwing the adversary's blade to the right.

Parry of Septime or Half-Circle (against thrusts at the lower left-hand side) is executed by describing with the point of the foil a small semicircle downward and towards the left, the hand moving a few inches in the same direction, but kept thumb up.

Parry of Octave (against thrusts at the lower right-hand side) is executed by describing with the point of the foil a small semicircle downward and towards the right, the hand moving a few inches in the same direction, but kept thumb up.

Counter Parries (Fr. contre).—Although the simple parries are theoretically sufficient for defence, they are so easily deceived by feints that they are supplemented by counter parries, in which the blade describes narrow circles, following that of the adversary and meeting and turning it aside; thus the point describes a complete circle while the hand remains practically stationary. Each simple parry has its counter, made with the hand in the same position and on the same side as in the simple parry. The two most important are the "counter of quarté" and the "counter of sixte," while the counters of "septime" and "octave" are less used, and the other four at the present time practically never.

Counter of Quarte.—Being on guard in quarte (with your adversary's blade on the left of yours), if he drops his point under and thrusts in sixte, in other words at your right breast, describe a narrow circle with your point round his blade, downward to the right and then up over to the left, bringing hand and foil back to their previous positions and catching and turning aside his blade on the way. The "Counter of Sixte" is executed in a similar manner, but the circle is described in the opposite direction, throwing off the adverse blade to the right. The "Counters of Septime and Octave" are similar to the other two but are executed in the low lines.

Complex or Combined Parries are such as are composed of two or more parries executed in immediate succession, and are made in answer to feint attacks by the adversary (see below); e.g., being on guard in quarte, should the adversary drop his point under and feint at the right breast but deflect the point again and really thrust on the left, it is evident that the simple parry of sixte would cover the right breast but would leave the real point of attack, the left, entirely uncovered. The sixte parry is therefore followed, as a continuation of the movement, by the parry of quarte, or a counter parry. The complex parries are numerous and depend upon the attack to be met.

Engagement is the junction of the blades, the different engagements being named from the parries. Thus, if both fencers are in the position of quarte, they are said to be engaged in quarte. To engage in another line (Change of Engagement) e.g. from quarte to sixte, the point is lowered and passed under the adversary's blade, which is pressed slightly outward, so as to be well covered (called "opposition"). "Double Engagement" is composed of two engagements executed rapidly in succession in the high lines, last with opposition.

The attack in fencing comprises all movements the object of which is to place the point of the foil upon the adversary's breast, body, sides or back, between collar and belt. The space upon which hits count is called the "target," and differs according to the rules prevailing in the several countries, but is usually as above stated. In Great Britain no hits above the collar-bones count, while in America the target is only the left breast between the median line and a line running from the armpit to the belt. The reason for this limitation is to encourage accuracy.

Attacks are either "primary" or "secondary." Primary Attacks are those initiated by a fencer before his adversary has made any offensive movement, and are divided into "Simple," "Feint" and "Force" attacks.

Simple Attacks, the characteristic of which is pace, are those made with one simple movement only and are four in number, viz. the "Straight Lunge," the "Disengagement," the "Counter-disengagement," and the "Cut-over." The Straight-Lunge (coupe droit), used when the adversary is not properly covered when on guard, is described above under "Lunge." The Disengagement is made by dropping the point of the foil under the opponent's blade and executing a straight lunge on the other side. It is often used to take an opponent unawares or when he presses unduly hard on your blade. The Counter-disengagement is used when the adversary moves his blade, i.e., changes the line of engagement, upon which you execute a narrow circle, avoiding his blade, and thrust in your original line. The Cut-over (coupé) is a disengagement executed by passing the point of the foil over that of the adversary and lunging in the opposite line. The preliminary movement of raising the point is made by the action of the hand only, the arm not being drawn back.

Feint Attacks, deceptive in character, are those which are preceeded by one or more feints, or false thrusts made to lure the adversary into thinking them real ones. A feint is a simple extension, often with a slight movement of the body, threatening the adversary in a certain line, for the purpose of inducing him to parry on that side and thus leaving the other line free for a real thrust. At the same time any movement of the blade or any part of the body tending to deceive the adversary in regard to the nature of the attack about to follow, must also be considered a species of feint. The principal feint attacks are the "One-Two," the "One-Two-Three," and the "Double." The "One-Two" is a feint in one line, followed (as the adversary parries) by a thrust in the original line of engagement. Thus, being engaged in quarte, you drop your point under the adversary's blade and extend your arm as if to thrust at his left breast, but instead of doing this, the instant he parries you move your point back again and lunge in quarte, i.e. on the side on which you were originally engaged. In feinting it is necessary that the extension of the arm and blade be so complete as really to compel the adversary to believe it a part of a real thrust in that line.

The "One-Two-Three" consists of two feints, one at each side, followed by a thrust in the line opposite to that of the original engagement. Thrusts preceded by three feints are also sometimes used. It is evident that the above attacks are useless if the adversary parries by a counter (circular parry), which must be met by a "Double." This is executed by feinting and, upon perceiving that the adversary opposes with a circular parry, by following the circle described by his point with a similar circle, deceiving (i.e. avoiding contact with) his blade and thrusting home.

The "Double," which is a favourite manoeuvre in fencing, is a combination of a disengagement and a counter-disengagement. Force Attacks, the object of which is to disconnect the opponent by assaulting his blade, are various in character, the principal ones being the "Beat," the "Press," the "Glide" and the "Bind." The "Beat" is a quick, sharp blow of the forte of the foil upon the foil of the adversary's, for the purpose of opening a way for a straight lunge which follows instantly. The blow is made with the hand only. A "false beat" is a lighter blow made for the purpose of drawing out or disconcerting the opponent, and is often followed by a disengagement. The "Press" is similar in character to the beat, but, instead of striking the adverse blade, a sudden pressure is brought to bear upon it, sufficiently heavy to force it aside and allow one's own blade to thrust home. A "false press" may be used to entice the adversary into a too heavy responsive pressure, which may then be taken advantage of by a disengagement. The "Traverse" (Fr. froissé, It. striscio) is a prolonged press carried sharply down the adverse blade towards the handle. The "Glide" (Grâce, Fr. coulé) is a stealthy sliding of one's blade down that of the adversary, without his notice, until a straight thrust can be made inside his guard. It is also used as a feint before a disengagement. The "Bind" (lacement) consists in gaining possession of the adversary's foible with one's forte, and pressing it down and across into the opposite low line, when one's own point is thrust home, the adversary's blade being still held by one's hilt. It may be...
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also carried out from a low line into a high one. The bind is less used in the French school than in the Italian. The “Flanc-конаде” is a bind made by capturing the adversary’s blade in high-quarte, carrying it down and thrusting in the outside line with strong opposition. Another attack carried out by means of a twist and thrust is the “Cross” (“crosse”), which is executed when the adversary’s blade is held low by passing one’s point over his wrist and forcing down both blades side to side with a full extension of the arm. The result is to create a sudden and wide opening, and often disarms the adversary.

Secondary Attacks are those made (1) just as your adversary himself starts to attack; (2) during his attack; and (3) on the completion of his attack if it fails.

1. “Attacks on the Preparation” are a matter of judgment and quickness. They are usually attempted when the adversary is evidently preparing a complicated attack, such as the “one-two-three” or some other manœuvre, involving one or more preliminary movements. At such a time a quick thrust will often catch him unawares and score. Opportunities for preparation attacks are often given when the adversary attempts a beat preliminary to his thrust; the best is frustrated by an “absence of the blade,” i.e. your adversary is wise enough to avoid coming out of the guard, movement, and your point thrust home into the space left unguarded by the force of his unresisted beat. Or the adversary himself may create an “absence” by suddenly interrupting the contact of the blades, in the hope that, by the removal of the pressure, your blade will fly off to one side, leaving an opening; if, however, you are prepared for his “absence” a straight thrust will score.

2. The chief “Attacks on the Development,” or “Counter Attacks,” are the “Stop Thrust” and the “Time Thrust,” both made while the adversary is carrying out his own attack. The “Stop Thrust” (“coup d’arrêt”) is one made after the adversary has actually begun an attack involving two or more movements, and is only justified when it can be brought off without your being hit by the attacking adversary’s point on any part of the person. The reason for this is, that the rules of fencing decree that the fencer attacked must parry, and that, if he disregards this and attempts a simultaneous counter attack, he must touch his opponent while totally avoiding the latter’s point. Should, however, he be touched even on the part not touched by the adversary, his hit, however good, is invalid. If both touches are good, that of the original attacker only counts. Stop thrusts are employed mostly against fencers who attack wildly or without being properly covered. The “Time Thrust” is delivered with opposition upon the adversary’s composite attack (one involving several movements), and, if successful, generally parries the original attack at the same time. It is not valid if the fencer employing it is touched on any part of the person.

3. “Attacks on the Completion” (i.e. of the adversary’s attack) are “Ripostes,” “Counter-ripostes,” “Remises” and “Renewals of Attack.”

The Riposte (literally, response) is an attack made, immediately after parrying successfully, by merely straightening the arm, the body remaining immovable. The “counter-riposte” is a riposte made after parrying the adversary’s riposte, and generally from the position of the lunge, or while recovering from it, since one must have attacked with a full lunge if the adversary has had an opportunity to deliver a riposte. There are three kinds of ripostes: direct, with feints and after a pause.

The “direct riposte” may be made instantly after parrying the adversary’s thrust by quitting his blade and straightening the arm, so that the point will touch his body on the nearest and most exposed part; or by not quitting his blade but running yours quickly down his and at the same time keeping a strong opposition (“riposte d’opposition”). The quickest direct riposte is that delivered after parrying quarte (for a right-hand fencer), and is called by the French the riposte of “l’aiguil-lac,” imitative of the sudden succession of the click of the parry and the tap of the riposting fencer’s point on his adversary’s breast. In making “ripostes with a feint” the point is not jabbed on to the opponent’s breast immediately after the parry, but one or more preliminary movements precede the actual riposte, such as a disengagement, a cut-over or a double.

A riposte with a pause (“à temps perdu,” with lost time) are made after a second’s hesitation, and are resorted to when the fencers are too near for an accurate direct riposte, or to give the adversary time to make a quick parry, which is then deceived.

The remise is a thrust made after one’s first thrust has been parried and in the same line; it must be made in such a way that the adversary’s justified riposte is at the same time parried by opposition or completely avoided. It is really a renewal of the attack in the original line, while the so-called “renewal of attack” (“redoublement d’attaque”) is a second thrust which ignores the adversary’s riposte, but made in a different line. Both the remise and the renewal are valid only when the adversary’s riposte does not hit.

False Attacks are broad movements made for the purpose of drawing the adversary out or of disconcerting him. They may consist of an advance, an extension, a change of engagement, an intentional uncovering by taking a wide guard (called “invitation guard”), or any movement or combination of movements tending to make the adversary believe that a real attack is being aimed at.

The “Attack” is a formal fencing bout or series of bouts in public, while formal fencing in private is called “loose play” or a “friendly bout.” Bouts between fencers take place on a platform about 24 ft. long and 6 ft. wide (in the United States 20 x 4 ft.). Formal bouts are usually for a number of touches, or for a certain number of minutes, the fencer who touches oftener wins. The judges (usually three or five) are sometimes empowered to score one or more points against a competitor for breaches of good form, or for overstepping the space limits. In the United States bouts are for four minutes, with a change of places after two minutes, and the competitors are not interrupted, the winner being indicated by a vote of the judges, who take into account touches and style. In all countries contestants are required to wear jackets of a light colour, so that hits may be easily seen. Audible acknowledgment of all touches, whether on the target or not, is universally considered to be a fencer’s duty. Fencing competitions are held in Great Britain under the rules of the Amateur Fencing Association, and in the United States under those of the Amateur Fencers’ League of America.

Fencing Terms (not mentioned above): “Cavassione,” Ita. for disengagement. “Contraction, Parries of,” those which do not parry in the simplest manner, but drag the adverse blade into another line, e.g. to parry a thrust in high six by counter of quarte. “Con-” (abbreviation “Con.”) Ital. for counters, a term employed by the French from a circular movement from high six to high quarte (and vice versa) made famous by Lafagure. “Corps-a-corps” (body to body), the position of two fencers who are at such close quarters that their envelopes (i.e., a riposte by means of a thrust and thrust) come in contact on guard. “Coule,” Fr. for glide. “Disarm,” to knock the foil out of the adversary’s hand: it is of no value in the French school. “Double Hit,” when both fencers attack and hit at the same time, neither hit counts. “Flin,” Ital. for glide (graze). “Flying Cut-over,” a cut-over executed as a continuation of a parry, the hand being drawn back towards the body. “Incontro,” Ital. for double attack. “Give the blade,” to allow the adversary easy contact with the foil, the adversary in a beat or bond. “Menace,” to threaten the adversary by an extension and forward movement of the trunk. “Mur,” see “Salute.” “Passage of arms,” a series of attacks and parries, ending in a successful hit. “Phrase of art,” a series of attacks and parries ending in a hit or invitation. “Invainque,” a hit on some part of the person outside the target, made by the fencer whose right it is at that moment to attack or riposte; such a hit invalidates one made simultaneously or subsequently by his opponent, however good. “Tout,” 2 blows, executed as quickly as possible, one on each side of the adversary’s blade. “Reprises d’attaque,” Fr. for renewed attacks. “Salute,” the courteous salutation of the public and the adversary before and after a bout. A successful attack or parry made by the opponent of a series of parries, lunges and other evolutions carried out by both fencers at the same time. Important exhibition assaults are usually preceded by the Mur, which is called in English the Grand Salute. “Secret thrusts,” the French “bottes sacrées,” pretended infallible attacks of which the user is supposed alone to
FOIX, PAUL DE (1528-1564), French prelate and diplomatist. He studied Greek and Koman literature at Paris, and jurisprudence at Toulouse, where shortly after finishing his curriculum he delivered a course of lectures on civil law, which gained him great reputation. At the age of nineteen he was named councillor of the parliament of Paris. Having in this capacity expressed himself favourable to the adoption of mild measures in regard to certain persons accused of Lutheranism, he was arrested, but escaped punishment, and subsequently regained the favour of the French court. At the end of 1561 he was sent ambassador to England, where he remained four years. He was then sent to Venice, and returned a short time afterwards to England to negotiate a marriage between Queen Elizabeth and the duke of Anjou. He again fulfilled several important missions during the reign of Henry III. of France. In 1577 he was made archbishop of Toulouse, and in 1579 was appointed ambassador to Rome, where he remained till his death in 1584.

Les Lettres de Messire de Paul de Foix, archevêque de Toulouse et ambassadeur de France en Italie, in three volumes, 1885; and in the French concordance to the Greek of his age, Toccato! (1885). Bibliography. The literature of foiling is practically identical with that of the art in general (see Fencing). The following modern works are among the best. French School: Fencing, in the Badminton library (1897); Foil and Sabre, by L. Rondelle (Boston, 1898); French Fencing, by LeFils (Florence, 1899). Italian school: Istruzioni per la scherma, by S. de Franc (Milan, 1885); La Scherma italiana di spada e di sciabola, by F. Masiello (Florence, 1887).

FOIX, a town of south-western France, in the middle capital of the counts of Foix, and now capital of the department of Ariege, 51 m. S. of Toulouse, on the Southern railway from that city to Ax. Pop. (1906) town, 4498; commune, 6750. It is situated between the Ariege and the Arget at their confluence. The old part of the town, with its ill-paved winding streets and old houses, is dominated on the west by an isolated rock crowned by the three towers of the castle (12th, 14th and 15th centuries), while to the south it is limited by the shady Promenades de Villotte. The chief church is that of St Volusien, a Gothic building of the 14th century. The town is the seat of a prefecture, a court of assizes and a tribunal of first instance, and has a lycée, training colleges, a chamber of commerce and a branch of the Bank of France. Flour-milling and iron-working are carried on. Foix probably owes its origin to an oratory founded by Charlemagne. This afterwards became an abbey, in which were laid the remains of St Volusien, archbishop of Tours in the 9th century.

The county of Foix included roughly the eastern part of the modern department of Ariege, a region watered chiefly by the Ariege and its affluents. During the last century and a half it was divided into three districts, or three units of jurisdiction of small extent, each ruled by lords, though subordinate to the counts of Foix, had some voice in the government of the district. Protestantism obtained an early entrance into the county, and the religious struggles of the 16th and 17th centuries were carried on with much implacability therein. The estates of the county, which can be traced back to the 14th century, consisted of three orders and possessed considerable power and virility. In the 17th and 18th centuries Foix formed one of the thirty-three governments of France, and in 1790 it was incorporated in the department of Ariege.

Counts of Foix.—The counts of Foix were an old and distinguished French family which flourished from the 11th to the 15th century. They were at first feudatories of the counts of Toulouse, but chafing under this yoke they soon succeeded in throwing it off, and during the 13th and 14th centuries were among the most powerful of the French feudal nobles. Living on the borders of France, having constant intercourse with Navarre, and in frequent communication with England, they were in a position peculiarly favourable to an assertion of independence, and acted rather as the equals than as the dependents of the kings of France.

The title of count of Foix was first assumed by Roger, son of Bernard Roger, who was a younger son of Roger I., count of Carcassonne (d. 1012), when he inherited the town of Foix and the adjoining lands, which had hitherto formed part of the county of Carcassonne. Dying about 1064, Roger was succeeded by his brother Peter, who died six years later, and was succeeded in turn by his son, Roger II. This count took part in the crusade of 1095, and was afterwards excommunicated by Pope Paschal II. for seizing ecclesiastical property; but subsequently he appeased the anger of the church by rich donations, and when he died in 1125 he was succeeded by his son, Roger III. The death of Roger III. about 1149, and of his son, Roger Bernard I., in 1188, brought the county to Roger Bernard's only son, Raymond Roger, who, in 1190, accompanied the French king, Philip Augustus, to Palestine and distinguished himself at the capture of Acre. He was afterwards engaged in the wars of the Albigensians, and on being accused of heresy his lands were given to Simon IV., count of Montfort. Raymond Roger, who came to terms with the church and recovered his estates before his death in 1223, was a patron of the Provengal poets, and counted himself among their number. He was succeeded by his son, Roger Bernard II., called the Great, who assisted Raymond VII., count of Toulouse, and the Albigenses in their resistance to the French kings, Louis VIII. and Louis IX., was excommunicated on two occasions and died in 1241. His son, Roger IV., who followed, died in 1265, and was succeeded by his son, Roger Bernard III., who, more famous as a poet than as a warrior, was taken prisoner both by Philip III. of France and by Peter III. of Aragon. This count married Marguerite, daughter and heiress of Gaston VII., viscount of Béarn (d. 1290), and this union led to the outbreak of a long feud between the houses of Foix and Armagnac; a quarrel which was continued by Roger Bernard's son and successor, Gaston I., who became count in 1292, instead of both Foix and Béarn. Becoming embroiled with the French king, Philip IV., in consequence of the struggle with the count of Armagnac, Gaston was imprisoned in Paris; but quickly regaining his freedom he accompanied King Louis X. on an expedition into Flanders in 1315, and died on his return to France in the same year. His eldest son, Gaston II., was the next count. Having become reconciled with the house of Armagnac, Gaston took part in various wars both in France and Spain, dying at Seville in 1343, when he was succeeded by his son, Gaston III. (1331-1391). Gaston III., who was surnamed Phoebus on account of his beauty, was the most famous member of the old Foix family. Like his father he assisted France in her struggle against England, being entrusted with the defence of the frontiers of Gascony; but when the French king, John II., showed a marked preference for the count of Armagnac, Gaston left his service and went to fight against the heathen in Prussia. Returning to France about 1357 he delivered some noble ladies from the attacks of the adherents of the Jacquerie at Meaux, and was soon at war with the count of Armagnac. During this struggle he also attacked the count of Poitiers, the royal representative in Languedoc, but owing to the intervention of Pope Innocent VI. he made peace with the count in 1360. Gaston, however, continued to fight against the count of Armagnac, who, in 1362, was defeated and compelled to pay a ransom; and this war lasted until 1377, when peace was made. Early in 1380 the count was appointed governor of Languedoc, but when Charles VI. succeeded Charles V. as king later in the same year, this appointment was cancelled. Resuming, however, to heed the royal command, and supported by the communers of Languedoc, Gaston fought for about two years against John, duke of Berry, who had been chosen as his successor, until, worsted in the combat, he abandoned the struggle and retired to his estates, remaining neutral and independent. In 1348 the count had married Agnes, daughter of Philip, count of Evreux (d. 1345), by his wife Jeanne II., queen of Navarre. By Agnes, whom he

know the method of execution; they have no real existence. "Sforza," Ital. for disarmament. "Scandaglio," Ital. for examination, studying the form of an opponent at the beginning of a bout. "Toccatol" Ital. for "Touched!" Fr. "Touché!"" Bibliography.—The literature of fencing is practically identical with that of the art in general (see Fencing). The following modern works are among the best. French School: Fencing, in the Badminton library (1897); Foil and Sabre, by L. Rondelle (Boston, 1898); French Fencing, by LeFils (Florence, 1899). Italian school: Istruzioni per la scherma, &c., by S. de Franc (Milan, 1885); La Scherma italiana di spada e di sciabola, by F. Masiello (Florence, 1887).
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divorced in 1373, he had an only son, Gaston, who is said to have been incurred by his uncle, Charles II., king of Navarre, to poison his father, and who met his death in 1381. It is probable, as Froissart says, that he was killed by his father. Left without legitimate sons, Gaston was easily persuaded to bequeath his lands to King Charles VI., who thus obtained Foix and Béarn when the count died at Orthes in 1391. Gaston was very fond of hunting, but was not without a taste for art and literature. Several beautiful manuscripts are in existence which were executed by his orders, and he himself wrote Déduts de la chaîne des bestes sauvageis et des oisieaus de proye. Froissart, who gives a graphic description of his court and his manner of life, speaks enthusiastically of Gaston, saying: "I never saw none like him of personage, nor of so fair form, nor so well made," and again, "in everything he was so perfect that he cannot be praised too much."

Almost immediately after Gaston's death King Charles VI. granted the county of Foix to Matthew, viscount of Castelbon, a descendant of Count Gaston I. Dying without issue in 1398, Matthew's lands were seized by Archambault, count of Grailly and capital de Buch, the husband of his sister Isabella (d.1426), who became count of Foix in 1401. Archambault's eldest son, John (c. 1382–1436), who succeeded to his father's lands and titles in 1412, had married in 1407 Jeanne, the daughter of Charles III., count of Foix-Grailly. Having seized the king of France in Guienne and the king of Aragon in Sardinia, John became the royal representative in Languedoc, when the old quarrel between Foix and Armagnac broke out again. During the struggle between the Burgundians and the Armagnacs, he intrigued with both parties, and consequently was distrusted by the dauphin, afterwards King Charles VII. Deserting the cause of France, he then allied himself with Henry V. of England; but when Charles VII. became king in 1422, he returned to his former allegiance and became the king's representative in Languedoc and Guienne. He then assisted to suppress the marauding bands which were devastating France; fought for Aragon against Castile; and aided his brother, the cardinal of Foix, to crush some insurgents in Aragon. Peter, cardinal of Foix (1386–1464), was the fifth son of Archambault of Grailly, and was made archbishop of Arles in 1450. He took a prominent part in the struggle between the rival popes, and founded and endowed the Collège de Foix at Toulouse. The next count was John, son, Gaston IV., who married Leonora (d. 1479), a daughter of John, king of Aragon and Navarre. In 1444, he married the daughter of the king of Navarre, and having assisted King Charles VII. in Guienne, he was made a peer of France in 1458. In 1455 his father-in-law designated him as his successor in Navarre, and Louis XI. of France gave him the counties of Roussillon and Cerdagne, and made him his representative in Languedoc and Guienne; but these marks of favour did not prevent him from joining a league against Louis in 1471. His eldest son, Gaston, the husband of Madeleine, a daughter of Charles VII. of France, died in 1470, and when Gaston IV. died two years later, his lands descended to his grandson, Francis Phoebus (d. 1483), who became king of Navarre in 1479, and was succeeded by his sister Catherine (d. 1517), the wife of Jean d'Albret (d. 1516). Thus the house of Foix-Grailly was merged in that of Albret and subsequently in that of Bourbon; and when Henry of Navarre became king of France in 1589 the lands of the counts of Foix-Grailly became part of the French royal domain. A younger son of Count Gaston IV. was John (d. 1506), who received the viscounty of Narbonne from his father and married Marie, a sister of the French king Louis XII. He was on good terms both with Louis XI. and Louis XII. Some time after the death of his nephew Francis Phoebus, in 1483, he claimed the kingdom of Navarre against Jean d'Albret and his wife, Catherine de Foix. The ensuing struggle lasted until 1497, when John renounced his claim. He left a son, Gaston de Foix (1489–1512), the distinguished French general, and a daughter, Germaine, who became the second wife of Ferdinand I., king of Spain. In 1507 Gaston exchanged his viscounty of Narbonne with King Louis XII. for the duchy of Nemours, and as duke of Nemours he took command of the French troops in Italy. Having delivered Bologna and taken Brescia, Gaston encountered the troops of the Holy League at Ravenna in April 1512, and after putting the enemy to flight was killed during the pursuit. From the younger branch of the house of Foix-Grailly have also sprung the viscounts of Lautrec and of Meilles, the counts of Béanges and Cande, and of Gurson and Fleix.

See D. J. Vaissete, Histoire générale de Languedoc, tome iv. (Paris, 1876); J. F. Flourac, Jean II., comte de Foix, vicomte souverain de Béarn (Paris, 1884); Le Père Anselme, Histoire généalogique, tome iii. (Paris, 1720–1733); Castillon, Histoire du comte de Foix (Toulouse, 1901); L. Archambault, Gaston Phoebus, comte de Foix et souverain de Béarn (Pau, 1865); and Froissart's Chroniques, edited by S. Luce and G. Raynaud (Paris, 1869–1897).

FOLARD, JEAN CHARLES, CHEVALIER DE (1669–1753), French soldier and military author, was born at Avignon on the 13th of February 1669. His military ardour was first awakened by reading Caesar's Commentaries, and he ran away from home and joined the army. He soon saw active service, and, young as he was, wrote a manual on partisan warfare, the manuscript of which passed with Folard's other papers to Marshal Belleisle on the author's death. In 1702 he became a captain, and aide-de-camp to the duke of Vendôme, then in command of the French forces in Italy. In 1705, while serving with Vendôme's brother, the Grand Prior, Folard was present at the capture of St Leger, with a small force of arms, and in the same year he distinguished himself at the battle of Cassano, where he was severely wounded. It was during his tedious recovery from his wounds that he conceived the tactical theories to the elucidation of which he devoted most of his life. In 1706 he again rendered good service in Italy, and in 1708 distinguished himself greatly in the operations attempted by Vendôme and the duke of Burgundy for the relief of Lille, the failure of which was due in part to the disagreement of the French commanders; and it is no small testimony to the ability and tact of Folard that he retained the friendship of both. Folard was wounded at Malplaquet in 1709, and in 1711 his services were rewarded with the governorship of Boulogne. He saw further active service in 1714 in Malta, under Charles XII. of Sweden in the north, and under the duke of Berwick in the short Spanish War of 1719. Charles XII. he regarded as the first captain of all time, and it was at Stockholm that Folard began to formulate his tactical ideas in a commentary on Polybius. On his way back to France he was shipwrecked and lost all his papers, but he set to work at once to write his essays afresh, which in 1724 appeared his Nouvelles Découvertes, ou une dissertation de Polybe, followed (1727–1730) by Histoire de Polybe traduit par . . . de Thuillier avec un commentaire . . . de M. de Folard, Chevalier de l'Ordre de St Louis. Folard spent the remainder of his life in answering the criticisms provoked by the novelty of his theories. He died friendless and in obscurity at Avignon in 1752.

An analysis of Folard's military writings brings to light not a connected theory of war as a whole, but a great number of independent ideas, sometimes valuable and suggestive, but far more often extravagant. The central point of his tactics was his proposed column formation for infantry. Struck by the apparent weakness of the thin line of battle of the time, and arguing from the ἐξειδίκευσις or cuneus of ancient warfare, he desired to substitute the shock of a deep mass of troops for former methods of attack, and further considered that in defence a solid column gave an unshakable stability to the line of battle. Controversy at once centred itself upon the column. Whilst some famous commanders, such as Marshal Saxe and Guido Starhemberg, approved it and put it in practice, the weight of opinion was against it, and these theories of Folard's were never to find an eventual history justified this opposition. Amongst the most discriminating of his critics was Frederick the Great, who is said to have invited Folard to Berlin. The Prussian king certainly caused a précis to be made by Colonel von Seers, and wrote a preface thereto expressing his views. The work (like others by Frederick) fell into unauthorized hands, and, on its publication (Paris, 1760) under the title Esprit du Chef Folard, created a great impression. "Thus kept within bounds," said
the prince de Ligne, "Folard was the best author of the time." Frederick himself said tersely that "Folard had buried diamonds in a rubbish-heaps." Thus began the controversy between line and column formations, which long continued, and influenced the development of tactics up to the most modern times. Folard's principal adherents in the 18th century were Joly de Maizery and Menil Durand.

See Mémoires pour servir à l'histoire de M. le Chevalier de Folard (Paris and Regensburg, 1753), and for a detailed account of Folard's works and those of his critics and supporters, Max Jähns, Geschichte der Kriegswissenschaften, vol. ii. pp. 1478-1493 (Munich and Leipzig, 1890).

FOLD, a pleat or bend in a flexible material, or a curve in any surface, where its particular application in geology with which this article deals. The verb "fold" (O. Eng. folded) meant originally to double back a piece of cloth or other material so as to form a pleat, whence has evolved its various senses of to roll up, to enclose, enfold or embrace as with the arms, to clasp the hands or arms together, &c. The word is common to Teutonic languages, cf. Ger. falten, Dutch vouwen (for vouwen), &c., and the ultimate Indo-European root is found in Gr. *plēc-, Lat. plēcere, to plait, pleat, weave, and in the suffixes of such words as αἵλας, duplex, double, simplex, &c. Similarly the termination "fold" is added to numbers implying "so many," e.g. twofold, hundredfold, cf. "manifold." The similar word for an enclosure or pen for animals, especially for sheep, and hence applied in a spiritual sense to a community of worshippers, or to the whole body of Christians regarded as Christ's flock, must be distinguished. In O. Eng. it is fold, and cognate forms are found in Dutch vaalt, &c. It apparently meant a planked or boarded enclosure, cf. Dan. fjæl, Swed. fjal, plank.

In geology, a fold is a bend or curvature in the stratified rocks of the earth's crust, whereby they have been made to take up less horizontal space. The French equivalents are pli, article; in Germany, Falte, Faltung, Schichtlinie are the terms usually employed. It is comparatively rare that bedded rocks are observed in the position in which they were first deposited, a certain amount of buckling up or sagging down of the crust being continually in progress in one region or another. In every instance therefore where, in walking over the surface, we traverse a series of strata which gradually, and without dislocations, increase or diminish in inclination, we cross part of a great curvature in the strata of the earth's crust.

Such foldings, however, can often be distinctly seen, either on some cliff or coast-line, or in the traverse of a piece of hilly or mountainous ground. The observer cannot long continue his researches in the field without discovering that the rocks of the earth's crust have been almost everywhere thrown into curves, usually so broad and gentle as to escape observation except when specially looked for. The outcrop of beds at the surface is commonly the truncation of these curves. The strata must once have risen above the present surface, and in many cases may be found descending to the surface again with a contrary dip, the intervening portion of the undulation having been worn away. The curvature occasionally shows itself among horizontal or gently inclined strata in the form of an abrupt inclination, and then an immediate resumption of the previous flat or sloping character. The strata are thus bent up and continue on the other side of the tilt at a higher level. Such bends are called mono-

![Fig. 2.—Plan of Anticlinal and Synclinal Folds.](image)

The Lower Tertiary strata follow with a similar steep dip, but rapidly flatten down towards the north coast. Some remarkable cases of the same structure have been brought to light by J. W. Powell in his survey of the Colorado region. It much more frequently happens that the strata have been bent into arches and troughs, so that they can be seen dipping under the surface on one side of the axis of a fold, and rising up again on the other side. Where they dip away from the axis of movement the structure is termed an anticle or anticlinal fold; where they dip towards the axis, it is a syncline or synclinal fold. The diagram in fig. 2 may be taken to represent a series of strata

![Fig. 3.—Section on line C D.](image)

anticle axis (A) where the section crosses, bed No. 4 forms the crown of the arch, Nos. 1, 2 and 3 being concealed beneath it. On the east side of the axis the strata follow each other in regular succession as far as No. 13, which, instead of passing here under the next in order, turns up with a contrary dip and forms the centre of a trough (B). From underneath No. 13 on the east side the same beds rise to the surface which passed beneath it on the west side. The particular bed marked EF has been entirely removed by denudation from the top of the anticline, and is buried deep beneath the centre of the syncline.

Such foldings of strata must always die out unless they are abruptly terminated by dislocations. In the cases given in fig. 2, both the arch and trough are represented as diminishing, the former towards the north, the latter towards the south. The observer in passing northwards along the axis of that anticline finds himself getting into progressively higher strata as the fold sinks down. On the other hand, in advancing southwards along the synclinal axis, he loses stratum after stratum and gets into lower portions of the series. When a fold diminishes in this way it is said to "nose out." In fig. 2 there is obviously a general inclination of the beds towards the north, besides the outward dip from the anticle and the inward dip from the syncline. Hence the anticline noses out to the north and the syncline to the south.

**Simple Folds.**—In describing rock-folds special terms have been assigned to certain portions of the fold; thus, the sloping
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The heterogeneous character of great masses of strata has always had a marked influence on the nature of the folding; some beds have yielded much more readily than others, certain beds will be found to be faulted, while those above and below have folded without fracture. In many examples of apparent plasticity it can be shown that this effect has been produced by an infinite number of minute slipings within the rock substance.

The larger rock folds have produced important economic results. For example, in many coal regions the deposits have been conserved in some districts in the synclines or "basins," while they have been removed by denudation from the uplifted anticlines in others. Near the crest of anticlines is commonly an enriched portion of the ground in mineralized districts; and, in the case of water supply, the tilt of the strata determines the direction of the underground flowage. Again, the most convenient site for oil wells is the crest of an anticline or "dome," where an imperious stratum imprisons the gas and oil in a subjacent saturated layer under pressure.

For a discussion of the question of the distribution and arrangement of the great folded regions of the earth's crust, see E. Suss, Das Antlité der Erde, English translation, The Face of the Earth, vols. i., ii., iii., iv. (Oxford). See also E. de Margerie and A. Heim, Les Distorsions de l'écorce terrestre (Zurich, 1888); A. Rothpletz, Geologieische Probleme (Stuttgart, 1894).

FOLENGO, TEOFILO (1491-1544), otherwise known as Merlino Coccaio or Cocajo, one of the principal Italian macaronic poets, was born of noble parentage at Cipada near Mantua on the 8th of November 1491. From his infancy he showed great vivacity and found a remarkable talent for verses. At the age of sixteen he entered the monastery of Monte Casino near Brescia, and eighteen months afterwards he became a professed member of the Benedictine order. For a few years his life as a monk seems to have been tolerably regular, and he is said to have produced a considerable quantity of Latin verse, written, not unsuccessfully, in the Virgilian style. About the year 1536 he forsok the monastic life for the society of a well-born young woman named Girolama Dieda, with whom he wandered about the country for several years, often suffering great poverty, having no other means of support than his talent for versification. His first publication was the Merliniti Cocchali macaronica, which relates the adventures of a fictitious hero named Baldus. The coarse buffoonery of this work is often relieved by touches of genuine poetry, as well as by graphic descriptions and acute criticisms of men and manners. Its macaronic style is rendered peculiarly perplexing to the foreigner by the frequent introduction of words and phrases from the Mantuan patois. Though frequently censured for its occasional grossness of idea and expression, it soon attained a wide popularity, and within a very few years passed through several editions. Folengo's next production was the Orlandino, an Italian poem of eight cantos, written in rhymed octaves. It appeared in 1526, and bore on the title-page the new pseudonym of L'Imperitho, or Merlin the Beggar) da Mantova. In the same year, wearyied with a life of dissipation, Folengo returned to his ecclesiastical obedience; and shortly afterwards wrote his Chaos del tri per suo, in which, partly in prose, partly in verse, sometimes in Latin, sometimes in Italian, and sometimes in macaronic, he gives a veiled account of the vicissitudes of the life he had lived under his various names.
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We next find him about the year 1533 writing in rhymed octaves a life of Christ entitled L’Umanità del Figliuolo di Dio; and he is known to have composed, still later, another religious poem upon the creation, fall and restoration of man, besides a few tragedies. These, however, have never been published. Some of his later years were spent in Sicily under the patronage of Don Fernando de Gonzaga, the viceroy; he even appears for a short time to have had charge of a monastery there. In 1543 he retired to Santa Croce de Campesio, near Bassano; and there he died on the 9th of December 1544.

Folengo is frequently quoted and still more frequently copied by Rabelais. The earlier editions of his Opus macaronicum are now extremely rare. The often-reprinted edition of 1530 exhibits the text as revised by the author after he had begun to amend his life.

FOLEY, JOHN HENRY (1818-1874), Irish sculptor, was born at Dublin on the 24th of May 1818. At thirteen he began to study drawing and modelling at the schools of the Royal Dublin Society, where he took several first-class prizes. In 1835 he was admitted a student in the schools of the Royal Academy, London. He first appeared as an exhibitor in 1839 with his “Death of Abel and Innocence.” “Ino and Bacchus,” exhibited in 1840, gave him immediate reputation, and the work itself was afterwards commissioned to be done in marble for the earl of Ellesmere. “Lear and Cordelia” and “Death of Lear” were exhibited in 1841. “Venus rescuing Aeneas” and “The Houseless Wanderer” in 1842, “Prospero and Miranda” in 1843. In 1844 Foley sent to the exhibition at Westminster Hall his “Youth at a Stream,” and was, with Calder Marshall and John Bell, chosen by the commissioners to do work in sculpture for the decoration of the Houses of Parliament. Statues of John Hampden and Selden were executed for this purpose, and received liberal praise for the propriety, dignity and proportion of their treatment. Commissions of all kinds now began to come rapidly. Fanciful works, busts, bas-reliefs, tablets and monumental statues were in great numbers undertaken and executed by him with a steady equality of worthy treatment. In 1849 he was made an associate and in 1858 a member of the Royal Academy. Among his numerous works the following may be noticed, beside those mentioned above—“The Mother”; “Egeria,” for the Mansion House; “The Elder Brother in Comus,” his diploma work; “The Muse of Painting,” the monument of James Ward, R.A.; “Caractacus,” for the Mansion House; “Helen Fauci”; “Goldsmith” and “Burke,” for Trinity College, Dublin; “Faraday”; “Reynolds”; “Barry,” for Westminster Palace Yard; “John Stuart Mill,” for the Thames embankment; “O’Connell” and “Gough,” for Dublin; “Clyde,” for Glasgow; “Clive,” for Shrewsbury; “Hardinge,” “Canning” and “Outram,” for Calcutta; “Hon. James Stewart,” for Ceylon; the symbolic group “Asia,” as well as the statue of the prince himself, for the Albert Memorial in Hyde Park; and “Stonewall Jackson,” in Richmond, Va. The statue of Sir James Outram is probably his masterpiece. Foley’s early fanciful works have some charming qualities; but he will probably always be best remembered for his worksmanship and the manner in which his material portraits. He died at Hampstead on the 27th of August 1874, and on the 4th of September he was buried in St Paul’s cathedral. He left his models to the Royal Dublin Society, his early school, and a great part of his property to the Artists’ Benevolent Fund.


FOLEY, SIR THOMAS (1757-1833). British admiral, entered the navy in 1770, and, during his time as midshipman, saw a good deal of active service in the West Indies against American privateers. Promoted lieutenant in 1778, he served under Admiral (afterwards Viscount) Keppel and Sir Charles Hardy in the Channel, and with Rodney’s squadron was present at the defeat of De Lángara off Cape St Vincent in 1780, and at the relief of Gibraltar. Still under Rodney’s command, he went out to the West Indies, and took his part in the operations which culminated in the victory of the 12th of April 1782. In the Revolution War he was engaged from the first. As flag-captain to Admiral John Helly, and afterwards to Sir Hyde Parker, Foley took part in the siege of Toulon in 1793, the action of Golfe Juan in 1794, and the two fights off Toulon on the 13th of April and the 13th of July 1795. At St Vincent he was flag-captain to the second in command, and in the following year was sent out in command of the “Goliath” (74), to reinforce Nelson’s fleet in the Mediterranean. The part played by the “Goliath” in the battle of the Nile was brilliant. She led the squadron round the French van, and this manœuvre contributed not a little to the result of the day. Whether this was done by Foley’s own initiative, or intended by Nelson, has been a matter of controversy (see Journal of the Royal United Service Institution, 1885, p. 916). His next important service was with Nelson in the Baltic. The “Elephant” carried Nelson’s flag at the battle of Copenhagen, and her captain acted as his chief-of-staff. Ill-health obliged Foley to decline Nelson’s offer (made when on the point of starting for the battle of Trafalgar) of the post of Captain of the Fleet. From 1808 to 1815 he commanded in the Downs and at the peace was made K.C.B. Sir Thomas Foley rose to be full admiral and G. C. B. He died while commanding in chief at Portsmouth in 1835.

See J. H. Herbert, Life and Services of Sir Thomas Foley (Cardiff, 1884).

FOLI (FOLEY), ALLAN JAMES (1832-1899). Irish bass singer, was born at Cahir, Tipperary, on the 7th of August 1837; originally a carpenter, he studied under Bisaccia at Naples, and made his first appearance at Catania in 1862. From the opera in Paris he was engaged by Mapleson for the season of 1865, and appeared with much success in various parts. He sang in the first performance of The Flying Dutchman (Daland) in England in 1870, and in the first performance of Gounod’s Redemption in 1882. He was distinguished in opera and oratorio alike for his vigorous, straightforward way of singing, and was in great request at ballad concerts. He died on the 20th of October 1899.

FOLIGNO (anc. Foligniae, q.v.), a town and episcopal see of Umbria, Italy, 771 ft. above sea-level, in the province of Perugia, from which it is 25 m. S.E. by rail. Pop. (1901) 5352 (town), 26,578 (commune). It lies in a fertile plain, on the Toppino, a tributary of the Tiber; it is almost square in shape and is surrounded by walls. It is a picturesque and interesting town; several of its churches contain paintings by Umbrian masters, notably works by Niccolò di Liberatore (or Niccolò Alunno, 1430-1502), and among them his chief work, a large altar-piece (the predella of which is in the Louvre) in S. Niccolò. The cathedral has a romanesque S. façade of 1133, restored in 1903; the interior was modernized in the 18th century. To the left of the choir is an octagonal chapel by Antonio da Sanganello the younger (1557). In the same piazza as the S. façade is the Palazzo del Governo, erected in 1350, which has a chapel with frescoes by Ottaviano Nelli of Gubbio (1424). S. Maria infra Portas is said to date from the 7th century, but from this period only the columns of the portico remain. Raphael’s “Madonna di Foligno,” now in the Vatican, was originally painted for the church of S. Anna. The Palazzo Orlandi and the Palazzo Dell’Armi are two good Renaissance buildings.

Foligno is said to have been founded about the middle of the 8th century. It changed hands often during the wars of the 13th century, and was destroyed by Perugia in 1281. From 1305 to 1439 it was governed by the family of the Trinci as deputies of the Holy See, until in the latter year one of its members went against the church. Pope Eugene IV. sent a force against Foligno, to which the inhabitants opened their gates, and the last of the Trinci, Corrado II., was beheaded. Henceforth Foligno belonged to the states of the church until 1860. It suffered from a severe earthquake in 1832. Foligno is a station on the main line from Rome (via Orte) to Ancona, and is the junction for Perugia. Three miles to the E. is the abbey of Sassovivo with cloisters of 1229, very like those of S. Paolo fuori le Mura at Rome, with pairs of small columns supporting arches, and decorations in coloured mosaic (“Cosmatesque” work). The church has been modernized.

FOLIO (properly the ablative case of the Lat. folium, leaf, but also frequently an adaptation of the Ital. foglio), a term in
bibliography and printing, with reference either to the size of paper employed, or of the book, or to the pagination. In the phrase “in folio,” it means a sheet of paper folded once, and thus a book bound up in sheets thus folded is a book of the largest size and is known as a “folio” (see Bibliography). Similarly, “folio” is one of the sizes of paper adapted to be thus folded (see Paper). In book-keeping the word is used for a page in a ledger on which the credit and debtor account is written; in law-writing, for a fixed number of words in a legal document, used for measurement of the length and for the addition of costs. In Great Britain, a “folio” is taken to contain 72 words, except in parliamentary and chancery documents, when the number is 90. In the U.S.A. 100 words form a “folio.”

**FOLIUM**, in mathematics, a curve invented and discussed by René Descartes. Its Cartesian equation is \( x^2 + y^2 = 2ax \). The curve is symmetrical about the line \( x = y \), and consists of two infinite branches asymptotic to the line \( x + y = 0 \) and a loop in the first quadrant. It may be traced by giving \( m \) various values in the equations \( x = 3am(t^2 + m^2), y = 3am^2(t + m^3) \), since by eliminating \( m \) between these relations the equation to the curve is \( x^2 + y^2 = 2ax + 2am^2t \). The area enclosed by the loop is \( \frac{3}{2} \). See Curve.

The area of the loop, which equals the area between the curve and its asymptote, is \( \frac{3}{2} \).

**FOLKES, MARTIN** (1660–1754), English antiquary, was born in London on the 29th of October 1660. He was educated at Saumur University and Clare College, Cambridge, where he so distinguished himself in mathematics that when only twenty-three years of age he was chosen a fellow of the Royal Society. He was elected one of the council in 1716, and in 1723 Sir Isaac Newton, president of the society, appointed him one of the vice-presidents. On the death of Newton he became a candidate for the presidency, but was defeated by Sir Hans Sloane, whom, however, he succeeded in 1741; in 1742 he was made a member of the French Academy; in 1746 he received honorary degrees from Oxford and Cambridge. In 1753 he set out on a tour through Italy, in the course of which he composed his *Dissertations on the Weights and Values of Ancient Coins.* Before the Society of Antiquaries, of which he was president from 1749 to 1754, he read in 1753 his *Observations on the Trojan and his Table of English Gold Coins from the 18th Year of King Edward III.* In 1745 he printed the latter with another on the history of silver coinage. He also contributed both to the Society of Antiquaries and to the Royal Society other papers, chiefly on Roman antiquities. He married in 1714 Lucretia Bradshaw, an actress who had appeared at the Haymarket and Drury Lane (see Nichols's *Lit. Anecdot. ii. 578–598*).


**FOLKESTONE**, a municipal borough, seaport and watering-place of Kent, England, within the parliamentary borough of Hythe, 71 m. S.E. by E. of London by the South-Eastern & Chatham railway. Pop. (1801) 23,005; (1901) 30,650. This is one of the principal ports in cross-Channel communications, the steamers serving Boulogne, 30 m. distant. The older part of Folkestone lies in a small valley which here opens upon the shore between steep hills. The more modern portions extend up the hills on either hand. To the north the town is sheltered by hills rising sharply to heights of 400 to 500 ft. above sea-level, of which, such as Sugarloaf and Castle Hills, are ancient earthworks. Above the cliff west of the old town is a broad promenade called the Leas, commanding a notable view of the channel and connected by lifts with the shore below. On this cliff also stands the parish church of St Mary and St Eanswith, a cruciform building of much interest, with central tower. It is the Early English, but the original church, attached to a Benedictine priory, was founded in 1095 on the site of a convent established by Eanswith, daughter of Eadbald, king of Kent in 630. The site of this foundation, however, became endangered by encroachments of the sea. The monastery was destroyed at the dissolution of religious houses by Henry VIII. Folkestone inner harbour is dry at low water, but there is a deep water pier for use at low tide by the Channel steamers, by which not only the passenger traffic, but also a large general trade are carried on. The fisheries are important. Among institutions may be mentioned the grammar school, founded in 1674, the public library and museum, and a number of hospitals and sanatoria. The discontinued Harveian Institution for young men was named after William Harvey, discoverer of the circulation of the blood, a native of Folkestone (1578), who is also commemorated by a tercentenary memorial on the Lees. Folkestone is a member of the Cinque Port of Dover. It is governed by a mayor, 7 aldermen and 27 councillors. Area, 2522 acres. To the west of Folkestone, close to Shorncliffe camp, is the populous suburb of Cheriton (an urban district, pop. 7901).

Folkestone (Folcestan) was among the possessions of Earl Godwine and was called upon to supply him with ships when he was exiled from England; at the time of the Domesday Survey it belonged to Olaf, bishop of Bayeux. From early times it was one of the Cinque Ports of Dover, and had to find out one of the twenty-one porters furnished by the crown for the royal service. It shared the privileges of the Cinque Ports, whose liberties were exemplified at the request of the barons of Folkestone by Edward III. in 1330. The corporation, which was prescriptive, was entitled the mayor, jurats and commonalty of Folkestone. The history of Folkestone is a record of its struggle against the sea, which was constantly encroaching upon the town. In 1629 the inhabitants, impoverished by their losses, obtained licence to erect a port. By the end of the 18th century the town had become prosperous by the increase of its fishing and shipping trades, and by the middle of the 19th century one of the chief health and pleasure resorts of the south coast.

**FOLKLAND** (*foleland*). This term occurs three times in Anglo-Saxon documents. In a law of Edward the Elder (c. i. 2) it is contrasted with bookland in a way that shows that these two kinds of tenure formed the two main subdivisions of landownershi: no one is to deny right to another in respect of folkland or bookland. By a charter of 865 (Cod. Dipl. 281), King Æthelberht exchanges five hides of folkland for five hides of bookland which had been previously bestowed on a threefold public obligation of attending the fyrd and joining in the repair of fortresses and bridges. Evidently folkland was not free from the payment of geofal (land tax) and providing quarters for the king's men. In ealdorman Alfred's will the testator disposes freely of his bookland estates in favour of his sons and his daughter, but to a son who is not considered as rightful offspring five hides of folkland are left, provided the king consents. It is probable that folkland is meant in two or three cases when Latin documents speak of *terra rei publicae furei possesa.*

Two principal explanations have been given to this term. Allen thought that folkland was similar to the Roman *ager publicus:* it was the common property of the nation (folc), and the king had to dispose of it by cutting out dependent tenures for his followers more or less after the fashion of continental *beneficia.* These estates remained subject to the superior ownership of the folk and of the king: they could eventually be taken back by the latter and, in any case, the heir of a holder of folkland belonged to a thane, granting the latter for the newly-acquired estate exemption from all fiscal exactions except the threefold public obligation of attending the fyrd and joining in the repair of fortresses and bridges. Evidently folkland was not free from the payment of geofal (land tax) and providing quarters for the king's men. In ealdorman Alfred's will the testator disposes freely of his bookland estates in favour of his sons and his daughter, but to a son who is not considered as rightful offspring five hides of folkland are left, provided the king consents. It is probable that folkland is meant in two or three cases when Latin documents speak of *terra rei publicae furei possesa.*
subject to ordinary fiscal burdens and to limitations in respect of testamentary succession. Than Wallaf has to be relieved from fiscal exactions when his estate is converted from folkland into bookland (c.d. 281). Eldarmon Alfred’s son, not being recognized as legitimate, has to claim folkland not by direct succession or devise, but by the consent of the king. These incidents and limitations are thrown into relief by copious illustrations as to the fundamental features of bookland contained in the numberless “books.” These are exemptions from fiscal dues and freedom of disposition of the owner. This view of the matter has been accepted by the chief modern authorities.


**FOLKLORE,** a term invented in 1846 by Mr W. J. Thoms as a designation for the traditional learning of the uncultured classes of civilized nations. The word has been adopted in this sense into many foreign languages; it is sometimes regarded as the equivalent of the Ger. *Volkstudien.* But folklore is properly speaking, the “lore of the folk,” while *Volkstudien* is lore or learning about the folk, and includes not only the mental life of a people, but also their arts and crafts. The term folklore is also used to designate the science which deals with folklore; the study of survivals involves the investigation of the similar customs, beliefs, &c., of races on lower planes of culture; consequently folklore, as interpreted by the English and American societies, concerns itself as much or more with savage races as with the popular superstitions of the white races.

**History.**—The scientific study of folklore dates back to the first quarter of the 19th century, but folklore was collected long before that date. The organized study of folklore is a thing of recent growth. The first Folklore Society was founded in London in 1878; similar bodies now exist in the United States, France, Italy, Switzerland and especially in Germany and Austria. The folk-tale makes its appearance in literature at a very early period; Egyptian examples have come down to us from the 28th century B.C. In Greece the Homeric poems contain many folk-tale incidents; for India we have the *Jatakas* and *Panchatantra;* and for the Arabs the great collection of the *Thousand and One Nights.* Another type of folk-narrative is represented by Aesop’s Fables. Not unnaturally beliefs and customs received less attention; our knowledge of them among the ancients is as a rule pieced together. Among the oldest professed collections are J. B. Thiers (1660-1701), *Traité des superstitions* (1679), Aubrey’s *Miscellanies* (1680) and H. Bourne’s (1666-1733) *Antiquités vulgares* (1725); but they belong to the antiquarian, non-scientific period.

The pioneers of the modern scientific treatment of folklore were the brothers Grimm, by the publication of their *Kinder und Hausmärchen* (1812-1815) and *Deutsche Mythologie* (1853). They were the first to present their results in the form of occasional papers and monographs. The Grimm brothers derived from their predecessors in regarding the myth, not as the result of conscious speculation, but of a mythopoeic impulse. They were, however, disposed to press modern linguistic evidence too far and make the figures of the folk-tale the lineal representatives of ancient gods, as the folk-tales themselves were of the myths. This tendency was exaggerated by their successors, J. W. Wolf, W. Rockholz and others. At the outset of his career, W. Mannhardt (1831-1880), the forerunner of the anthropological school of folklore, shared in this mistake. Breaking away eventually from the philological schools, which interpreted myths and their supposed descendants, the folk-tales, as relating to the storm, the sun, the dawn, &c. (see *Mythology*), Mannhardt made folk-custom and belief his basis. To this end he set himself to collect and compare the superstitions of the peasantry; but his health was always feeble and he never completed his scheme. For a time Mannhardt’s researches bore fruit neither in his own country nor abroad. In 1878 the foundation of the Folklore Society marked a new era in England, where the philological school had had few adherents; and the anthropological school soon produced evidence of its vitality in the works of Mr Andrew Lang, Dr J. G. Frazer and Professor Robertson Smith.

With the growth of our knowledge of European folk-custom and belief on the one hand, and of rites and religions of people in the lower stages of culture on the other hand, it has become abundantly clear that there is no line of demarcation between the two. Each throws light upon the other, and the superstitions of Europe are the lineal descendants of savage creeds which have their parallels all over the world in the culture of primitive peoples.

**Subdivisions.**—The folklore of civilized peoples may be conveniently classified under three main heads: (1) belief and custom; (2) narrations and sayings; (3) art. These again may be subdivided. The first division, *Belief and Custom,* includes (A) Superstitious beliefs and practices, including (a) those connected with natural phenomena or inanimate nature, (b) tree and plant superstitions, (c) animal superstitions, (d) ghosts and goblins, (e) witchcraft, (f) leechcraft, (g) magic in general, divination, (h) eschatology, and (i) miscellaneous super- and practices; and (B) Traditional customs, including (a) festival customs for which are set aside certain days and seasons, (b) ceremonial customs on the occasion of events such as birth, death or marriage, (c) games, (d) miscellaneous local customs, such as agricultural rites connected with the corn-spirit (see *Demonology*), and (e) dances. The second head of *Narratives and Sayings* may be subdivided (A) into (a) sagas or tales told as true, (b) Märchen or nursery tales, (c) fables, (d) drolls, apogories, cumulative tales, &c., (e) myths (see *Mythology*), and (f) place legends; (B) into ballads and songs (in so far as they do not come under art); and (C) into nursery rhymes, riddles, jingles, proverb, nicknames, place rhymes, &c. The third head, *Art,* subdivides into (a) folk music with ballads and songs, (b) folk drama. Any classification, however, labours under the disadvantage of separating items which properly belong together. Thus, many as obviously the form in which some superstitions are expressed. They may also be aetiological in their nature and form an elaborate record of a custom. Eschatological beliefs naturally take the form of myths. Traditional narratives can also be classified under art, and so on.

**Literature.**—The literature of the subject falls into two sharply defined classes—synthetic works and collections of folklore—of which the latter are immensely more numerous. Of the former class the most important is Dr J. G. Frazer’s *Golden Bough,* which sets out from the study of a survival in Roman religion and covers a wide field of savage and civilized beliefs and customs. Especially important are the chapters on agricultural rites, in which are set forth the results of Mannhardt’s researches. Other important lines of folklore research in the *Golden Bough* are those dealing with spring ceremonies, with the primitive view of the soul, with animal cults, and with sun and rain charms. Mr E. S. Hartland’s *Legend of Persians* is primarily concerned with Persian folk-tale, and this problem in the end is dismissed as insoluble. A modern poet has taken up with a discussion of sympathetic magic, and especially the “life index,” object so bound up with the life of a human being that it acts as an indication of his well-being or otherwise. The importance of children’s games in the study of folklore has been recognized of recent years. An admirable collection of such games of England has been published by Mrs G. L. Gomm. With the more minute study of uncivilized peoples the problem of the diffusion of games has also come to the fore. In particular it is found that the string-game called “cat’s cradle” in various forms is of very wide diffusion, being found even in Australia. The question of folk-music has recently received much attention (see *Song*).


British Isles. England: Burne, Shropshire Folklore; Denham Tracts (F. L. S.); Hartland and Wilkinson, Lancashire Folklore; Henderson, Folklore of Northern Counties; County Folklore Series (Printed Extracts) of the P.L.S. Wales: Elias Owen, Welsh Folklore; Rhys, Celtic Folklore; Hansard, Saxon, Jutes, 
Grimm, Deutsche Mythologie, English translation by Stallybrass; Wutke, Der deutsche Volksglaube; Moller, Deutsche Volkskunde. 
Germany: Grundriss der Geschichte der Volkskunde; Sebillot's Tracts; Volkskunde; Sebillot's works; The Annals of the 
Grimm, Mythologie, English translation by Stringer and Sebillot; Sebillot, Essai de questions; Journal of American 
KOHLER, Folklore. For a bibliography of folklorists see 
Vivian, Voragine and his works; the Index Antiquitatis, Grundriss der germanischen Philologie, and the works cited by 
Kaindl (see above). 
France: Sebillot's works; Rolland, Famme populaire; Laisnel de la Croix, Voyages en Bohemie. 
On the Slays see the works of Krauss and V. Wilschol; for 
Bohemian, Grohmann, Aberspelle; for Greece, Abbott, Macedonian Folklore, and Rennell Rodd, Folklore of Greece; for Italy, Pire's bibliography of Fauche's works, and the Indian Antiquity. 
For common works see Handbook of Folklore (Folklore Soc.); Sebillot, Essai de questionnaires; Journal of American 
Folklore. For a bibliography of folk-tales see Hartland, Mythology and Folk-tales; Walsh, Waltz, Pire, 
Peri, Liestes indistinies; Rand, Legends of the Mimics; Lummis, The Man who Married the Moon; and the publications 
of the American Folklore Society. For other works see bibliographies in Folklore and other periodicals. 
See also Bibliography of Important Folklorists.
the superiority of his style to what Macaulay, when speaking of him, justly called the "rant and twaddle of the daily and weekly press" of the time. While he was eagerly taking his share in all the political struggles of this eventful period, he was also continuing his studies, devoting no less than six hours a day to the study of classics and political philosophy. Under this severe mental training his health once more broke down. His energy, however, was not impaired. He became a regular contributor to the newspapers and reviews, realizing a fair income which, as his habits were simple and temperate, secured him against pecuniary anxieties.

From 1820 to 1830 Albany Fonblanque was successively employed upon the staff of The Times and the Morning Chronicle, whilst he contributed to the Examiner, to the London Magazine and to the Westminster Review. In 1828 the Examiner newspaper, which had been purchased by the Rev. Dr Fellowes, author of the Religion of the Universe, &c., was given over to Fonblanque's complete control; and for a period of seventeen years (1830 to 1847) he not only sustained the high character for political independence and literary ability which the Examiner had gained under the direction of Leigh Hunt and his brother, John Hunt, but also compelled his political opponents to acknowledge a certain delight in the boldness and brightness of the wit directed against themselves. When it was proposed that the admirers and supporters of the paper should facilitate a reduction in its price by the payment of their subscription ten years in advance, not only did Mr Edward Bulwer (Lord Lytton) volunteer his aid, but also Mr Disraeli, who was then coquetting with radicalism. During his connexion with the Examiner, Fonblanque had many advantageous offers of further literary employment; but he devoted his energies and talents almost exclusively to the service of the paper he had resolved to make a standard of literary excellence in the world of journalism. Fonblanque was offered the governorship of Nova Scotia; but although he took great interest in colonial matters, and had used every effort to advocate the more generous political system which had colonial self-government for its goal, he decided not to abandon his beloved Examiner even for so sympathetic an employment. In 1847, however, domestic reasons induced him to accept the post of statistical secretary of the Board of Trade. Of course he compelled his friends to support the Examiner, but he still continued to contribute largely to the paper, which, under the control of John Forster, continued to sustain its influential position. During the later years of his life Fonblanque took no prominent part in public affairs; and when he died at the age of seventy-nine (1872) he seemed, as his nephew, Edward Fonblanque, rightly observes, "a man who had lived and toiled in an age gone by and in a cause long since established."

The character of Albany Fonblanque's political activity may be judged of by a study of his England under Seven Administrations (1837), in comparison with the course of social and political events in England from 1856 to 1837. As a journalist, he must be regarded in the light of a reformer. Journalism before his day was regarded as a somewhat discreet profession; men of true culture were shy of entering the hot and dusty arena lest they should be confounded with the ruder combatants who fought there before the public for hire. But the fact that Fonblanque, a man not only of strong and earnest political convictions but also of exceptional literary ability, did not hesitate to choose this field as a man in which both a politician and a man of letters might usefully as well as honourably put forth his best gifts, must have helped, in no small degree, to correct the old prejudice.

See the Life and Labours of Albany Fonblanque, edited by his nephew, Edward Barrington de Fonblanque (London, 1874); a collection of his articles with a brief biographical notice.
FONNI—FONSECA, BAY OF

Portella or S.E. of it—affected it a good deal during the French Revolution and the events which led up to the unification of Italy.

The Lago di Fonni, which lies in the middle of the plain, and the partially drained marshes surrounding it, compelled the ancient Via Appia, followed by the modern road, to make a considerable détour. The lake was also known in classical times as lacus Amyclanus, from the town of Amyclae or Amnunclae, which was founded, according to legend, by Spartan colonists, and probably destroyed by the Oscans in the 5th century B.C. (E. Pais in Rendiconti dei Lincei, 1906, 61 seq.); the bay was also known as mare Amyclanum.

The ancient Speleunca (mod. Sperlonga) on the coast also belonged to the territory of Fonni. Here was the imperial villa in which Sejanus saved the life of Tiberius, who was almost crushed by a fall of rock. Considerable remains of it, and of the caves from which it took its name, still exist. It was an important port, and Horace frequently praises its wine; and though Pliny the Elder speaks as if its production had almost entirely ceased in his day (attributing this to neglect, but even more to the excavation, for Nero’s projected canal from the lacus Avernus to Ostia), Martial mentions it often, and it is spoken of in the inscription of a wine-dealer of the time of Hadrian, together with Falernian and Setian wines (Corpus inscr. Lat. vi. Berl., 1882, 9797). The plain of Fonni is the northernmost point in Italy where the cultivation of oranges and lemons is regularly carried on in modern times.

See G. Conte Colino, Storia di Fonni (Naples, 1902); B. Amante and R. Bianchi, Memorie storiche e statutarie di Fonni in Campania (Rome, 1903); T. Ashby, in English Historical Review, xix. (1904) 575 seq. (T. As.)

FONNI, a town of Sardinia, in the province of Sassari, 3280 ft. above sea-level, to the N.W. of Monte Gennargentu, 21 m. S. of Nuoro by road. Pop. (1901) 4323. It is the highest village in Sardinia, and situated among fine scenery with some chestnut woods. The church of the Franciscans, built in 1708, contains some curious paintings by local artists. The costumes are extremely picturesque, and are well seen on the day of St John the Baptist, the patron saint. The men’s costume is similar to that worn in the district generally; the linen trousers are long and black gaiters are worn. The women wear a white chemise; over that a very small corselet, and over that a red jacket with blue and yellow velvet facings. The skirt is brown above and red below, with a blue band between the two colours; it is accordion-pleated. Two identical skirts are often worn, one above the other. The unmarried girls wear white kerchiefs, the married women black. A little to the N. of Fonni, by the high-road, stood the Roman station of Sorabile, mentioned in the Antonine Itinerary as situated 87 m. from Carales on the road to Olbia. Excavations made in 1879 and 1880 led to the discovery of the remains of this station, arranged round three sides of a courtyard some 100 ft. square, including traces of baths and other buildings, and a massive embanking wall above them, some 150 ft. in length, to protect them from landslips (F. Vivante, in Notizie degli scavi, 1879, 350; 1881, 31), while a discharge certificate (tabula honestae missionis) of sailors who had served in the classis Ravennas was found in some ruins here or hereabouts (id. ib., 1882, 440; T. Mommsen, Corp. inscr. Lat. x. 8325). Near Fonni, too, are several “menhir” (called pierre celtique in the district) and other prehistoric remains.

FONSECA, MANOEL DEODORO DA (1827–1892), first president of the united states of Brazil, was born at Alagoas on the 6th of August 1827, being the third son of Lieut.-Colonel Manoel Mendes da Fonseca (d. 1859). He was educated at the military school of Rio de Janeiro, and had attained the rank of captain in the Brazilian army when war broke out in 1864 against Montevideo, and afterwards against Solano Lopez, dictator of Paraguay. His courage gained him distinction, and before the close of the war in 1870 he reached the rank of colonel, and some years later that of general of division. After holding several military commands, he was appointed in 1886 governor of the province of Rio Grande do Sul. In this position he threw himself heartily into politics, espoused the republican opinions then becoming prevalent, and sheltered their exponents with his authority. After a fruitless remonstrance, the government at the close of the year removed him from his post, and recalled him to the capital as director of the service of army material. Finding that even in that post he still continued to encourage insubordination, the minister of war, Alfredo Chaves, dismissed him from office. On 14th of May 1887, in conjunction with the viscount de Pelotias, Fonseca issued a manifesto in defence of the minister’s personal rights. From that time his influence was lost in the army. In December 1888, when the Conservative Correa d’Oliveira became prime minister, Fonseca was appointed to command an army corps on the frontier of Mato Groso. In June 1889 the ministry was overthrown, and on a dissolution an overwhelming Liberal majority was returned to the chamber of deputies. Fonseca returned to the capital in September. Divisions of opinion soon arose within the Liberal party on the question of provincial autonomy. The more extreme desired the inauguration of a complete federal system. Amongst the most vehement was Ruy Barbosa, the journalist and orator, and after some difficulty he persuaded Fonseca to head an armed movement against the government. The insurrection broke out on the 15th of November 1889. The government commander, Almeida Barreto, hastened to place himself under Fonseca’s orders, and the soldiers and sailors made common cause with the insurgents. The affair was almost bloodless, the minister of marine, baron de Ladário, being the only person wounded. Fonseca had only intended to overturn the ministry, but he yielded to the insistence of the republicans and proclaimed a republic. A provisional government was formed by himself and others on behalf of the nation, with Fonseca at its head. The council was abolished, and both the senate and the chamber of deputies were dissolved. The emperor was requested to leave the territory of Brazil within twenty-four hours, and on the 17th of November was embarked on a cruiser for Lisbon. On the 20th of December a decree of banishment was pronounced against the imperial family. So universal was the republican sentiment that there was no attempt at armed resistance. The provisional government exercised dictatorial powers for a year, and on the 25th of February 1891 Fonseca was elected president of the republic. He was, however, no politician, and possessed indeed little ability beyond the art of acquiring popularity. His tenure of office was short. In May he became involved in an altercation with congress, and in November pronounced its dissolution, a measure beyond his constitutional power. After a few days of arbitrary rule insurrection broke out in Rio Grande do Sul, and before the close of November Fonseca, finding himself forsaken, resigned his office. From that time he lived in retirement. He died at Rio de Janeiro on the 23rd of August 1892.

FONSECA, AMAPAULA DE CONCHAGUA, BAY OF, an inlet of the Pacific Ocean, in the volcanic region between the Central American republics of Honduras, Salvador and Nicaragua. The bay is unsurpassed in extent and security by any other harbour on the Pacific. It is upwards of 50 m. in greatest length, by about 30 m. in average width, with an entrance from the sea about 18 m. wide, between the great volcanoes of Conchagua (3800 ft.)
and Cosegua (3000 ft.). The lofty islands of Conchaguá and Míanguí, with a collection of rocks called "Los Parelones," divide the entrance into four distinct channels, each of sufficient depth for the largest vessels. A channel called "El Estero Real" extends from the extreme southern point of the bay into Nicaragua for about 50 m., reaching within 20 or 25 m. of Lake Managua. The principal islands in the bay are Sacate Grande, Tigre, Guenguensi and Esposescion belonging to Honduras, and Martín Perez, Punta Sacate, Conchaguá and Míanguí belonging to Salvador. Of these Sacate Grande is the largest, being about 7 m. long by 4 broad. The island of Tigre from its position is the most important in the bay, being about 20 m. in circumference, and rising in a cone to the height of 2900 ft. On the southern and eastern shores of the island the lava forms black rocky barriers to the waves, facing one of the most considerable of these is the port of Amapala (q.v.). Fonseca Bay was discovered in 1520 by Gil Gonzales de Ávila, and named by him after his patron, Archbishop Juan Fonseca, the implacable enemy of Columbus.

**FONT** (Lat. *fontis*, tech. "fountain" or "spring," Ital. *fonte*, Fr. *les fonts*), the vessel used in churches to hold the water for Christian baptism. In the apostolic period baptism was administered at rivers or natural springs (cf. Acts viii. 36), and no doubt the primitive form of the rite was by immersion in the water. *Infusion*—pouring water on the head of the neophyte—was early introduced into the west and north of Europe on account of the inconvenience of immersion, as well as its occasional danger; this form has never been countenanced in the Oriental churches. *Aspersion*, or sprinkling, was also admitted as valid, but recorded early examples of its use are rare (see BAPTISM). These different modes of administering baptism have caused corresponding changes in the receptacles for the water. After the cessation of persecution, when ritual and ornament began to develop openly, special buildings were erected for administering the rite of baptism. This was obviously necessary, for a large piscina (basin or tank) in which candidates could be immersed would occupy too much space of the church floor itself. These baptisteries consisted of tanks entered by steps (an ascent of three, and descent of four, to the water was the normal but not the invariable number) and covered with a domed chamber (see BAPTISTERY).

By the 9th century, however, the use of separate baptisteries had generally given place to that of fonts. The material of which these were made was stone, often decorative marble; as early as 524, however, the council of Lerida enacted that if a stone font were not procurable the presbyter was to provide a suitable vessel, to be used for the sacrament exclusively, which might be of any material. In the Eastern Church the font never became an important decorative article of church furniture: "The font, skobvitha (says Neale, Eastern Church, i. 214), in the Eastern Church is a far less conspicuous object than it is in the West. Baptism by immersion has been retained; but the font seldom or never possesses any beauty. The material is usually either metal or wood. In Russia the *columbethra* is movable and only brought out when wanted."

One of the most elaborate of early fonts is that described by Anastasius in the Lateran church at Rome, and said to have been presented thereto by Constantine the Great. It was of porphyry, overlaid with silver inside and out. In the middle were two porphyry pillars carrying a golden dish, on which burnt the Paschal lamp (having an asbestos wick and fed with balsam). On the rim of the bowl was a golden lamb, with silver statues of Christ and St. John the Baptist. Seven silver stags poured out water. This elaborate vessel was of course exceptional; the majority of early fonts were certainly much simpler. A fine early Byzantine stone example exists, or till recently existed, at Beér-Sheba.

Few if any fonts survive older than the 11th century. These are all of stone, except a few of lead; much less common are fonts of cast bronze (a fine example, dated 1112, exists at the Church of St. Barthélamy, Liège). The most ancient are plain cylindrical bowls, with a circular—sometimes cruciform or quatrefoil—outline to the basin, either without support or with a single central pillar; occasionally there is more than one pillar. The basins are usually lined with lead to prevent absorption by the stone. The church of Efenechyd, Denbigh, possesses an ancient font made of a single block of oak. Though the circular form is the commonest, early Romanesque fonts are not infrequently square; and sometimes an inverted truncated cone is found. Octagonal fonts are also known, though uncommon; hexagons are even less common, and pentagons very rare. There is a pentagonal font of this period at Couburg, dept. Calvados, N. France.

Fonts early began to be decorated with sculpture and relief. Arcading and interlacing work are common; so are symbol and pictorial representation. A very remarkable leaden font is preserved at Strassburg, bearing reliefs representing scenes in the life of Christ. At Pont-à-Mousson on the Moselle are bas-reliefs of St John the Baptist preaching, and baptizing Christ. Caryatides sometimes take the place of the pillars, and scultured angels and grotesques of strange design not infrequently form the base. More remarkable than the preceding as an instance of pagan symbolism; an interesting example is the very ancient font from Ottrava, Sweden, which, among a series of Christian symbols and figures on its panels, bears a representation of Thor (see G. Stephens’ brochure, *Thanor the Thunderer*).

In the 13th century octagonal fonts became commoner. A very remarkable example exists at the cathedral of Hildesheim in Hanover, resting on four kneeling figures, each bearing a vase from which water is running (typical of the rivers of Paradise). Above is an inscription explaining the connexion of these rivers with the virtues of temperance, courage, justice and prudence. On the sides of the cup are representations of the passage of the Jordan, of the Red Sea, the Baptism of Christ, and the Virgin and Child. The font has a conical lid, also ornamented with bas-reliefs. A cast of this font is to be seen in the Victoria and Albert Museum at South Kensington. A leaden font, with figures of Our Lord, the Virgin Mary, St. Martin, and the twelve Apostles, exists at Mainz; it is dated 1378 by a set of four leadine hexagons inscribed upon it. In the 14th and succeeding centuries octagonal fonts became the rule. They are delicately ornamented with mouldings and similar decorations, in the contemporary style of Gothic architectural art. Though the basin is usually circular in 15th-century fonts, examples are not infrequently found in which the outline of the basin follows the octagonal shape of the outer surface of the vessel. Examples of this type are to be found at Strassburg, Freiburg and Basel.

In England no font can certainly be said to date before the Norman conquest, although it is possible that a few very rude examples, such as those of Washaway, Cornwall, and Denton, Sussex, are actually of Saxon times; of course we cannot count as "Saxon fonts" those adapted from pre-Norman sculptured stones originally designed for other purposes, such as that at Dolton, Devonshire. On the other hand, Norman fonts are very common, and are often the sole surviving relics of the Norman parish church. They are circular or square, sometimes plain, and generally covered with carving of an ordered figures, foliage, &c. Among good examples that might be instanced of this period are Alphington, Devon (inverted cone, without foot); Stoke Cannon, Devon (supported on caryatides); Ilam, Staffs (cup-shaped); Fincham, Burnham Deepdale, Sculthorpe, Toftrees, and Shernborne in Norfolk (all, especially the last, remarkable for elaborate carving); Youlgrave, Derby (with a projecting stoup in the side for the chrism—a unique detail); besides others in Lincoln cathedral; Ilney, Oxford; Newenden, Kent; Coleshill, Warwick; East Meon, Hants; Castle Frome, Herefordshire. Some of the best examples of "Norman" fonts in England (such as the notable specimen in Winchester cathedral) were probably imported from Belgium. In the Transitional period we may mention a remarkable octagonal font at Belton, Lincolnshire; in this period most of the leaden fonts that remain in England, of which thirty are known (in
Gloucestershire, 4 in Berkshire and Kent, 3 in Norfolk, Oxford and Sussex, 1 in Derby, Dorset, Lincoln, Somerset, Surrey and Wiltshire); perhaps the finest examples are at Ashover, Derbyshire, and Walton, Surrey. Early English fonts are comparatively rare. They bear the moulding, foliage and tooth ornament in the usual style of the period. A good example of an Early English font is at All Saints, Leicester; others may be seen at St Giles', Oxford, and at Lackford, Suffolk. Fonts of the Decorated period are commoner, but not so frequent as those of the preceding Norman or subsequent Perpendicular periods. Fonts of the Perpendicular period are very common, and are generally raised upon steps and a lofty stem, which, together with the body of the font, are frequently richly ornamented with panelling. It was also the custom during this period to ornament the font with shields and coats of arms and other heraldic insignia, as at Herne, Kent. The fonts of this period, however, are as a rule devoid of interest, and, like most Perpendicular work, are stiff and monotonous. There is, however, a remarkable font, with sculptured figures, belonging to the late 14th century, at West Drayton in Middlesex.

In Holyrood chapel there was a brazen font in which the royal children of Scotland were baptized. It was carried off in 1544 by Sir R. Lea, and given by him to the church at St Albans, but was afterwards destroyed by the Puritans. A silver font existed at Canterbury, which was sometimes brought to Westminster by the minister on the occasion of royal baptism. At Chobham, Surrey, there is a leaden font covered with oaken panels of the 16th century. The only existing structure at all recalling the ancient baptisteries in English churches is found at Laton in Bedfordshire. The font at Laton belongs to the Decorated style, and is enclosed in an octagonal structure of freestone, consisting of eight pillars about 25 ft. in height, supporting a canopy. The space around the font is large enough to hold twelve adults comfortably. At the top of the canopy is a vessel for containing the consecrated water, which when required was let down into the font by means of a pipe.

In 1356 it was ordered by Edmund, archbishop of Canterbury, that baptismal fonts should be kept under lock and key, as a precaution against sorcery:—"Fontes baptismales sub secerca tenuentur propter sortilegium." The lids appear at first to have been quite simple and flat. They gradually, however, partook of the ornamentation of the font itself, and are often of pyramidal and conical forms, highly decorated with finials, crockets, mouldings and grotesques. Sometimes these covers are very heavy and are suspended by chains to enable them to be raised at will. The very rich cover may be seen on fonts at:—St Gregory's, Sudbury, North Walsham, Norfolk; Worlingworth, Suffolk. The ordinary position of the font in the church was and is near the entrance, usually to the left of the south door.

See Arcisse de Caumont, Cours d'antiquités monumentales (Paris, 1830-1843); Francis Simpson, A Series of Ancient Baptismal Fonts (London, 1828); Paley, Ancient Fonts; E. E. Viollet-le-Duc, Dict. raisonné de l'architecture (1868-1868), vol. v.; J. H. Parker's Glossary of Architecture. A large number of fine illustrations of fonts, principally of the earlier periods, will be found in the volumes of the Rétiray and Illustrated Archaeologist. (R. A. S. M.)

FONTAINE, PIERRE FRANÇOIS LÉONARD (1762-1853), French architect, was born at Fontaine on the 20th of September 1762. He came of a family of several members of whose services had distinguished themselves as architects. Leaving the college of Fontoise at the age of sixteen he was sent to L'Isle-Adam to assist his brother, hydriatic works undertaken by the architect André. To facilitate his studies André allowed him to take copies of designs to his plans and to copy his designs. In October 1779 he was sent to Paris to study in the school of Peyre the younger, and there began his acquaintance with Percier, which ripened into a life-long friendship. After six years of study he competed for a prize at the Academy, and, winning the second for the plan of an underground chapel, he received a pension and was sent to Rome (1785). Percier accompanied him. The Revolution breaking out soon after his return to France, he took refuge in England; but after the establishment of the consulate he was employed by Bonaparte, to whom he had been introduced by the painter, David, to restore the palace of Malmaison. Henceforth he was fully engaged in the principal architectural works executed in Paris as architect successively to Napoleon I., Louis XVIII. and Louis Philippe. In conjunction with Percier (till his death) he was employed on the arch of the Carrousel, the restoration of the Palais-Royal, the grand staircase of the Louvre, and the works projected for the union of the Louvre and the Tuileries. In 1812 he was admitted a member of the Academy of Fine Arts, and in 1813 was named first architect to the emperor. With Percier he published the following works—

Palais, maisons, et autres édifices de Rome moderne (1802); Descriptions de cérémonies et de fêtes (1807 and 1810); Recueil de décorations intérieures (1812); Choix des plus célèbres maisons de plaisance de Rome et des environs (1800-1813); Résidences des souverains, Parallèle (1833). L'histoire du Palais-Royal was published by Fontaine alone, who lost Percier, his friend and associate, in 1838, and himself died in Paris on the 10th of October 1853.

FONTAINEBLEAU, a town of northern France, capital of an arrondissement in the department of Seine-et-Marne, 37 m. S.E. of Paris on the railway to Lyons. Pop. (1866) 11,188. Fontainebleau, a town of clean, wide and well-built streets, stands in the midst of a forest; the palace, the left bank of the Seine. Of its old houses, the Tambour mansion, and a portion of that which belonged to the cardinal of Ferrara, both of the 16th century, are still preserved; apart from the palace, the public buildings are without interest. A statue of General Damesse (d. 1848) stands in the principal square, and a monument to President Carnot was erected in 1895. Fontainebleau is the seat of a subprefect and has a tribunal of first instance and a communal college. The school of practical artillery and engineering was transferred to Fontainebleau from Metz by a decree of 1871, and now occupies the part of the palace surrounding the court des offices.

Fontainebleau has quarries of sand and sandstone, saw-mills, and manufactories of porcelain and gloves. Fine grapes are grown in the vicinity. The town is a fashionable summer resort, and during the season the president of the Republic frequently resides in the palace. This famous building, one of the largest, and in the interior one of the most sumptuous, of the royal residences of France, lies immediately to the south-east of the town.

It consists of a series of courts surrounded by buildings, extending from the north to the south. W. of E. they comprise the Cour du Conseiller and the Cour of the Cheval Blanc or de l'Adieu. (The latter, placed in memory of the passing scene between Napoleon and the Old Guard in 1814), the Cour de la Fontaine, the Cour Ovale, built on the site of a more ancient château, and the Cour d' Henri IV.; the smaller Cour des Princes adjoins the northern wing of the Cour Ovale. The exact origin of the palace and of its name (Lat. Fons Bleaudi) are equally unknown, but the older château was used in the latter part of the 12th century by Louis VII., who caused Thomas Becket to consecrate the Chapelle St Saturnin, and it continued a favourite residence of Philip Augustus and Louis IX. The creator of the present edifice was Francis I., under whom the architect Gilles le Breton erected most of the buildings of the Cour Ovale, including the Porte Dorée, its southern entrance, and the Salle des Fêtes, which, in the reign of Henry II., was decorated by the Italians, Francesco Primaticcio and Nicolo dell'Abbate, and is perhaps the finest Renaissance chamber in France. The Galerie de François I. and the lower story of the left wing of the Cour de la Fontaine are the work of the same architect, who also rebuilt the two-storied Chapelle St Saturnin. In the same reign the Cour du Cheval Blanc, including the Chapelle de la Ste Trinité and the Galerie d'Ulysse, destroyed and rebuilt under Louis XV. was constructed by Pierre Chambiges. After Francis I., Fontainebleau owes most to Henry IV., to whom are due the Cour d' Henri IV., the Cour des Princes, with the adjoining Galerie de Diane, and Galerie des Cerfs, used as a library. Louis XIII. built the graceful horseshoe staircase in the Cour du Cheval Blanc; Napoleon I. spent 12,000,000 francs.
on works of restoration, and Louis XVIII., Louis Philippe and Napoleon III. devoted considerable sums to the same end. The palace is surrounded by gardens and ornamental waters—to the north the Jardin de l'Orangerie, to the south the Jardin Anglais and the Parterre, between which extends the lake known as the Bassin des Carpes, containing carp in large numbers. A space of over 200 acres to the east of the palace is covered by the park, which is traversed by a canal dating from the reign of Henry IV. On the north the park is bordered by a vineyard producing fine white grapes.

Forest of Fontainebleau.—The forest of Fontainebleau is one of the most beautiful wooded tracts in France, and for generations it has been the chosen haunt of French landscape painters. Among the most celebrated spots are the Vallée de la Selle, the Gorge aux Loups, the Gorges de Franchard and d'Apremont, and the Fort l'Empereur. The whole area extends to 42,200 acres, with a circumference of 56 m. Nearly a quarter of this area is of a rocky nature, and the quarries of sandstone supplied a large part of the paving of Paris. The oak, pine, beech, hornbeam and birch are the chief varieties of trees.

It is impossible to do more than mention a few of the historical events which have taken place at Fontainebleau. Philip the Fair and Louis XII. were both born in the palace; and the first of these kings died there. James V. of Scotland was there received by his intended bride; and Charles V. of Germany was entertained there in 1539. Christina of Sweden lived there for years, and the gallery is still to be seen where in 1657 she caused her secretary Monaldeschi to be put to death. In 1685 Fontainebleau saw the signing of the revocation of the edict of Nantes, and in the following year the death of the great Condé. In the 18th century it had two illustrious guests in Peter the Great of Russia and Christian VII. of Denmark; and in the early part of the 19th century it was twice the residence of Pius VII.—in 1804 when he came to consecrate the emperor Napoleon, and in 1812-1814, when he was his prisoner.

See PFIN, Monographie de Fontainebleau, with text by Cham- pollion Figeac (Paris, 1886); Guide artistique et historique du palais de Fontainebleau (Paris, 1886); E. Bourgeois, Recherches sur Fontainebleau (Fontainebleau, 1896).

FONTAN, LOUIS MARIE (1801-1839), French man of letters, was born at Lorient on the 4th of November 1801. He began his career as a clerk in a government office, but was dismissed for taking part in a political banquet. At the age of nineteen he went to Paris and began to contribute to the Tablettes and the Album. He was brought to trial for political articles written for the latter paper, but defended himself so energetically that he secured the indefinite postponement of his case. The offending paper was suppressed for a time, and Fontan produced a collection of political poems, Odes et épithètes, and a number of plays, of which Perkins Warbec (1828), written in collaboration with MM. Halévy and Drouineau, was the most successful. In 1838 the Album was revived, and in it Fontan published a virulent but witty attack on Charles X., entitled Le Monarche enragé (20th June 1839). To escape the inevitable prosecution Fontan fled to the frontier, but, finding no safe asylum, he returned to Paris to give himself up to the authorities, and was sentenced to five years' imprisonment and a heavy fine. He was liberated by the revolution of 1830, and his Jeanne la folle, performed in the same year, gained a success due perhaps more to sympathy with the author's political principles than to the merits of the piece itself, a somewhat crude and violent picture of Breton history. A drama representing the trial of Marshal Ney, which he wrote in collaboration with Charles Dupeny, Le Procès d'un maréchal de France (printed 1831), was suppressed on the night of its production. Fontan died in Paris on the 10th of October 1839.

A sympathetic portrait of Fontan as a prisoner, and an analysis of his political writings, are to be found in Jules Janin's Histoire de la littérature dramatique, vol. i.

FONTANA, DOMENICO (1543-1607). Italian architect and mechanician, was born at Mill, a village on the Lake of Como, in 1543. After a good training in mathematics, he went in 1563 to join his elder brother, then studying architecture at Rome.

He made rapid progress, and was taken into the service of Cardinal Montalto, for whom he erected a chapel in the church of Santa Maria Maggiore and the villa Negroni. When the cardinal's pension was stopped by the pope Gregory XIII., Fontana volunteered to complete the works in hand at his own expense. The cardinal being soon after elected pope, under the name of Sixtus V., he immediately appointed Fontana his chief architect. Amongst the works executed by him were the Lateran palace, the palace of Monte Cavallo (the Quirinal), the Vatican library, &c. But the undertaking which brought Fontana the highest repute was the removal of the great Egyptian obelisk, which had been brought to Rome in the reign of Caligula, from the place where it lay in the circus of the Vatican. Its erection in front of St Peter's he accomplished in 1586. After the death of Sixtus V., charges were brought against Fontana of misappropriation of public moneys, and Clement VIII. dismissed him from his post (1592). This appears to have been just in time to save the Colosseum from being converted by Fontana into a huge cloth factory, according to a project of Sixtus V. Fontana was then called to Naples, and accepted the appointment of architect to the viceroy, the count of Miranda. At Naples he built the royal palace, constructed several canals and projected a new sea-port and bridge, which he did not live to execute. The only literary work left by him is his account of the removal of the obelisk (Rome, 1590). He died at Naples in 1607, and was honoured with a public funeral in the church of Santa Anna. His plan for a new harbour at Naples was carried out only after his death. His son Giulio Cesare succeeded him as royal architect in Naples, the university of that town being his best-known building.

FONTANA, LAVINIA (1552-1614), Italian portrait-painter, was the daughter of Prospero Fontana (q.v.). She was greatly employed by the ladies of Bologna, and, going thence to Rome, painted the likenesses of many illustrious personages, being under the particular patronage of the family (Buoncampagni) of Pope Gregory XIII., who died in 1595. The Roman ladies, from the days of this pontiff to those of Paul V., erected in 1605, showed no less favour to Lavinia than their Bolognese sisters had done; and Paul V. was himself among her sitters. Some of her portraits, often lavishly paid for, have been attributed to Guido. In works of a more domestic kind, as portraits and half-length figures, among the chief of these are a Venus in the Berlin museum; the "Virgin lifting a veil from the sleeping infant Christ," in the Escorial; and the "Queen of Sheba visiting Solomon." Her reputation in youth—she was accounted very beautiful—was perhaps her masterpiece; it belongs to the counts Zappi of Imola, the family into which Lavinia married. Her husband, whose name is given as Paolo Zappi or Paolo Foppa, painted the draperies in many of Lavinia's pictures. She is deemed on the whole a better painter than her father; from him naturally came her first instruction, but she gradually adopted the Caraccesque style, with strong quasi-Venetian colouring. She was elected into the Academy of Rome, and died in that city in 1614.

FONTANA, PROSPERO (1512-1597), Italian painter, was born in Bologna, and became a pupil of Innocenzo da Imola. He afterwards worked for Vasari and Perino del Vaga. It was probably from Vasari that Fontana acquired a practice of off-hand, self-displaying work. He undertook a multitude of commissions, and was so rapid, that he painted, it is said, in a few weeks an entire hall in the Vitelli palace at Città di Castello. Along with doing, he had fertility of combinative work. The works of parade he attained a certain measure of success, although his drawing was incorrect and his mannerism palpable. He belongs to the degenerate period of the Bolognese school, under the influence chiefly of the imitators of Raphael—Sabbatini, Sammachi and Passerotti being three of his principal colleagues. His soundest successes were in portraiture, in which branch of art he stood so high that towards 1550 Michelangelo introduced him to Pope Julius III. as a portrait-painter; and he was pensioned by this pope, and remained at the pontifical court with the three successors of Julius. Here he lived on a grand scale, and figured as a sort of arbiter and oracle among his
professional brethren. Returning to Bologna, after doing some work in Fontainebieu and in Genoa, he opened a school of art, in which he became the preceptor of Lodovico and Agostino Caracci; but these pupils, standing forth as reformers and innovators, finally extinguished the academy and the vogue of Fontana. His subjects were in the way of sacred and profane history and of fable. He has left a large quantity of work in Bologna,—the picture of the “Adoration of the Magi,” in the church of S. Maria delle Grazie, being considered his masterpiece—not unlike the style of Paul Veronese. He died in Rome in 1597.

**FONTANE, THEODOR** (1819-1868), German poet and novelist, was born at Neu-Ruppin on the 30th of December 1819. At the age of sixteen he was apprenticed to a chemist, and after qualifying as an apothecary, he found employment in Leipzig and Dresden. In 1844 he travelled in England, and settling in Berlin devoted himself from 1849 to literature. He made repeated journeys to England, interesting himself in old English ballads, and as the firstfruits of his tours published *Ein Sommer in London* (1854); *Aus England, Studien und Briefe* (1860) and *Jenseit der Rhine* (1866). Fontane was particularly attached to the Mark of Brandenburg, in which his home lay; he was proud of its past achievements, and delighted in the growth of the capital city, Berlin. The fascination which the country of his birth had for him may be seen in his delightfully picturesque *Wanderungen durch die Mark Brandenburg* (1862-1882, 4 vols.). He also described the wars of Prussia in *Der schleswig-holsteinische Krieg im Jahre 1864* (1866) and *Der deutsche Krieg von 1866* (1869). He proceeded to the theatre of war in 1870, and, being taken prisoner at Vaucouleurs, remained three months in captivity. His experiences he narrates in *Kriegsgefangen. Erlebtes 1870* (1871), and he published the result of his observations in the campaign of *Der Krieg gegen Frankreich 1870-71* (1874-1876). Like most of his contemporaries, he at first sought inspiration for his poetry in the heroes of other countries. His *Gedichte* (1851) and ballads *Männer und Helden* (1860) tell of England’s glories in bygone days. Then the achievements of his own countrymen entered into rivalry, and these, as an ardent patriot, he immortalized in western Germany.

It is, however, as a novelist that Fontane is best known. His fine historical romance *Vor dem Sturm* (1858) was followed by a series of novels of modern life: *L’Adultere* (1862); *Schach von Wuthenow* (1863); *Irrungen, Wirrungen* (1883); *Stine* (1890); *Unwiederbringlich* (1891); *Eff Briet* (1895); *Der Stecklin* (1899), in which with fine literary tact Fontane adapted the realistic methods and social criticism of contemporary French fiction to the conditions of Prussian life. He died on the 20th of September 1898 at Berlin.

Fontane’s *Gesammelte Romane und Erzählungen* were published in 12 vols. (1890-1891; 2nd ed., 1905). For his life see the autobiographical works *Meine Kinderjahre* (1894) and *Von zwanzig bis dreißig* (1898), also *Briefe an seine Familie* (1905); also F. Servaes, *Theodor Fontane* (1900).

**FONTANES, LOUIS, MARQUIS DE** (1757-1811), French poet and politician, was born at Niort (Deux-Sèvres) on the 6th of March 1757. He belonged to a noble Protestant family of Languedoc which had been reduced to poverty by the revocation of the edict of Nantes. His father and grandfather remained Protestant, but he was himself brought up as a Catholic. His parents died in 1774-1775, and in 1777 Fontanes went to Paris, where he found a friend in the dramatist J. F. Ducis. His first published works, some of which were inspired by English models, appeared in the *Almanach des Musées*; “Le Cri de mon cœur,” describing his own sad childhood, in 1778; and “La Forêt de Navarre” in 1780. His translation from Alexander Pope, *L’Essai sur l’homme*, was published with an elaborate preface in 1783, and *La Chartreuse and Le Jour des morts* in the same year, *Le Verger* in 1788 and his *Épître sur l’Étoile* (1789), the *Essai sur l’astronomie* in 1790. Fontanes was a moderate reformer, and in 1790 he became joint-editor of the *Modérateur*. He married at Lyons in 1792, and his wife’s first child was born during their flight from the siege of that town. Fontanes was in hiding in Paris when the four citizens of Lyons were sent to the Convention to protest against the cruelties of Collot d’Herbois. The petition was drawn up by Fontanes, and the authorship being discovered, he fled from Paris and found shelter at Sevran, near Livry, and afterwards at Andelys. On the fall of Robespierre he was made professor of literature in the École Centrale des Quatre-Nations, and he was one of the original members of the Institute. In the *Mémorial*, a journal edited by La Harpe, he discreetly advocated reaction to the monarchical principle. He was exiled by the Directory and made his way to London, where he was closely associated with Chateaubriand. He soon returned to France, and his admiration for Napoleon, who commissioned him to write an *éloge* on Washington, secured his return to the Institute and his political promotion. In 1802 he was elected to the legislative chamber, of which he was president from 1804 to 1810. Other honours and titles followed. He has been accused of servility to Napoleon, but he had the courage to remonstrate with him on the judicial murder of the duc d’Enghien, and as grand master of the university of Paris (1806-1815) he consistently supported religious and monarchical principles. He acquiesced in the Bourbon restoration, and was made a marquis in 1817. He died on the 17th of March 1821 in Paris, leaving eight cantos of an unfinished epic poem entitled *La Grâce sauvée*.

The verse of Fontanes is polished and musical in the style of the 18th century. It was not collected until 1839, when Sainte-Beuve edited the *Œuvres* (2 vols.) of Fontanes, with a sympathetic critical study of the author and his career. But by that time the Romantic movement was in the ascendant and Fontanes met with small appreciation.

**FONTENAY-LE-COMTE**, a town of western France, capital of an arrondissement in the department of Vendée 30 m. N.E. of La Rochelle on the State railway between that town and Saumur. Pop. (1906) town, 7639; commune, 10,346. Fontenay, an ancient and straggling town, is situated a few miles south of the forest of Vouvent and on both banks of the Vendée, at the point where it becomes navigable. The church of Notre-Dame (15th to 18th centuries), which has a fine spire and a richly sculptured western door, and the church of St. Jean (16th and 17th centuries) are the chief religious buildings. The town has several houses of the 16th and 17th centuries. The most remarkable of these is the Hôtel de Terre Neuve (1595-1600), which contains much rich decoration together with collections of furniture and tapestry. Fontenay was the birthplace of many prominent men during the 15th and 16th centuries, and the Fontaine des Quatre-Tâs, a fountain in the Renaissance style, given to the town by King Francis I., commemorates the fact. The chief square is named after François Viète, the great mathematician, who was born at Fontenay in 1540. The public institutions of the town include a tribunal of first instance and a communal college. Among its industries are the manufacture of felt hats, oil and soap and timber-sawing, flour-milling and tanning. There is trade in horses, mules, timber, grain, fruit, &c.

Fontenay was in existence as early as the time of the Gauls. The affix of “comte” is said to have been applied to it when it was taken by King Louis VII. from the family of Lusignan and given to his brother Alphonse. The town and county, when it became capital of Bas-Poitou. Ceded to the English by the treaty of Brétigny in 1360 it was retaken in 1372 by Duguesclin. It suffered repeated capture during the Religious Wars of the 16th century, was dismantled in 1621 and was occupied both by the republicans and the Vendéans in the war of 1793. From 1790 to 1806 it was capital of the department of Vendée.

**FONTENEILLE, BERNARD LE BOVIER DE** (1657-1757), French author, was born at Rouen, on the 11th of February 1657. He died in Paris, on the 9th of January 1757, having thus very nearly attained the age of 100 years. His father was an advocate settled in Rouen, his mother a sister of the two Cornelles. He was educated at the college of the Jesuits in his native city, and distinguished himself by the extraordinary precocity and versatility of his talents. His teachers, who readily appreciated these, were anxious for him to join their
order, but his father had designed him for the bar, and an advocate accordingly he became; but, having lost the first cause which was entrusted to him, he soon abandoned law and gave himself wholly to literary pursuits. His attention was first directed to poetry; and more than once he competed for prizes of the French Academy, but never with success. He visited Paris from time to time and established intimate relations with the abbé de Saint Pierre, the abbé Vertot and the mathematician Pierre Varignon. He witnessed, in 1680, the total failure of his tragedy *Aspar*. Fontenelle afterwards acknowledged the justice of the public verdict by burning his unfortunate drama. His opera of *Thètis et Pélée*, 1689, though highly praised by Voltaire, cannot be said to rise much above the others; and it may be regarded as significant that of all his dramatic works not one has kept the stage. His *Poésies pastorales* (1688) have no greater claim to permanent repute, being characterized by stiffness and affectation; and the utmost that can be said for his poetry in general is that it displays much of the *limae labor*, great purity of diction and occasional felicity of expression.

His *Lettres galantes du chevalier d'Her* . . . , published anonymously in 1685, was an amusing collection of stories that immediately made its mark. In 1686 was published the *Éloge de l'abbé Corneille*, a famous allegory of Rome. He was generally discredited as the rival poetess Miss and Enene, in the *Relation de l'île de Bornéo*, gave proof of his daring in religious matters. But it was by his *Nouveaux Dialogues des morts* (1683) that Fontenelle established a genuine claim to high literary rank; and that claim was enhanced three years later by the appearance of the *Entretiens sur la pluralité des mondes* (1686), a work which was among the very first to illustrate the possibility of being scientific without being either uninteresting or unintelligible to the ordinary reader. His object was to popularize among his countrymen the astronomical theories of Descartes; and it may well be doubted if that philosopher ever ranked a more ingenious or successful expositor among his disciples.

Hitherto Fontenelle had made his home in Rouen, but in 1687 he removed to Paris; and in the same year he published his *Histoire des oracles*, a book which made a considerable stir in theological and philosophical circles. It consisted of two essays, the first of which was designed to prove that oracles were not given by the supernatural agency of demons, and the second that they were incompatible with the doctrine of a Christian God. It scandalized the summit of the Church, and a Jesuit, by name Baltus, published a ponderous refutation of it; but the peace-loving disposition of its author impelled him to leave his opponent unanswering. To the following year (1688) belongs his *Digression sur les anciens et les modernes*, in which he took the modern side in the controversy then raging; his *Doutes sur le système physique des causes occasionnelles* (against Malebranche) appeared shortly afterwards.

In 1691 he was received into the French Academy in spite of the determined efforts of the partisans of the ancients in this quarrel, especially of Racine and Boileau, who on four previous occasions had secured his rejection. He consequently was admitted a member both of the Academy of Inscriptions and of the Academy of Sciences; and in 1697 he became perpetual secretary to the latter body. This office he actually held for the long period of forty-two years; and it was in this official capacity that he wrote the *Histoire du renouvellement de l'Académie des Sciences* (Paris, 3 vols., 1708, 1717, 1722) containing extracts and analyses of the proceedings, and also the *Éloges* of the members, written with a tact and delicacy of which are not many in all, is that of his uncle Pierre Corneille. This was first printed in the *Nouvelles de la république des lettres* (January 1685) and, as *Vie de Corneille*, was included in all the editions of Fontenelle's *Œuvres*. The other important works of Fontenelle are his *Éléments de la géométrie de l'infini* (1727) and his *Apologie des tourbillons* (1752). Fontenelle forms a link between two very widely different periods of French literature, that of Corneille, Racine and Boileau on the one hand, and that of Voltaire, D'Alembert and Diderot on the other. It is not in virtue of his great age alone that this can be said of him; he actually had much in common with the *beaux esprits* of the 17th century, as well as with the *philosophes* of the 18th. But it is to the latter rather than to the former period that he properly belongs.

He has no claim to be regarded as a genius; but, as Sainte-Beuve has said, he well deserves a place "dans la classe des esprits infiniment distingués"—distinguished, however, it ought to be added by intelligence rather than by intellect, and less by the power of saying much than by the power of saying a little well. In personal character he has sometimes been described as having been revoltingly heartless; and it is abundantly plain that he was singularly incapable of feeling strongly the more generous emotions—a misfortune, or a fault, which revealed itself in many ways. "Il faut avoir de l'amour pour avoir du goût." But the cynical expressions of such a man are not to be taken too literally; and the mere fact that he lived and died in the esteem of many friends suffices to show that the theoretical selfishness which he sometimes professed cannot have been consistently and at all times carried into practice.

There have been several collective editions of Fontenelle's works, notably that of Philibert (1759) and another by the Institut (1792). The best is that of Paris, in 8 vols. 8vo, 1790. Some of his separate works have been very frequently reprinted and also translated. The *Pluralité des mondes* was translated into modern Greek in 1794. Sacken has an interesting essay on Fontenelle, with several useful references, in the *Cauteris du lundi*, vol. iii. See also Vilmain, *Tableau de la littérature française au XVIIIe siècle*; the abbé Trubet, *Mémoires pour servir à l'histoire de la vie et des ouvrages de M. de Fontenelle* (1759); A. Laborde-Milha, *Fontenelle (1657)*, in the "Grands écrivains français" series; and L. Maigron, *Fontenelle, l'homme, l'œuvre, l'influence* (Paris, 1906).

**FONTENOY**, a village of Belgium, in the province of Henegau, about 4 m. S.E. of Tournai, famous as the scene of the battle of Fontenoy, in which on the 11th of May 1745 the French army under Marshal Saxe defeated the Anglo-Allied army under the duke of Cumberland. The object of the French (see also **AUSTRIAN SUCCESSION, WAR OF TIEE**) was to cover the siege of the then important fortress of Tournai, that of the Allies, who slowly advanced from the east, to relieve it. Informed of the impending attack, Louis XV., with the dauphin, came with all speed to witness the operations, and by his presence to give Saxe, who was in bad health and beset with private enemies, heart. At a second attack of the French on May 17th, the Allies lost 5,000 men. Under Cumberland served the Austrian field-marshals Königsge, and, at the head of the Dutch contingent, the prince of Waldeck.

The right of the French position (see map) rested on the river at Antoing, which village was fortified and garrisoned, between Antoing and Fontenoy three square redoubts were constructed, and Fontenoy itself was put in a complete state of defence. On the left rear of this line, and separated from Fontenoy by some furlongs of open ground, another redoubt was made at the corner of the wood of Barry and a fifth towards Gavrain. The infantry was arrayed in deployed lines behind the Antoing-Fontenoy redoubts and the low ridge between Fontenoy and the wood; behind them was the cavalry. The approaches to Gavrain were guarded by a mounted volunteer corps called Grassins. At Calonne the marshal had constructed three military bridges against the contingency of a forced retreat. The force of the French was about 60,000 of all arms, not including 22,000 left in the lines of the French and the Anglo-Hanoverian army with the Austrian contingent formed up in front of Vezon, facing towards Fontenoy and the wood, while the Dutch on their left extended the general line to Péronne. The total force was 46,000, against about 52,000 whom Saxe could actually put into the line of battle.

The plan of attack arranged by Cumberland, Königsge and Waldeck on the roth grew out of circumstances. A preliminary skirmish had cleared the broken ground immediately about Vezon and revealed a part of the defender's dispositions. It was resolved that the Dutch should attack the front **Antoing-**
Fontenoy, while Cumberland should deliver a flank attack against Fontenoy and all in rear of it, by way of the open ground between Fontenoy and the wood. A great cavalry attack round the wood was projected but had to be given up, as in the late evening of the 10th the Allies' light cavalry drew fire from its southern edge. Cumberland then ordered his cavalry commander to form a screen facing Fontenoy, so as to cover the formation of the infantry. On the morning of the 11th another and most important modification had to be made. The advance was beginning when the redoubt at the corner of the wood became visible. Cumberland hastily told off Brigadier James Ingoldsby (major and brevet-colonel 1st Guards), with four regiments and an artillery detachment, to storm this redoubt which, crossing its fire with that of Fontenoy, seemed absolutely to inhibit the development of the flank attack. At 6 A.M. the brigade moved off, but it was irresolutely handled and halted time after time; and after waiting as long as possible, the British and Hanoverian cavalry under Sir James Campbell rode forward and extended in the plain, becoming at once the target for a furious cannonade which killed their leader and drove them back. Thereupon Sir John (Lord) Ligonier, whose deployment the squadrons were to have covered, let them pass to the rear, and, hearing the guns of the Dutch towards Antoing, pushed the British infantry forward through the lanes, each unit on reaching open ground covering the exit and deployment of the one in rear, all under the French cannonade. This went on for two hours, and save that it showed the magnificent discipline of the British and Hanoverian regiments, was a bad prelude to the real attack. Cumberland's own exertions brought a few small guns to the front of the Guards' Brigade, and one of the first shots from these killed Antoine Louis, duc de Gramont, colonel of the Gardes Françaises, and another Henri du Barailion du Brocard, Saxe's artillery commander.

It was now 9 A.M., and while the guns from the wood redoubt battered the upright ranks of the Allies, Ingoldsby's brigade was huddled together, motionless, on the right. Cumberland himself galloped thither, and under his reproaches Ingoldsby lost the last remnants of self-possession. To Sir John Ligonier's aide-de-camp, who delivered soon afterwards a bitterly formal order to advance, Ingoldsby sullenly replied that the duke's orders were for him to advance in line with Ligonier's main body.

By now, too, the Dutch advance against Antoing-Fontenoy had collapsed. But, on the right the cannonade and the blunders together had rounded a stern and almost blind anger in the leaders and the men they led. Ingoldsby was wounded, and his successor, the Hanoverian general Zastrow, gave up the right attack and brought his battalions into the main body. A second half-hearted attack on Fontenoy itself, delivered by some Dutch troops, was almost made successful by the valour of two of these battalions (one of them being the then newly raised Highland regiment, the Black Watch) which came thither of their own accord. Meantime the young duke and the old Austrian field-marshals had agreed to take all risks and to storm through between Fontenoy and the wood redoubt, and had launched the great attack, one of the most celebrated in the history of war. The English infantry was in two lines. The Hanoverians on their left, owing to want of space, were compelled to file into third line behind the redcoats, and on their outer flanks were the battalions that had been with Ingoldsby. A few guns, manned, accompanied the assaulting mass, and the cavalry followed. The column may have numbered 14,000 infantry. All the infantry battalions closed on their centre, the normal three ranks becoming six. If the proper distances between lines were preserved, the mass must have formed an oblong about 500 yds × 600 yds (excluding the cavalry).

The duke of Cumberland placed himself at the head of the front line and gave the signal to advance. Slowly and in parade order, drums beating and colours flying, the mass advanced, straight up the gentle slope, which was swept everywhere by the flanking artillery of the defence. Then, when the first line reached the low crest on the ends of which stood the French artillery, the fire, hitherto convergent, became a full enfilade from both sides, and at the same moment the enemy's horse and foot became visible beyond. A brief pause ensued, and the front gradually contracted as regiments shouldered inwards to avoid the fire. Then the French advanced, and the Guards Brigade and the Gardes Françaises met face to face. Captain Lord Charles Hay (d. 1760), lieutenant of the First (Grenadier) Guards, suddenly ran in front of the line, took off his hat to the enemy and drank to them from a pocket flask, shouting a taunt.

"We hope you will stand till we come up to you, and not swim the river as you did at Dettingen," then, turning to his own men, he called for three cheers. The astonished French officers returned the salute and gave a ragged counter-cheer. Whether or not the French, as legend states, were asked and refused to fire first, the whole British line fired one tremendous series of volleys by companies. 30 officers and 760 men of the three foremost French regiments fell at once, and at so appalling a loss the remnant broke and fled. Three hundred paces farther on stood the second line of the French, and slowly the mass advanced, firing regular volleys. It was now well inside the French position, and no longer felt the enfilade fire that swept the crest it had passed over. By now, as the rear lines closed up, the assailants were practically in square and repelled various partial attacks coming from all sides. The Régiment du Roi lost 33 officers and 345 men at the hands of the Second (Coldstream) Guards. But these counter-attacks gained a few precious minutes for the French. It was the crisis of the battle. The king, though the court medical flight, stood steady with the dauphin at his side,—Fontenoy was the one great day of Louis XV.'s life,—and Saxe, ill as he was, mounted his horse to collect his cavalry for a charge. The British and Hanoverians were now at a standstill. More and heavier counter-strokes were repulsed, but no progress was made; their cavalry was unable to get to the front, and Saxe was by now thinking of victory. Captain Inward of the Touraine regiment suggested artillery to batter the face of the square, preparatory to a final charge. General Löwendahl galloped up to Saxe, crying, "This is a great day for the king; they will never escape!" The nearest guns were planted in front of the assailants, and used with effect. The infantry, led by Löwendahl, fastened itself on the sides of the square, the regiments of Normandy and Vaiseaux and the
Irish Brigade conspicuous above the rest. On the front, waiting for the cannon to do its work, were the Maison du Roi, the Gendarmerie and all the light cavalry, under Saxe himself, the duke of Richelieu and count d'Estaures. The left wing of the Allies was still inactive, and troops were brought up from Antoine and Fontenoy to support the final blow. About 2 p.m. it was delivered, and in eight minutes the square was broken. As the infantry retired across the plain in small stubborn groups the French fire soon caused havoc in their ranks, but all attempts to close them with repulsion by the terrible volleys, and they regained the broken ground about Vezon, whence they had come. Cumberland himself and all the senior generals remained with the rearguard.

The losses at Fontenoy were, as might be expected, somewhat less than normally heavy when distributed over the whole of both armies, but exceedingly severe in the units really engaged. Eight out of nineteen regiments of British infantry lost over 200 men, two of these more than 300. A tribute to the loyalty and discipline of the British, as compared with the generality of armies in these days, may be found in the fact that the three Guards’ regiments had no “missing” men whatever. The 23rd (Royal Welch Fusiliers) had 322 casualties. Boshlinger’s Hanoverian regiment suffered even more heavily, and four others of that nation had 200 or more casualties. The total loss was about 7,500, that of the French 7,700. The French “Royal” regiment lost 30 officers and 645 men; some other regimental casualties have been mentioned above. The Dutch lost a bare 7% of their strength.

Fontenoy was in the 18th century what the attack of the Prussian Guards at St Privat is to-day, a locus classicus for military theorists. But the technical features of the battle are completely overshadowed by its epic interest, and above all it illustrates the permanent and unchangeable military characteristics of the British and French nations.

Fontevraud—Food

The Order of Fontevraud was founded about 1100 by Robert of Arbrissel, who was born in the village of Arbrissel or Arbruseau, in the diocese of Rennes, and attained great fame as a preacher and ascetic. The establishment was a double monastery, containing a nunnery of 300 nuns and a monastery of 200 monks, separated completely so that no communication was allowed except in the church, where the services were carried on in common; there were, moreover, a hospital for 120 lepers and other sick, and a penitentiary for fallen women, both worked by the nuns. The basis of the life was the Benedictine rule, but the observance of abstinence and silence went beyond it in stringency. The special feature of the institute was that the abbess ruled the monks as well as the nuns. At the beginning the order had a great number of houses, and at the time of Robert’s death, 1117, there were several monasteries and 3000 nuns; afterwards the number of monasteries reached 57, all organized on the same plan. The institute never threw out of France; there were attempts to introduce it into Spain and England: in England there were three houses—at Ambresbury (Amesbury in Wiltshire), Nuneaton, and Westwood in Worcestershire. The nuns in England as in France were recruited from the highest families, and the abbess of Fontevraud, who was the superior-general of the whole order, was usually of the royal family of France.

See P. Héloy, Hist. des ordres religieuses (1718), vi. cc. 12, 13; Max Heimburger, Oeuvres et Congrégauntions (1867), i. 46; the arts. “Fontevraud” in Wetzer and Welte, Kirchengesch. (ed. 2), and in H. Lépinard, Realencycl. (ed. 3), and apply references to the literature. The most recent monograph is Edmond Fontevraud et ses monuments (1875); for the later history see art. by Edmund Bishop in Downs Side Review (1886).

FOOD (like the verb “to feed,” from a Teutonic root, whence O. Eng. foed, cf. “foeder”; connected with Gr. στρατευμα, to feed), the general term for what is eaten by man and other creatures for the sustenance of life. The scientific aspect of human food is dealt with under Nutrition and Dietetics.

Infancy.—The influence of a normal diet upon the health of man (we exclude here the question of diet in illness, which must depend on the abnormal conditions existing) begins at the earliest stage of his life. No food has as yet been found so suitable for the young of all animals as their mother’s milk. This, however, has not been from want of seeking. Dr Brouzet (Sur l’education médicinale des enfants, i. p. 163) has such a bad opinion of human mothers, that he expressed a wish for the state to interfere and prevent them from suckling their children, lest they should communicate immorality and disease! A still more determined pessimist was the famous chemist Van Helmont, who thought life had been reduced to its present shortness by our inborn propensities, and proposed to substitute bread boiled in beer and honey for milk, which latter he calls “brute’s food.” Baron Justus von Liebig, as the result of his chemical researches, introduced a “food for infants,” which in more modern days has been followed by a multiplication of patent foods. A close examination of such preparations will usually be made by the addition to fresh cow’s milk of half its bulk of loop, a substance which has been mixed with a heaped teaspoonful of powdered “sugar of milk” and a pinch of phosphate of lime. These artificial substitutes for the natural nutrient have their value wherever for any reason it is not available. The wholesomest food, however, for the first six months is certainly mother’s milk alone. A vigorous baby can indeed bear with impunity much rough usage, and often appears none the worse for a certain quantity of farinaceous food; but the majority do not get habituated to it without an exhibition of dislike which indicates rebellion of the bowels. It is only when the teeth are on their way to the front, as shown by dribbling, that the parotid glands secrete an active saliva capable of digesting bread stuffs. Till then anything but milk must be given tentatively, and considered in the light of a means of education for its future mode of nutrition.

The time for weaning should be fixed partly by the child’s age, partly by the growth of the teeth. The first group of teeth nine times out of ten consists of the lower central incisors, which may appear any time during the sixth and seventh month. The mother may then begin to diminish the number of suckling times; and by a month she can have reduced them to twice a day, so as to be ready when the second group makes its way through the upper front gums to cut off the supply altogether. The third group, the lateral incisors and first grinders, usually after the first anniversary of birth, give notice that solid food can be chewed. But it is prudent to let dairy milk form a considerable portion of the fare till the eye-teeth are cut, which seldom happens till the eighteenth or twentieth month.

Childhood and Youth.—At this stage of life the food must obviously be the best which is a transition from that of infancy to that of adult age. Growth is not completed, but yet entire surrender of every considerion to the claim of growth is not possible, nor indeed desirable. Moreover, that abundance of adipose tissue, or reserve growth, which a baby can suffer is an impediment to the due education of the muscles of the boy or girl. The supply of nutrient need not be so continuous as before, but at the same time should be more frequent than for
the adult. Up to at least fourteen or fifteen years of age the rule
should be four meals a day, varied indeed, but nearly equal in
nutritive power and in quantity, that is to say, all moderate,
all sufficient. The maturity the body then reaches involves a
hardening and enlargement of the bones and cartilages, and a
strengthening of the digestive organs, which in healthy young
persons enables us to dispense with some of the watchful care
bestowed upon their diet. Three full meals a day are generally
sufficient, and the requirements of mental training may be
allowed to a certain extent to modify the attention to nutrition
which has hitherto been paramount.

Adults.—It is only necessary here to refer to the article on
DIETETICS (see also VEGETARIANISM) for a discussion of the food
of normal adults; and to such headings as DIETARY (for fixed
allowances) or COOKERY. Different staple articles of food are
dealt with under their own headings. For animals other than
man see the respective articles on them.

Among numerous books on the subject, in addition to those
enumerated under DIETETICS, see Sir Henry Thompson's Foods and
Feeding (1894); Hart's Diet in Sickness and Health (1896); Knight,
Food and its Functions (1895).

FOOD PRESERVATION. The preservation of food material
beyond the short term during which it naturally keeps sound and
eatable has engaged human thought from the earliest dawn of
civilization. Necessity compelled man to store the plenitude
of one season or place against the need of another. The hunter
dried, smoked and salted meat and fish, pastoral man preserved
milk in the form of cheese and butter, or fermented grape-juice
into wine. With the separation of country from town, the
development of manufacturing nation as distinct from agricultur-
all and food-producing people, the spreading of civilized man
from torrid to arctic zones, the needs of travellers on land and
sea and of armies on the march, the problem of the prevention
of the natural decomposition to which nearly all food substances
are liable became increasingly urgent, and forms to-day, next
to the production of food, the most important problem in con-
nection with the feeding and the trade of nations. As long as the
reasons of decomposition were unknown, all attempts at preser-
vation were necessarily empirical, and of the numberless
processes which have during modern times been proposed and
attempted comparatively few have stood the test of experience.

In the light of modern knowledge, however, the guiding principles
appear to be very simple.

Very few organic materials undergo decomposition, as it
were, of their own accord. They may lose water by evaporation,
and fatty substances may alter by the absorption of oxygen
from the air. They are otherwise quite stable and unchangeable
while not attacked and eaten up by living organisms, or while
the life with which they may be endowed is in a state of suspense.
An apple is alive and in breathing undergoes its ripening change;
a grain of wheat is dormant and does not alter. A substance,
in order to be a food material, must be decomposable under the
attack of a living organism; the energy stored in it must be
available to that stream of energy which we call life, whether the
life is in the form of the human consumer or of any lower
organism. All decomposition of food is due to the development
within the food of living organisms. Under conditions under
which living organisms cannot enter or cannot develop food
keeps undecomposed for an indefinite length of time. The
problem of food preservation resolves itself, therefore, into that
of keeping out or killing off all living things that might feed
upon and thus alter the food, and as these organisms mainly
belong to the family of moulds, yeasts and bacteria, modern food
preservation is strictly a subject for the bacteriologist.

The changes which food undergoes on keeping are easily
intelligible when once their biological origin is recognized.
Yeasts cause the decomposition of saccharine substances into
alcohol and carbon dioxide, acetic and lactic ferment produce
sugar from sugar or from alcohol the organic acids causing the souring
of food, moulds as a rule cause oxidation and complete destruction
of organic matter, nitrogenous or saccharine, while most
bacteria act mainly upon the nitrogenous constituents, producing
albumoses and peptones and breaking up the complex albumen-
molecule into numerous smaller molecules often allied to alka-
loids, generally with the production of evil-smelling gases.
These processes may go on simultaneously, but more frequently
they take place necessarily in the decomposition of food, one set
of organisms taking up the work of destruction as the conditions
become favourable to its development and unfavourable to its
predecessor. The organisms may come from the air, the soil
or from animal sources. The air teems with organisms which
settle and may develop when brought upon a favourable nidus;
the organic matter of the soil largely consists of fungoid life;
while the intestinal canal and other mucous membranes of all
animals harbour bacteria, sarciniae and other organisms in
countless millions. Whenever, therefore, food material is ex-
posed to the air, or touched by the soil or by animals or man,
it becomes infected with living cells, which by their development
lead to its decomposition and destruction.

Fungoid organisms may be killed by heat or by chemicals;
or their development may be arrested by cold, removal of water,
or by the presence of agents inhibiting their growth though not
destroying their life. All successful processes of food preservation
depend upon one or other of these circumstances.

Preservation by Heat.—At the boiling-point of water all living
cells perish, but some spores of bacteria may survive for about
three hours. Few adult bacteria can live beyond 75° C. (167°F.)
in the presence of water, though dry heat only kills with certainty
at 140° C. (284°F.). Destruction of life takes place more rapidly
in solutions showing an acid than a feebly alkaline reaction;
hence acid fruit is more easily preserved than milk, which,
when quite fresh, is alkaline. By cooking, therefore, food
becomes temporarily sterile, until a fresh crop of organisms finds
access from the air. By repeated cooking all food can be
indubitably preserved. One of the most important functions
of cookery is sterilization. Civilized man unwittingly revolts
against the consumption of non-sterile food, and the use of
certain fungus-infected material is an inheritance from barbarous
ages; few materials of animal origin are eaten raw, and in
vegetables some sort of sterilizing process is attempted by
washing (of salads) or removal of the outer skin (of fruits).
All preparation of food for the table, cooking being the most
important, tends towards preservation, but is effectual only for
a few hours or days at most, unless special means are adopted
in the absence of reinfestation. The housewife covering the jam
with a thin paper soaked in brandy, or the poached egg, the thin
layer of lard, attempts unconsciously to bar the road to bacteria
and other minute organisms. To preserve food in a permanent
manner and on a commercial scale it has to be cooked in a
receptacle which must be sufficiently strong for transport,
cheap, light and unattacked by the material in contact with it.

None of the receptacles at present in use quite fulfils the whole
of these conditions: glass and china are heavy and fragile, and
their carriage is expensive; tin, for example, so-called tin-plate,
is rarely quite unaffected by food materials, but owing to its
strength, tenacity and cheapness, it is used on an ever-increasing
scale. The sheet iron, which formerly was made of soft wrought
iron, now generally consists of steel containing but very little
iron; it is cleaned by immersion in acid and covered with a
very thin layer of pure tin, all excess of tin being removed by
hot rollers and brushes. The layer of tin, which formerly con-
stituted from 3 to 5% of the total weight of the plate, has,
owing to the increased price of tin and the improvement in
machinery, gradually become so thin that its weight is only from
1 to 3%. Not rarely, therefore, the tin-surface is imperfect,
perforated or pin-holed. Tin itself is slightly attacked by all acid
juices of vegetable or animal substances. With the exception
of milk, all human food is slightly acid, and consequently all
food that has been preserved in tin canisters contains variable
traces of dissolved tin. Happily, salts of tin have but little
physiological action. Nevertheless, the employment of tin-
plate for very acid materials, like tomatoes, peaches, &c., is very
objectionable.

The process of preservation in canisters is carried out as
follows:—The canister, which has been made either by the use of solder or by folding machinery only, is packed with the material to be preserved, and a little water having been added to fill the interstices the lid is secured by soldering or folding, generally the former. Sterilization is effected by placing the tins in pressure chambers, which are heated by steam to 120° C. or more. The tins are exposed to that temperature for such time as experience has shown to be necessary to heat the contents throughout to at least 100° C. The temperature is then allowed to fall slowly to below the boiling-point of water, when the tins can be taken out of the pressure chamber, or they are placed in pans filled with water or a solution of calcium chloride and are therein heated till thoroughly cooked. Sometimes a small aperture is pierced through the lid, to allow of the escape of the expanding air, such holes before cooling closed by means of a drop of solder. This process, which was originally introduced by François Appert early in the 19th century, is employed on an enormous scale, especially in America. The use of lacquered tins, having the inner surface of the tin covered with a heat-resisting varnish, is gradually extending. Imperfect sterilization shows itself in many cases by gas development within the tin, which causes the ends to become convex and drumy. More frequently than not the contents of the large tins, containing meat or other foodstuffs, are not perfectly sterilized, though by this means they are mostly such that the organisms which have survived the cooking process cannot develop. When they can develop without formation of gas dangerous products of decomposition may be produced without showing themselves to taste or smell. Numerous cases of so-called ptomaine poisoning have thus occurred; these are more frequently associated with preserved fish and lobster than with meats, although no class of preserved animal food is free from liability of ptomaine formation. The formation of poisonous substances has never been traced to preserved fruit or other material poor in nitrogen. The mode of preserving food in china or glass is quite similar, but the losses by breakage are not inconsiderable. Food which has been preserved in tins is sometimes transferred to glass and re-sterilized, the feeling against “tinned” food caused by the “Chicago scandals” not having entirely subsided. Were it for the facts that sterilization is rarely quite perfect, and that the food attacks the tin, the contents of tin canisters ought to keep for an indefinite length of time. Under existing circumstances, however, there is a distinct limit to the age of soundness of canned foods.

Preservation by Chemicals.—Salt is the oldest chemical preservative and, either alone or in conjunction with saltpetre and with wood-smoke, has been used for many centuries, mainly as a meat preservative. It is used either dry in layers strewn on the surface of the meat or fish to be preserved, or in the form of brine in which the meat is submerged or which is injected into the carcasses. The preserving power of salt is but moderate. It has the great advantage that in ordinary doses it is non-injurious, that an excess at once betrays itself in the taste, and that it can be readily removed by soaking in water. When aided by wood-smoke, which depends for its preservative power upon traces of creosote and formaldehyde, it is, however, quite efficient. The addition of saltpetre is principally for the purpose of giving to the meat a bright pink tint. The strongly saline taste of pickled meat or salted butter appears gradually to have become repugnant to a large part of mankind, and other preservatives have come into use, possessing greater bactericidal power and less taste. The serious objection attaching to them is discussed in the article ADULTERATION. At the present time the use of borax or boracic acid is almost universal in England. Meat which has been exposed to the vapours of formaldehyde, and has thus been superficially sterilized, is also coming into commerce in increasing quantities. Formaldehyde in itself is distinctly poisonous, and has the property of combining with albuminoids and rendering them completely insoluble in the digestive secretions. Salicylic and benzoic acids are not infrequently used to stop fermentation of saccharine beverages or deterioration of so-called “potted meats,” which are supposed to last fresh and sweet on the consumer’s table for a considerable length of time. Sulphurous acid and sulphites are chiefly used in the preservation of thin ales, wine and fruit, and sodium fluoride has been found in butter. The whole of these substances possess decided and injurious physiological properties. Alcohol now rarely forms a preservative of food material, its employment being confined to small fruit. The use of sugar as a preservative depends upon the fact that, although in a dilute solution it is highly prone to fermentation and other decomposition, it possesses bactericidal properties when in the form of a concentrated syrup. A sugar solution containing 30% of water or less does not undergo any biological change; in the presence of organic acids, like those contained in fruit, growth of organisms is inhibited when the percentage of water is somewhat greater. Upon this fact depends the use of sugar in the manufacture of jams, marmalades and jellies. Moulds may grow on the surface of such saccharine preparations, but the interior remains unaffected and unaltered.

Preservation by Drying.—Food materials in which the percentage of moisture is small (not exceeding about 8%) are but little liable to bacterial growths, at most to the attacks of innocent Penicillium. Nature preserves the germs in seeds and nuts, which are laid to rest in the earth, and food material, by the simple expedient of water removal. The life of cereal grains and many seeds appears to be unlimited. By the removal of water the most perishable materials, like meat or eggs, can be rendered unchangeable, except so far as the inevitable oxidation of the fatty substances contained in them is concerned and which is independent of life-action. The drying of meat, upon which a generation ago inventors bestowed a great deal of attention, has become almost obsolete, excepting for comparatively small articles or animals, like ox tongues or tails and fish. It has been superseded even among less civilized communities by the spread of canned food. Fruit, however, is very largely preserved in the dried state. Grapes are sun-dried and thus form currants, raisins and sultanas, the last variety being often bleached by the addition of sulphites. Plums, apples and pears are artificially dried in ovens on wooden battens or on wire sieves; from the latter they are apt to become contaminated with noxious quantities of zinc. Excellent preparations of dried vegetables, including potatoes, carrots, onions, French beans and cabbages, are also manufactured.

The utilization of meat in the form of meat extract belongs to some extent to this class of preserved foods. Its origin is due to J. von Liebig and Max von Pettenkofer, and dates from the middle of the 19th century. The soluble material is extracted mainly from beef, in Australia to some extent from mutton, by means of warm water; the albumen is coagulated by heat and removed, and the broths thus obtained are evaporated in vacuo until the extract contains no more than about 20% of water. One pound of extract is obtained from about 25 lb. of lean beef.

Preservation by Refrigeration.—At or below the freezing-point of water fungoid organisms are incapable of growth and multiplication. Although it has been asserted that many of them perish when kept for some time in the frozen condition, it is certain that the vast majority of bacteria and their germs remain merely dormant. Even so highly organized structures as cereal seeds do not suffer in vitality on being kept for a considerable length of time at the far lower temperature of liquid air. Biological change is, therefore, arrested at freezing-point, and as long as that temperature is maintained food material remains unaltered, except for physical changes depending upon the evaporation of water and of volatile flavouring matters, or chemical alterations due to oxidation.

Refrigeration, therefore, affords the means of keeping for a reasonably long time, and without the addition of any preservative substance, food in a raw condition. It is the only process of preservation which from a sanitary point of view is entirely unobjectionable as ordinarily and properly employed. Its introduction on a commercial scale has more powerfully affected the economic conditions of England and, to a less degree,
of the United States than any other scientific advance since the establishment of railways and steamboats. Enormous quantities of frozen carcasses, butter, fruit, vegetables and fish are introduced in the fresh condition into Great Britain and stored until required. Extreme fluctuations of supply or of price have become almost impossible, and the abundance of Australian and New Zealand ranches, and of West Indian orchards, has been made readily accessible to the British consumer. For household purposes cooling in ice-chests or ice-chambers suffices to preserve food on a comparatively small scale. The ice used for the purpose comes, to a small extent, from natural sources, stored from the winter or imported from northern countries; a far larger quantity is artificially produced by the methods described in the article on Refrigerating, which also contains an account of the means by which low temperatures are produced for industrial purposes of importation and storage. Fleets of steamships fitted with refrigerating machinery and insulated cold-rooms are employed in carrying the food materials, which are deposited in cold-stores at docks, warehouses, markets and hotels. The first cargo of frozen meat was shipped in July, 1873 from Melbourne, but arrived in October in an unsatisfactory state. In 1875-1876 sound frozen meat came from America. The first cargo of frozen meat was successfully brought to the United Kingdom in 1886 from Australia in the "Strathleven," fitted with a Bell-Coleman air machine. The temperature in the cold-storage rooms is generally kept near 34°F., whilst in the chilling chambers a somewhat lower temperature is maintained. The carcasses to be frozen should be cooked slowly at first to ensure even freezing throughout and to prevent damage by the unequal expansion of the outer layer of ice. The carcasses when freezing must be hung separated from each other, but for storage or transportation they are packed tightly together. Fish such as salmon is washed, thoroughly cleansed, and frozen on trays. Butter should be cooled as rapidly as possible to about 10°F.; its composition as regards proportion of volatile fatty-acids, &c., remains absolutely unaltered for years. Cheese should only be cold-stored when nearly ripe and should not be frozen. Eggs must be carefully selected, each one being inspected by candle-light. They are placed in cases holding about three hundred, which are taken first to a room in which they are slowly cooled to about 33°F., and are then kept in store just below freezing-point. Particular attention must be paid to the relative humidity of the air in egg-stores. Fruit should be quite fresh; grapes should be held at 60-65°F., while lemons cannot safely be kept at a lower temperature than 36°F. The time during which soft fruit can be kept even in cold-store is limited, and does not exceed about six weeks.

In the early days of the chilled-meat trade considerable prejudice existed against stored meat. While in many cases the flavour of fresh meat is rather superior, the food value is in no way altered by cold-storage.

1 Preservation by Pickling other than Salt.—For the preservation of vegetables, vinegar or other solution of acetic acid is used to a limited extent. Eggs are submerged in lime-water or a dilute solution of sodium silicate (soluble glass). During the storage of eggs the more aqueous white of egg yields by endosmosis a portion of its water to the more concentrated yolk, which thereby expands and renders its thin containing-membrane liable to rupture. Fish, such as sardines, sprats, and salmon, is preserved by packing in olive or other oil.

The preservation of the most important dairy product, namely, milk, has long been a matter of importance. It has already been stated that alkaline liquids, like milk, are more difficult to sterilize by heat than acid materials. In consequence of the alteration in flavour which milk undergoes by long continued boiling, and of the fact that milk forms perhaps the best medium for the growth and propagation of bacterial organisms, there is exceptional difficulty in its sterilization. As secreted by a healthy cow it is a perfectly sterile fluid, and, as shown by Sir J. Lister, when drawn under aseptic conditions and kept under such, it remains definitely fresh and sweet. Bacterial and other pollution at the time of milking arises from the animal, the stable, the milkers and the vessels. In animals suffering from tuberculosis and other bacterial affections the milk may be infected within the udder. Milk as it reaches the consumer rarely contains less than 50,000 bacteria and often many millions per cubic centimetre. In fresh country cream 100 millions per cubic centimetre are not unusual. These bacteria are of many kinds, some of them spore-bearing. The spores are more difficult to kill than the adult organism.

The first step towards preservation is the removal of the dirt unavoidably present, to the particles of which a considerable proportion of the bacteria adhere. Filtration through cloths or, better, the passing of the milk through centrifugal machines that removal. Subsequent treatment is preferably preceded by a breaking-up of the larger fat-globules by the projection of a jet of the milk under high pressures against a steel or agate plate, a process known as homogenizing. From homogenized milk the cream separates slowly, and does not form the coherent layer thrown up by ordinary milk. Heating is then effected either after bottling or by passing the milk continuously through pipes in which it is heated to from 160° to 170° F. By a repetition of the heating process on two or more succeeding days, complete sterilization may be effected, although a single treatment is sufficient to render the milk sterile for a few days. Many forms of pasteurizing apparatus for milk are in use. Since the general introduction of pasteurization of the skim-milk used in Germany for the feeding of calves and pigs, tuberculosis in these animals has practically disappeared. On the continent of Europe the use of sterilized milk is now very general. In England it has found little favour in households, but is making rapid progress on board ship.

Milk which has been condensed has for many years found a most extensive sale. The first efforts to condense and thus preserve milk date from 1835, when an English patent was granted to Newton. In 1849 C. N. Horsford prepared condensed milk with the addition of lactose. Commercially successful milk condensation began in 1856. The milk is heated to about 180°F. and filled into large copper vacuum pans, after having been mixed with from 10 to 12 parts of sugar per 100 parts of milk. Evaporation takes place in the pans at about 120°F. and is carried on till the milk is boiled down to such concentration that 100 parts of the condensed milk, including the sugar, contain the solids of 500 parts of milk. Sweetened condensed milk, although rarely quite sterile, keeps indefinitely, and is invariably brought into commerce in tin cansisters. The preparation of sweetened condensed milk forms one of the most important branches of manufacture in Switzerland and is steadily increasing in England. Although milk can quite well be preserved in the form of condensed unsweetened milk, which dietetically possesses immense advantages over the sweetened milk in which the balance between carbohydrates and albuminoids is very unfavourable, such unsweetened milk has found little or no favour. Milk powder is manufactured under various patents, the most successful of which depends upon the addition of sodium bicarbonate and the subsequent rapid evaporation of the milk on steam-heated revolving iron cylinders. Milk powder made from skim-milk keeps well for considerable periods, but full-cream milk develops rancid or tallowy flavours by the oxidation of its finely divided butter-fat. It is largely employed in the preparation of so-called milk chocolates.

(0. H.*)

FOOL (O. Fr. fol, modern fou, foolish, from a Late Latin use of follis, bellows, a ball filled with air, for a stupid person, a jester, a wind-bag), a buffoon or jester.

The class of professional fools or jesters, which reached its culminating point of influence and recognized place and function in the social organism during the middle ages, applies to those who have existed in all times and countries. Not only have there always
been individuals naturally inclined and endowed to amuse others; there has been besides in most communities a definite class, the members of which have used their powers or weaknesses in this direction as a regular means of getting a livelihood. Savage jugglers, medicine-men, and even priests, have certainly much in common with the jester by profession. There existed in ancient Greece a distinct class of professioned fools whose habits were not essentially different from those of the jesters of the middle ages. Of the behaviour of one of these, named Philip, Xenophon has given a picturesque account in the Banquet. Philip of Macedon is said to have possessed a court fool, and certainly these (as well as court poets and court philosophers, with whom they have sometimes been not unreasonably confounded) were common in a number of the petty courts at that era of civilization. Scarræ and moriones were the Roman parallels of the medieval witty fool; and during the empire the manufacture of human monstrosities was a regular practice, slaves of this kind being much in request to relieve the languid hours. The jester again has from time immemorial existed at eastern courts. Witty stories are told of Bahalul (see D’Herbelot, s. a.) the jester of Harun al-Reshid, which have long had a place in Western fiction. On the conquest of Mexico court fools and deformed human creatures of all kinds were found at the court of Montezuma. But that monarch no doubt hit upon one great cause of the favour of monarchs for this class when he said that “more instruction was to be gathered from them than from wiser men, for they dared to tell the truth.” Douce, in his essay On the Clowns and Fools of Shakespeare, has made a ninefold division of English fools, according to quality and place of employment, as the domestic fool, the city or corporation fool, the tavern fool, the fool of the mysteries and moralities. The last is generally called the “vice,” and is the original of the stage clowns so common among the dramatists of the time of Elizabeth, and who embody so much of the wit of Shakespeare. A very palpable classification is that which distinguishes between jesters in general as jesters to amuse the public, and jesters to excite the ridicule of some deformity of mind or body, and such were so chosen for a certain (to all appearance generally very shallow) alertness of mind and power of repartee,—or briefly, butts and wits. The dress of the regular court fool of the middle ages was not altogether a rigid uniform. To judge from the prints and illuminations which are the sources of our knowledge on this matter, it seems to have changed considerably from time to time. The head was shaved, the coat was motley, and the breeches tight, with generally one leg different in colour from the other. The head was covered with a garment resembling a monk’s cowl, which fell over the breast and shoulders, and often bore asses’ ears, and was crested with a cock’s comb, while bells hung from various parts of the attire. The fool’s bauble was a short staff bearing a ridiculous head, to which was sometimes attached an inflated bladder, by means of which sham castigations were effected. A long petticoat was also occasionally worn, but seems to have belonged rather to the idiots than to the jesters.

The fool’s business was to amuse his master, to excite him to laughter by sharp contrast, to prevent the over-oppression of state affairs, and, in harmony with a well-known physiological precept, by his liveliness at meals to aid his lord’s digestion. The names and the witticisms of many of the official jesters at the courts of Europe have been preserved by popular or state records. In England the list is long between Hitard, the fool of Edmund Ironside, and Muckle John, the fool of Charles I., and probably the last official royal fool of England. Many are remembered from some connexion with general or literary history. Scoogan was attached to Edward IV., and later was published a collection of poor jests ascribed to him, to which Andrew Boorde’s name was attached, but without authority.

Will Sommers, of the time of Henry VIII., seems to have been a kind-hearted as well as a witty man, and occasionally used his influence with the king for good and charitable purposes. Armin, who, in his Nest of Ninnies, gives a full description of Sommers, and introduces many popular fools, says of him—

"Only this much, he was a poor man’s friend, And helped the widow often in her end. The king would ever grant what he would crave, For well he knew Will no exacting crave."

The literature of the period immediately succeeding his death is full of allusions to Will Sommers.

Richard Tarleton, famous as a comic actor, cannot be omitted from any list of jesters. A book of Tarleton’s Jestis was published in 1611, and, together with his News out of Purgatory, was reprinted by Halliwell Phillips for the Shakespeare Society in 1844. Archie Armstrong, for a too free use of wit and tongue against Laud, lost his office and was banished the court. The conduct of this great court jestor against the fool is not the least item of the evidence which convicts him of a certain narrow-mindedness and pettiness. In French history, too, the figure of the court-jester flits across the gay or sombre scene at times with fantastic effect. Caillete and Triboulet are well-known characters of the times of Francis I. Triboulet appears in Rabelais’s romance, and is the hero of Victor Hugo’s Le Roi s’amuse, and, with some changes, of Verdi’s opera Rigoletto; while Chicot, the lithe and acute Gascon, who was so close a friend of Henry III., is portrayed with considerable justness by Dumas in his Dame de Monsoreau. In Germany Rudolph of Habsburg had his Pfaff Cappadox, Maximilian I. his Kunz von der Rosen (whose features, as well as those of Will Sommers, have been preserved by the pencil of Holbein), and many a petty court his jester after jester.

Late in the 16th century appeared Le Sotilissime Astuie de Bertoldo, which is one of the most remarkable books ever written about a jester. It is by Giusto Cesare Croce, a Venetian of Bologna, and is a comic romance giving an account of the appearance at the court of Alboin king of the Lombards of a peasant wonderful in ugliness, good sense and wit. The book was for a time the most popular in Italy. A great number of editions and translations appeared, and it even versified. Though fiction, both the character and the career of Bertoldo are typical of the jester. That the private fool existed as late as the 18th century is proved by Swift’s epitaph on Dicky Pearce, the earl of Suffolk’s jester.

See Flögel, Geschichte der Hofnarren (Leipzig, 1789); Donan, The History of Court Fools (1855).

WOOL, FEAST OF (Lat. festum stultorum, fatuorum, foliorum, Fr. fête des fous), the name for certain burlesque quasi-religious festivals which, during the middle ages, were the ecclesiastical counterpart of the secular revelries of the Lord of Misrule. The celebrations are directly traceable to the pagan Saturnalia of ancient Rome, which in spite of the conversion of the Empire to Christianity, and of the denunciation of bishops and ecclesiastical councils, continued to be celebrated by the people on the Kalends of January with all their old licence. The custom, indeed, so far from dying out, was adopted by the barbarian conquerors and spread among the Christian Goths in Spain, Franks in Gaul, Alemanni in Germany, and Anglo-Saxons in Britain. So late as the 12th century Bishop Burchard of Worms thought it necessary to fulminate against the excesses connected with it (Decretum, xix. c. 5. Migne, Patrologia lat. 140, p. 965). Then, just as it appears to have been sinking into oblivion among the people, the clergy themselves gave it the character of a specific religious festival. Certain days seem early to have been set apart as special festivals for different orders of the clergy: the feast of St Stephen (December 26) for the deacons, St John the Baptist’s day (December 27) for the priests, Holy Innocents’ Day for the boys, and for the sub-deacons Circumcision, the Epiphany, or the 11th of January. The Feast of Holy Innocents became a regular festival of children, in which a boy, elected by his fellows of the choir school, functioned solemnly as bishop or archbishop, surrounded by the elder choir-boys as his clergy, while the canons and other clergy took the humbler seats. At times it is no evidence to prove that these celebrations were characterized by any specially indecorous behaviour; but in the 12th century such behaviour had become the rule. In 1180 Jean Beleth, of the diocese of Amiens, calls the festival of the sub-deacons festum stultorum (Migne, Patrolog. lat. 202, p. 79).
FOOLSCAP—FOOT

The burlesque ritual which characterized the Feast of Fools in the middle ages was now at its height. A young sub-deacon was dressed in his vestments, and conducted by his fellows to the sanctuary. A mask was begun, during which the lectors were read cum faris$, obscene songs were sung and dances performed, cakes and sausages eaten at the altar, and cards and dice played upon it.

This burlesquing of things universally held sacred, though condemned by serious-minded theologians, conveyed to the child-like popular mind of the middle ages no suggestion of contempt, though when belief in the doctrines and rites of the medieval Church was shaken it became a ready instrument in the hands of those who sought to destroy them. Of this kind of retribution Scott in The Abbot gives a vivid picture, the Protestants interrupting the mass celebrated by the trembling remnant of the monks in the ruined abbey church, and insisting on substituting the traditional Feast of Fools.

This naive temper of the middle ages is nowhere more conspicuously displayed than in the Feast of the Ass, which under various forms was celebrated in a large number of churches throughout the West. The ass had been introduced into the ritual of the church in the days of Balaam's ass, that which stood with the ox beside the manger at Bethlehem, that which carried the Holy Family into Egypt, or that on which Christ rode in triumph into Jerusalem. Often the ass was a mere incident in the Feast of Fools; but sometimes he was the occasion of a special festival, ridiculous enough to modern notions, but by no means intended in an irreverent spirit. The three most notable celebrations of the Feast of the Ass were at Rouen, Beauvais and Sens. At Rouen the feast was celebrated on Christmas Day, and was intended to represent the times before the coming of Christ. The service opened with a procession of Old Testament characters, prophets, patriarchs and kings, together with heathen prophets, including Virgil, the chief figure being Balaam on his ass. The ass was a hollow wooden effigy, within which a priest capered and uttered prophecies. The procession was followed, inside the church, by a curious combination of ritual office and mystery play, the text of which, according to theordo processiones asinorum secundum Rhamagensium usum, is given in Du Cange.

Far more singular was the celebration at Beauvais, which was held on the 14th of December and represented the flight into Egypt. A richly caparisoned ass, on which was seated the prettiest girl in the town holding in her arms a baby or a large doll, was escorted with much pomp from the cathedral to the church of St Etienne. There the procession was received by the priests, who led the ass and its burden to the sanctuary. Mass was then sung; but instead of the ordinary responses to the Introit, Kyrie, Gloria, &c., the congregation chanted "Hinham" (Hew-caw) three times. The rubric of the mass for this feast actually runs: In fine Missae Sacerdos versus ad populam vice, Ite missa est, Hinham: populus vero vice, Deo Gratias, ter respondet Hinham, Hinham, Hinham (At the close of the mass the priest turning to the people instead of saying, Ite missa est, shall bray thrice: the people, instead of Deo gratias, shall thrice respond Hew-caw, Hew-caw, Hew-caw). At Sens the Feast of the Ass was associated with the Feast of Fools, celebrated at Vespers on the Feast of Circumcision. The clergy went in procession to the west door of the church, where two canons received the ass, amid joyous chants, and led it to the altar, where it was represented as the falsetto and consisting of a medley of extracts from all the vespers of the year. Between the lessons the ass was solemnly fed, and at the conclusion of the service was led by the precentor out into the square before the church (conductus ad ludos); water was poured on the precentor's head, and the ass became the centre of burlesque ceremonies, dancing and buffoonery being carried on far into the night, while the clergy and the serious-minded retired to matins and bed.

Various efforts were made during the middle ages to abolish the Feast of Fools. Thus in 1198 the chapter of Paris suppressed its more obvious indecencies; in 1210 Pope Innocent III. forbade the feasts of priests, deacons, and sub-deacons altogether; and in 1229 arms IV. threatened those who disobeyed this prohibition with excommunication. How little effect this had, however, is shown by the fact that in 1263 Odol, archbishop of Sens, could do no more than prohibit the obscene excesses of the feast, without abolishing the feast itself; that in 1444 the university of Paris, at the request of certain bishops, addressed a letter condemning it to all cathedral chapters; and that King Charles VII. found it necessary to order all masters in theology to forbid it in collegiate churches. The festival was, in fact, too popular to succumb to these efforts, and it survived throughout Europe till the Reformation, and even later in France; for in 1645 Mathurin de Neuré complains in a letter to Pierre Gassendi of the monstrous fooleries which yearly on Innocents' Day took place in the monastery of the Cordeliers at Antibes. "Never did pagans," he writes, "sacrifice with so extravagant a spirit their superstitious festivals as do they. The lay-brothers, the cabbage-cutters, those who work in the kitchen..." occupy the places of the clergy in the church. They don the sacerdotal garments, reverse side out. They hold in their hands books turned upside down, and pretend to read through spectacles in which for glass they have substituted bits of orange-peel.

S. Bemardin, Cérémonies et célébrations de France (1723); du Tillot, Mémoires pour servir à l'histoire de la fête des Fous (Lausanne, 1741); Aime Cherezet, Nouvelles recherches à la feste des Innocents et à la fête des Fous dans plusieurs églises et notamment de celle de Sens (Paris, 1853); Schneegans in Mülh. Zeitschrift für deutsche Kulturgeschichte (1858); H. Böhm, art. "Narrenfest" in Herzel-Hauck, Realencyklop. (ed. 1903); Du Cange, Glossarium (ed. 1884), s.v. "Festum Asinorum."

FOOLSCAP, the cap, usually of conical shape, with a cockcomb running up the centre of the back, and with bells attached, worn by jesters and fools (see Foot); also a conical cap worn by dunces. The name is given to a size of writing or printing paper, varying in size from 12 x 15 in. to 17 x 23 in. (see Paper). The name is derived from the use of a "fool's cap" as a watermark. A German example of the watermark dating from 1479 was exhibited in the Caixton Exhibition (1877). The New English Dictionary finds no trustworthy evidence for the introduction of the watermark by a German, Sir John Spielmann, at his paper-mill at Dartford in 1580, and states that there is no truth in the familiar story that the Rump Parliament substituted a fool's cap for the ordinary London crown, and caused a watermark on the paper used for the journals of parliament.

FOOL'S PARSLEY, in botany, the popular name for Aethusa Cympapum, a member of the family Umbelliferae, and a common weed in cultivated ground. It is an annual herb, with a fusiform root and a smooth hollow branched stem 1 to 2 ft. high, with much divided (ternately pinnate) smooth leaves and small compound umbels of small irregular white flowers. The plant has a nauseous smell, and, like other members of the order (e.g. hemlock, water-dropwort), is poisonous.

FOOT, the lower part of the leg, in vertebrate animals consisting of tarsus, metatarsus and phalanges, on which the body rests when in an upright position, standing or walking (see Anatomy: Superficial and Artic; and Skeleton: Appendicular). The word is also applied to such parts of invertebrate animals as serve as a foot, either for movement or for attachment to a surface. "Foot" is a word common in various forms to Indo-European languages, Dutch, toet, Ger. Fuss, Dan. fod, &c. The Aryan root is pod-, which appears in Sans. pād, Gr. πῶδος, πόδος, and Lat. pād-, derivatives of the verb podere, in regard to a position, as the base of anything, or as the lowest part of the body, or in regard to its function of movement, the word is applied to the lowest part of a hill or mountain, the plate of a sewing-machine which holds the material in position, to the part of an organ pipe below the mouth, and the like. In printing the bottom of a type is divided by a groove into two portions known as "feet." Probably referring to the beating of the rhythm with the foot in dancing, the Gr. πῶδος and Lat. pes were applied in prosody to a grouping of syllables, one of which is stressed, forming the division of a verse. "Foot," i.e. foot-soldier, was
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formerly, with an ordinal number prefixed, the name of the infantry regiments of the British army. It is now superseded by territorial designations, but it still is used in the four regiments of the infantry of the Household, the Foot Guards. As a linear measure of length the "foot" is of great antiquity, estimated originally by the length of a man's foot (see Weights and Measures). For the ceremonial washing of feet, see Maundy Thursday.

FOOT-AND-MOUTH DISEASE (Aphthous Fever, Epizootic Aphtha, Eczema Epizootica), a virulent contagious and inoculable malady of animals, characterized by initial fever, followed by the formation of vesicles or blisters on the tongue, palate and lips, sometimes in the nostrils, fourth stomach and intestine of cattle, and on parts of the body where the skin is thin, as on the udder and teats, between the claws, on the heels, coronet and pastern. The disease begins suddenly and spreads very rapidly. A rise of temperature precedes the vesicular eruption, which is accompanied by salivation and a peculiar "smacking" of the lips. The vesicles gradually enlarge and eventually break, exposing a red raw patch, which is very sensitive. The animal cannot feed so well as usual, suffers much pain and inconvenience, loses condition, and, if a milk-yielding creature, gives a great deal of milk if pregnant, may abort. More or less lameness is a constant symptom, and sometimes the feet become very much diseased and the animal is so crippled that it has to be destroyed. It is often fatal to young animals. It is transmitted by the saliva and the discharges from the vesicles, though all the secretions and excretions are doubtless infective, as well as all articles and places soiled by them. This disease can be produced by injecting the saliva, or the lymph of the vesicles, into the blood or the peritoneal cavity.

If we were to judge by the somewhat vague descriptions of different disorders by Greek and Roman writers, this disease has been a European malady for more than 2000 years. But no reliance can be placed on this evidence, and it is not until we reach the 17th and 18th centuries that we find trustworthy proof of its presence, when it was reported as frequently prevailing extensively in Germany, Italy and France. During the 17th century, owing to the vastly extended commercial relations between civilized countries, it has, like the lung-plague, become widely diffused. In the Old World, after the 17th century, the Atlantic Ocean. Hungary, Lower Austria, Bohemia, Saxony and Prussia were invaded in 1834. Cattle in the Volgyes and in Switzerland were attacked in 1837, and the disease extending to France, Belgium and Holland, reached England in 1839, and quickly spread over the three kingdoms (see also under Agriculture). At this time the importation of foreign animals into England was prohibited, and it was supposed that the infection must have been introduced by surplus ships' stores, probably sheep, which had not been consumed during the voyage. This infection was followed at intervals by eleven distinct outbreaks, and since 1902 Great Britain has been free of foot-and-mouth disease. From the observations of the best authorities it would appear to be an altogether exotic malady in the west of Europe, always invading it from the east; at least, this has been the course noted in all the principal invasions. It was introduced into Denmark in 1841; and into the United States of America in 1879, from Canada, where it had been carried by diseased cattle from England. It rapidly extended through cattle traffic from the state first invaded to adjoining states, but was eventually extinguished, and does not now appear to be known in North America. It was twice introduced into Australia in 1872, but was stamped out on each occasion. It appears to be well known in India, Ceylon, Burma and the Straits Settlements. In 1870 it was introduced into the Andaman Islands by cattle imported from Calcutta, where it was then prevailing, and in the same year it appeared in South America. In South Africa it is frequently epizootic, causing great inconvenience, owing to the bullocks used for draught purposes becoming unfit for work. These cattle also spread the contagion. It is not improbable that it also prevails in central Africa, as Schweinfurth alludes to the cattle of the Dinkas suffering from a disease of the kind.

Though not usually a fatal malady, except in very young animals, or when malignant, yet it is a most serious scourge. In one year (1892) in Germany, it attacked 150,000 farms, with an estimated loss to the owners of £7,500,000 sterling. It is transmissible to nearly all the domestic animals, but its ravages are most severe among cattle, sheep, goats and swine. Human beings are also liable to infection.

The treatment of affected animals comprises a laxative diet, with salines, and the application of antiseptics and astringents to the sores. The preventive measures recommended are, isolation of the diseased animals, boiling the milk before use, and thorough disinfection of all places and substances which are capable of conveying the infection.

FOOTBALL, a game between two opposing sides played with a large inflated ball, which is propelled either by the feet alone or by both feet and hands.

Pastimes of the kind were known to many nations of antiquity, and their existence among savage tribes, such as the Dinkas, Faroe Islanders, Philippine Islanders, Polynesians and Eskimos, points to their primitive nature. In Greece the ἐρικύπτος seems to have borne a resemblance to the modern game. Of this we have no certain knowledge. In the 16th century, in England, the game at football, played in much the same way as with us, by a great number of persons divided into two parties opposite to one another. Amongst the Romans the harpastum, derived from the Greek verb ἀφράτω, I seize, thus showing that carrying the ball was permissible, bore a certain resemblance. Basil Kennett, in his Romanic antiquae notitiae, terms this a "larger kind of ball, which they played with, dividing into two companies and striving to throw it into another one's goals, which was the conquering cast." The harpastum was a gymnastic game and probably played for the most part indoors. The real Roman football was played with the inflated foliis, which was kicked from side to side over boundaries, and thus must have closely resembled the modern Association game. Tradition ascribes its introduction in northern Europe to the Roman legions. It has been played in Tuscany under the name of Calcio from the middle ages down to modern times.

Regarding the origin of the game in Great Britain the Roman tradition has been generally accepted, although Irish antiquarians resolved a variety of football has been played in Ireland for over 2000 years. In early times the great football festival of the year was Shrove Tuesday, though the connexion of the game with this particular date is lost in obscurity. William Fitzstephen, in his History of London (about 1175), speaks of the young men of the city annually going into the fields after dinner to play at the well-known game of ball on the day quae dicetur Cornilevaria. As far as is known this is the first distinct mention of football in England. It was forbidden by Edward II. (1314) in consequence of the "great noise in the city caused by hustling over large bags (ragersies de grosses pelotes)." A clear reference is made "ad pilam ... pedinam" in the Rotuli Clausarum, 39 Edward III. (1369), memb. 23, as one of the pastimes to be prohibited on account of the decadence of archery, and the same thing occurs in 12 Richard II. c. 6 (1388). Both Henry VIII. and Elizabeth enacted laws against football, which, both then and under the Stuarts and the Georges, seems to have been violent to the point of brutality, a fact often referred to by prominent writers. Thence David Elyot, in his Book named the Governour (1531), speaks of football as being "nothing but beastly fury and extreme violence, whereof proceedeth hurt and consequently rancour and malice to remayne with them that are wounded, wherefore it is to be put in perpetual silence." In Stubbes' Anatomie of Abuses (1583) it is referred to as "a devilish pastime ... and hereof growth envy, rancour and malice, and sometimes brawling, muttering, homicide, and great effusion of blood, as experience daily teacheth." Fifty years later (1634) Davenant is quoted (in Hone's Table-Book) as remarking, "I would now make a safe retreat, but methinks I am stopped by one of your heroic games called football; which I conceive (under your favour) not very conveniently civil in the streets, especially in such irregular and narrow roads as Crooked
Lane. Yet it argues your courage, much like your military pastime of throwing at cocks, since you have long two vari"llies in the streets.

An evidence of its old popularity in Ireland is that the statutes of 1527 forbad every other sport save archery, excepting "only the great football." In the time of Charles II football was popular at Cambridge, particularly at Magdalene College, as is evidenced by the following extract from the register book of that institution under the date 1679:—

"That no schollers give or receive at any time any treat or collation upon account of ye football play, on or about Michaelmas Day, further than Colledge beere or ale in ye open halle to quench their thirsts. And particularly that that most vile custom known to me, and spending money—Sophisters and Freshmen together—upon ye account of making or not making a speech at that football time be utterly left off and extinguished."

It nevertheless remained for the most part a game for the masses, and never took root, except in educational institutions, among the upper classes until the 19th century. No clubs or code of rules had been formed, and the sole aim seems to have been to drive the ball through the opposing side's goal by fair means or foul. So rough did the game become that James I forbade his heir to attend to play it, and describes the exercise in his Basilikon Doron as "meeter for laming than making able the users thereof." Both sexes and all ages seem to have taken part in it on Shrove Tuesday; shutters had to be put up and houses closed in order to prevent damage; and it is not to be wondered that the game fell into bad repute. Accidents, sometimes fatal, occurred; and Shrove Tuesday "football-day" gradually died out about 1830, though a relic of the custom still remained in a few places. For some thirty years football was only practised at the great English public schools, many of which possessed special games, which in practically all cases arose from the nature of the individual ground. Thus the rough, open game, with its charging, tackling and throwing, which were features of football when it was taken up by the great public schools, would have been extremely dangerous if played in the flagged and walled courts of some schools, as, for example, the old Charterhouse. Hence at such institutions the dribbling style of play, in which Mr Montague Shearman (Football, in the "Badminton Library") sees the origin of the Association game, came into existence. Only at Rugby (later at some other schools), which from the first possessed an extensive green field and a system of roads and developed, including even its roughness, for actual "hacking" (i.e. intentional kicking of an opponent's legs) was not expressly abolished at Rugby until 1877. The description of the old school game at Rugby contained in Tom Brown's School Days has become classic.

1. Rugby Union.—We have seen that from early times a rudimentary game of football had been a popular form of sport in many parts of Great Britain, and that in the old-established schools football had been a regular game among the boys. In different schools there arose various developments of the original game; or rather, what, at first, must have been a somewhat rough form of horse-play with a ball began to take shape as a definite game, with a definite object and definite rules. Rugby school had developed such a game, and from football played according to Rugby rules has arisen Rugby football. It was about the middle of the 19th century that football—up till that time a regular game only among schoolboys—took its place as a regular sport among men. To begin with, men who had played the game as schoolboys formed clubs to enable them to continue playing their favourite school game, and others were induced to join them; while in other cases, clubs were formed by men who had not the experience of playing the game at school, but who had the energy and the will to follow the example of those who had had this experience. In this way football was established as a regular game, no longer confined to schoolboys. When football was thus first started, the game was little developed or organized. Rules were very few, and often there was great doubt as to what the rules were. But, almost from the first, clubs were formed to play football according to Rugby rules—that is, according to the rules of the game as played at Rugby school. But even the Rugby rules of that date were few and vague, and indeed almost unintelligible to those who had not been at Rugby school. Still, the fact that play was according to Rugby rules produced a certain uniformity; but it was not till the establishment of the English Union, and the commencement of international matches, that a really definite code of rules was drawn up.

It is an interesting question to ask why it was that the game of Rugby school became so popular in preference to the games of other schools, such as Eton, Winchester or Harrow. It was probably largely due to the reputation and success of Rugby school under Dr Arnold, and this also led most probably to its adoption by other schools; for in 1860 many schools besides Rugby played football according to Rugby rules. The rapidity with which the game spread after the middle of the 19th century was remarkable. The Blackheath club, the senior club of the London district, was established in 1860, and Richmond, its great rival, shortly afterwards. Before 1870, football clubs had been started in Lancashire and Yorkshire; indeed the Sheffield football club dates back to 1855. Likewise, in the universities of Oxford and Cambridge, Rugby football clubs had been formed before 1870, and by that date the game had been implanted both in Ireland and South Wales; while in Scotland, before 1860, football had taken a hold. Thus by 1870 the game had been established throughout the whole of the country, and in many districts had been regularly played for a number of years. Rapid as, in some ways, had been the spread of the game between the years 1850 and 1870, it was as nothing to what happened in the following twenty years; for by 1890 Rugby football, together with Association football, had become the great winter amusement of the people, and roused universal interest; while to-day on any fine Saturday afternoon in winter there are tens of thousands of people playing football, while those who watch the game can be counted by the hundred thousand. The causes that led to this great increase in the game and interest taken in it were, undoubtedly, the establishment of the various national Unions and the international matches; and, of course, the local rivalry of various clubs, together with cup or other competitions prevalent in certain districts, was a leading factor. The establishment of the English Union led to a codification of the rules without which development was impossible.

In the year 1871 the English Rugby Union was founded in London. This Union was an association of some clubs and schools which joined together and appointed a committee and officials to draw up a code of rules of the game. From this beginning the English Rugby Union has become the governing body of Rugby football in England, and has been joined by practically all the Rugby clubs in England, and deals with all matters connected with Rugby football, notably the choosing of the international teams. In 1873 the Scottish Football Union was founded in Edinburgh on the same lines, and with the same objects, while in 1880 the Welsh Football Union, and in 1881 the Irish Rugby Football Union, were established as the national Unions of Wales and Ireland, though in both countries there had been previously Unions not thoroughly representative of the country. All these Unions became the chief governing body within their own country, and one of their functions was to make the rules and laws of the game; but as this has been done to start with by the English Union, the others adopted the English rules, with amendments to them from time to time. This state of affairs had one element of weakness—viz. that since all the Unions made their own rules, if ever a dispute should arise between any of them, a dead-lock was almost certain to ensue. Such a dispute did occur in 1884 between the English and Scottish Unions. This dispute eventually turned on the question of the right of the English Union to make and interpret the rules of the game, and to be the paramount authority in the game, and superior to the other Unions. Scotland, Ireland and Wales resisted this claim, and finally, in 1889, Lord Kinnouls and Major Marindin were appointed as a commission to settle the dispute. The result was the establishment of the International Board, which consists of representatives from each Union—six from England, two from each of the others—whose duties were to settle any
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question that might arise between the different Unions, and to settle the rules under which international matches were to be played, these rules being invariably adopted by the various Unions as the rules of the game.

With the establishment of the International Board the organization of the game was complete. Still harmony did not prevail, and in 1895 occurred a definite disruption. A number of leading clubs in Yorkshire and Lancashire broke off from the English Union and formed the Northern Union, which since that date has had many accessions, and has become the leading body in the north of England. The question in dispute was the payment of players. Football was originally played by men for the sheer love of the game, and by men who were comparatively well-to-do, and who could give the time to play it; but with the increasing popularity of the game it became the pastime of all classes of the people, and clubs began to grow rich by "drawing big gates,"—that is, large numbers of spectators, frequently many thousands in number, paid for the privilege of witnessing the match. In these circumstances the temptation arose to reimburse the player for any out-of-pocket expenses he might be put to for playing the game, and thus it became universally recognized as legitimate to pay a player's expenses to and from a match. But in the case of working men it often meant that they lost part of their weekly wage when they had to go a distance to play a match, or to go on tour with their club—that is, go off for a few days and play one or two matches in different parts of the country—and consequently the claim was made on their behalf to recoup them for their loss of wage; while at the same time rich clubs began to be willing to offer inducements to good players to join their club, and these inducements were generally most acceptable in the form of money. In Association football (see below) professionalism—i.e., the hiring and paying of a player for his services—had been openly recognized. A large section of the English Union—the amateur party—would not tolerate anything that savoured of professionalism and regarded payments made to a player to induce him to play as a broken time as illegitimate. The result was the formation of the Northern Union, which allowed such payments, and has practically recognized professionalism. This body has also somewhat altered the laws of the game, and reduced the number of players constituting a team from fifteen to thirteen. In Scotland and Ireland Rugby footballers are strongly amateur; but wherever Rugby football is the popular game of the artisan the professional element is strong.

Besides legislation, one of the functions of the Unions is to select international teams. On the 27th of March 1871 the first international match was played between England and Scotland in Edinburgh. This was a match between teams picked from English and Scottish players. These matches from the first roused widespread interest, and were a great stimulus to the development of the game. With the exception of a few years, when there were disputes between their respective Unions, all the countries of the United Kingdom have annually played one another—England having played Scotland since 1871, Ireland since 1875 and Wales since 1880. Scotland commenced playing Ireland in 1877 and Wales in 1883, while Ireland and Wales met first in 1882 and then in 1884, and since 1887 have played annually. The qualifications of a player for any country were at first vaguely considered to be birth; but they were never definitely settled, and there has been a case of a player playing for two countries. In 1894, however, the International Board decided that no player was to play for more than one country, and this has been, the only pronouncement on the question; and though birth is still looked upon as the main qualification, it is not essential. Though international matches excite interest throughout the United Kingdom, the matches between two rival clubs arouse just as much excitement in their district, particularly when the clubs may be taken as representatives of two neighbouring rival towns. But when to this rivalry there is added the inducement to play for a cup, or prize, the excitement is much more intense. Among Rugby players cup competitions have never been so popular as among Association, but the competition for the Yorkshire Cup was very keen in the days before the establishment of the Northern Union, and this undoubtedly was the main cause of the popularity of the game in that country. Similarly the competition for the South Wales Cup from 1878 to 1887 did a great deal to establish the game in that country. The method of carrying on these competitions is, that all the clubs entered are drawn by lot, in pairs, to play together in the first round; the winners of these ties are then similarly drawn in pairs for the next round, until for the final round there is only one pair left, the winner of which takes the cup. An elaboration of this competition is the "League system" of the Association game. This, likewise, has not been popular with Rugby players. Still it exists in some districts, especially where clubs are anxious to draw big gates. In the League system a certain number of clubs form a league to play one another twice each season; two points are awarded for a win and one for a draw. The club which at the end of the season comes out with most points wins the competition. The advantage of this system over a cup competition is, that interest is kept up during the whole season, and one defeat does not debar a club from eventually coming out first.

It is said that wherever Britons go they take their games with them, and this has certainly been the case with Rugby football, especially in New Zealand, South Africa and Australia. An interchange of football visits between these colonies and the motherland is now an important feature in the game. These tours date from 1888, when an English team visited Australia and New Zealand. In the following season, 1889, a team of New Zealanders, some of whom were native Maoris, came over to England, and by their play even then indicated how well the grammar of the game had been studied in that colony. Subsequently several British teams visited at intervals New Zealand and Australia, and in 1905 New Zealand sent home a team which eclipsed anything previously accomplished. They played altogether thirty-three matches, including fixtures with England, Ireland, Scotland and Wales, and out of defeat, viz. by a try, their match with Wales, a record which speaks for itself. In 1908 a combined team of English and Welsh players toured in New Zealand and Australia, and also visited Canada on their way home. The team was not so strong as could have been wished, and though they did fairly well in Australia, they lost all three "test matches" against New Zealand. In South Africa the game is followed with equal enthusiasm, and the play is hardly inferior, if at all, to that of the New Zealanders. The first British team to visit the Cape went in 1891 through the generosity of Cecil Rhodes, who guaranteed the undertaking against loss. Teams were also sent out in 1896 and 1903; the result of matches played in each visit showing the steady improvement of the colonists. In 1906 the South Africans paid their first visit to England, and the result of their tour proved them to be equally formidable with the New Zealanders. England managed to draw with them, but Scotland was the only one of the Home Unions to gain a victory. The success of these colonial visits, more especially financially, created a development very foreign to the intentions of their organizers. The Northern Union as a professional body had drifted into a somewhat parlous state, through suffering on the one hand from a lack of international matches, and on the other from the competition of Association professional teams. The great financial success resulting from the New Zealand tour of 1905 roused the attention of the Northern Union authorities, and they quickly entered into negotiations with New Zealand players to collect a team who would come over and play the Northern Union clubs, the visiting players themselves taking a share of the gate-money. For this purpose a team of New Zealanders toured the north of England in 1907, and their action caused the introduction of professional or Northern Union football in both New Zealand and Australia.

The spread of the game has not, however, been confined to English-speaking races. In France it has found fruitful soil, and numerous clubs exist in that country. Since 1906 international matches have been played between France and England, and the energy of French players, coupled with their national
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broad, is, direction from case Under a scored; side is of proceeded of that said is between lines, produced. In goal, the ground

the field of play is an oblong, not more than 110 yds. long nor more than 75 yds. broad, and it usually approximates to these dimensions. The boundaries are marked by lines; called touch-lines, down the sides, and goal-lines along the ends. The touch-lines are continued beyond the goal-lines for a distance of not more than 25 yds.; and parallel to the goal-line and behind it, at a distance of not more than 25 yds., is drawn a line called the dead-ball line, joining the ends of the touch-lines produced. On each goal-line, at an equal distance from the touch-lines, are erected two posts, termed goal-posts, exceeding 11 ft. in height, and generally much more—averaging perhaps from 20 to 30 ft. from the ground, and placed 18 ft. 6 in. apart. At a height of 10 ft. from the ground they are joined by a cross-bar; and the object of the game is to kick the ball over the cross-bar between the upright posts, and so obtain a goal. The ball is egg-shaped (strictly an oblate spheroid), and the official dimensions are—length, 11 to 11.5 in.; length circumference, 30 to 31 in.; width circumference, 24.5 to 26 in.; weight, 13 to 14 oz. It is no kick if it from the ground (a "kicked ball") is thrown over the bar and between the goal-posts. Frequently a goal is kicked; very often not. The modification first allowed was to count that side the winner which had gained the majority of goals, provided no goal or an equal number of goals had been scored; but a majority of one goal took precedence of any number of tries. But this, too, was afterwards abolished, and a system of points instituted by which the side with the majority of points wins. The numerical value, however, of goals and tries has undergone several changes, the system in 1908 being as follows—A try counts 3 points. A goal from a try (in which case the try shall not count) 5 points. A dropped goal (except from a mark or a penalty kick) 4 points; a dropped goal being a goal obtained by a player who drops the ball from his hands and kicks it the moment it rises off the ground, as in the "half-volley" at cricket or tennis. A goal from a mark or penalty kick 3 points. Under the Northern Union code any goal counts 2 points; a try 3 points; but if a try be converted into a goal, both try and goal count, i.e. 5 points are scored. In the game itself the ball be kicked in the direction of the opponents' goal, but it may also be carried; but it must not be thrown forward or knocked on—that is, in the direction of the opponents' goal—though it may be thrown back. Thus the game is really a combination of football and handball. The main principle is that any one who is not "offside" is in play. A player is offside if he gets in front of the ball—that is, on the opponents' side of the ball, nearer than a colleague in possession of the ball to the opponents' goal-line; when in this position he must not interfere with an opponent or touch the ball under penalty. The leading feature of the game is the "scrummage." In old days at Rugby school there was practically no limit to the numbers of players on each side, and not infrequently there would be a hundred or more players on one side. This was never prevalent in club football; usually a side was the usual number to start with, reduced in 1877 to fifteen a side, the number still maintained. In the old Rugby big sides the ball got settled amidst a mass of players, and each side attempted to drive it through this mass by shoving, kicking, and otherwise forcing their way through with the ball in front of them. This was the origin of the scrimmage.

The game is played usually for one hour, or one hour and ten minutes, sometimes for one hour and a half. Each side defends its goal in turn for half the time of play. Of the fifteen players who compose a side, the usual arrangement is that eight are called "forwards," and form the scrimmage; two "half-backs" are posted outside the scrimmage; and four "three-quarter-backs," a little behind the halves, stretch in a line across the field, their duties being mainly to run and kick and pass the ball to other members of their own side, and to prevent their opponents from doing the same. In recent years, owing to the development of "passing," the field position of the half-backs has undergone a change. One stands fairly close to the scrimmage and is prepared to kick the ball in two ways: either, when the ball is kicked, to take a position between the latter and the three-quarter, and to return the ball to the three-quarter back. The two "half-halves." Behind the three-quarters comes the "fullback" or "back," a single individual to maintain the last line of defence; his duties are entirely defensive, either to "tackle" an opponent who has managed to get through, or, more usually, to catch and return long kicks. Play is started by one side kicking the ball off from the centre of the field in the direction of the opponents' goal. The ball is then caught by one of the other side, who either kicks it or runs with it. In running he goes on until he is "tackled," or, by one of his opponents, unless he should choose to "pass" or throw it to another of his own side, who, provided he be not offside, may either kick, or run, or pass as he chooses. The ball in this way is kept moving until it crosses the touch-line, or goal-line, or is tackled. If the ball crosses the touch-line both sides line up at right angles to the point where it crossed the line, and the ball is thrown in straight either by one of the same side whose player carried the ball across the touch-line, or, if the ball was kicked or thrown over the line, by one of the opposite side. If the ball crosses the goal-line either by kick or pass, the side making the goal-side touch it down first, the other side retie the line 25 yds. from the goal-line, and the defending side kick it up the field. If the ball is tackled the player carrying the ball gets up from the ground as soon as possible, and the forwards at once form the scrimmage by putting down their heads and getting ready to shove against one another. They shove as soon as the ball is put down between the two front rows. In the scrimmage the object is, by shoving the opponents back or otherwise breaking away with the ball in front, to carry the ball in the direction of the opponent's goal-line by a series of short kicks in which the players run after the ball as fast as possible, while their opponents lie in wait to get the ball, and either by a kick or other device stop the rush. Instead, however, of the forwards breaking away with the ball, sometimes they let the ball come out of the scrimmage to their half-backs, who either kick or run with it, or pass it to the three-quarter-backs, and so the game proceeds until the ball is once more "dead"—that is, brought to a standstill. The scrimmage appears to be a more interesting stunt than the game itself, the latter is but a mere manœuvre in which weight and strength alone tell—it also needs a lot of dexterity in moving the ball with the feet, applying the weight to best advantage, and also in outflanking the opposing side, as it were—usually termed wheeling—directing all the force to one side of the scrimmage and thus breaking away. As a rule the game is a lively one, for the players are rarely at rest; if there is much scrambling it is called a slow game, but, if much running and passing, a fast or an open game. The spectator, unless he be an expert, prefers the open
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The game; but in any case the game is always a hard and exciting struggle, frequently with the balance of fortune swaying very rapidly from one side to the other, so that it is a matter of no surprise to find the British public so ardently attached to it. (C. J. N. F.; C. J. B. M.)

2. Association.—It is generally supposed that the English game of Association football is the outcome of the game of football as played at Cambridge University about the middle of the 19th century. In October 1863 a committee, consisting of representatives of the schools of Eton, Harrow, Rugby, Marlborough, Shrewsbury and Westminster, drew up a code of laws which settled the fundamental principle of the “Association” game, as distinguished from other forms of the game which permitted of handling and carrying the ball. In Association football the use of the hands or arms, either for the purpose of playing the ball or impeding or holding an opponent, is absolutely prohibited; “dribbling” or kicking the ball with the feet, and propelling it by the head or body, are the methods to be adopted. The Cambridge laws specially provided for “kicking” the ball. Laws 13 and 14 provided that “the ball, when in play, may be stopped by any part of the body, but may not be held or hit by the hands, arms or shoulders. All charging is fair, but holding, pushing with the hands, tripping up and shinning are forbidden.”

The laws of Association football first took practical shape as a result of a meeting of a large body of players at the Freemason’s Tavern, London. The clubs which sent delegates were representative of all classes of football then played. The meeting was a momentous one, for not only was, the foundation laid of the Football Association, the national association which has since then controlled the game in England, but as the outcome of the differences of opinion which existed as to “hacking” being permissible under the laws, the representatives who favoured the inclusion of the practice, which is now so roundly condemned in both the Association and Rugby games, withdrew and formed the Rugby Union.

The Cambridge laws were considered by the committee of the Football Association at their meeting on the 24th of November 1863. They took the view that those laws “embraced the true principles of the game with the greatest simplicity”; the laws were “officially” passed on the 1st of December 1863, and the first publication was made in Bell’s Life four days later. These laws have from time to time been modified, but the principles as laid down in 1863 have been adhered to; and the Association game itself has altered very little since 1866. The usual dimensions of the field are 120 yds. long by 70 yds. wide, and the goals are 8 yds. in width with a cross-bar from post to post 8 ft. from the ground. The ball is about 14 in. in weight, and must be a perfect sphere from 27 to 28 in. in circumference, as distinguished from the elliptical or egg-shaped Rugby ball. A rectangular space extending to 18 yds. in front of the goals, and marked with lines on the ground, constitutes the “penalty area”; within which, at a distance of 12 yds. opposite the centre of the goal, is the “penalty kick mark.” The boundary lines at the sides of the field are called the “touch-lines”; those at the ends (in the centre of which are the goals) being the “goal-lines.”

The game is started by a place kick from the centre of the field of play, and none of the opposite side is allowed to approach within 10 yds. of the ball when it is kicked off. When the ball passes over the touch line it has to be thrown in by one of the opposite side, and can be returned into the field of play in any direction. If it passes over the goal-line at any time without touching one of the defending side, it has to be kicked out by the goalkeeper or one of the backs from a line marked in front of goal, the spot selected being in front of the post nearest the point where the ball left the field of play. But should it touch one of the defending side in its transit over the goal-line, the attacking side has the privilege of a free kick from the corner flag (a “corner kick”). This is often a great advantage, but such a free kick does not produce a goal unless the ball touches one of the other players on its way to the post. Ordinarily a goal is scored when the ball goes between the goal-posts and under the cross-bar, not being thrown, knocked on or carried. The regulation duration of a game is an hour and a half, and ends are changed at forty-five minutes. The side winning the toss has the choice of ends or kick-off, and the one obtaining the majority of goals wins. A goal cannot be scored from a free kick except when the free kick has been allowed by the referee as a penalty for certain infringements of the rules by the opposite side; and if such infringement, take place within the penalty area on the part of a player on the side then defending the goal, and in the judgment of the referee be intentional, a “penalty kick” is awarded to the attacking side. The penalty kick is a free kick from the penalty kick mark, all the players of the defending side being excluded from the penalty area, except the goalkeeper, who is confined to the goal-line; the result, therefore, being an almost certain goal.

A player is always in play as long as there are three of the opposite side between him and the opposite goal; and at the time the ball is kicked. This “offside” rule gives much trouble to the young player, though why it should do so it is not easy to say. The rule is simple if the words in italics are remembered. The ball must not be carried, knocked or wilfully handled under any pretence whatever, save by the goalkeeper, who is allowed to use his hands in defence of his goal, either by knocking on or throwing, within his own half of the field of play. Thus far he is allowed to go in maintaining his goal, but if he carry the ball the penalty for this is five. There are other infringements of the rules which also involve the penalty “free kick,” among them the serious offences of tripping, hacking and jumpling by player. Players are not allowed to wear nails in their boots (except such as have their heads driven in flush with the leather), or metal plates or guata-percha, and any player discovered infringing this rule is liable to be prohibited from taking further part in a match.

In the early sixties of the 19th century there were probably not more than twenty-five organized clubs playing Association football in the United Kingdom, and these were chiefly confined in the south of England to the universities and public schools. But whilst the game was being established in the south it was making steady progress in the north, particularly in Yorkshire, where the Sheffield Club had been formed as early as 1854. In 1867 the game had become so well established that it was decided to play an inter-county match. The match, which was played in the wilds of Battersea Park,” terminated in a draw, neither side having obtained a goal; and it did much to stimulate the growing popularity of the game. During the season 1870-1871, 24 matches of an international character were played between English and Scottish clubs, in which membership with the Football Association; they were not, however, recognized as “international” matches. The first real international match, England v. Scotland, was played on the 30th of November 1872 at Partick, Glasgow; the first international match between England and Wales was played at Kennington Oval in 1879; and that between England and Ireland at Belfast in 1882. In 1886 amateur international matches were inaugurated with Germany, Austria and Bohemia; and games are now annually played with Scotland, Wales, Ireland, France, Belgium, Germany, Holland, Austria and other continental countries. As the outcome of the international relations with Scotland, Wales and Ireland, an International Football Association Board was formed in 1882, when a universal code of laws was agreed upon. Two representatives from each of the four national associations constitute the board, whose laws are accepted and observed not only by the clubs and players of the United Kingdom but in all countries where the Association game is played. At a meeting held in Paris on the 1st of May 1904 the “International Federation of Association Football” was instituted. It consists of the recognized national associations in the respective countries and its objects are to develop and control Association international football. The countries in federation are: Austria, Belgium, Denmark, England, Finland, France, Germany, Hungary, Italy, Netherlands, Norway, Sweden and Switzerland.
The game in the 20th century. Association football has become one of the most popular of all national sports in the United Kingdom. It is slowly but surely taking a similar position on the continent of Europe and is making progress even in the Far East, Japan being one of its latest adherents. In the season of 1871–1872 the Football Association inaugurated its popular challenge cup competition which is now competed for by both amateur and professional clubs. In the first year fifteen clubs entered, all of which were from the south of England. The first winners of the cup were the Wanderers, who defeated the Royal Engineers in the final tie by one goal to nothing. For the first ten years the competition was mostly limited to the southern clubs, but in the season of 1881–1882 the Blackburn Rovers were only defeated in the final tie by the Old Etonians by one goal to nothing.

Professionalism was then unknown in the game, and comparatively little interest was taken in it except by the players themselves. In the following season of 1882–1883 the cup was for the first time taken north by the Blackburn Olympic Club, and it remained in the north for the next nineteen years, until in the season of 1900–1901 it was again brought south by the Tottenham Hotspur Club, who defeated the Sheffield United Club at Bolton by three goals to one. In the following season the cup was again taken north by the Bury Club. In the early days of the competition a few hundred people usually attended the final tie, which for many years was held at the Kennington Oval in London. In the course of time, however, the interest of the public so largely increased that it became necessary to seek a ground of greater capacity; accordingly in 1893 the final was played at Fallowfield, Manchester, where it was watched by forty thousand people; in 1894 it was played at Everton and in 1895 at the Crystal Palace. The attendance during the following ten years averaged 80,000 people. The record attendance was in the season of 1900–1901, when the south were contesting with the north, the spectators then being upwards of 113,000. In the season of 1908–1909 356 clubs entered the competition; in 1910–11 the number had increased to 404.

The great development of the game necessitated many changes in the system of control. About the year 1880 (although contrary to the rules) a practice of making payment to players crept into the game in the north of England and slowly developed. After some years of debate as to the best method of dealing with this development the Football Association decided in 1885 to legalize and control the payment of players. The rules define a professional player as one who receives remuneration of any sort above his necessary board and travelling expenses actually incurred. A player who is registered as a professional. They further provide that training expenses not paid by the players themselves will be considered as remuneration beyond necessary travelling and hotel expenses. Players competing for any money prizes in football contests are also considered professionals.

In 1888 the Football League, a combination of professional clubs of the north and midlands of England, was formed; and a new scheme was inaugurated for the playing of matches on what is known as the “League” principle, the essential advantage of which is that the clubs in membership of a league agree to play with each other “home and home” matches each season, and also bind themselves under certain penalties to play their best team in all league matches. Six years later the Southern League came into existence, primarily with the object of increasing the interest in the game in the south and west of England. The Football League and the Southern League very soon had their imitators, and in 1909 there were upwards of six hundred league competitions playing under the sanction and control of the Football Association. The league system also found favour in Scotland, Wales and Ireland, and has extended to most of the colonies where Association football is played. In the season of 1885–1886 the Amateur Cup Competition, restricted to amateur clubs in membership with the Football Association, was inaugurated. In the first season 32 clubs entered, and the growing popularity of the competition is shown by the fact that in the season of 1898–1899 there were 229 entries.

The Football Association, founded in 1863 with its eleven clubs, had in 1909 under its jurisdiction upwards of 10,000 amateur clubs and a quarter of a million of amateur players, and 400 professional clubs with 7000 professional players. It has also directly affiliated 52 county, district and colonial associations, and indirectly in membership a large number of minor associations which are affiliated through the county and district associations. The Army Association includes 316 army clubs in Great Britain and Ireland, together with clubs formed by the various battalions in India, South Africa, Gibraltar and other army stations; and the Royal Navy Football Association comprises all ships afloat having Association football clubs.

The regulations of the Football Association, which is the recognized administrative and legislative body for the game in England, make provision for the sanction and control of leagues and competitions; and its rules, regulations, principles and practices very largely prevail in all national associations. The king is the patron, and the council consists of 56 members, a president, 6 vice-presidents, a treasurer, 10 representatives elected by the clubs in the ten divisions into which the country is subdivided, together with representatives of the army, the navy and of county associations in England which have upwards of 50 clubs in membership, each representative being directly appointed by his association. In 1905 the Football Association became incorporated under the Joint Stock Companies Acts, and as the word “Limited” appears in its title. It is not, however, a trading body; shareholders are not entitled to any dividend, bonus or profit, nor may the members of the council, who are the directors, receive any payment for their services. The Scottish Football Association is also an incorporated body with similar powers. Many of the leading clubs of the United Kingdom have also become incorporated, but under the regulations of the Football Association they may not pay a larger dividend to their shareholders than 5% nor may any of the directors receive payment for their services.

The whole policy of legislation in Association football of late years has been naturally to make the game faster by bringing every one into full play. The great aim accordingly has been to encourage competition and to discourage purely individual efforts. In the early days, though there was a certain amount of cohesion, a player had to rely mainly on himself. Even up to the middle of the 'seventies dribbling was looked upon as the great desideratum; it was the essential for a forward, just as long kicks were the main object of a back. The development of the game was of course bound to change all that. The introduction of passing, long or short, but long in particular, placed the dribbler at a disadvantage and stimulated methods with which he was mostly unacquainted. Combined play gradually came to be regarded as the keynote to success. Instead of one full back, as was originally the case, and one half-back, the defence gradually developed by the addition first of a second half, then of a second full back, and still later of a third half-back, until it came to show, in addition to the goalkeeper of course, two full backs and three half-backs. The eight forwards who used to constitute the attack in the earliest days of the Association have been reduced by degrees, as the science of the game became understood, until they now number only five. The effect of the transition has been to put the attack and defence on a more equal footing, and as a natural consequence to make the game more open and thereby generally more interesting and attractive. Association football is indeed, from the standpoint of the spectator, a much brighter game than it was in its infancy, the result of the new methods bringing every one of the eleven players into full relief throughout the game. The players who, as a rule, make or mar the success of a side in modern football are the centre forward and the centre half-back. They are the pivot on which the attack and the defence respectively turn. Instead of close dribbling and following up, the new formation makes for accuracy of passing among the forwards, with intelligent support from the half-backs. The net result is practically the effective combination of the whole side. To do his part as it ought to be done every member of an eleven must work in harmony with the rest, and on a definite system, in all cases subordinating his own
methods and personal interests to promote the general well-being of the side. (C. W. A.; F. J. W.)

The literature of British football is very extensive, but the following works are among the best: Football in the "Badminton Library" (London, 1904), where the different games played at Eton, Harrow, Rugby, Winchester and other public schools are thoroughly described; G. N. F. Marshall, Football: the Rugby Game (London, Cassell); E. Vincent, Football; its History for Five Centuries (London, 1885); C. J. B. Marriott and C. W. Alcock, Football ("Oval Series"), Football, in the Encyclopaedia of Sports; The Rugby Football Union Handbook, Richardson, Greenwich, Official Annual; and The Football Annual, Merritt and Hatcher (Association Game), London.

United States.—In America the game of football has been elaborated far more than elsewhere, and involves more complications than in England. From colonial times until 1871 a kind of football generally resembling the English Association game was played on the village greens and by the students of colleges and academies. There was no running with the ball, but dribbling, called "babying," was common. In 1871 a code of rules was drawn up, but they were unsatisfactory and not invariably observed. "Batting the ball," i.e. striking the ball forward with the fists, was allowed. There were two or three rushing lines or "peanut-nuts," which lurked near the opponents' goal. During this period the first international football game was played at Yale between the college team and one made up of old Etonians, the rules being a compromise between the American and the English.

English Rugby, introduced from Canada, was first played at Harvard University, and in 1875 a match under a compromise set of rules, taken partly from the Rugby Union and partly from the existing American game, was played with Yale. The following year Yale adopted the regular Rugby Union rules, and played Harvard under these. Later, several other colleges adopted these English rules. Absence of tradition necessitated expansion of these laws, and a convention of colleges was held in which the modified Rugby rules were held, which from time to time altered and amplified the rules. A college association was formed, and the game grew in popularity. Public criticism of the roughness shown in the play early threatened its existence; indeed at one time the university authorities compelled Harvard to abstain from the annual game with Yale. Changes in the rules were introduced, and the game has been characterized by less roughness and by increased skill. It has become the most popular sport in the United States, the principal university matches often attracting crowds of 30,000 and even 40,000 spectators. The association subsequently disbanded, but a Rules Committee, invited by the University Athletic Club of New York, made the necessary changes in the rules from time to time, and these have been accepted by the country at large. In the West associations were formed; but the game (the East is played principally under separate agreements between the contesting universities, all using, however, one code of rules. Later this Rules Committee amalgamated with a new committee of wider representation. Amateur athletic clubs as well as public and private schools have also taken up the game. The American football season lasts from the middle of September to the first of December only, owing to the severity of the American winter. Professional football is not played in America.

The American Rugby game is played by teams of eleven men on a field of 330 ft. long and 160 ft. wide, divided by chalk lines into squares with sides 5 yds. long, leaving a strip 5 ft. wide on each side of the field. Until 1903 the field was divided by latitudinal lines only and was therefore popularly called the "gridiron"; subsequently it was called the "checkerboard." The end lines were called "goal-lines," the side lines "touch-lines." The two lines 25 yds. from each goal-line, and the middle line, or 55 yard-line, are made broader than the rest. In the middle of each goal-line is a goal, consisting of two uprights exceeding 20 ft. in length, set 18 ft. 6 in. apart with a crossbar 10 ft. from the ground. The ball is in shape and material of the English Rugby type.

A match game consists of two periods (halves) of thirty-five minutes with an interval of fifteen minutes. Practice games usually have shorter halves. There are four officials: the umpire, whose duty it is to watch the conduct of the players and decide regarding fouls; the referee, who decides questions regarding the progress of the ball and of play; the field judge who assists the referee and keeps the time; and the linesman, who (with two assistants, one representing each eleven) marks the distance gained or lost in each play.

In scoring, a "touchdown" (the English Rugby "try") counts 5 points, a goal from a touchdown 6 (or one added to the 5 for the touchdown), a "goal from the field," whether from placement or drop-kick 4, and a "goal from the goal line" 3. Mutatis mutandis, these are made as in English Rugby. American Rugby differs from the English game, because in the scrimmage the men are lined up opposite each other, and, although separated by the length of the ball, are engaged in a constant man-to-man contest, and also in that a system of "interference" is allowed. Furthermore, a player in the American game is put "on side" when a kicked ball strikes the ground; and forward passing, i.e. throwing the ball toward the opponents' goal, is permissible under certain restrictions. The costume usually consists of a close-fitting jersey with shoulders and elbows padded and reinforced with leather; short trousers with padded thighs and knees, heavy stockings and shoes with leather cleats. In the early period of the game caps were worn, but, as they were impossible to keep on, they were discarded in favour of the wearing of long hair, and the "chrysanthemeum head" became the distinguishing mark of the football player. This, however,
proved an inadequate protection, and some players now wear a "head harness" of soft padded leather. Substitutes are allowed in the places of injured players.

The object of the game is identical with that of English Rugby, and the rules in regard to fair catches, punting, drop-kicking, place-kicking, goal-kicking, passing and gentlemanly conduct are practically the same, except that, on a free kick or a fair catch, the opposing players in the American game may not come up to the mark but must keep 10 yds. in front of it. In the American game there is no scrummage in the English sense, nor is the ball thrown in at right angles after going into touch. The element of chance in both these methods of play was done away with by the enunciation of the principle of the "possession of the ball." In America, when the ball has gone out of bounds or a runner has been tackled and held and the ball downed, the ball is also put into play by an evolution called a scrimmage, usually called "line-up," which beyond the name bears no resemblance to the English scrimmage. The ball, at every moment of the game, belongs theoretically either to one side or to the other. It may be lost by a fumble, or by the side in possession not being able to make the required distance of 10 yds. in three successive attempts or by a voluntary kick. In the line-up the seven line-men (i.e. forwards) face each other on a line parallel to the goal-lines on the spot where it was ordered down by the referee. The ball is placed on the ground by the centre-rush, also called the snapper-back, who, upon the signal being given by his quarter-back, "sets" opposite a player, or to the left of the movement of the hand or foot. The moment the ball is snapped-back it is in play. In every scrimmage it is a foul for the side having the ball (attacking side) to obstruct an opponent except with the body (no use may be made of hands or arms); or for the defending side to interfere with the snap-back. The defenders may use their hands and arms only to get their opponents out of the way in order to get at the man with the ball. Each member of the attacking side endeavours, of course, to prevent his opponents from breaking through and interfering with the quarter-back, who requires this protection from his line in order to have time to pass the ball to one of the backs, whom he has notified by a signal to be ready. In the United States a player may be obstructed by an off-side opponent so long as hands and arms are not used. In the line-up this is called "blocking-off" and "interference" when done to protect a friend running with the ball. Interference is one of the most important features of American football. As soon as the ball is passed to one of the half-backs for a run, for example, round one end of the line, his interference must form immediately. To do this he may use more or less Jamie and shield him as he runs or block off any opponent who tries to tackle him. The first duty of the defence against a hostile run is therefore to break up the interference, i.e. put these defenders out of the play, so that the runner may be reached and tackled.

The game begins by the captains tossing for choice of kick-off or goal. If the winner of the toss chooses the goal, on account of the direction of the wind, the loser must kick off and send the ball at least 10 yds. into the opponents' territory from a place-kick from the 55 yds. line. The two ends of the kicking side, who are usually fast runners, get down the field after the ball as quickly as possible, in order to prevent the man who catches the kick-off from running back with the ball. When the kick-off is caught, the catcher with the aid of interference runs it back as far as possible, and as soon as he is tackled and held by his opponents the ball is down and a line-up takes place, the ball being in the possession of the catcher's side, which now attacks. In order to prevent the so-called "block game," once prevalent, in which neither side made any appreciable progress, the rules provide that the side in possession on a free kick or a fair catch must make at least 30 yds. in three successive attempts, or, failing to do so, must surrender the ball to the enemy, or, as it is called, "lose the ball on downs." This is infrequent in actual play, because if, after two unsuccessful attempts, or partly successful, it becomes evident that the chances of completing the obligatory 10- yd. gain on the remaining attempt are unfavourable, a forward

pass or a kick is resorted to, rather than risk losing the ball on the spot. The kick, although resulting in the loss of the ball, nevertheless gives it to the enemy much nearer his goal. When the wind is strong the side favoured by it usually kicks often, as the other side, not being able to kick back on equal terms, is forced to play a rushing game, which is always exhausting. Again, the kicking game is often resorted to by the side that has the lead. Whether the point is put on in an effort to retain the advantage. The only remaining way to advance the ball is a free-kick after a fair catch, as in the English game. The free kick may be either a punt, a drop-kick or a kick from placement. Whenever the ball goes over the side line into touch it is brought back to the point where it crossed the line by the man who carried it over, or, if kicked or knocked over, by a man of the side which did not kick it out, and there put down for a line-up, the player who takes it in first declaring how far he will go, so that the opposing team may not be caught napping.

Of the seven men in the line, the centre is chosen for his weight and ability to handle the ball cleanly in snapping back. He must also, in case the full-back is to make the next play, be able to throw the ball from between his legs accurately into the full-back's hands, thus saving the time that would be wasted if the quarter-back were used as an intermediary. The "two guards," who must also be heavy men, form with the centre and the bulk of the line, protecting the backs in offence, and in defence blocking the enemy. The two "tackles" must be heavy yet active and aggressive men, as they must not only help the centre and guards in repelling assaults on the middle of the line, but also assist the ends in stopping runs round the line as well as those between tackle and end, a favourite point of attack. The "ends" are chosen for their activity, sure tackling, fast running and ability to follow up the ball after a kick. Of the four players behind the line, the full-back must be a sure catcher and tackler and a fast runner. The two half-backs must also be fast runners and good dodgers. One of them is often chosen for his ability to gain ground by "bucking the line," i.e. plunging through the opposing team's line. He must therefore be over the average weight, while the other half-back is called upon to gain by running round the opposing ends. The quarterback is the commanding general and therefore the most important member of his side, as with him lies the choice of plays to be made when on the attack. Courage, coolness, promptness in his decision, and the choice of the proper time for making a decision are qualities absolutely required for this position. As soon as his side obtains the ball, the quarter-back shouts out a signal, consisting of a series of numbers or letters, or both, which denotes a certain play that is to be carried through the moment the ball is snapped back. A good quarter-back thinks rapidly and shouts his signal for the next play as soon as a down has been called and while the scrimmage is forming, so that the plays are run off rapidly and the enemy is given as little time as possible to concentrate. The signals, which are secret and often changed to guard them from being solved by the enemy, are formed by designating every position and every space in the line, as well as kicks and other open plays, by a number or letter. Some signals are called sequence-signals, and indicate a prearranged series of plays for use in certain emergencies. Every manoeuvre of the attacking side is carried out by every member of the team, the ideal being "every man in every play every time." As soon as a signal is given each man should know what part of the ensuing move will fall to him, in carrying the ball, interfering for the runner, or getting down the field under a punt. Every team has its own code, and the head of the line and the assistant-head of the line, the "commanders" of the forward line, are the men to make up the mass plays (wedge- formations, tandems, &c.), i.e., to the grouping of bodies of men behind the line, and starting them before the ball was snapped back, so that they struck the line with an acquired momentum that was extremely severe, particularly when met by men equally determined. These plays caused
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becoming a full captain in 1801. In August 1861 he was assigned to the command "of the naval operations upon the Western waters." His exploit in capturing Fort Henry (on the right bank of the Tennessee river) from the Confederates, on the 6th of February 1862, without the co-operation of General Grant’s land forces, which had arrived in time, was a brilliant success; but their combined attack on Fort Donelson (2:30 a.m., on the left bank of the Cumberland river), whither most of the Fort Henry garrison had escaped, resulted, before its surrender (Feb. 16), in heavy losses to Foote’s gunboats; Foote himself being severely wounded. In March-April he co-operated in the capture of New Madrid (q.v.) and Island No. 10. In June he retired from his command and in July was promoted rear-admiral, and became chief of the Bureau of Equipment and Recruiting. On the 26th of June 1863 he died at New York.

See the life (1874) by Professor James Mason Hoppin (1820–1906).

FOOTE, MARY HALLOCK (1847—). American author and illustrator, was born in Milton, New York, on the 19th of November 1847, of English Quaker ancestry. She was educated at the Poughkeepsie (N.Y.) Female Collegiate Seminary and at the Cooper Institute School of Design for women, in New York. In 1876 she married Arthur De Wint Foote, a mining engineer, and subsequently lived in the mining regions of California, Idaho, and Colorado. She is best known for her stories, in which, as in her drawings, she portrays vividly the rough picturesque life, especially the mining life, of the West. Some of her best drawings appear in her own books. Among her publications are The Led-Horse Claim (1883), John Badenour’s Testimony (1886), The Chosen Valley (1883), Cœur d’Alene (1894); The Prodigal (1900), a novel; The Desert and the Sown (1902); and several collections of short stories, including A Touch of Sun and other Stories (1903).

FOOTE, SAMUEL (1720–1777), English dramatist and actor, was baptized at Truro on the 27th of January 1720. Of his attachment to his native Cornwall he gives no better proofs as an author than by making the country booby Timothy (in The Knights) sound the praises of that county and of its many pastimes; but towards his family he showed a loyal and enduring affection. His father was a man of good family and position. His mother, Eleanor Goodere, whom he is said in person as well as in disposition to have strongly resembled, he liberally supported in the days of her prosperity, and after her death indignantly vindicated her character from the imputations recklessly cast upon it by the revengeful spite of the ruthless Kingston. About the time when Foote came of age, he inherited his first fortune through the murder of his uncle, Sir John Dinley Goodere, Bart., by his brother, Captain Samuel Goodere. Foote was educated at the collegiate school at Worcester, and at Worcester College, Oxford, distinguishing himself in both places by mimicry and audacious pleasantries of all kinds, and, although he left Oxford without taking his degree, acquiring a classical training which afterwards enabled him neatly to turn a classical quotation or allusion, and helped to give to his prose style a certain fluency and elegance.

Foote was "designed" for the law, but certainly not by nature. In his chambers at the Temple, and in the Grecian Coffee-house hard by, he learned to know something of lawyers if not of law, and was afterwards able to jest at the jargon and to point the mannerisms of the bar, and to satirize the Latitudes of the other branch of the profession with particular success. The famous argument in Hobson v. Nelson, The Coffee Lover, is almost as good of its kind as that in Bardell v. Pickwick. But a stronger attraction drew him to the Bedford Coffee-house in Covent Garden, and to the theatrical world of which it was the social centre. After he had run through two fortunes (the second of which he appears to have inherited at his father’s death), and had then passed through severe straits, he made his first appearance on the actual stage in 1744. It is said that he married a young lady in Worcestershire; but the traces of his wife (he affirmed himself that he was married to his washerwoman) are mysterious, and probably apocryphal.

Foote’s first appearance as an actor was made little more than

frequent injuries and led to legislation against them, the most important law providing for a limitation to the number of men who could be dropped back of the line, and practically keeping seven men drawn up in the line.

Penalties are of three kinds: (1) forfeiture of the game, for refusing to play when directed to do so by the referee, and for repeated fouls made with the intention of delaying the game; (2) disqualification of players for unnecessary roughness or ungentlemanly conduct; and (3) for infringement of rules, for which certain distances are taken away from the previous gains of the side making the fouls.

The game resolves itself into a series of scrimmages interspersed with runs and kicks. The systematized development of plays places at the disposal of the quarter an infinite variety of attack, which he seeks to direct at the opposing line with bewildering rapidity and dash. During the preliminary games of the season “straight football” is generally played; that is, intricate attacks are avoided and kicks and simple plunges into the line are mainly relied upon. “Trick plays,” which comprise all manoeuvres of an intricate nature, are reserved for later and more important matches. Among these is the “false kick,” in which the full-back takes position as if to receive the ball for a kick, but the ball is passed to a different player, the play of this kind the “kicking back,” in which some or all of the players on one side of centre suddenly change to the other side, thus forming a mass and throwing the opponents’ line out of balance. To this category belong also “double passes,” “false passes,” “delayed passes,” “delayed runs” and “criss-crosses.”

Training for football in America resembles that for other sports in regard to food and hygiene. The coaching systems at the universities differ, but there is generally a head coach, who is assisted by graduates, each of whom pays especial attention to one set of men, one to the men in the centre of the line, one to the backs, another to the ends, &c. Candidates for the teams are put through a severe course of practice in catching punts and hard-throwing passes, in quick starts, falling on the ball, tackling a mechanical dummy, in blocking, breaking through the line, and all kinds of kicking, although in matches the kicking is generally left to one or two men who have shown themselves particularly expert. Every player is taught to dive for the ball whenever he sees it on the ground, as possession of cardinal importance in American football, and dribbling for this reason is unknown. When running with the ball the player is taught to take short steps, to follow his interference, that is, not isolate himself from his defenders, and neither to slow up nor shut his eyes when striking the opposing line. Tackling well below the waist is taught, but it is a foul to tackle below the knee.

The general rule for defensive work of all kinds is “play low.”

See Walt Camp, How to Play Football, and the Official Football Guide (annual), both in Spalding’s Athletic Library: his Book of College Sports (New York, 1893), his American Football (New York, 1894), and his Football (Boston, 1896)—the last in co-operation with L. F. Deland; R. H. Burbour, The Book of School and College Sports (New York, 1904); W. H. Lewis, Primer of College Football (Boston, 1896).

FOOTE, ANDREW HULL (1806–1863), American admiral, was born at New Haven, Connecticut, on the 12th of September 1806, his father, Samuel Augustus Foote (1788–1846), being a prominent lawyer and Whig politician, who as U.S. senator moved in 1829 “Foote’s resolutions” on public lands, in the discussion of which Daniel Webster made his “reply to Hayne.” He entered the U.S. navy in 1822, and was commissioned lieutenant in 1830. After cruising round the world (1837–1840) in the “John Adams,” he was assigned to the Philadelphia Naval Asylum, and later (1846–1848) to the Boston Navy Yard. In 1849 he was made commander of the “Perry,” and engaged for two years in suppressing the slave trade on the African coast. In 1856, as commander of the “Portsmouth,” he served on the East India station, under Com. James Armstrong, and he captured the Barrier Ports near Canton. From October 1858 to the outbreak of the Civil War, he was in charge of the Brooklyn Navy Yard.
two years after that of Garrick, as to whose merits the critics, including Foote himself, were now fiercely at war. His own first venture, as Whelo was a failure, and though he was fairly successful in genteel comedy parts, and was, after a favour- able reception at Dublin, enrolled as one of the regular company at Drury Lane in the winter of 1745-1746, he had not as yet made any palpable hit. Finding that his talent lay neither in tragedy nor in genteel comedy, he had begun to wonder "where the devil it did lie," when his successful performance of the part of Bayes in The Rehearsal at last suggested to him the true outlet for his extraordinary gift of mimicry. Following the example of Garrick, he had introduced into this famous part imitations of actors, and had added a variety of other satirical comment in the way of "gam." Engaging a small company of actors, he now boldly announced for the 22nd of April 1747, at the theatre in the Haymarket "grotto," "a new entertainment called the Diversions of the Morning," to which were to be added a farce adapted from Congreve, and an epilogue "spoken by the B-d-d Coffee-house." Foote's success in these Diversions obtained for him the name of "the English Aristophanes," an absurd compliment, declined by Foote himself (see his letter in The Minor). The Diversions consisted of a series of imitations of various persons, the voices, gestures, and manner were brought directly before the spectators, while the epilogue introduced the wits of the Bedford engaged in ludicrous disputation, and specially "took off" an eminent physician (probably the munificent Sir William Browne, whom he afterwards caricatured in The Devil on Two Sticks), and a notorious quack occultist of the day. The actors ridiculed in this entertainment having at once procured the aid of the constables for preventing its repetition, Foote immediately advertised an invitation to his friends to drink a dish of tea with him at the Haymarket on the following day at noon—"and 'tis hoped there will be a great deal of comedy and some joyous spirits; he will endeavour to make the morning as diverting as possible. Tickets for this entertainment to be had at St George's coffee-house, Temple-Bar, without which no person will be admitted. N.B.—Sir Dilburry Duddy will be there, and Lady Betty Frisk has absolutely promised." The device succeeded to perfection; further resistance was abandoned as futile by the actors, whom Foote mercilessly ridiculed in the "pupils " which the entertainer pretended to impart (typifying the 'lunatic' under whose patronage they were) several chief peculiarities or defects—the massive and sonorous James Quin as a watchman, the shrill-voiced Lacy Ryan, the charming Peg Woffington, whose tones had an occasional squeak in them, as an orange- woman crying her wares and the bill of the play); and Mr Foote's Chocolate, which was afterwards converted into an evening Tea, became an established favourite with the town.

In spite of this success, he seems to have contrived to spend a third fortune, and to have found it necessary to eke out his means by a speculation in small-beer, as is recorded in an amusing anecdote told of him by Johnson. But he could now command a considerable income; and when money came he seems to have freely expended it in both hospitality and charity. During his engagements at Covent Garden and at Drury Lane, of which he was joint-manager, and in professional trips to Scotland, and more especially to Ireland, he appeared both in comedies of other authors and more especially in his own. He played Hartop in his Knights (1739, printed 1754), Taste (1752), in which parts of the Orators, his opponents in the succession of actors embodying their eighteen pieces, the majority of which were produced at the Haymarket, the favourite home of Foote's entertainments. In 1756 he succeeded in obtaining for this theatre a licence from the lord chamberlain, afterwards (in 1756) converted into a licence for summer performances for life. The entertainments were a succession of variations on the original idea of the Diversions and the Tea. Now, it was an Auction of Pictures (1748), of part of which an idea may be formed from the second act of the comedy Taste; now, a lecture on Orators (1754), suggested by some bombastic discourses given by Macklin in his old age at the Piazza coffee-house in Covent Garden, where Foote had amused the audience and confounded the speaker by interposing his humorous comments. The Orators is preserved in the shape of a hybrid piece, which begins with a mock lecture on the art of oratory and its representatives in England, and ends with a diverting scene of a pot-house forum debate, to which Holberg's Politician-Timman can hardly have been a stranger. At a later date (1773) a new device was introduced in a Puppet-show. The piece (unprinted) played in this by the puppets was called Piety in Patience, and professed to show "by the moral how maidens of low degree might become rich from the mere effects of morality and virtue, and by the literature how thoughts of the most commonplace might be concealed under cover of words the most high flown." In other words, it was an attack upon sentimental comedy, which was still not altogether extinguished. An attack upon Garrick in connexion with the notorious Shakespeare jubilee was finally left out from the Puppet-show, and thus was avoided a recurrence of the quarrel which many years before had led to an interchange of epistolary thrusts, and an irritation by Woodward of the imitative Foote.

On the whole, the relations between the two public favourites were very friendly, and on Foote's part unmistakably affectionate, and they have not been otherwise represented by Garrick's biographers. A comparison between the two as actors is of course out of the question; but, though Foote was a buffoon, and his tongue a scurrilous tongue, there is no authentic ground for the suggestion that his character was one of malicious heartlessness. Of Samuel Johnson's opinions of his many records remain in Boswell; when Johnson had at last found his way into Foote's company (he afterwards found it to Foote's own table) he was unable to "resist" him, and, on hearing of Foote's death, he thought the career just closed worthy of a lasting biographical record.

Meanwhile most of poor Foote's friendships in high life were probably those that are sworn across the table, and require "other bottle" to keep them up. It is not a pleasant picture—of Lord Memborough and his royal guest the duke of York, and their companions, bantering Foote on his ignorance of horse- manship, and after he had weakly protested his skill, taking him out to hounds on a dangerous animal. He was thrown and broke his leg, which had to be amputated, the "patience" in which he carried on (how making his first appearance) consoling himself with the reflection of the new one now able to be taken off "old Faulkner" (a pompous Dublin alderman with a wooden leg, whom he had brought on the stage as Peter Paraphragh in The Orators) "to the life." The duke of York made him the best reparation in his power by promising him a life-potent for the theatre in the Haymarket (1766); and Foote not only resumed his profession, as if, like Sir Luke Limp, he considered the leg he had lost "a redundancy, a mere nothing at all," but ingeniously turned his misfortune to account in two of his later pieces, The Lame Lover and The Devil on Two Sticks, while, with the true instinct of a public favourite, making constant reference to it in plays and prologues. Though the characters played by him in several of his later plays are comparatively short and light, he continued to retain his hold over the public, and about the year 1774 was beginning to think of withdrawing, at least for a time, to the continent, when he became involved in what proved a fatal personal quarrel. Neither in his entertainments nor in his comedies had he hitherto (except in Garrick's case) been put to the test of his talents for the theatre's sake, put any visible restraint upon personal satire. The Author of the Orators (as Foote's only humorous character of Cadwallader, he had brought a Welsh gentleman of the name of Ap-Rice on the stage, had, indeed, been ultimately suppressed. But in general he had pursued his hazardous course, mercilessly exposing to public ridicule and contempt not only fribbles and pedants, quacks or supposed quacks in medicine (as in The Devil on Two Sticks), enthusiasts in religion, such as Dr Dodd (in The Caemers) and George Whitefield and his connexion (in The Minor). He had not only dared the wrath of the whole Society of Antiquaries (in The
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Nabob), and been rewarded by the withdrawal, from among the pantaloon who rationalized Whittington's Cat, of Horace Walpole and other eminent men of the day, but found himself in the same play attacked a well-known representative of a very influential though detested element in English society—the "Nabobs" themselves. But there was one species of cracked porcelain which he was not to try to hold up to contempt with impunity. The humour of his intention to bring upon the stage, in the character of Lady Kitty Crocodile in *The Trip to Calais*, the notorious duchess of Kingston, whose trial for bigamy was then (1775) impending, roused his intended victim to the utmost fury; and the means and influence she had at her disposal enabled her, not only to prevail upon the lord chamberlain to prohibit the performance of the piece (in which there is no hint as to the charge of bigamy itself), but to hire agents to vilify Foote's character in every way that hatred and malice could suggest. After he had withdrawn the piece, and letters had been exchanged between the duchess and him equally characteristic of their respective writers, Foote took his revenge upon the chief of the duchess's instruments, as "Reverend Doctor" Jacob, who belonged to the "Republican" society of the journalists of the day, so incomparably satisfied by Foote in the parody of *The Bankrupt*. That man he gibed in the character of Viper in *The Capuchin*, under which name the altered *Trip to Calais* was performed in 1776. But the resources of his enemies were not yet at an end; and a discharged servant of Foote's was suborned by Jackson to bring a charge of assault and apply for a warrant against him. Though the attempt utterly broke down, and Foote's character was thus completely cleared, his health and spirits had given way in the struggle—as to which, though he seems to have had the firm support of the better part of the public, including such men as Burke and Reynolds, the very audiences of his own theatre had been, or had seemed to be, divided in opinion. He thus resolved to withdraw, at least for a time, from the effects of the storm, let his theatre to Colman, and after making his last appearance there in May 1777, set forth in October on a journey to France. But at Dover he fell sick on the day after his arrival there, and a few days after died (October 21st). His epitaph in St Mary's church at Dover (written by his faithful treasurer William Jewell) records that he had a hand "open as day for melting charity." His resting-place in Westminster Abbey is without memorial.

Foote's chief power as an actor lay in his extraordinary gift of mimicry, which extended to the mental and moral, and as the more outward and physical peculiarities of the personages whose likeness he assumed, he was the most unerring exponent of voice, though his tones are said to have been harsh when his voice was not disguised, and an incomparable readiness for rapidly assuming characters, both in his entertainments and in his comedies, when the dapple of the part no other male actor could equal the "partner of some of his plays, such as *The Liar* and *The Cozeners*, must have greatly depended for its effect upon rapidity of delivery. In person he was rather short and stout, and coarse-featured; but his overflowing humour is said to have found full expression in the irresistible sparkle of his eyes.

As a dramatic author he can only be assigned a subordinate rank. He regarded comedy as "an exact representation of the peculiar manners of that people among whom it happens to be performed; a faithful and particular copy of the manners of the place. As they are openly produced, as criminals are publicly punished, for the correction of individuals and as an example to the whole community." This he regarded as the aim, or useful purpose, of comedy; the dapple of the point, the conduct, plot, and incidents of the piece. For part at least of this view (advanced by him in the spirited and scholarly "Letter" in which he replied, to the Reverend Author of the Remarks, Critical, Satirical, and Stangian, to the *The Liar* appearing a poem to classical authority. But he overlooked the indispensable quality of the dapple to the comic drama under its primary aspect as a species of art. His comic genius was particularly happy in discovering and reproducing this quality; and he not only took them from real life, but closely modelled them on well-known living men and women, was not in himself an artistic soul. Nor indeed was the novelty of this process absolute, though probably the other comic dramas has ever gone so far in this course, or has pursued it so persistently. The public delighted in his "d-d fine originals," because it recognized them as copies; and he was himself proud that he took them from real persons, instead of their being "vamped from antiquated plays, pilfered from the French farces, or the baseless beings of the poet's brain." But the real excellence of many of Foote's comic characters lies in the fact that, besides being incomparably ludicrous types of manners, they remain admirable comic types of general human nature. Sir Thomas Smollett, in *The Pugilist's Alphabet*, says that "Foote, weazel, and her preposterous vanity in her superannuated charms; Mr Cadwallader, and his view of the advantages of public schools (where children may make acquaintances that may hereafter be useful to them) for between £2 and £3 a year (for there, does not signify twopenny)"); Major Sturgeon and Jerry Sneak; Sir Thomas Lofty, Sir Luke Limp, Mrs Mechlin, and a score or two of other characters, are excellent comic figures in themselves, and the originality in such characters as these is not so much the dapple of Foote's vigorous satire will remain the perennial subject of comic treatment so long as a stage exists. The real defect of his plays lies in the abnormal weakness of their construction, in the absolute want of the necessary and logical sequence of a plot upon which the interest of the action or conduct of a plot, and in the unwarrantable subordination of the interest of the action to the exhibition of particular characters. His characters are ready-made, and the action is only incidental to them. Against the exhortation of *L. de Livain* and *The Petition of Veto* have been taken from Lope de Vega, but which was really founded on Steele's adaptation of Corneille's *Le Menteur*), and perhaps of *The Bankrupt*, there is hardly one of Foote's "comedies" in which the conception and conduct of the action rise above the exigencies of the mere vehicle; his great senti-mental and affectation of lovely scenes are not wanting, but these familiar ingredients are incapable of exciting real interest as an ordinary farcical action is capable of producing more than transitory amusement. In his earlier plays Foote is commonly rescued by his hero's or heroine's resource—a disguise. Of course Foote must have been well aware of the shortcomings of his rapidly manufactured productions; he knew that if he might sneer at "gentle comedy" as suited to the dramatists of the ball, all at once to the great houses to be "directed by the genius of insipidity," he, like the little theatre where he held sway, was looked upon as "an eccentric, a mere summer fly." At the same time, he was inexhaustible in the devising of comic scenes of genuine farce. An oration of "old masters," an election of a suburban mayor, an examination at the College of Physicians, a newspaperconclave where paragraphs are concocted and reputa- tions (all of which) are hereque behind the scenes are brought before the mere reader with unfailing vividness. And nowhere the comic dialogue is instinct with spirit and vigour, and the comic characters are true to themselves with a buoyancy which still carries the smile of the levity, the nonsense, the conventionality. Foote professed to despise the mere caricaturing of national peculiarities as such, and generally used dialect as a mere additional colouring; he was, however, too wide awake to the demands of his public not to treat France and Frenchmen as fair game, and coarsely to appeal to national prejudice. His satire against those everlasting victims of English comedy and farce, the Englishman in Paris and the Englishman returned from Paris, was of course most effective. The waggishness with which he maliciously pointed out the fact that Englishmen are now more addicted to the society of their countrymen than abroad. In general, the purposes of Foote's social satire are excellent, and the abuses against which it is directed are those of the age; the dapple of his morality is healthy, and his language, though not aiming at refinement, is remarkably free from intentional grossness. He made occasional mistakes; but he was on the right side in the warfare against the follies of the modern drama, and the character originally performed by Foote, are added to the title of each: *The Knights* (1748: Hartop, who assumes the character of Sir Penurient Trifle); *Taste* (1752), in which part of the *Diversion* is called *The Smirks and Sniffs*; *The Pillar of Calais* (1753); *The Englishman returned from Paris* (1756: Sir Charles Buc); *The Author* (1757: Cadwallader); *The Minor* (1756: Smirk and Mrs Cole); *The Liar* (1762); *The Orators* (1762: Lecturer); *The Mayor* (1762: Sir Thomas Loity and Sir Peter Peppercorn); *The Commissary* (1765: Mr Zac. Fungus); *The Devil upon Two Sticks* (1768: Devil,—alias Dr Hercules Hellebore); *The Lame Lover* (1769: Sir Matthew Mite); *The Cozeners* (1772: Sir Matthew Mite); *The Bankrout* (1773: Sir Robert Riscounter); *The Cozeners* (1774: Mr Aircastle); *The Capuchin,* a second version of *The Trip to Calais*; the *Tragedy la Mode* (in which Foote appeared as Fustinian). From this source seems to have been mainly taken the biographical information in the rather grandiloquent essay on Foote prefixed by "Jon Bee"
FOOTMAN—FORAMINIFERA

(John Badcock, fl. 1816-1838, also known as "John Hands") to his useful edition of Foote's Works (3 vols., 1830). Various particulars will be found in Tate Wilkinson's Wandering Patenter (York, 1795) and in other sources. There is an admirable essay on Foote, reprinted with additions, from the Quarterly Review, in John Forster's Biographical Essays (1858). A recent life of Foote is by Percy Fitzgerald (1910).

FOOTMAN, a name given among articles of furniture to a metal stand, usually of polished steel or brass, and either oblong or oval in shape, for keeping plates and dishes hot before a dinner-room fire. In the days before the general use of hot-water dishes the footman possessed definite utility, but although it is still in occasional use, it is now chiefly regarded as an ornament. It was especially common in the hardware counties of England, where it is still frequently seen; the simple conventionality of its form is not inelegant.

FOOTSCRAY, a city of Bourke county, Victoria, Australia, on the Saltwater river, 4 m. W. of and suburban to Melbourne. Pop. (1901) 18,391. The city has large bluestone quarries from which most of the building stones in Melbourne and the neighbourhood is obtained; it is also an important manufacturing centre, with numerous sugar-mills, jute factories, soap works, woolen-mills, foundries, chemical works and many other minor industries.

FORPEST, a word supposed to be a literal translation of piede-esta, or pedestal, the lower part of a pier in architecture (see Base).

FORPPA, VINCENZO, Italian painter, was born near Brescia. The dates of his birth and death used to be given as 1400 and 1492; but there is now good reason for substituting 1427 and 1514. He settled in Pavia towards 1456, and was the head of a Lombard school of painting which subsisted up to the advent of Leonardo da Vinci. In 1480 he returned to Brescia. His contemporary reputation was very considerable, his merit in perspective and foreshortening being recognized especially. Among his noted works are a fresco in the Brera Gallery, Milan, the "Martyrdom of St Sebastian"; and a "Crucifixion" in the Carrara gallery, Bergamo, executed in 1455. He worked much in Milan and in Genoa, but many of his paintings are now lost.

See C. J. Foulkes and R. Maiocchi, Vincenzo Forpa (1910).

FORAGE, food for cattle or horses, chiefly the provender collected for the food of the horses of an army. In early usage the word was confined to the dried forage as opposed to grass. From this word comes "foray," an expedition in search of "forage," and hence a pillaging expedition, a raid. The word "forage," directly derived from the Fr. fourrage, comes from a word of Teutonic origin, and appears in "fodder," food for cattle. The ultimate Indo-European root, pale, cf. Gr. παράκατος, Lat. pascere, to feed, gives "food," "feed," "foster;" and appears also in such Latin derivatives as "pastor," "pasture."

FORAIN, J. L. (1852- ), French painter and illustrator, was born in 1852. He became one of the leading modern Parisian caricaturists, who in his merciless exposure of the weaknesses of the bourgeoisie continued the work which was begun by Daumier under the second Empire. The scathing bitterness of his satire is as clearly derived from Daumier as his pictorial style can be traced to Manet and Degas; but even in his painting he never suppresses the caustic spirit that drives him to caricature. He has, indeed, been rightly called "a Degas pushed on to caricature." In his pen-and-ink work he combines extraordinary economy of means with the utmost power of expression and suggestion. Forain's popularity dates from the publication of his Comédie parisienne, a series of two hundred and fifty sketches republished in book form. He has contributed many admirable, if sometimes over-daring, pages to the Figaro, Le Rire, L'Assiette au beurre, Le Courrier français, and L'Indiscret. His political drawings for the Figaro were republished in book form under the title of Deux Pays.

FORAKER, JOSEPH BENSON (1846- ), American political leader, was born near Rainsboro, Highland county, Ohio, on the 4th of July 1846. He passed his early life on a farm, enlisted as a private in the 89th Ohio Volunteer Infantry in July 1862, served throughout the Civil War, and for a time as an aide on the staff of General H. W. Slocum, and in 1865 received a captain's brevet for "efficient services during the campaigns in North Carolina and Georgia." After the war he spent two years at the Ohio Wesleyan University and two years at Cornell. In 1866 he was admitted to the Ohio bar and began practice in Cincinnati. He was a judge of the Cincinnati Superior Court from 1879 to 1882. In 1883 he was the Republican candidate for governor of Ohio, but was defeated; in 1885 and 1887, however, he was elected, but was again defeated in 1889. He then for eight years practised law with great success in Cincinnati. In 1890 he was elected United States senator to succeed Calvin S. Brice (1845-1858); in 1902 was re-elected and served until 1909. In the Senate he was one of the aggressive Republican leaders, strongly supporting the administration of President McKinley (whose name he presented to the Republican National Conventions of 1896 and 1900) in the debates preceding, during, and immediately following the Spanish-American War, and later, during the administration of President Roosevelt, was conspicuous among Republican leaders for his independence. He vigorously opposed various measures advocated by the president, and led the opposition to the president's summary discharge of certain negro troops after the Brownsville raid of the 13th of August 1906 (see Cleveland, Texas).

FORAMINIFERA, in zoology, a subdivision of Protozoa, the name selected for this enormous class being that given by A. D'Orbigny in 1837 to the shells characteristic of the majority of the species. He regarded them as minute Cephalopods, whose chambers communicated by pores (foramina). Later on their true nature was discovered by F. Dujardin, working on living forms, and he referred them to his Rhizopoda, characterized by pseudopodia given off from the sarcode (protoplasm) as organs of prehension and locomotion. W. B. Carpenter in 1862 differentiated the group nearly in its present limits as "Reticularia;" and since then it has been rendered more natural by the removal of a number of simple forms (mostly freshwater) with branching but not reticulate pseudopods, to Filosa, a distinct subclass, now united with Lobosa into the restricted class of Rhizopoda.

Fig. 1a.—Lieberkühn's, with reticulate pseudopodia.

Anatomy.—Protista Sarcodina, with simple protoplasmic bodies of granular surface, emitting processes which branch and anastomose freely, either from the whole surface or from one or more elongated processes ("stylopods"); nucleus one or more (not yet demonstrated in some little known simple forms), usually in genetic relation to granules or strands of matter of similar composition, the "chromidia" scattered through the protoplasm; body naked, or provided with a permanent investment (shell or test), membranous, gelatinous, arenaceous (of compacted or cemented granules), calcareous, or very rarely (in deep sea forms) siliceous, sometimes freely perforated, but never latissse opening by one or more permanent apertures ("pylomes") or crevices between compacted sand-granules, often very complex; reproduction by fission (only in simplest naked forms), or by brood formation; in the latter case the mode of brood formation (A) eventuates in amoebiform embryos, the other (B) in flagellate zoospores which are exogamous

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gametes, pairing but not with those of their own brood; the
coupled cell ("zygote") when mature in the shell species gives
rise to a very small primitive test-chamber or "microsphere." The
adult microospheric animal gives rise to the amoebiform brood
which have a larger primitive test ("megalosphere"); and megalos-
pheric forms appear to reproduce by the A type a series of
similar forms before a B brood of gametes is finally borne, to
pair and reproduce the microospheric type, which is consequently
rare.

The shells require special study. In the lowest forms they
are membranous, sometimes encrusted with sand-grains, always
very simple, the only complication being the doubling of the
pylome in Diplophrys (fig. 2, i), Shepheardella (fig. 2, 3, 5),
Amphirema (fig. 2, 11), Diaphorophodon (fig. 2, 12). The marine
shells are, as we have seen, of cemented particles, or calcareous,
glassy, and regularly perforated, or again calcareous, but porce-
lanous and rarely perforate. These characters have been used
as a guide to classification; but some sandy forms have so large
a proportion of calcareous cement that they might well be
called encrusted calcareous genera, and are also not very constant
in respect of the character of perforation. The porcellaneous
genera, however, form a compact group, the replacement of the
shell by silica in forms dwelling in the red clay of the ocean
abysses, where calcium carbonate is soluble, not really making
any difficulty. Moreover, the shells of this group show a deflected
process or neck of the embryonic chamber ("camptople"), to
least in the megaspheric forms, whereas when a neck exists
in other groups it is straight. The opening of the shell is the
cytoplome. This may be a mere hole where the lateral
walls of the body end, or there may be a diaphragmatic ingrowth
so as to narrow the entrance. It may be a simple rounded
opening, oblong or tri-multi-radiate, or branching (fig. 4, 1); or
replaced by a number of coarse pores ("ethmople") (fig.
3, 5a). Again, it may lie at the end of a narrowed tube
("stylople"), which in Lagena (fig. 3, 6) may project onwards
("ectooselene"), or inwards ("entoselene"). In most groups
the stylople is straight; but in the majority of the porcellaneous
shells it is bent down on the side of the shell, and constitutes the
"flexople" of A. Kema, which being a hybrid term
should be replaced by "camptople." The animal usually forms
a simple shell only after it has attained a certain size, and this
"embryonic chamber" cannot grow further. In Spirillum
and Annodiscus there is no pyloem end-wall, and the shell
continues to grow as a spiral tube; in Cornuspira (fig. 3, i)
there is a slight constriction indicating the junction of a small
embryonic chamber with a camptople, but the rest of the shell
is a simple flat spiral of several turns. In the majority at least
one chamber follows the first, with its own pylome at the distal
end. This second chamber may rest on the first, so that the part
on which it rests serves as a party-wall bounding the front of
the newer chamber as well as the back of the older; and this
state prevails for all added chambers in such cases. In the

![Fig. 1B. Protomys aurantiaca, Haeck. (After Haeckel.)](image1)

1. Adult, containing two diatom flagellate ciliates, with a large
Dino-
flagellate just caught by the expanded reticulate pseudo-

![Fig. 2. Allogromiidea.](image2)

1. Diplophrys archeri, Barker.
   a. Nucleus. 
   b. Contractile vacuoles.
   c. The yellow oil-like body.
   Moor pools, Ireland.
2. Allogromia eminens, Duj.
   a. The numerous nuclei; near
   these the elongated bodies
   represent ingested diatoms.
   Freshwater. Figs. 2, 3, 11.
   b. Nucleus. 
11. Amphirema aurantiaca, Haeckel.
   a. Nucleus. 
   b. Contractile vacuoles.
   c. The yellow oil-like body.
   Moor pools, Ireland.
   a. Nucleus. 
   b. Nucleus. 
12. Diaphorophodon mobilis, Archer.
   a. Nucleus. 
   b. Nucleus. 
3-5, 6-10. Varying appearance of the
nucleus as it is carried along
in the streaming protoplasm
within the tube.
11. Amphirema aurantiaca, Haeckel.
   a. Nucleus. 
   b. Contractile vacuoles.
   c. The yellow oil-like body.
   Moor pools, Ireland.
   a. Nucleus. 
   b. Nucleus. 
12. Diaphorophodon mobilis, Archer.
   a. Nucleus. 
   b. Nucleus. 
3-5, 6-10. Varying appearance of the
cyst. as it is carried along
in the streaming protoplasm
within the tube.
highest vitreous shells, however, each chamber has its complete
"proper wall"; while a "supplementary skeleton," a deposit
of shelly matter, binds the chambers together into a compact
whole. In all cases the protoplasm from the pylome may
deposit additional matter on the outside of the shell, so as to
produce very characteristic sculpturing of the surface.
Compound or "polythalamic" shells derive their general
form largely from the relations of successive chambers in size,
shape and direction. This is well shown in the porcellaneous
Miliolidae. If we call the straight line uniting the two ends of a
chamber the "polar axis," we find that successive chambers
thus crozier-shaped. In others (which may have the same sculp-
ture, and are scarcely distinguishable as species) the chambers
are short and wide, drawn out at right angles to the axis, but
in the plane of the spiral, and the growing shell becomes fan-
shaped or "flabelliform" (figs. 3, 6, 4, 2). This widening may go
on till the outer chambers form the greater part of a, circle, as in
Orbiculina (fig. 3, 6, 8) where, moreover, each large chamber is sub-
divided by incomplete vertical bulkheads into a tier of chamberlets;
each chamberlet has a distinct pylomic pore opening to the outside
or to those of the next outer zone. In Orbitolites (figs. 5, 6) we have a centre on a
somewhat Milioline type; and after a few chambers in spiral
succession, complete circles of chambers are formed. In the
larger forms the new zones are of greater height, and horizontal
bulkheads divide the chamberlets into vertical tiers, each with its own
pylomic pore.

The Chelostomel-
idae (fig. 3, 13) re-
produce among
the genera what we
have already seen
in the Miliolidae:
Orbitolites (fig. 10, 3)
and Cyphellites,
among the Num-
mulite group, with
a very finely per-
forate wall, recall
the porcellaneous
Orbiculina and
Orbitolites.

In flat spiral
forms (figs. 23, 1, 7;
5, 2, 16, 19, &c.) all the chambers may be freely exposed; or the
successive chambers be wider transversely than their predecessors
and overlap by "alary extensions," becoming "nautiloid," in extreme cases only the last turn or whorl is seen (fig. 11). When the spiral axis is conical the shell may be "rota-

Two phenomena interfere with the ready availability of the characters of form for classificatory ends—dimorphism and multiformity.

Dimorphism.—The majority of foraminiferal shells show two types, the rarer with a much smaller central chamber than that of the more frequent. The chambers are called microsphere

and megalosphere, the forms in which they occur microsphaeric and megalosphaeric forms, respectively. We shall study below their relation to the reproductive cycle.

Multiformity.—Many of the Polythalamia show different types of chamber-succession at different ages. We have noted

this phenomenon in such crozier forms as *Peneroplis*, as well as in discoid forms; it is very frequent. Thus the microspheric *Biloculina* form the first few chambers in quinqueloculine succession. The microspheric forms attain to a greater size when adult than the megalospheric; and in *Orbulinidae* the microsphere has a straight outlet, orthostyle, instead of the deflected campto-

style one, so general in porcellaneous types; and the spiral succession is continued for more turns before reaching the fan-shaped and finally cyclic stage. *Globigerina*, whose chambers are nearly spherical, is sometimes seen to be enclosed in a spherical test, perforate, but without a pylome, and known as *Orbulina*; the chambered *Globigerina-shell* is ultimately attached at first inside the wall of the *Orbulina*, but ultimately disappears. The ultimate fate of the *Orbulina* shell is unknown; but it obviously marks a turning-point in the life-cycle.

*Protoplasmic Body and Reproduction.*—The protoplasm is not differentiated into ecto- and endosarc, although it is often denser
in the central part within the shell, and clearer in the pseudopodial ramifications and the layer (or stalk in the monothalamous forms) from which it is given off. In pelagic forms like Globigerina the external layer is almost, if not quite identical in structure with the extracapsular protoplasm of Radiolaria (p.c.), being differentiated into granular strands traversing a clear jelly contained in large vacuoles (alveoli), and uniting outside the jelly to form the basal layer of the pseudopods; these again are radiolarian in character. Hence E. R. Lankester justly enough compares the shell here to the central capsule of the Radiolarian, though the comparison must not be pushed too far. The cytoplasm contains granules of various kinds, and the internal protoplasm is sometimes pigmented. The Chrysornad Flagellate, Zoanetheria, so abundant, in its testate state—the so-called "yellow cells"—in the extracapsular protoplasm of Radiolaria (p.c.) also occurs in the outer protoplasm of many Foraminifera, not only pelagic but also bottom-dwellers, such as Orbitolites.

The nucleus is single in the Nuda and Allorh anatomy and in the megalospheric forms of higher Foraminifera; but microspheric forms when microspheric masses ("chromidia") of similar reactions, which play an important part in reproduction. During the maturation of the microsphere the nucleus disappears; and the cytoplasm breaks up into a large number of zoospores, each of which is soon provided with a single nucleus, whether entirely detached from one or the other of the remaining nuclei, or from both these sources is still uncertain. These zoospores are amoeboid; they soon secrete a shell and reveal themselves as megalospheres, the original state of the megalospheric forms. In the adult megalosphere the solitary nucleus disappears, replaced by a host of minute vesicular nuclei, formed by the concentration of chromidia. Each nucleus aggregates around it a proper zone of dense protoplasm; by two successive mitotic divisions each mass becomes quadri-nucled, and splits up into four biflagellate, uninucleate zoospores. These are pairing-cells or gametes, though they will not pair with members of the same brood. In the zygote resulting from pairing two nuclei soon fuse into one; but this again divides into two; an embryonic shell is secreted, and this is the megalospheric type, which is much scarcer from the first. F. Schaudinn compares the nuclei of the adult Foraminifera with the (vegetative) meganucleus of Infusoria (q.c.) and the chromidial mass with the micronucleus, whose chief function is reproductive.

Since megalospheric forms are by far the most abundant, it seems probable that under most conditions they also give rise to megalospheric young like themselves; and that the production of zoospores,

**Fig. 13.**—Internal cast of two chambers, a, a, of Nummulites, the radial canals between them passing into b, marginal plexus.

**Fig. 14.**—Vertical section of tubulated chamber-walls, a, a, of Nummulites. b, b, Marginal cord; c, cavity of chamber; d, d, non-tubulated columns.

pairing to pass into the micropallial layer, is only occasional, and possibly seasonal. This life-history we owe to the researches of Schaudinn and J. J. Lister.

In several species (notably Patellina) plagiostomy, the union of the cytoplasmic bodies without nuclear fusion, has been noted, as a prelude to the resolution of the conjunct protoplasm into uninucleate amoebae.

Calcarina, a porcellaneous type, which after forming the embryonic chamber with its deflected pycone grows into branching stems, may fall apart into sections, or the protoplasm may escape and break up into small amoebae. Of the reproduction of the simplest forms we know little. In Mikrogramma the cell undergoes fission within the test, and on its completion the daughter-cells may emerge as biflagellate zoospores.

The sandy shells are a very interesting series. In Astrorhiza the sand grains are loosely agglutinated, without mineral cement; they leave numerous pores for the exit of the proplasm, and there are no true pylomes. In other forms the union of the grains by a calcareous or ferruginous cement necessitates the existence of distinct pylomes. Many of the species reproduce the variations of form found in calcareous tests; some are finely perforated, others not. Many of the larger ones have their walls thickened internally and traversed by complex passages; this structure is called labry-

**Fig. 15.**—Cyclopleps.

**Fig. 16.**—Heterostegina.

*Fig. 19.* The shell of Endothyra, a form only known to us by its occurrence in the Mollusca and Triassic strata, is largely composed of calcite and is sometimes perforated.

It is noteworthy that though of similar habit each species selects its own size or sort of sand, some utilizing the siliceous spicules of sponges. Some of the roughness of the materials, they are often so laid as to yield a perfectly smooth inner wall; and sometimes the outer wall may be as simple. As we can find no record of a deflected stylople pre to the primitive chamber of the Polychaeta, it is safe to conclude that they have no close alliance with the Foramhinia.

**Classification.**

I. **Nuda.**—Protoplasmic body without any pellicle or shell save in the resting encysted condition, sometimes forming colonial aggregates by coalescence of pseudopods (Myzodicyon), or even plastid (Protophytix). Brood-cells at first uniflagellate or amoeboid from birth. Fresh-water and marine genera Protogones (Haeckel), Hydromex (Haeckel), Hydromex (Haeckel), Hydromex (Haeckel) (fig. 18).

This group of very simple forms includes many of Haeckel's Monera, defined as "cytodies," masses of protoplasm without a nucleus. A nucleus (or nucleid) has, however, been demonstrated by improved methods of staining in so many that it is probable that this distinction will fall to the ground.

II. **Allogromidia** (figs. 1, 2).—Protoplasmic body protected in adult state by an imperforate test with one or two openings (pylomes) for the exit of the stylople; test simple, gelatinous, membranous, sometimes incrusted with foreign bodies, never calcareous nor arenaceous. Protogones of reproduction by fission alone known. Fresh-water genera: Allogromidia (Rumph., Mysid), Protogones (Sermal., L. L. L., & L.) (fig. 1A), Sphenodonta (Siddall) (fig. 2, 1-3), Diaphora (Barter), Amphitrene (Arch.) (fig. 2, 21), Diaphragma (Arch.) (fig. 2, 12), are possibly Filose. This group differs from the preceding in its simple test, but, like it, includes many fresh-water species, which possess contractile vacuoles.

III. **Astromorhina.**—Simple forms, rarely polychalamous (some Rhabdamminidae), but often branching or radiate; test arenaceous, loosely compacted and traversed by chinks for pseudopodia (Astromorhidae), or dense, and opening by one or more terminal pylomes at ends of branches. Marine, 4 Fam. The test of some Astromorhina is so loose that it falls to pieces when taken out of water. Halicyphus is remarkable for its history in relation to the "gastraea theory." Paulina has a neat globular shell of spon-

*Fig. 19.*
FORAMINIFERA

VIII. LAGENIDACEAE. — Shells vitreous, often sculptured, mono- or polythalamically perforate; chambers flask-shaped, with a protruding or an inturned siphon; *Lagenina* (Walker & Boys) (fig. 4, 9; *Nodosaria* (Lamk.) (figs. 23, 24, 4, 10); *Polymorphina* (d'Orb.) (fig. 4, 11); *Cristatella* (Lamk.) (fig. 4, 11); *Cyclisteria* (Def.) (fig. 23, 3).

IX. GLOBIGERINIDACEAE. — Shells vitreous, coarsely perforated; chambers few spherical; rapidly increasing in size; arranged in a trochoid or nautiloid spiral. *Globigerina* (Lamk.) (23, 8, 4, 18); *Hastigerina* (Wyville Thompson) (fig. 23, 5); *Orbulina* (d'Orb.) (fig. 23, 8).

X. ROTALIDACEAE. — Shells vitreous, finely perforated; walls thick, often double, but without an intermediate party-layer traversed by canals; form usually spiral or trochoid. *Discorbina* (Parker & Jones) (fig. 18); *Ammodiscus* (d'Orb.) (fig. 4, 17); *Rotalia* (Lamk.) (fig. 23, 1, 2, 7, 21); *Calcarina* (d'Orb.) (fig. 23, 10); *Polytreme* (Risso) (fig. 23, 8).

XI. NUMMULINIDACEAE. — As in Rotalidaceae, but with a thicker finely perforated shell, often well developed, and a supplementary skeletal layer traversed by branching canals as an additional party-wall between the proper chambers. *Nontonia* (d'Orb.) (fig. 4, 19); *Psammina* (Fischer) (fig. 20); *Polystomella* (Lamk.) (figs. 4, 3, 8); *Oncofusus* (d'Orb.) (fig. 9); *Heterostegina* (d'Orb.) (fig. 16); *Cycloloculina* (Carptr.) (fig. 15); *Nummulites* (Lamk.) (figs. 10, 11, 12, 13, 14).

*Eusomum condensarium*, described as a species of this order by J. W. Dawson and Carpenter, has been pronounced by a series of enquirers, most of whom started with a belief in its organic structure, to be merely a complex mineral concretion in opaline, a rock composed of an admixture of silicates (mostly serpentine and pyroxene) and calcite.

**Distribution in Vertical Space.** Owing to their lack of organs for active locomotion the Foraminifera are all crawling or attached, with the exception of a few genera (very rich in species, however) which float near the surface of the ocean, constituting part of the pelagic plankton (p.e.). Thus the majority are littoral or deep-sea, sometimes attached to other bodies or even burrowing in the tests of other Foraminifera; most of the fresh-water forms are sapropelic, inhabiting the layer of organic

Modified from F. Schauflin, in Lang's *Zoologie*.

**FIG. 17.** Life Cycle of *Polystomella* *crispa*.

A, Young megalospheric individual.
B, Adult decalcified.
C, Later stage, resolving itself into two flagellate gametes.
D, Conjugation. 3, Nuclei.
E, Micropsheric individual produced from 4, Nuclei in multiple division.
F, The same resolved itself into pseudo-

chamber; *Cornuspira* (Schultze) (fig. 3); *Miliola* (Lamk.), including as subgenera *Sporocrina* (d'Orb.) (figs. 1, 22); *Triloculina* (d'Orb.) (fig. 3); *Biloculina* (d'Orb.); *Quinqueloculina* (d'Orb.); *Peneroplis* (Montfort) (figs. 22, 3, 3); *Uniloculina* (d'Orb.); *Globigerina* (d'Orb.) (fig. 4, 1); *Orbiculina* (Lamk.) (fig. 3, 6, 8); *Orbitolites* (Lamk.) (figs. 5, 5); *Vermetula* (d'Orb.) (fig. 22); *Squamosina* (Sch.) (fig. 22); *Calcitubata* (Schauflin).

VI. TEXTULARIADACEAE. — Shells perforate, vitreous or (in the larger forms) arenaceous, in two or three alternating ranks (distichous or tristichous). *Textularia* (Defrance) (fig. 21).

VII. CHEILOSTOMELLACEAE. — Shells vitreous, thin, the chambers doubling forwards and backwards as in *Miliolidae*.*Cheilostoma* (Reuss).
débris at the surface of the bottom mud ditches of pools, ponds and lakes. The deep-sea species below a certain depth cannot possess a calcareous shell, for this would be dissolved; and it is in these that we find limesalts sometimes replaced by silica.

The pelagic floating genera are also specially modified. Their shell is either thin or extended many times by long slender tapering spines, and the protoplasm outside has the same character as that of the Radiolaria (q.v.), being differentiated into jelly containing enormous vacuoles and traversed by reticulate strands of granular protoplasm. These coalesce into a peripheral zone from which protrude the pseudo-

in glauconite (a green ferrous silicate, whose composition has not yet been accurately determined) are, however, frequently left. Glauconitic casts of perforate shells, notably Globigerina, have been found in Lower Cambrian (e.g. Hollybush Sandstone), and the shells themselves in Siberian limestones of that age. It is only when we pass into the Silurian Wenlock limestone that sandy shells make their appearance. Above this horizon Foraminifera are more abundant as constituents, partial or principal of calcareous rocks, the genus Endothyra being indeed almost confined to Carboniferous beds. The genus Fusulina (fig. 20) and Saccammina (fig. 19) give their names (from their respective abundance) to two limestones of the Carboniferous series. Porcellaneous shells become abundant only from the Lias upwards. The glauconitic grains of the Greensand formations are chiefly foraminiferal casts. Chalk is well known to consist largely of foraminiferal shells, mostly vitreous, like the north Atlantic globigerina ooze. In the Maastricht chalk more littoral conditions prevailed, and we find such large-sized species as Orbitoides (vitreous) and Orbitolites (porcellaneous; figs. 5, 6); &c. In the Eocene Tertiaries the Calcaire Grossier of the Paris basin is mainly composed of Miliolid forms. Nummulites occur in English beds and in the Paris basin; but the great beds of these, forming reef-like masses of limestone, occur farther south, extending from the Pyrenees through the southern and eastern Alps to Egypt, Sinai, and on to north India. The peculiar structure occurring in the Lower Laurentian limestone, as well as other limestones of Archean age described as a Nummulitaceous genus, “Eosoon,” by Carpenter and Dawson, and abundantly illustrated in the 9th edition of his encyclopaedia, is now universally regarded as of inorganic origin. “Looking

Fig. 19.—Arenaceous Foraminifera.

a, Exterior of Saccammina.  f, Nautiloid Lituola, exterior.
b, The same laid open.  g, Chambered interior.
c, Portion of test more highly magnified.  h, Portion of labyrinthic chamber wall, showing component sand-grains.
d, Pituilina.  e, Portion of test more highly magnified.

Fig. 20.—Section of Fusulina Limestone.

Fig. 21.—Microscopic Organisms in Chalk from Gravesend.  a, b, c, d, Textularia globulosa;  e, e, e, Rotalia aspera;  f, Testularia aculeata;  g, Planulatula hexa;  h, Nasicula.
Fig. 22.—Imperforata.
1. Spirelocuma planulata, Lamarck, showing five "coils"; porcellaneous.
2. Young ditto, with shell dissolved and protoplasm mixed so as to show the seven
nuclei.
3. Spiroina (Peneroplis); a sculptured imperfectly coiled shell; porcellaneous.
4. Vertebraula, a simple shell consisting of chambers succeeding one another in a
straight line; porcellaneous.
5. Thaumastina papillata, Brady, a sandy form. 5 is broken open so as to show
an inner chamber; recent. X 25.
6. Haplophragmum conariensis. a sandy form; recent.
7. Nuclearastic bodies (bud-spores) of Haliphysema.
10. Protoclastic core removed after treatment with weak chronic acid from the shell
of Haliphysema tumanovitzii, Bow. n. Vascular nuclei, stained with haematoylin.
(Alter Lankester.)
11. Haliphysema tumanovitzii; X 35 diam.; living specimen, showing the wine-
glass-shaped shell built up of sand-grains and sponge-atticula, and the abundant proto-
plasm p, issuing from the mouth of the shell and spreading partly over its projecting
constructions.
12. Shell of Astrorhiza limosa, Staud.; X 4; showing the branching of the test on
some of the rays usually broken away in preserved specimens (original).
13. Section of the shell of Marsipella, showing thick walls built of sand-grains.

Fig. 23.—Perforata.
1. Spiral arrangement of simple chambers of a Reticularian shell, as in small Rotellis.
2. Ditto, with double septal walls, and supplementary shell-substance (shaded), as in
large Retellis.
3. Diagram to show the mode in which successively-formed chambers may com-
pletely embrace their predecessors, as in Frondicularia.
4. Diagram of a simple straight series of non-embracing chambers, as in Neder-
sarae.
5. Hastigerina murrayi, Wyv. Thomson. a. Bubbly (resinulated) protoplasm, en-
closing b, the perforated Globigerina-like shell (conf. central capsule of Radiolaria).
From the peripheral protoplasm project, not only fine pseudopodia, but hollow spines of
calcareous matter, which are set on the shell, and have an axis of active protoplasm.
Pelagic; drawn in the living state.
6. Globigerina buioides, d'Orb., showing the punctiform perforations of the shell and
the nate aperture.
7. Fragments of the shell of Globigerina, seen from within, and highly magnified. a.
Fine perforations in the inner shell substance; b, outer (secondary) shell substance.
Two coarse perforations are seen in section, and one lying among the smaller.
8. Orbulina antiquata, d'Orb. Pelagic example, with adherent radiating calcareous
stubs (hollow), and internally a small Globigerina shell. It is probably a develop-
mental stage of Globigerina. c, Orbulina shell; d, Globigerina shell.
adherent calcareous perforate Reticularian.
10. Calcaria zeugodora, Grut.; X 20. Tertiary, Sicily. Shell dissected so as to
show the spiral arrangement of the chambers, and the cuspid secondary shell substance.
a; e, Chambers of three successive coils in section, showing the thin primary wall
(finite tabulate) of each; b, b, b, perforate surfaces of the primary wall of four tiers
of chambers, from which the secondary shell substance has been cleared away; c, d,
secondary or intermediate shell substance in section, showing coarse canals; f, section
of secondary shell substance at right angles to f; e, tubercles of secondary shell sub-
stance on the surface; f, f, club-like processes of secondary shell substance.
at the almost universal diffusion of existing Foraminifera and the continuous accumulation of their shells over vast areas of the ocean bottom, they are certainly doing more than any other group of organisms to separate carbonate of lime from its solution in sea-water, so as to restore to the solid crust of the earth what is being continuously withdrawn from it by solution of the calcareous materials of the land above sea-level." (E. R. Lankester, "Protozoa," Ency. Brit. 9th ed.)

Historical.—The Foraminifera were discovered as we have seen by A. d'Orbigny. C. E. Ehrenberg added a large number of species, but it was to F. Dujardin in 1835 that we owe the recognition of their true zoological position and the characters of the living animal. W. B. Carpenter and W. C. Williamson in England contributed largely to the study of the shell, the latter being the first to call attention to its multifarious character in the development of a single species, and to utilize the method of thin sections, which has proved so fertile in results. W. K. Parker and H. B. Brady, separately, and in collaboration, described an enormous number of forms in a series of papers, as well as in the monograph by the latter of the Foraminiferida of the "Challenger" expedition. Munier-Chalmas and Schümberger brought out the fact of dimorphism in the group, which was later elucidated and incorporated in the full cytological study of the life-cycle of Foraminifera by J. J. Lister and F. Schaudinn, independently, but with concurrent results.


Appendix.—The Xenophyophoridae are a small group of bottom-dwelling Sarcodina which show a certain resemblance to arenaceous Foraminifera, though observations in the living state show that the characteristic structure of the shell is lost in the organic calcareous plasm in branches and tubes, aggregated into masses of definite form, bounded by a common wall of foreign bodies (sponge spicules, &c.) cemented into a membrane. The cytoplasm contains great numbers of spindles. All of them are hermaphrodites. The method of reproduction is the resolution of the pellets into unicellular cells. (F. E. Schultze, Wissenschaftliche Ergebnisse der deutschen Tiefsee-Expedition, vol. xi. (1905), pt. i.)

FORBACH, a town of Germany in the imperial province of Alsace-Lorraine, on an affluent of the Rossel, and on the railway from Metz to Sarbrücken, 53 m. S.W. of the latter. Pop. (1905) 6,193. It has a Protestant and a Roman Catholic (Gothic) church. Near by, a little east of the town, are many industrial works which include the manufacture of tiles, pastebord wares and gardening implements, while there are coal mines in the vicinity. After the battle on the neighbouring heights of Spicheren (6th of August 1870), in which the French under General Frossard were defeated by the Germans under General von Glimmer, the town was occupied by the German troops, and at the conclusion of the war annexed to Germany. On the Schlossberg near the town are the ruins of the castle of the counts of Forbach, a branch of the counts of Sarbrücken.

See Besler, Geschichte des Schlosses, der Herrschaft und der Stadt Forbach (1895).

FORBES, ALEXANDER PENROSE (1817-1875), Scottish divine, was born at Edinburgh on the 6th of June 1817. He was the second son of John Henry Forbes, Lord Medwyn, a judge of the court of session, and grandson of Sir William Forbes of Pitsligo. He studied first at the Edinburgh Academy, then for two years under the Rev. Thomas Dale, the poet, in Kent, passed one session at Glasgow University in 1833, and, having chosen the career of the Indian civil service, completed his studies with distinction at Halleybury College. In 1836 he went to Madras and secured early promotion, but in consequence of ill-health he was obliged to return to England. He then entered Brasenose College, Oxford, where in 1841 he obtained the Boden Sanskrit scholarship, and graduated in 1844. He was at Oxford during the early years of the movement known as Puseyism, and was powerfully influenced by association with Newman, Pusey and Keble. This led him to resign his Indian appointment. In 1844 he was ordained deacon and priest in the English Church, and held curacies at Aston, Rowant and St Thomas's, Oxford; but being naturally attracted to the Episcopal Church of his native land, then recovering from long depression, he removed in 1846 to Stonehaven, the chief town of Kincardineshire. The same year, however, he was appointed to the vicarage of St Saviour's, Leeds, a church founded to preach and illustrate Tractarian principles. In 1848 Forbes was called to succeed Bishop Moir in the see of Brechin. He removed thither in 1850 and resided till his death, combining the pastoral charge of the congregation with the duties of the see. When he came to Dundee the churchmen were accustomed owing to their small numbers to worship in a room over a bank. Through his energy several churches were built, and among them the pro-cathedral of St Paul's. He was prosecuted in the church courts for heresy, the accusation being founded on his primary charge, delivered and published in 1857, in which he set forth his views on the Eucharist. He made a powerful defence of the charge, and was acquitted with "a censure and an admonition." Keble wrote in his defence, and was present at his trial at Edinburgh. Forbes was a good scholar, a scientific theologian and a devoted worker, and was much beloved. He died at Dundee on the 8th of October 1875.

Forbes worked on short explanation of the Nicene Creed (1852); An Explanation of the Thirty-Nine Articles (2 vols., 1867 and 1868); Commentary on the Seventh Pentecostal Psalms (1847); Commentary on the Canticles (1853). See MacKay's Bishop Forbes, a Memoir.

FORBES, ARCHIBALD (1858-1900), British war correspondent, the son of a Presbyterian minister in Morayshire, was born on the 26th of April 1838, and was educated at Aberdeen University. Entering the Royal Artillery in 1859, he gained while in the service, considerable practical experience of military life and affairs. Being invalided from his regiment, he settled in London, and became a journalist. When the Franco-German War broke out in 1870, Forbes was sent to the front as war correspondent to the Morning Advertiser, and in this capacity he gained valuable information as to the plans of the Parisians for withstanding a siege. Transferring his services to the Daily News, his brilliant feats in the transmission of intelligence drew world-wide attention to his despatches. He was with the German army from the beginning of the campaign, and he afterwards witnessed the rise and fall of the Commune. Forbes afterwards proceeded to Spain, where he chronicled the outbreak of the second Carlist War; but his work there was interrupted by a visit to India, where he spent eight months upon a mission of investigation into the Bengal famine of 1874. Then he returned to Spain, and, after the fall of the Carlists, the Russian and the Alfonsoist forces. As representative of the Daily News, he accompanied the prince of Wales in his tour through India in 1875-1876. Forbes went through the Servian campaign of 1876, and was present at all the important engagements. In the Russo-Turkish campaign of 1877 he achieved striking journalist successes at great personal risk. Attached to the Russian army, he witnessed most of the principal operations, and remained continuously in the field until attacked by fever. His letters, together with those of his colleagues, MacGahan and Millet, were republished by the Daily News. On recovering from his fever, Forbes proceeded to Cyprus, in order to witness the British occupation. The same year (1878) he went to India, and in the winter accompanied the Khyber Pass force to Jalalabad. He was present at the taking of Ali Musjid, and marched with several expeditions against the hill tribes. Burra was Forbes's next field of adventure, and at Mandalay, the capital, he had several interesting interviews with King Thibaw. He left Burma
hurriedly for South Africa, where, in consequence of the disaster of Isandlwana, a British force was collecting for the invasion of Zululand. He was present at the battle of Umbutfo, and his famous ride of 120 miles in fifteen hours, by which he was enabled to convey the first news of the battle to England, remains one of the finest achievements in journalistc enterprise. Forbes subsequently delivered many lectures on his war experiences to large audiences. His closing years were spent in literary work. He had some years before published a military novel entitled Drawn from Life, and a volume on his experiences of the war between France and Germany. These were now followed by numerous publications, including Glimpses through the Cannon Smoke (1880); Souvenir of some Continents (1885); William I. of Germany; a Biography (1888); Havelock, in the "English Men of Action" Series (1890); Barracks, Bivouacs, and Battles (1891); The Afghan Wars, 1839-99 (1892); Cear and Sultan (1893); Memories and Studies of War and Peace (1893), in many respects autobiographical; and Colin Campbell, Lord Clyde (1896). He died on the 30th of March 1900.

FORBES, DAVID (1829-1876), British mineralogist, metalurgist, and chemist, brother of Edwin Burnaby Forbes (q.v.), was born on the 6th of September 1828, at Douglas, Isle of Man, and received his early education there and at Brentwood in Essex. When a boy of fourteen he had already acquired a remarkable knowledge of chemistry. This subject he studied at the university of Edinburgh, and he was still young when he was appointed superintendent of the mining and metallurgical works at Espeled in Norway. Subsequently he became a partner in the firm of Evans & Askin, nickel-smelters, of Birmingham, and in that capacity during the years 1857-1860 he visited Chile, Bolivia and Peru. Besides reports for the Iron and Steel Institute, of which, during the last years of his life, he was foreign secretary, he wrote upwards of 50 papers on scientific subjects, among which are the following: "The Action of Sulphur on Metallic Silicates at High Temperatures," Rep. Brit. Assoc., 1855, pt. ii. p. 62; "The Relations of the Silurian and Metamorphosed Rocks of the south of Norway," ib. p. 82; "The Causes producing Metamorphosis in Rocks," Lond. Geol. Soc. xi. 1855; "The Chemical Composition of the Silurian and Cambrian Limestones," Phil. Mag. xiii. pp. 353-373, 1857; "The Geology of Bolivia and Southern Peru," Journ. Geol. Soc. xvii. pp. 7-62, 1861; "The Mineralogy of Chile," Phil. Mag., 1865; "Researches in British Mineralogy," Phil. Mag., 1867-1868. His observations on the geology of South America were given in a masterly essay, and these and subsequent researches threw much light on igneous and metamorphic phenomena and on the resulting changes in rock-formations. He also contributed important articles on chemical geology to the Chemical News and Geological Magazine (1867 and 1868). In England he was a pioneer in microscopic petrology. He was elected F.R.S. in 1858. He died in London on the 3rd of December 1876. See Obituary by P. M. Duncans in Quart. Journ. Geol. Soc., vol. xxxiii., 1877, p. 41; and by J. Morris in Geol. Mag., 1877, p. 45.

FORBES, DUNCAN, OF CULLODEN (1685-1744), Scottish statesman, was born at Bunchrew or at Culloden near Inverness on the 20th of November 1685. Of Huguenot descent, he was educated at the universities of Edinburgh and Leiden, where he was admitted advocate at the Scottish bar in 1709. His own talents and the influence of the Argyll family secured his rapid advance- ment, which was still further helped by his loyalty to the Hanoverian cause at the period of the rebellion in 1715. In 1722 Forbes was returned member for Inverness, and in 1725 he succeeded Dundas of Arniston as lord advocate. He inherited the patrimonial estates on the death of his brother in 1734, and in 1737 he attained to the highest legal honours in Scotland, being made lord president of the court of session. As lord advocate, he had laboured to improve the legislation and revenue of the country, to extend trade and encourage manufactures, and no less to render the government popular and respected in Scotland. In the proceedings which followed the memorable Porteous mob, for example, when the government brought in a bill for disgracing the lord provost of Edinburgh, for enufing the corporation, and for abolishing the town-guard and city-gate, Forbes both spoke and voted against the measure as an un- usual and outrageous in the nation and feelings. As lord president he also carried out some useful legal reforms; and his term of office was characterized by quick and impartial administration of the law.

The rebellion of 1745 found him at his post, and it tried all his patriotism. Some years before (1738) he had repeatedly and earnestly urged upon the government the expediency of embodying Highland regiments, putting them under the command of colonels whose loyalty could be relied upon, but officering them with the native chieftains and cadets of old families in the north. "If government," said he, "pre-engages the Highlanders in the manner I propose, they will not only serve well against the enemy abroad, but will be hostages for the good behaviour of their relations at home; and I am persuaded that it will be absolutely impossible to raise a rebellion in the Highlands." In 1739, with Sir Robert Walpole's approval, the original (1730) six companies (locally enlisted) of the Black Watch were formed into the famous "Forty-second" regiment of the line. The credit given him by the earl of Chatham in some of his speeches for this movement is an error; it rests really with Forbes and another tried Lord Islay, afterwards 3rd duke of Argyll (see the Autobiography of the 8th duke of Argyll, vol. i. p. 8 sq., 1906).

On the first rumour of the Jacobite rising Forbes hastened to Inverness, and through his personal influence with the chiefs of Macdonald and Macleod, those two powerful western clans were prevented from taking the field for Charles Edward; the town itself also he kept loyal and well protected at the commencement of the struggle, and many of the neighbouring proprietors were won over by his persuasions. His correspondence with Lord Lovat, published in the Culloden papers, affords a fine illustration of his character, in which the firmness of loyal principle and duty is found blended with neighbourly kindness and consideration. But at this critical juncture of affairs, the apathy of the government interfered considerably with the success of his negotiations. Advances of arms and money arrived too late, and though Forbes employed all his own means and what money he could borrow on his personal security, his resources were quite inadequate to the emergency. It is doubtful whether these advances were ever fully repaid. Part was doled out to him, after repeated solicitations that his credit might be maintained in the country; but it is evident he had fallen into disgrace in consequence of his humane exertions to mitigate the impolitic severities inflicted upon his countrymen after their disastrous defeat at Culloden. The ingratitude of the government, and the many distressing circumstances connected with the insurrection, sunk deep into the mind of Forbes. He never fairly rallied from the depression thus caused, and after a period of declining health he died on the 10th of December 1747.

Forbes was a patriot without ostentation or pretence, a true Scotsman with no narrow prejudice, an accomplished and even erudite scholar without pedantry, a man of genuine piety without asceticism or intolerance. His country long felt his influence through her reviving arts and institutions; and the example of his character in that coarse and vulgar age, and among a people distracted by faction, political strife, and national antipathies, while it was invaluable to his contemporaries in a man of high position, is entitled to the lasting gratitude and veneration of his countrymen. In his intervals of leisure he cultivated with some success the study of philosophy, theology and biblical criticism. He is said to have been a diligent reader of the Hebrew Bible. His published writings, some of them of importance, include—A Letter to a Bishop, containing some Important Discoveries in Philosophy and Theology (1732); Some Thoughts concerning Religion, natural and revealed, and the Manner of Understanding Revelation (1735); and Reflections on Incredulity (2nd ed., 1750).

His correspondence was collected and published in 1815, and a memoir of him (from the family papers) was written by Mr Hill Burton, and published along with a Life of Lord Lovat, in 1847. His statue by Roubillac stands in the Parliament House, Edinburgh.
FORBES, E.—FORBES, J. D.

FORBES, EDWARD (1815–1854), British naturalist, was born at Douglas, in the Isle of Man, on the 12th of February 1815. While still a child, when not engaged in reading, or in the writing of verses and drawing of caricatures, he occupied himself with the collecting of insects, shells, minerals, fossils, plants and other natural history objects. From his fifth to his eleventh year, delicacy of health precluded his attendance at any school, but in 1828 he became a day scholar at Athole House Academy in Douglas. In June 1831 he left the Isle of Man for London, where he studied drawing. In October, however, having given up all idea of making painting his profession, he returned home; and in the following month he matriculated as a student of medicine in the University of Edinburgh. His vacation in 1832 he spent in diligent work on the natural history of the Isle of Man. In 1833 he made a tour in Norway, the botanical results of which were published in London’s Magazine of Natural History for 1835–1836. In the summer of 1834 he devoted much time to dredging in the Irish Sea; and in the succeeding year he travelled in France, Switzerland and Germany.

Born a naturalist, and having no relish for the practical duties of a surgeon, Forbes in the spring of 1836 abandoned the idea of taking a medical degree, resolving to devote himself to science and natural history. In 1837 he was appointed naturalist at Plante, where he attended the lectures at the Jardin des Plantes on natural history, comparative anatomy, geology and mineralogy. Leaving Paris in April 1837, he went to Algiers, and there obtained materials for a paper on land and freshwater Mollusca, published in the Annals of Natural History, vol. ii. p. 250. In the autumn of the same year he registered at Edinburgh as a student of literature; and in 1838 appeared his first volume, Malacologia Monensis, a synopsis of the species of Manx Mollusca. During the summer of 1838 he visited Styria and Carniola, and made extensive botanical collections. In the following autumn, he read before the British Association at Newcastle a paper on the distribution of terrestrial Pulmonifera in Europe, and was commissioned to prepare a similar report with reference to the British Isles. In 1841 was published his History of British Star-fishes, embodying extensive observations and containing 120 illustrations, inclusive of humorous tail-pieces, all designed by the author. On the 17th of April of the same year Forbes, accompanied by his friend William Thompson, joined at Malta H.M. surveying ship Beagle, in which he had been appointed naturalist under Commander Captain Graves. From that date until October 1842 he was employed in investigating the botany, zoology and geology of the Mediterranean region. The results of these researches were made known in his “Report on the Mollusca and Radiata of the Aegean Sea, presented to the British Association in 1843,” and in Travels in Lycia, published in conjunction with Lieut. (afterwards Admiral) T. A. B. Spratt in 1847. In the former treatise he discussed the influence of climate and of the nature and depth of the sea bottom upon marine life, and divided the Aegean into eight biological zones; his conclusions with respect to bathymetrical distribution, however, have naturally been modified to a considerable extent by the more recent explorations of the deep seas.

Towards the end of the year 1842 Forbes, whom family misfortunes had now thrown upon his own resources, sought and obtained the curatorship of the museum of the Geological Society of London. To the duties of that post he added in 1843 those of the professorship of botany at King’s College. In November 1844 he resigned the curatorship of the Geological Society, and became palaeontologist to the Geological Survey of Great Britain. Two years later he published in the Memoirs of the Geological Survey, i. 336, his important essay “On the Connexion between the distribution of the existing Fauna and Flora of the British Isles, and the Geological Changes which have affected their Area, especially during the epoch of the Northern Drift.” It is therein pointed out, that in accordance with the theory of their origin from various specific centres, the plants of Great Britain may be divided into five well-marked groups: the W. and S.W. Irish, represented in the N. of Spain, the S.E. Irish and S.W. English, related to the flora of the Channel Isles and the neighbouring part of France; the S.E. English, characterized by species occurring on the opposite French coast; a group peculiar to the Bristol summits, Scandinavian in type; and, lastly, a general or Germanic flora. From a variety of arguments the conclusion is drawn that the greater part of the terrestrial animals and flowering plants of the British Islands migrated thitherward, over continuous land, at three distinct periods, before, during and after the glacial epoch. On this subject Forbes’s brilliant generalizations are now regarded as only partially true (see C. Reid’s Origin of the British Flora, 1890).

In the autumn of 1848 Forbes married the daughter of General Sir C. Ashworth; and in the same year was published his Monograph of the British Naked-eyes Medusea (Ray Society). The year 1851 witnessed the removal of the collections of the Geological Survey from Craig’s Court to the museum in Jermy Street, and the appointment of Forbes as professor of natural history to the Royal School of Mines just established in conjunction therewith. In 1852 was published the fourth and concluding volume of Forbes and S. Hanley’s History of British Mollusca; also his Monograph of the Echinodermata of the British Territories (Palaeontographical Soc.).

1853 Forbes held the presidency of the Geological Society London. In the following year he obtained the fulfilment of a long-cherished wish in his appointment to the professorship of natural history in the University of Edinburgh, vacant by the death of R. Jameson, his former teacher. Since his return from the East in 1842, the determination and arrangement of fossils, frequent lectures, and incessant literary work, including the preparation of his palaeontological memoirs, had precluded Forbes from giving that attention to the natural history pursuits of his earlier life which he had earnestly desired. It seemed that at length he was to find leisure to reduce to order his stores of biological information. He lectured at Edinburgh, in the summer session of 1854, and in September of that year he occupied the post of president of the geological section at the Liverpool meeting of the British Association. But he was taken ill just after he had commenced his winter’s course of lectures in Edinburgh, and after not many days’ illness he died at Wardie, near Edinburgh, on the 18th of November 1854.

See Literary Gazette (November 25, 1854); Edinburgh New Philosophical Journal (New Ser.), (1855); Quarterly Journ. Geol. Soc. (May 1856); G. Wilson and A. Geikie, Memoir of Edinburgh (1861), in which, pp. 575–583, is given a list of Forbes’s writings. See also Literary Papers, edited by Lovell Reeve (1855). The following works were issued posthumously: On the Tertiary Pluviomarine Fauna and Flora of the Isle of Wight (Geol. Survey), edited by R. A. Godwin-Austen (1856); “The Natural History of the European Seas,” edited and continued by R. A. C. Godwin-Austen (1859).

FORBES, JAMES DAVID (1809–1868), Scottish physicist, was the fourth son of Sir William Forbes, 7th baronet of Pitligo, and was born at Edinburgh on the 20th of April 1809. He entered the university of Edinburgh in 1825, and soon afterwards began to contribute papers to the Edinburgh Philosophical Journal anonymously under the signature “A.” At the age of nineteen he became a fellow of the Royal Society of Edinburgh, and in 1832 he was elected to the Royal Society of London. A year later he was appointed professor of natural philosophy in Edinburgh University, in succession to Sir John Leslie and in competition with Sir David Brewster, and during his tenure of that office, which he did not give up till 1866, he not only proved himself an active and efficient teacher, but also did much to improve the internal conditions of the university. In 1859 he was appointed Discoverer of the United College of St Andrews, a position which he held until his death at Clifton on the 31st of December 1868.

As a scientific investigator he is best known for his researches on heat and on glaciers. Between 1836 and 1844 he published in the Trans. Roy. Soc. Ed. four series of “Researches on Heat,” in the course of which he described the polarization of heat by tourmaline, by transmission through a bundle of thin mica plates inclined to the transmitted ray, and by reflection from the multiplied surfaces of a pile of mica plates placed at the polarizing angle, and also its circular polarization by two internal
FORBES, SIR J.—FORCELLINI

reflections in rhombs of rock-salt. His work won him the Rumford medal of the Royal Society in 1838, and in 1843 he received its Royal medal for a paper on the "Transparency of the Atmosphere and its "awsome quality for producing that sense of desolation through it." In 1846 he began experiments on the temperature of the earth at different depths and in different soils near Edinburgh, which yielded determinations of the thermal conductivity of trap-tufa, sandstone and pure loose sand. Towards the end of his life he was occupied with experimental inquiries into the laws of the conduction of heat in bars, and his last piece of work was to show that the thermal conductivity of iron diminishes with increase of temperature. His attention was directed to the question of the flow of glaciers in 1849 when he met Louis Agassiz at the Glasgow meeting of the British Association, and in subsequent years he made several visits to Switzerland and also to Norway for the purpose of obtaining accurate data. His observations led him to the view that a glacier is an imperfect fluid or a viscous body which is urged down slopes of a certain inclination by the mutual pressure of its parts, and involved him in some controversy with Tyndall and others both as to priority and to scientific principle. Forbes was also interested in geology, and published memoirs on the thermal springs of the Pyrenees, on the extinct volcanoes of the Vivarais (Arrède), on the geology of the Cuchullin and Eldon hills, &c. In addition to about 150 scientific papers, he wrote Travels through the Alps of Switzerland and Other Parts of the Pennine Chain, with Observations on the Phenomena of Glaciers (1843); Norway and its Glaciers (1853); Occasional Papers on the Theory of Glaciers (1859); A Tour of Mont Blanc and Monte Rosa (1855). He was also the author (1852) of the "Dissertation on the Progress of Mathematical and Physical Science," published in the 8th edition of the Encyclopædia Britannica.

See Forbes's Life and Letters, by Principal Sharp, Professor P. G. Tait and A. Adams-Reilly (1873); Professor Forbes and his Biographers, by J. Tyndall (1873).

FORBES, SIR JOHN (1787-1861), British physician, was born at Cuttletbrae, Banffshire, in 1787. He attended the grammar school at Aberdeen, and afterwards entered Marischal College. After serving for nine years as a surgeon in the navy, he graduated M.D. at Edinburgh in 1817, and then began to practise in Penzance, whence he removed to Chichester in 1822. He took up his residence in London in 1840, and in the following year he was appointed physician to the royal household. He was knighted in 1853, and died on the 13th of November 1861 at Whitchurch in Berkshire. Sir John Forbes was better known as an author and editor than as a practical physician. His works include the following: *Original Cases: Illustrating the Use of the Stethoscope and Percussion in the Diagnosis of Diseases of the Chest* (1824); *Illustrations of Modern Materia Medica* (1845); *A Physician's Holiday* (1st ed., 1840); *Memorandum made in Ireland in the Autumn of 1852* (2 vols., 1853); *Sight-seeing in Germany and the Tyrol in the Autumn of 1855* (1856). He was joint editor with A. Tweedie and J. Conolly of The Cyclopaedia of Practical Medicine (4 vols., 1833-1853); and in 1836 he founded the British and Foreign Medical Review, which, after a period of prosperity, involved his editor in pecuniary loss, and was discontinued in 1847, partly in consequence of the advocacy in its later numbers of doctrines obnoxious to the profession.

FORBES, a municipal town of Ashburnham county, New South Wales, Australia, 289 m. W. by N. from Sydney, on the Lachlan river, and with a station on the Great Western railway. Pop. (1901) 4313. Its importance as a commercial centre is due to its advantageous position between the northern and southern markets. It has steam-sawing and flour-mills, breweries and wool-scouring establishments; while the surrounding country produces good quantities of cereals, lucerne, wine and fruit.

FORBES-ROBERTSON, JOHNSTON (1853-1911), English actor, was the son of John Forbes-Robertson of Aberdeen, an art critic. He was educated at Charterhouse, and studied at the Royal Academy schools with a view to becoming a painter. But though he kept up his interest in that art, in 1874 he turned to the theatre, making his first appearance in London as Chasteland, in *Mary, Queen of Scots*. He studied under Samuel Phelps, from whom he learnt the traditions of the tragic stage. He played with Blanchard Jerrold, with John Hare, supported Miss Mary Anderson in both England and America, and also acted at different times with Sir Henry Irving. His refined and artistic style, and beautiful voice and elocution made him a marked man on the English stage, and in Pinero's *The Prodigal* at the Garrick theatre (1889), under Hare's management, he established his position as one of the most individual of London actors. In 1895 he started under his own management at the Lyceum with Mrs-Patrick Campbell, producing *Romeo and Juliet*, *Hamlet*, *Macbeth* and also some modern plays; his impersonation as Hamlet was especially fine, and his capacity as a romantic actor was shown to great advantage also in John Davidson's *For the Crown* and in Macerlinc's *Petits et Melisande*. In 1900 he married the actress Gertrude Elliott, with whom, as his leading lady, he appeared at various theatres, producing in subsequent years *The Light that Failed*, *Madeleine* Lucette, *Riley's Mice and Men*, and *G. Bernard Shaw's Caesar and Cleopatra*, Jerome K. Jerome's *Passing of the Third Floor Back*, &c. His brothers, Ian Robertson (b. 1858) and Norman Forbes (b. 1859), had also been well-known actors from about 1878 onwards.

FORCIN, CLAUDE DE (1655-1733). French naval commander, was born in Provence, of a family of high standing in 1656. High-spirited and ungovernable in his boyhood, he ran away from his home, and through the influence of an uncle entered the navy, serving his first campaign in 1675. For a short time he quitted the navy and entered the army, but soon returned to his first-choice. He made under D'Estrees the American campaign, and under Duquesne, that of Algiers in 1683, on all occasions distinguishing himself by his impetuous courage. The most remarkable episode of his life was his mission to Siam. During the administration of the Greek adventurer Phaulkon in that country, the project was formed of introducing the Christian religion and European civilization, and the king sent an embassy to Louis XIV. In response a French embassy was sent out, Forbin accompanying the chevalier de Chaumont with the rank of major. When Chaumont returned to France, Forbin was induced to remain in the service of the Siamese king, and accepted, though with much reluctance, the posts of grand admiral, general of all the king's armies and governor of Bangkok. His position, however, was soon made untenable by the jealousy and intrigues of the minister Phaulkon; and at the end of two years he left Siam, reaching France in 1688. He was afterwards fully engaged in active service, first with Jean-Baptiste de la war with England, when they were both captured and taken to Plymouth. They succeeded in making their escape and were soon serving their country again. Forbin was wounded at the battle of La Hogue, and greatly distinguished himself at the battle of Lagos. He served under D'Estrees at the taking of Barcelona, was sent ambassador to Algiers, and in 1702 took a brilliant part in the Mediterranean in the War of the Spanish Succession. In 1706 he took command of a squadron at Dunkirk, and captured many valuable prizes from the Dutch and the English. In 1708 he was entrusted with the command of the squadron which was to convey the Pretender to Scotland; but so effectually were the coasts guarded by Byng that the expedition failed, and returned to Dunkirk. Forbin was now beginning to be weighed down with the infirmities of age and the toils of service, and in 1710 he retired to a country house near Marseilles. There he spent part of his time in writing his memoirs, published in 1730, which are full of interest and are written in a graphic and attractive style. Forbin died on the 4th of March 1733.

FORCELLINI, Egidio (1668-1768), Italian philologist, was born at Fener in the district of Treviso and belonged to a very poor family. He went to the seminary at Padua in 1704, studied under Facchini, and in due course attained to the priesthood. From 1724 to 1731 he held the office oflector of the seminary at Cremona, and from 1731 to 1765 that of father confessor in the seminary of Padua. The remaining years of his life were
mainly spent in his native village. He died at Padua in 1768 before the completion of the great work on which he had long co-operated with Faccioli. This was the vast Latin Lexicon (see Faccioli), which has formed the basis of all similar works that have since been published. He was engaged with his Herculean task for nearly 35 years, and the transcription of the manuscript by Luigi Violato occupied eight years more.

**FORCHHAMMER, JOHANN GEORG** (1794-1865), Danish mineralogist and geologist, was born at Husum, Schleswig, on the 24th of July 1794, and died at Copenhagen on the 14th of December 1865. After studying at Kiel and Copenhagen from 1813 to 1818, he joined Oersted and Lauritz Esmarch in their mineralogical exploration of Bornholm, and took a considerable share in the labours of the expedition. In 1820 he obtained his doctor's degree by a chemical treatise *De magano*, and immediately after set out on a journey through England, Scotland, and the Faeroe Islands. In 1823 he was appointed lecturer at Copenhagen University on chemistry and mineralogy; in 1829 he obtained a similar post in the newly established polytechnic school; and in 1831 he was appointed professor of mineralogy in the university, and in 1838 became curator of the geological museum. From 1835 to 1837 he made many contributions to the geological survey of Denmark. On the 23rd of May 1851, he succeeded him as director of the polytechnic school and secretary of the Academy of Sciences. In 1850 he began with J. Steenstrup and Worsaae various archaeological publications which gained a high reputation. As a public instructor Forchhammer held a high place and contributed potently to the progress of his favourite studies in his native country. He interested himself in such practical questions as the introduction of gas into Copenhagen, the establishment of the fire-brigade at Rosenborg and the boring of arsenals. Among his more important works are — *Leerboog i de enkelte karakteristiske fra Danmarks geologiske Forhold* (1836); *Om de Bornholmske Kulformationer* (1836); *Dit myre Krift i Danmark* (1847); *Bidrag til Skildringen af Danmarks geographiske Forhold* (1858). A list of his contributions to scientific periodicals, Danish, English and German, will be found in the Catalogue of Scientific Papers published by the Royal Society of Copenhagen, one of the most interesting and most recent is "On the Constitution of Sea Water at Different Depths and in Different Latitudes," in the Proceedings of the Roy. Soc. xii. (1862-65).

**FORREST WANDER** (1801-1894), German classical archaeologist, was born at Husum in Schleswig on the 23rd of October 1801. He was educated at the Lübeck gymnasium and the university of Kiel, with which he was connected for nearly 65 years. In 1830-1834 and 1838-1840 he travelled in Italy, Greece, Asia Minor, and Egypt. In 1843 he was appointed professor of philology at Kiel and director of the archaeological museum founded by himself in cooperation with Otto Jahn. He died on the 8th of January 1894. Forchhammer was a democrat in the best sense of the word, and from 1871 to 1873 represented the progressive party of Schleswig-Holstein in the German Reichstag. His published works deal chiefly with topography and ancient mythology. His travels had convinced him that a full and comprehensive knowledge of classical antiquity could only be acquired by a thorough acquaintance with Greek and Roman monuments and works of art, and a detailed examination of the topographical and climatic conditions of the chief localities of the ancient world. These principles are illustrated in his *Hellenika*. In Neuem das Alle (1857), which contains his theory of the origin and explanation of the Greek myths, which he never abandoned, in spite of the attacks to which it was subjected. According to him, the myths arose from definite local (especially atmospheric and aquatic) phenomena, and represented the annually recurring processes of nature as the acts of gods and heroes; thus, in *Achill* (1853), the Trojan War is the winter conflict of the elements in that district. Other similar short treatises are: *Die Gründung Rom* (1868); *Daduchos* (1875), on the language of the myths and mythical buildings; *Die Wanderungen der Inachostochler* to (1880); *Prolegomena zur Mythologie als Wissenschaft und Lexicon der Mythen sprache* (1891). Amongst his topographical works mention may be made of: *Topographia von Athen* (1842); *Beschreibung der Ebene von Troja* (1850), a commentary on a map of the locality executed by T. A. Spratt (see Journal of the Royal Geographical Society, vol. xvii., 1841), *Topographia Tharum IIepytitarum* (1854), on the basis of the topographical and physical peculiarities of the plain of Troy. His *Demokratienbüchlein* (1849), in the main a discussion of the Aristotelian theory of the state, and *Die Athener und Socraters* (1837), in which, contrary to the almost universal opinion, he upheld the procedure of the Athenians as perfectly legal and their verdict as a perfectly just one, also deserve notice.

For a full list of his works see the obituary notice by E. Alberti in C. Burrian's Biographisches Jahrbuch för Altermustunde, xx. (1897); *Jahrbuch für Althen und deutsche Philologie*, and A. Hoek and L. C. Pertsch, *P. W. Forchhammer* (1898).

**FORCHEIM**, a town of Germany, in the kingdom of Bavaria, near the confluence of the Wiesent and the Regnitz, 16 m. S.S.E. of Bamberg. Pop. (1895) 8417. It has four Roman Catholic churches, including the Gothic Collegiate church and a Protestant church. Among the other public buildings are the progymnasium and an orphanage. The industries of the town include spinning and weaving, bleaching and dyeing, bone and glue works, brewing and paper-making. The spacious château occupies the site of the Carolingian palace which was destroyed in 1231.

Forchheim is of very early origin, having been the residence of the Carolingian sovereigns, including Charlemagne, in the 8th century. Consequently many diets were held here, and here also Conrad I. and Louis the Child were chosen German kings. The town was given by the emperor Henry II. in 907 to the bishopric of Bamberg, and, except for a short period during the 11th century, it remained in the possession of the bishops until 1802, when it was ceded to Bavaria. In August 1796 a battle took place near Forchheim between the French and the Austrians. The fortifications of the town were dismantled in 1838.

See Hubich, *Chronik der Stadt Forchheim* (Nuremberg, 1867).

**FORD, EDWARD ONSLOW** 1901, English sculptor, was born in London. He received some education as a painter in Antwerp and as a sculptor in Munich under Professor Wagner, but was mainly self-taught. His first contribution to the Royal Academy, in 1875, was a bust of his wife, and in portraiture he may be said to have achieved his greatest success. His figures are always extremely refined and show his sitters at their best. Those (in bronze) of his fellow-artists Arthur Hacker (1894), Briton Riviere and Sir W. Q. Orchardson (1897), Sir L. Alma Tadema (1886), Sir Hubert von Herkomer and Sir John Millais (1897), and of A. J. Balfour are all striking likenesses, and are equalled by that in marble of Sir Frederick Bramwell (for the Royal Institution) and by many more. He gained the open competition for the statue of Sir Rowland Hill, erected in 1882 outside the Royal Exchange, and followed it in 1883 with "Henry Irving as Hamlet," now in the Guildhall art gallery. This seated statue, good as it is, was soon surpassed by those of Dr Dale (1898, in the city museum, Birmingham) and Professor Huxley (1900), but the colossal memorial statue of Queen Victoria (1901), for Manchester, was less successful. The standing statue of W. E. Gladstone (1894, for the City Liberal Club, London) is to be regarded as one of Ford's best portrait works. The colossal "General Charles Gordon," camel-mounted, for Chatham, "Lord Strathnairn," an equestrian group for Knutsford, and a "Maharajah," Mysore (1900) comprise his larger works of the kind. He is best known for the magnificent statue of Shelley (1829) upon a cleverly-designed base, which is not quite impeccable from the point of view of artistic taste, is at University College, Oxford, and a simplified version was presented by him to be set up on the shore of Viareggio, where the poet's body was washed up. Ford's ideal work has great charm and quaintness; his statue "Folly" (1886) was bought by the trustees of the Chantrey Fund, and was followed by other statues or statuettes of a similar order: "Peace" (1890), which secured his election as an associate of the Royal Academy, "Echo" (1895), on which he was elected full member, "The
Egyptian Singer” (1859), “Applause” (1863), “Glory to the Dead” (1907) and “Snowdrift” (1902). Ford’s influence on the younger generation of sculptors was considerable and of good effect. His charming disposition rendered him extremely popular, and when he died a monument was erected to his memory (C. Lucchesi, sculptor, J. W. Simpson, architect) in St. John’s Wood, near to where he dwelt.

See Sculpture; also M. H. Spielmann, British Artists and Sculptors of To-day (London, 1901).

FORD, JOHN (1586-c.1640), English dramatist, was baptized on the 17th of April 1586 at Islington in north Devon. He came of a good family; his father was in the commission of the peace and his mother was a sister of Sir John Popham, successively attorney-general and lord chief justice. The name of John Ford appears in the university register of Oxford as matriculating at Exeter College in 1601. Like a cousin and namesake (to whom, with other members of the society of Gray’s Inn, he dedicated his play of The Lover’s Melancholy), the future dramatist entered the profession of the law, being admitted of the Middle Temple in 1602; but he seems never to have been called to the bar. Four years afterwards he made his first appearance as an author with an elegy called Fane’s Memorial, or the Earl of Devonshire deceased, and dedicated to the widow of the earl (Charles Blount, Lord Mountjoy, “conzeoned,” to use Ford’s expression, by King James in 1603 for his services in Ireland)—a lady who would have been no unflitting heroine for one of his own tragedies of lawless passion, the famous Penelope, formerly Lady Rich. This panegyric, which is accompanied by a series of epitaphs and is composed in a strain of fearless extravagance, was, as the author declares, written “unfee’d”; it shows that Ford sympathized, as Shakespeare himself is supposed to have done, with the “awkward fate” of the countess’s brother, the earl of Essex. Who the “faint-hearted Lycia” may be, to whom the poem seems to allude as his own domestic mistress, is unknown; indeed, Ford’s private life is little better than a blank. To judge, however, from the dedications, prologues and epilogues of his various plays, he seems to have enjoyed the patronage of the earl, afterwards duke, of Newcastle, “himself a muse” after a fashion, and Lord Craven, the supposed husband of the ex-queen of Bohemia.

Ford’s tract of Honor Triumphant, or the Peers Challenge (printed 1606 and reprinted by the Shakespeare Society with the Line of Life, in 1843), and the simultaneously published verses The Monarches Meeting, or the King of Danmarkes Welcome into England, exhibit him as occasionally meeting the festive demands of court and nobility; and a kind of moral essay by him, entitled A Line of Life (printed 1620), which contains references to Raleigh, ends with a climax of fulsome praise to the address of King James I. Yet at least one of Ford’s plays (The Broken Heart, iii. 4) contains an implied protest against the absolute system of government generally accepted by the dramatists of the early Stuart reigns. Of his relations with his brother-authors little is known; it was natural that he should exchange complimentary verses with James Shirley, and that he should join in the chorus of laments over the death of Ben Jonson. It is more interesting to notice an epigram in honour of Ford by Richard Crashaw, morbidly passionate in one direction as Ford was in another.

The line runs: “Thou cheat’sst us, Ford; mak’st one seem two by art: What is Love’s Sacrifice but the Broken Heart?”

It has been concluded that in the latter part of his life he gratified the tendency to seclusion for which he was ridiculed in The Time Poets (Choice Drollery, 1656) by withdrawing from business and from literary life in London, to his native place; but nothing is known as to the date of his death. His career as a dramatist very probably began by collaboration with other authors. With Thomas Dekker he wrote The Fairy Knight and The Bristowe Merchant (licensed in 1624, but unpublished), with John Webster A late Murther of the Sonne upon the Mother (licensed in 1624). A play entitled An ill Beginning has a good End, brought on the stage as early as 1613 and attributed to Ford, was (if his) his earliest acted play; whether Sir Thomas Overbury’s Life and utiimtly Death (1615) was a

play is extremely doubtful; some lines of indignant regret by Ford on the same subject are still preserved. He is also said to have written, at dates unknown, The London Merchant (which, however, was an earlier name for Beaumont and Fletcher’s Knight of the Burning Pestle) and The Royal Combat; a tragedy by him, Beauty in a Trance, was entered in the Stationers’ Register in 1633, but never printed. These three (or four) plays were among those destroyed by Warburton’s cook. The Queen, or the Excellency of the Sea, a play of inverted passion, containing some fine sensuous lines, printed in 1653 by Alexander Singer for private performance, has been recently edited by W. Bang (Materialien zur Kunde d. Alterenengl. Dramas, 13, Louvain, 1906), and is by him on internal evidence confidently claimed as Ford’s. Of the plays by Ford preserved to us the dates span little more than a decade—the earliest, The Lover’s Melancholy, having been acted in 1628 and printed in 1629, the latest, The Lady’s Trial, acted in 1638 and printed in 1639.

When writing The Lover’s Melancholy, it would seem that Ford had not yet become fully aware of the bent of his own dramatic genius, although he was already master of his powers of poetic expression. He was attracted towards domestic tragedy by an irresistible desire to sound the depths of abnormal conflicts between passion and circumstances, to romantic comedy by a strong though not widely varied imaginative faculty, and by a delusion that he was possessed of abundant comic humour. In his next two works, undoubtedly those most characteristically expressive of his peculiar strength, ‘Tis Pity she’s a Whore (acted c. 1626) and The Broken Heart (acted c. 1629), both printed in 1653 with the anagram of his name Fide Honor, he had found horrible situations which required dramatic explanation by intensely powerful motives. Ford by no means stood alone among English dramatists in his love of abnormal subjects; but few were so capable of treating them sympathetically, and yet with great feeling, as Ford. His extravagance of expression which renders the morally repulsive feel in a strange way pleasant, engages and converts the horrible into the grotesque. For in Ford’s genius there was real refinement, except when the “suprasensually sensual” impulse or the humbler self-delusion referred to came into play. In a third tragedy, Love’s Sacrifice (acted c. 1639; printed in 1633), he again worked on similar materials; but this time he unfortunately essayed to base the interest of his plot upon an unendurably unnatural possibility—doing homage to virtue after a fashion which is in itself an insult. In Perkin Warbeck (printed 1634; probably acted a year later) he chose a historical subject of great dramatic promise and psychological interest, and sought to emulate the glory of the great series of Shakespeare’s national histories. The effort is one of the most laudable, as it was by no means one of the least successful, in the dramatic literature of this period. The Fancies Chase and exagerates, or as D’Avolos in Leed Sacrifice is vulgarly modelled on Iago. The plot of The Lover’s Melancholy, which is ineffective because it leaves no room for suspense in the mind of
the reader, seems original; in the dialogue, on the other hand, a justly famous passage in Act i: (the beautiful version of the story of the nightingale's death) is translated from Strada; while the scheme of the tedious interlude exhibiting the various forms of madness is borrowed from the commentary on Buridan's *Anatomy of Melancholy*. Already in this play Ford exhibits the singular force of his pathos; the dissonant misfiring of the aged Meleander, and the sweetness of the last scene, in which he gives his hero to his daughter, are points of this tragedy, and has at the same time indicated wherein consists its poison. He dwells with great force upon the different treatment applied by Ford to the characters of the two miserable lovers—brother and sister. The sin once committed, there is no more waverning or declining possible to him, who has fought so hard against the demoniac possession; while she who resigned body and soul to the tempter, almost at a word, remains liable to the influences of religion and remorse. This different treatment shows the feeling of the poet—the feeling ford seeks to evoke our inmost sympathy—to oscillate between the belief that an awful crime brings with it its awful punishment (and it is sickening to observe how the argument by which the Friar persuades Annabella to take her evil courses may be applied to the physical terrors of retribution), and the notion that there is something fatal, something irresistible, and therefore in a sense self-justified, in so dominant a passion. The key-note to the conduct of Giovanni lies in his words at the close of the first scene:

"All this I'll do, to free me from the rod
Of vengeance; else I'll swear my fate's my god."

Thus there is no solution of the conflict between passion on the one side, and law, duty and religion on the other; and passion triumphs, in the dying words of "the student struck blind and mad by passion"—

"O, I bleed fast!
Death, thou'rt a guest long look'd for; I embrace
Thee and thy wounds: O, my last minute comes!
Where'er I go, let me enjoy this grace
Freely to view my Annabella's face.

It has been observed by J. A. Symonds that "English poets have given it the right key to the Italian temperament... The love of Giovanni and Annabella is rightly depicted as more imaginative than sensual." It is difficult to allow the appositeness of this special illustration; on the other hand, Ford has in this case shown himself to be a more sensitive and thoughtful exponent of expression; for the exception in Annabella's language to Soranzo seems to have a special intention, and is true to the pressure of the situation and the revulsion produced by it in a naturally weak and yielding nature at once to superb and to speak savagely. It is not rendered less so by the underplot with Hippolita.

"'Tis pity she's a Whore was translated into French by Maurice Maeterlinck under the title of *Annabella*, and represented at the Théâtre Libre, and, although a version of the play, an excellent appreciation of Ford's genius, especially in his portraits of women, whose fate it is to "live dans les ténèbres, les craintes et les larmes.

Like this tragedy, The Broken Heart was probably founded upon some Italian or other novel of the day: but since in the latter instance there is nothing revolting in the main idea of the subject, the play commends itself as the most enjoyable, while, in respect of many excellences, an unsung success. The characters of Ford's dramatic genius. The complete plot is constructed with greater skill than is usual with this dramatist, and the pathos of particular situations, and of the entire character of Penthes—a woman doomed to hopeless misery, but capable of all heroism and of nature,—and the way she has humbly and hopelessly condoned her to forego—has an intensity and a depth which are all Ford's own. Even the lesser characters are more pleasing than usual, and some beautiful lyrics are interspersed in the play. The predecessor of Ford alone, only The Chronicle Historie of Perkin Warbeck. A Strange Truth, appears to call for special attention. A repeated perusal of this drama suggests the judgment that it is overpraised when ranked at no great distance behind Shakespeare's tragedy, but that it is as a piece of Shakespearian ill code as not be taken into consideration in the matter: and if, notwithstanding James Gairdner's essay appended to his Life and Reign of Richard III., there are still credules persons left to think and assert that Shake-peare was not the true author of this play, it is as remote from the truth as it is to be understood from Ford's play, with which really surprising skill avoids the slightest indication as to the poet's own belief on the subject. That this tragedy should have been reprinted in 1714 and acted in 1745 only shows that the public, as is often the case, had an eye to the catastrophe rather than to the development of the action. The dramatic capabilities of the subject are, however, great, and it afterwards attracted Schiller, who, however, seems to have abandoned it in favour of the similar theme of the Russian Demetrius. Had Shakespeare chosen to give it his treatment, he would have been more attracted by the hero with the nobility given by Ford to this personage of his play,—for it is hardly possible to speak of a personage as a character when the clue to his conduct is intentionally withheld. Nor could Shakespeare be called upon to take the theme, as he has done, to give a greater variety and distinctness the dramatic features in Henry VII., whom Ford depicts with sufficient distinctness to give some degree of individuality to the figure, but still with a tenderness of touch which would have been more evident than it is. It bids us stand aghast with him at its cruelty, is not to be reckoned among the great masters of a divine art.
BIBLIOGRAPHY.—The best edition of Ford is that by Gifford, with notes and introduction, revised with additions to both text and notes by Alexander Dyce (1869). An edition of the Dramatic Works of Massinger and Ford appeared in 1840, with an introduction by Harley Coleridge. The Best Plays of Ford were edited for the "Mermaid Series" in 1888, with an introduction by W. H. Havelock Ellis, and reissued in 1903. A. C. Swinburne's "Essay on Ford" is reprinted among his Essays and Studies (1875). Perkin Warbeck and The Spanish Princess were translated into German by F. B. Murer in 1860; and the latter again by F. Blei in 1904. The probable sources of the various plays are discussed in Emil Kneppel's Quellenstudien zu den Dramen George Chapman's, Philip Massinger's and John Ford's (1897).

(A. W. W.)

FORD, RICHARD (1796-1858), English author of one of the earliest and best of travellers' Handbooks, was the eldest son of Sir Richard Ford, who in 1786 was member of parliament for East Grinstead, and for many years afterwards chief police magistrate of London. His mother was the daughter and heiress of Benjamin Booth, a distinguished connoisseur in art. He was called to the bar, but never practised, and in 1830-1833 he travelled in Spain, spending much of his time in the Alhambra and at Seville. His first literary work (other than contributions to the Quarterly Review) was a pamphlet, An Historical Inquiry into the Unchangeable Character of the Spain (Murray, 1830); in reply to one called the Policy of England towards Spain, issued under the patronage of Lord Palmerston. He spent the winter of 1839-1840 in Italy, where he added largely to his collection of majolica; and soon after his return he began, at John Murray's invitation, to write his Handbook for Travellers in Spain, with which his name is chiefly associated. He died on the 1st of September 1858, leaving a fine private collection of pictures to his widow (d. 1910), his third wife, a daughter of Sir A. Molesworth.

FORD, THOMAS (b. c. 1580), English musician, of whose life little more is known than that he was attached to the court of Prince Henry, son of James I. His works also are few, but they are sufficient to show the high stage of efficiency and musical knowledge which the English school had attained at the beginning of the 17th century. They consist of canons and other concerted pieces of vocal music, mostly with lute accompaniment. The chief collection of his works is entitled Musike of Sundrie Kinds set forth in Two Books, &c. (1607), and the histories of music by Boulton and Harkeing, and the vernacular poems of John Dowland, immortalised in one of Shakespeare's sonnets, Ford is the chief representative of the school which preceded Henry Lawes.

FORDE, FRANCIS (d. 1770), British soldier, first appears in the army list as a captain in the 30th Foot in 1746. This regiment was the first of the king's service to serve in India (hence its motto Primus in Indis), and Forde was on duty there when in 1755 he became major, at the same time as Eyre Coote, soon to become his rival, was promoted captain. At the express invitation of Clive, Forde resigned his king's commission to take the post of second in command of the E.I. Company's troops in Bengal. Soon after Plassey, Forde was sent against the French of Masulipatam. Though feebly supported by the motley rabble of an army which Anandraz, the local ally, brought into the field, Forde pushed ahead through difficult country and came upon the enemy entrenched at Condore. For four days their two armies faced one another; on the fifth the command was resolved on the offensive and an encounter ensued. In spite of the want of spirit shown by Anandraz and his men, Forde in the end succeeded in winning the battle, which was from first to last a brilliant piece of work. Nor did he content himself with this; on the same evening he stormed the French camp, and his pursuit was checked only by the guns of Masulipatam itself. The place was quickly invested on the land side, but difficulties crowded upon Forde and his handful of men. For fifty days little advance was made; then Forde, seeing the last avenues of escape closing behind him, ordered an assault at midnight on the 25th of January 1759. The Company's troops lost one-third of their number, but the storm was a brilliant and astounding success. Forde received less than no reward. The Company refused to confirm his lieut.-colonel's commission, and he found himself junior to Eyre Coote, his old subaltern in the 30th Foot. Nevertheless he continued to assist Clive, and on the 25th of November 1759 with a success comparable to Condore at Chinsurah (or Bitigra) against the Dutch. A year later he at last received his commission, but was still opposed by a faction of the directors which supported Coote. Clive himself warmly supported Forde in these quarrels. In 1760, with Vansittart and Scrafton, Colonel Forde was sent out with full powers to investigate every detail of Indian administration. Their ship was never heard of after leaving the Cape of Good Hope on the 27th of December.

Monographs on Condore, Masulipatam and Chinsurah will be found in Mallet's Decisive Battles of India.

FORDHAM, formerly a village of Westchester county, New York, U.S.A., and now a part of New York City. It lies on the mainland, along the eastern bank of the Harlem river, E. of the northern end of Manhattan Island. It is the seat of Fordham University (Roman Catholic), founded in 1841 as St John's College, and since 1846 conducted by the Society of Jesus. In 1907 the institution was rechartered as Fordham University, and now includes St John's College high school and grammar school, St John's College (for boys) high school and grammar school, and St John's College (for girls), high school and grammar school (all in Fordham), and the Fordham University law school (called Broadway, New York City). In 1907-1908 the university had 96 instructors and (exclusive of 364 students in the high school) 236 students, of whom 103 were in St John's College, 31 in the medical school, and 100 in the law school. In Fordham still stands the house in which Edgar Allan Poe lived from 1844 to 1849 and in which he wrote "Annabel Lee," "Ulalume," &c.

The hamlet of Fordham was established in 1669 by Jan Arcer (a Dutchman, who called himself "John Archer" after coming to America), who in that year received permission from Francis Lovelace, colonial governor of New York, to settle sixteen families on the mainland close by a ford-place of the Spuyten Duyvil Creek, near where that stream enters the Harlem river. Between 1655 and 1671 Archer bought from the Indians the tract of land lying between Spuyten Duyvil Creek and the Harlem river on the east and the Bronx river on the west, and extending from the hamlet of Fordham to what is now High Bridge. In 1671 Governor Lovelace erected this tract into the parish of Fordham. In 1846 it was constituted a town in the township of West Farms; and in 1872 with part of the township of Yonkers was erected into the township of Kingsbridge, which in 1874 was annexed to the city of New York, and in 1898 became a part of the borough of the Bronx, New York City.

FORDUN, JOHN OF (d. c. 1384), Scottish chronicler. The statement generally made that the chronicler was born at Fordoun (Kincardineshire) has not been supported by any direct evidence. It is certain that he was a secular priest, and that he composed his history in the latter part of the 14th century; and it is probable that he was a chaplain in the cathedral of Aberdeen. The work of Fordun is the earliest attempt to write a continuous history of Scotland. We are informed that Fordun's patriotic zeal was roused by the removal or destruction of many national records by Edward III; and that he travelled in England and Ireland, collecting material for his history. This work is divided into five books. The first three are almost entirely fabulous, and form the groundwork on which Bocce and Buchanan afterwards based their historical fictions, which were exposed by Thomas Innes in his Critical Essay (i. pp. 201-214). The 4th and 5th books, though still mixed with fable, contain much valuable information, and become more authentic the more nearly they approach the author's own time. The 5th book concludes with the death of King David I. in 1153. Besides these five books, Fordun wrote part of another book, and collected materials for bringing down the history to a later period. These materials were used by a continuator who wrote in the middle of the 15th century, and who is identified with Walter Bower (q.v.), abbot of the monastery of Inchticon. The additions of Bower form eleven books, and bring down the narrative to the death of King James I. in 1437.

According
to the custom of the time, the continuator did not hesitate to interpolate Fordun's portion of the work with additions of his own, and the whole history thus compiled is known as the \textit{Scotichronicon}.

The first printed edition of Fordun's work was that of Thomas Gale's \textit{The Chronicles of Scotland} (vol. iii.), which was published in 1691. This was followed by Thomas Hearne's (5 vols.) edition in 1722. The whole work, including Bower's continuation, was published by Walter Goodall at Edinburgh in 1759. In 1871 and 1872 Fordun's chronicle, in the original Latin along with an English translation, was edited by William F. Skene in \textit{The Historians of Scotland}. The preface to this edition collects all the biographical details and gives full bibliographical references to MSS. and editions.

\textbf{FORECLOSURE}, in the law of mortgage, the extinguishment by order of the court of a mortgagor's equity of redemption. In the law of equity the object of every mortgage transaction is eventually the repayment of a debt, the mortgaged property being incidental by way of security. Therefore, although the day named for repayment of the loan has passed and the mortgagor's estate is consequently forfeited, equity steps in to mitigate the harshness of the common law, and will decree a reconveyance of the mortgaged property on payment of the principal, interest and costs. This right of the mortgagor to relief is termed his "equity of redemption." But the right must be exercised within a reasonable time, otherwise he will be foreclosed his equity of redemption and the mortgagor's possession converted into an absolute ownership. Such foreclosure is enforced in equity by a foreclosure action. An action is brought by the mortgagee against the mortgagor in the chancery division of the High Court in England, claiming that an account may be taken of the principal and interest due to the mortgagor, and that the mortgagor may be directed to pay the same, with costs, by a day to be appointed by the court and that in default thereof he may be foreclosed his equity of redemption. English county courts have jurisdiction in foreclosure actions where the mortgage or charge does not exceed £500, or where the mortgage is for more than £500, but less than that sum has been actually advanced. In a Welsh mortgage there is no right to foreclosure. (See \textit{FOREIGN OFFICE}, that department of the executive of the United Kingdom which is concerned with foreign affairs. The head of the Foreign Office is termed principal secretary of state for foreign affairs and his office dates from 1782. Between that date and the Revolution there had been only two secretaries of state, whose duties were divided by a geographical division of the globe into northern and southern departments. The duties of the secretary of the northern department of Europe comprised dealings with the northern powers of Europe, while the secretary of the southern department of Europe communicated with France, Spain, Portugal, Switzerland, Italy, Turkey, and also looked after Irish and colonial business, and carried out the work of the Home Office. In 1782 the duties of these two secretaries were revised, the northern department becoming the Foreign Office. The secretary for foreign affairs is the official agent of the crown in all communications between Great Britain and foreign powers; his intercourse is carried on either through the representatives of foreign states in Great Britain or representatives of Great Britain abroad. He negotiates all treaties or alliances with foreign states, protects British subjects residing abroad, and demands satisfaction for any injuries they may sustain at the hands of foreigners. He is assisted by two under-secretaries of state (one of them a politician, the other a permanent civil servant), three assistant under-secretaries (civil servants), a librarian, a head of the treaty department and a staff of clerks. The departments of the Foreign Office are the African, American, commercial and sanitary, consular, eastern (Europe), far eastern, western (Europe), parliamentary, financial, librarian and keeper of the papers, treaties and registry. In the case of important despatches and correspondence, these, with the drafts of answers, are sent first to the permanent under-secretary, then to the prime minister, then to the sovereign and, lastly, are circulated among the members of the cabinet. The salary of the secretary for foreign affairs is £5000 per annum, that of the permanent under-secretary £2000, the parliamentary under-secretary and the first assistant under-secretary, £1500, and the other assistant under-secretaries £1000. See Anson, \textit{Law and Custom of the Constitution}, part ii.

\textbf{FORELAND, NORTH} and \textbf{SOUTH}, two chalk headlands on the Kent coast of England, overlooking the Strait of Dover, the North Foreland forming the eastern projection of the Isle of Thanet, and the South standing 3 m. N.E. of Dover. Both present bold cliffs to the sea, and command beautiful views over the strait. On the North Foreland (51° 23' 2" N., 1° 27' E.) there is a lighthouse, and on the South Foreland (51° 8' 52" N., 1° 24' E.) there are two. There is also a Foreland on the north coast of Devonshire, 2 3/4 m. N.E. of Lynmouth, a fine projection of the highlands of Exmoor Forest, overlooking the Bristol Channel, and forming the most northerly point of the county.

\textbf{FORESHORE}, that part of the seashore which lies between high- and low-water mark at ordinary tides. In the United Kingdom it is ordinarily and prima facie vested in the crown, except where it may be vested in a subject by ancient grant or charter from the crown, or by prescription. Although numerous decisions have confirmed the prima facie title of the crown, S. A. Moore in his \textit{History of the Foreshore} contends that the presumption is in favour of the subject rather than the crown. But a subject can establish a title by proving an express grant from the crown or giving sufficient evidence of user from which a grant may be presumed. The chief acts showing title to foreshore are, taking wreck or royal fish, right of fishing, mining, digging and taking sand, seaweed, &c., embanking and enclosing. There is a public right of user in that part of the foreshore which belongs to the crown, for the purpose of navigation or fishery, and there is no right of passage over lands adjacent to the shore, except by a particular custom. So that, in order to make the right available, there must be a highway or other public land giving access to the foreshore. Thus it has been held that the public have no legal right to trespass on land above high-water mark for the purpose of bathing in the sea, though if they can get to it they may bathe there (\textit{Blundell v. Cotteral}, 1821, 5 B. & Ad. 265). There is no right in the public to take sand, shells or seaweed from the shore, nor, except in certain places by local custom, have fishermen the right to use the foreshore or the soil above it for drawing up their boats, or for drying their nets or similar purposes. See S. A. Moore, \textit{History of the Foreshore and the Law relating thereto} (1888); Coulson and Forbes, \textit{Law of Waters} (1902).

\textbf{FORESTALLING}, in English criminal law, the offence of buying merchandise, victual, &c., coming to market, or making any bargain for buying the same, before they shall be in the market ready to be sold, or making any motion for enhancing the price, or dissuading any person from coming to market or forbearing to bring any of the things to market, &c. See \textit{ENCROACHING}.

\textbf{FOREST LAWS}, the general term for the old English restriction laws, dealing with forests. One of the most cherished prerogatives of the king of England, at the time when his power was at the highest, was that of converting any portion of the country into a forest in which he might enjoy the pleasures of the chase. The earliest struggles between the king and the people testify to the extent to which this prerogative became a public grievance, and the charter by which its exercise was bounded (\textit{Carta de Foresta}) was in substance part of the greatest constitutional code imposed by his barons upon King John. At common law it appears to have been the right of the king to make a forest where he pleased, provided that certain legal formalities were observed. The king having a continual care for the preservation of the realm, and for the peace and quiet of his subjects, he had therefore amongst many privileges this prerogative, viz. to have his place of recreation wheresoever he would appoint. 1 Land once aforesaid became subject to a peculiar system of laws, which, as well as the formalities required to constitute a valid aforesaid, have been carefully ascertained by the Anglo-Norman lawyers. 2 "A forest,"
FORESTS AND FORESTRY

says Manwood, “is a certain territory of woody grounds and fruitful pastures, privileged for wild beasts and fowls of forest, chase, and warren to rest, and abide there in the safe protection of the king, for his delight and pleasure; which territory of ground so privileged is mered and bounded with unremovable marks, meres and boundaries, either known by matter of record or by prescription; and also replenished with wild beasts of venery or chase, and with great coverts of vert, for the succour of the said beasts there to abide: for the preservation and continuance of which said place, together with the vert and venison there are particular officers, laws, and privileges belonging to the same, requisite for that purpose, and proper only to a forest and to no other place.” And the same author distinguishes a forest, as “the highest franchise of princely pleasure,” from the inferior franchises of chase, park and warren—named in the order of their importance. The forest embraces all these, and it is distinguished by having laws and courts of its own, according to which offenders are justiciable. An offender in a chase is to be punished by the common law, an offender in a forest by the forest law. A chase is much the same as a park, only the latter is enclosed, and all of them are distinguished according to the class of wild beasts to which the privilege extended. Thus beasts of forest (the “five wild beasts of venery”) were the hart, the hind, the boar and the wolf. The beasts of chase were also five, viz. the buck, the doe, the fox, the marten and the roe. The beasts and fowls of warren were the hare, the coney, the pheasant and the partridge.

The courts of the forest were three in number, viz. the court of attachments, swainmote and justice-seat. The court of attachments (called also the wood-mote) is held every forty days for the foresters to bring in their attachments concerning any hurt done to vert or venison (in viridi et venatione) in the forest, and for the verderers to receive and mark the same, but no conviction takes place. The swainmote, held three times in the year, is the court to which all the freeholders within the forest owe suit and service, and of which the verderers are the judges. In this court all offenses against the forest laws may be tried, but no judgment or punishment follows. This is reserved for the justice-seat, held every third year, to which the rolls of offenses presented at the court of attachment, and tried at the swainmote, are presented by verderers. The justice-seat is the court of the chief justice in eyre, who, says Coke, “is commonly a man of greater dignity than knowledge of the laws of the forests; and therefore where justice-seats are to be held other persons whom the king shall appoint are associated with him, who together are to determine omnia placta forestae.” There were two chief justices for the forests intro and ultra Trentum respectively. The necessary officers of a forest are a steward, verderers, foresters, regarders, agisters and woodwards. The verderer was a judicial officer chosen in full county by the freeholders in the same manner as the coroner. His office was to view and receive the attachments of the foresters, and to mark them on the latter hand. An officer of venison was “an other officer of the vert and venison in the forest, and to attend upon the wild beasts within his bailiwick.” The regarders were of the nature of visitors; their duty was to make a regard (visitation nemorum) every third year, to inquire of all offenses, and of the concealment of such offenses by any officer of the forest. The business of the agister was to look after the pasturage of the forest, and to receive the payments for the same by persons entitled to pasture their cattle in the forests. Both the pasturage and the payment were called “agismen.” The woodward was the officer who had the care of the woods and vert and presented offenses at the court of attachment.

The legal conception of a forest was thus that of a definite territory within which the code of the forest law prevailed to the exclusion of the common law. The ownership of the soil might be in any one, but the rights of the proprietor were limited by the laws made for the protection of the king’s wild beasts. These laws, enforced by fines often arbitrary and excessive, were a great grievance to the unfortunate owners of land within or


in the neighbourhood of the forest. The offense of “purpusture” may be cited as an example. This was an encroachment on the forest rights, by building a house within the forest, and it made no difference whether the land belonged to the builder or not. In either case it was an offense punishable by fines at discretion. And if a man converted woodlands within the forest into arable land, he was guilty of the offense known as “assarting,” whether the covert belonged to himself or not.

The hardships of the forest laws under the Norman kings, and their extension to private estates by the process of afforestation, were among the grievances which united the barons and people against the king in the reign of John. The Great Charter of King John contains clauses relating to the forest laws, but no separate charter of the forest. The first charter of the forest is that of Henry III, issued in 1217. “As an important piece of legislation,” said Stubbs, “it must be compared with the forest assize of 1184, and with 44th, 45th and 46th clauses of the charter of John. It is observable that most of the abuses which are remedied by it are regarded as having sprung up since the accession of Henry II; but the most offensive afforestations have been made under Richard and John. These latter are at once disafforested; but those of Henry II. only so far as they had been carried out to the injury of the landowners and outside of the royal demesne.” Land which had thus been once forest land and was afterwards disafforested was known as purquier—derived by Manwood from the French pur and lieu, i.e. “a place exempt from the forest.” The forest laws still applied in a modified manner to the purquier. The benefit of the disafforestation existed only for the owner of the land; as to all other persons the land was forest still, and the king’s wild beasts were to “have free course therein and safe return to the forest, without any hurt or destruction other than by the owners of the lands in the purquier where they shall be found, and that only to hunt and chase them back again towards the forest without any forestalling” (Manwood, On the Forest Laws—article “Purquier”).

The revival of the forest laws was one of the means resorted to by Charles I. for raising a revenue independently of parliament, and the royal forests in Essex were so enlarged that they were hyperbolically said to include the whole county. The 4th earl of Southampton was nearly ruined by a decision that stripped him of his estate near the New Forest. The boundaries of Rockingham Forest were increased from 6 m. to 69, and enormous fines imposed on the trespassers,—Lord Salisbury being assessed in £20,000, Lord Westmoreland in £19,000, Sir Christopher Hatton in £12,000 (Hallam’s Constitutional History of England, c. viii.). By the statute 16 Charles I. c. 16 (1649) the royal forests were determined for ever according to their boundaries in the twentieth year of James, all subsequent enlargements being annulled.

The forest laws, since the Revolution, have fallen into complete disuse.

FORESTS AND FORESTRY. Although most people know what a forest (Lat. foris, “out of doors”) is, a definition of it which suits all cases is by no means easy to give. Manwood, in his treatise of the Laws of the Forest (1598), defines a forest as “a certain territory of woody grounds, fruitful pastures, privileged for wild beasts and fowls of forest, chase and warren, to rest and abide in, in the safe protection of the king, for his princely delight and pleasure.” This primitive definition has, in modern times, when the economic aspect of forests came more into the foreground, given place to others, so that forest may, in a general way, now be described as “an area which is for the most part set aside for the production of timber and other forest produce, or which is expected to exercise certain climatic effects, or to protect the locality against injurious influences.” As far as conclusions can now be drawn, it is probable that the greater part of the dry land of the earth was, at some time, covered with forest, which consisted of a variety of trees and shrubs grouped according to climate, soil and configuration of the several localities. When the old trees reached their limit

1 Documents Illustrative of English History, p. 338.
of life, they disappeared, and younger trees took their place. The conditions for an uninterrupted regeneration of the forest were favourable, and the result was vigorous production by the creative powers of soil and climate. Then came man, and by fires interfered, until in most countries of the earth the section under forest has been considerably reduced. The first decided interference was probably due to the establishment of domestic animals; men burnt the forest to obtain pasture for their flocks. Subsequently similar measures on an ever-increasing scale were employed to prepare the land for agricultural purposes. More recently enormous areas of forests were destroyed by reckless cutting and subsequent firing in the extraction of timber for economic purposes.

It will readily be understood that the distribution and character of the now remaining forests must differ enormously (see Plants: Distribution). Large portions of the earth are still covered with dense masses of tall trees, while others contain low scrub or grass land, or are desert. As a general rule, natural forests consist of a number of different species intermixed; but in some cases certain species, called gregarious, have succeeded in obtaining the upper hand, thus forming more or less pure forests of one species only. The number of species differs very much. In many tropical forests hundreds of species may be found on a comparatively small area, in other cases the number is limited. Burma has several thousand species of trees and shrubs, Sind has only ten species of trees. Central Europe has about forty species, and the greater part of northern Russia, Sweden and Norway contains forests consisting of about half a dozen species. Elevation above the sea acts similarly to rising latitude, but the effect is much more rapidly produced. Generally speaking, it may be said that the Tropics and adjoining parts of the earth, wherever the climate is not modified by considerable elevation, contain broad-leaved species, palms, bamboos, &c. Here most of the best and hardest timbers are found, such as teak, mahogany and ebony. The northern countries are rich in conifers. Taking a section from Central Africa to North Europe, it will be found that south and north of the equator there is a large belt of dense hardwood forest; then comes the Sahara, then the coast of the Mediterranean with forests of cork oak; then Italy with oak, olive, chestnut, gradually giving place to ash, sycamore, beech, birch and certain species of pine; in Switzerland and Germany silver fir and spruce gain ground. Silver fir disappears in central Germany, and the countries around the Baltic contain forests consisting chiefly of Scotch pine, spruce and birch, to which, in Siberia, larch must be added, while the lower parts of the ground are stocked with hornbeam, willow, alder and poplar.

In North America the distribution is as follows: Tropical vegetation is found in south Florida, while in north Florida it changes into a subtropical vegetation consisting of evergreen broad-leaved species with pines on sandy soils. On going north in the Atlantic region, the forest becomes temperate, containing deciduous broad-leaved trees and pines, until Canada is reached, where larches, spruces and firs occupy the ground. Around the great lakes on sandy soils the broad-leaved forest gives way to pines. On proceeding west from the Atlantic the forest changes into a shrubby vegetation, and this into the prairies. Farther west, towards the Pacific coast, extensive forests are found consisting, according to latitude and elevation above the sea, of pines, larches, fir, Thuja and Tsugas. In Japan a tropical vegetation is found in the south, comprising palms, firs, ebony, mangrove and others. This is followed on proceeding north by subtropical forests containing evergreen oaks, Podocarpus, tree-ferns, and, at higher elevations, Cryptomeria and Chamaecyparis. Then follow deciduous broad-leaved forests, and finally firs, spruces and larches. In India the character of the forest is governed chiefly by rainfall and elevation. Where the former is heavy evergreen forests of Guttiferae, Dipterocarpaceae, Leguminosae, Euphorbias, figs, palms, fenns, bamboos and india-rubber trees are found. Under a less copious rainfall deciduous forests appear, containing teak and sal (Shorea robusta) and a great variety of other valuable trees. Under a still smaller rainfall the vegetation becomes sparse, containing acacias, Dalbergia sissoo and Tamarix. Where the rainfall is very light or nil, desert appears. In the Himalayas, subtropical to arctic conditions are found, the forests containing, according to elevation, pines, firs, deodars, oaks, chestnuts, Juniperus, Juniperus odoratissima, sal, bamboo and tamarisk. Australia, again, has its own particular flora of eucalypts of which some two hundred species have been distinguished, as well as wattles. Some of the eucalypts attain an enormous height.

Utility of Forests.—In the economy of man and of nature forests are of direct and indirect value, the former chiefly through the produce which they yield, and the latter through the influence which they exercise upon the climate, the regulation of moisture, the stability of the soil, the healthiness and beauty of a country and allied subjects. The indirect utility will be dealt with first. A piece of land bare of vegetation is, throughout the year, exposed to the full effect of sun and air currents, and the climatic conditions which are produced by these agencies. If, on the other hand, a piece of land is covered with a growth of plants, and especially with a dense crop of forest vegetation, it enjoys the benefit of certain agencies which modify the effect of sun and wind on the soil and the adjoining layers of air. These modifying agencies are as follows: (1) The crowns of the trees intercept the rays of the sun and the falling rain; they obstruct the movement of air currents, and reduce radiation at night. (2) The leaves, flowers and fruits, augmented by certain plants which grow in the shade of the trees, form a layer of mould, or humus, which protects the soil against rapid changes of temperature, and greatly influences the movement of water in it. (3) The roots of the trees penetrate into the soil in all directions, and bind it together. The effects of these agencies have been observed from ancient times, and widely differing views have been taken of them. Of late years, however, more careful observations have been made at so-called parallel stations, that is to say, one station in the middle of a forest, and another outside at some distance from its edge, but otherwise exposed to the same general conditions. In this way, the following results have been obtained: (1) Forests reduce the temperature of the air and soil to a moderate extent, and render the climate more equable. (2) They increase the relative humidity of the air, and reduce evaporation. (3) They tend to increase the precipitation of moisture. As regards the actual rainfall, their effect in low lands is nil or very small; in hilly countries it is probably greater, but definite results have not yet been obtained owing to the difficulty of separating the effect of forests from that of other factors. (4) They help to regulate the water supply, produce a more sustained feeding of springs, tend to reduce violent floods, and render the flow of water in rivers more continuous. (5) They assist in preventing denudation, erosion, landslips, avalanches, the silting up of rivers and low lands and the formation of sand dunes. (6) They reduce the velocity of air-currents, protect adjoining fields against cold or dry winds, and afford shelter to cattle, game and useful birds. (7) They may, under certain conditions, improve the healthiness of a country, and help in its defence. (8) They increase the beauty of a country, and produce a healthy aesthetic influence upon the people.

The direct utility of forests is chiefly due to their produce, the capital which they represent, and the work which they provide. The principal produce of forests consists of timber and firewood. Both are necessary for the daily life of the people. Apart from a limited number of broad-leaved species, the conifers have become the most important timber trees in the economy of man. They are found in greatest quantities in the countries around the Baltic and in North America. In modern times iron and other materials have, to a considerable extent, replaced timber, while coal, lignite, and peat compete with firewood; nevertheless wood is still indispensable, and likely to remain so. This is borne out by the statistics of the most civilized nations. Whereas the population of Great Britain and Ireland, during the period 1880–1900, increased by about 57%, the imports of timber, during the same period, increased by 45%; in other words, every head of population in 1900 used more timber than
The geographical position, whether inland or on the border of the sea, &c. No general rule can be laid down, showing whether forests are required in a country, or, if so, to what extent; that question must be answered according to the special circumstances of each case.

The subjoined table shows the forests of various European states:

<table>
<thead>
<tr>
<th>Countries</th>
<th>Area of Forests, in Acres</th>
<th>Percentage of Total Area of Country</th>
<th>Forest Area per Head of Population, in Acres</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sweden</td>
<td>49,000,000</td>
<td>48</td>
<td>33</td>
</tr>
<tr>
<td>Norway</td>
<td>17,000,000</td>
<td>21</td>
<td>28</td>
</tr>
<tr>
<td>Russia, including Finland</td>
<td>518,000,000</td>
<td>40</td>
<td>61</td>
</tr>
<tr>
<td>Bosnia and Herzegovina</td>
<td>6,400,000</td>
<td>50</td>
<td>78</td>
</tr>
<tr>
<td>Bulgaria</td>
<td>7,600,000</td>
<td>30</td>
<td>30</td>
</tr>
<tr>
<td>Turkey</td>
<td>11,200,000</td>
<td>20</td>
<td>1-7</td>
</tr>
<tr>
<td>Servia</td>
<td>3,000,000</td>
<td>12</td>
<td>37</td>
</tr>
<tr>
<td>Rumania</td>
<td>6,400,000</td>
<td>18</td>
<td>40</td>
</tr>
<tr>
<td>Spain</td>
<td>21,200,000</td>
<td>17</td>
<td>84</td>
</tr>
<tr>
<td>Hungary</td>
<td>22,200,000</td>
<td>15</td>
<td>15</td>
</tr>
<tr>
<td>Austria</td>
<td>24,400,000</td>
<td>13</td>
<td>80</td>
</tr>
<tr>
<td>Greece</td>
<td>2,000,000</td>
<td>13</td>
<td>85</td>
</tr>
<tr>
<td>Luxemburg</td>
<td>200,000</td>
<td>18</td>
<td>100</td>
</tr>
<tr>
<td>Switzerland</td>
<td>2,100,000</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>Germany</td>
<td>35,000,000</td>
<td>26</td>
<td>30</td>
</tr>
<tr>
<td>France</td>
<td>24,000,000</td>
<td>18</td>
<td>12</td>
</tr>
<tr>
<td>Italy</td>
<td>10,400,000</td>
<td>15</td>
<td>4</td>
</tr>
<tr>
<td>Denmark</td>
<td>600,000</td>
<td>15</td>
<td>4</td>
</tr>
<tr>
<td>Belgium</td>
<td>1,300,000</td>
<td>9</td>
<td>25</td>
</tr>
<tr>
<td>Portugal</td>
<td>770,000</td>
<td>3-5</td>
<td>8</td>
</tr>
<tr>
<td>Holland</td>
<td>560,000</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>Great Britain</td>
<td>3,000,000</td>
<td>4</td>
<td>3</td>
</tr>
</tbody>
</table>

These data exhibit considerable differences, since the percentage of the forest area varies from 3.5 to 50, and the area per head of population from 0.7 to 0.5 acres. Sweden, Russia, and Norway may as yet have more forest than they require for their own population. On the other hand, Great Britain and Ireland, Germany, Denmark, Portugal, Holland, and even Britain, France, and Italy have not a sufficient forest area to meet their own requirements; at the same time, they are all sea-bound countries, and importation is easy, while most of them are under the influence of moist sea winds, which reduces to a subordinate position the importance of forests for climatic reasons.

Intimately connected with the area of forests in a country is the state of ownership—whether they belong to the state, corporations or to private persons. Where, apart from the financial aspect and the supply of work, forests are not required for the sake of their indirect effects, and where importation from other countries is easy and assured, the government of the country need not, as a rule, trouble itself to maintain or acquire forests. Where the reverse conditions exist, and especially where the cost of transport over long distances becomes prohibitive, a wise administration will take measures to assure the maintenance of a suitable proportion of the country under forest. This can be done either by maintaining or constituting a suitable area of state forests, or by exercising a certain amount of control over corporation and even private forests.

Such measures are more called for in continental countries than in those which are sea-bound, as is proved by the above statistics.

Supply of Timber—Imports and Exports.—The following table shows the net imports and exports of European countries (average data, calculated from the returns of recent years).

The only timber-exporting countries of Europe are Russia, Sweden, Norway, Austria-Hungary and Rumania; all the others either have only enough for their own consumption, or import timber. Great Britain and Ireland import now upwards of 10,000,000 tons a year, Germany about 4,600,000 tons, and
FORESTS AND FORESTRY

Belgium about 1,300,000 tons. Holland, France, Portugal, Spain and Italy are all importing countries, as also are Asia Minor, Egypt and Algeria. The west coast of Africa exports hardwoods, and imports coniferous timber. The Cape and Natal import considerable quantities of pine and fir wood. Australasia.

<table>
<thead>
<tr>
<th>Countries</th>
<th>Quantities in Tons.</th>
<th>Value in £ Sterling.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imports</td>
<td>Exports</td>
<td>Imports</td>
</tr>
<tr>
<td>United Kingdom</td>
<td>10,040,000</td>
<td>26,540,000</td>
</tr>
<tr>
<td>Germany</td>
<td>4,600,000</td>
<td>14,520,000</td>
</tr>
<tr>
<td>Belgium</td>
<td>1,900,000</td>
<td>5,040,000</td>
</tr>
<tr>
<td>France</td>
<td>1,230,000</td>
<td>3,950,000</td>
</tr>
<tr>
<td>Italy</td>
<td>620,000</td>
<td>2,100,000</td>
</tr>
<tr>
<td>Spain</td>
<td>470,000</td>
<td>1,590,000</td>
</tr>
<tr>
<td>Denmark</td>
<td>470,000</td>
<td>1,250,000</td>
</tr>
<tr>
<td>Switzerland</td>
<td>20,000</td>
<td>480,000</td>
</tr>
<tr>
<td>Holland</td>
<td>180,000</td>
<td>720,000</td>
</tr>
<tr>
<td>Servia</td>
<td>110,000</td>
<td>160,000</td>
</tr>
<tr>
<td>Portugal</td>
<td>60,000</td>
<td>200,000</td>
</tr>
<tr>
<td>Greece</td>
<td>35,000</td>
<td>130,000</td>
</tr>
<tr>
<td>Rumania</td>
<td>2,400,000</td>
<td>840,000</td>
</tr>
<tr>
<td>Norway</td>
<td>1,300,000</td>
<td>2,200,000</td>
</tr>
<tr>
<td>Austria-Hungary with Bosnia and Herzegovina</td>
<td>3,996,000</td>
<td>11,400,000</td>
</tr>
<tr>
<td>Sweden</td>
<td>4,460,000</td>
<td>7,930,000</td>
</tr>
<tr>
<td>Russia with Finland</td>
<td>6,890,000</td>
<td>10,440,000</td>
</tr>
<tr>
<td>Total</td>
<td>19,283,000</td>
<td>56,890,000</td>
</tr>
<tr>
<td>Net Imports</td>
<td>2,237,000</td>
<td>24,080,000</td>
</tr>
</tbody>
</table>

These net imports are received from non-European countries. They consist chiefly of valuable hardwoods, like teak, mahogany, eucalypts and others. The exports hardwoods and some Kauri pine from New Zealand, but imports large quantities of light pine and fir timber. Britain India and Siam export teak and small quantities of fancy woods. The West Indies and South America export hardwoods, and import pine and fir wood. The United States of America will not much longer be a genuine exporting country, since they import already almost as much timber from Canada as they export. Canada exports considerable quantities of timber. The Dominions have a forest area of 1,250,000 sq. m., equal to 38% of the total area, and giving 165 acres of forest for every inhabitant. Although only about one-third of the forest area can be called regular timber land, Canada possesses an enormous forest wealth, with which she might supply permanently nearly all other countries deficient in material, if the governing bodies in the several provinces would only determine to stop the present fearful waste caused by axe and fire, and to introduce a regular system of management. As matters stand, the supplies of the most valuable timber of Canada, the white or Weymouth pine (Pinus strobus), are nearly exhausted, the great stores of spruce in the eastern provinces being rapidly destroyed, and the forests of Douglas fir in the western provinces have been attacked by insects sent from the United States and to other countries.

Taking the remaining stocks of the whole earth together, it may be said that a sufficient quantity of hardwoods is available, but the only countries which are able to supply coniferous timber for export on a considerable scale are Russia, Sweden, Norway, Austria and Canada. As these countries have practically to supply the rest of the world, and as the management of their forests is far from satisfactory, the question of supplying light pine and fir timber, which forms the very staff of life of the wood industries, must become a very serious matter before many years have passed. Unmistakable signs of the coming crisis are everywhere visible to all who wish to see, and it is difficult to overstate the gravity of the problem, when it is remembered, for instance, that 87% of all the timber imported into Great Britain consists of light pine and fir, and that most of the other importing countries are similarly situated. In some of these countries little or no room exists for the extension of woodland, but this statement does not apply to Great Britain and Ireland, which contain upwards of 12,000,000 acres of waste land, and 13,500,000 acres of mountain and heath land used for light grazing. One-fourth of that area, if put under forest, would produce all the timber now imported which can be grown in Britain, that is to say, about 95% of the total.

The subjoined table shows the movements of timber within the greater part of the British empire:

<table>
<thead>
<tr>
<th>Countries</th>
<th>Annual Average during the Years 1884-1888</th>
<th>Annual Average during the Years 1900-1903</th>
</tr>
</thead>
<tbody>
<tr>
<td>Net Imports</td>
<td>Net Exports</td>
<td>Net Imports</td>
</tr>
<tr>
<td>United Kingdom</td>
<td>15,000,000</td>
<td>£ 4,000,000</td>
</tr>
<tr>
<td>Australia</td>
<td>3,280,000</td>
<td>580,000,000</td>
</tr>
<tr>
<td>Africa</td>
<td>1,400,000</td>
<td>62,000,000</td>
</tr>
<tr>
<td>West Indies,</td>
<td>72,000,000</td>
<td>207,000,000</td>
</tr>
<tr>
<td>Honduras and</td>
<td>1,000,000</td>
<td>528,000,000</td>
</tr>
<tr>
<td>Guiana</td>
<td>400,000,000</td>
<td>4,280,000</td>
</tr>
<tr>
<td>India, Ceylon and Mauritius</td>
<td>4,280,000</td>
<td>5,040,000,000</td>
</tr>
<tr>
<td>Dominon of Canada</td>
<td>13,500,000</td>
<td>22,405,000,000</td>
</tr>
<tr>
<td>Total</td>
<td>27,800,000,000</td>
<td>27,800,000,000</td>
</tr>
<tr>
<td>Net Increase</td>
<td>11,596,000</td>
<td>22,405,000</td>
</tr>
<tr>
<td>Average annual increase of net imports</td>
<td>£ 765,000</td>
<td>£ 765,000</td>
</tr>
</tbody>
</table>

Forest Management.—In early times there was practically no forest management. As long as the forests occupied considerable areas, their produce was looked upon as the free gift of nature, like air and water; men took it, used it, and even destroyed it without let or hindrance. With the gradual increase of population and the consequent reduction of the forest area, proprietors ideas developed; people claimed the ownership of certain forests, and proceeded to protect them against outsiders. Subsequently the law of the country was called in to help in protection, leading to the promulgation of special forest laws. By degrees it was found that mere protection was not sufficient, and that steps must be taken to enforce a more judicious treatment, as well as to limit the removal of timber to what the forests were capable of producing permanently. The teaching of natural science and of political economy was brought to bear upon the subject, so that now forestry has become a special science. This is recognized in many countries, amongst which Germany stands first, closely followed by France, Austria, Denmark and Belgium, and the non-European countries the palm belongs to British India, and the next follow Ceylon, the Malay States, the Cape of Good Hope and Japan. The United States of America have also turned their attention to the subject. Most of the British colonies are, in this respect, as yet in a backward state, and the matter has still to be fought out in Great Britain and Ireland, though many writers have urged the importance of the question upon the public and the government. There can be no doubt that all civilized countries must, sooner or later, adopt a rational and systematic treatment of their forests.

For details as to the separate countries, see the articles under the country headings; in this article only some of the more important countries are dealt with, in so far as the history of their forestry is important. A few notes on Germany and France will be given, because in these countries forest management has been brought to highest perfection; Italy is mentioned, because she has allowed her forests to be destroyed; and a short description of forestry in the United Kingdom and in India follows. A separate section is devoted to the United States.

Germany is in general well-wooded. The winters being long and severe, an abundant supply of fuel is almost as essential as a sufficient supply of food. This necessity has led, along
with a passion for the chase, to the preservation of forests, and to the establishment of an admirable system of forest cultivation, almost as carefully conducted as field tillage. The Black Forest stretches the whole length of the grand-duchy of Baden and part of the kingdom of Württemberg, from the Neckar to Basel and the Lake of Constance. The vegetation resembles that of the Vosges; forests of spruce, silver fir, Scotch pine, and, mingled with birches, beech and oak, are the chief woods met with. Until comparatively recent times large quantities of timber derived from these forests were floated down the Rhine to Holland and also shipped to England. Now the greater part of it is used locally for construction, or it is converted into paper pulp. In the grand-duchy of Hesse the Odenwald range of mountains, stretching between the Main and the Neckar, contains the chief supply of timber. In the province of Nassau there are the large wooded tracts of the Taunus mountain range and the Westerwald.

In Rhenish Prussia valuable forests lie partly in the Eifel, on the borders of Belgium, and on the mountains overhanging the Upper Moselle, but they do not furnish such stately trees as the Black Forest and the Odenwald. The Spessart, near Aschaffenburg in Bavaria, is one of the most extensive forests of middle Germany, containing large masses of fine oak and beech, with plantations of coniferous trees, such as spruce, Scotch pine and silver fir. Bavaria possesses other fine forest tracts, such as the Baierischewald on the Bohemian frontier, the Kranzberg near Munich, and the Frankenwald in the north of the kingdom. North Germany has extensive forests on the Harz and Thüringian Mountains, while in East Prussia large tracts of flat ground are covered with Scotch pine, spruce, oak and beech.

Every German state has its forest organization. In Prussia the department is presided over by the Oberland Forstmeister at Berlin, while each province, or part of a province, has an Oberforstmeister, under whom a number of Oberförsters administer the state and communal forests. These, again, are assisted by a lower class of officials called Försters. The Oberförsters throughout Germany are educated at special schools of forestry, of which in 1909 the following nine existed:

In Prussia: at Eberswalde and Münden.
In Bavaria: at Munich and Aschaffenburg.
In Saxony: at Tharand.
In Württemberg: at Tübingen.
In Baden: at Karlsruhe.
In Hesse: at Giessen.
In the grand-duchy of Saxony: at Eisenach.

The schools at Munich, Tübingen and Giessen form part of the universities at these places; that at Karlsruhe is attached to the technical high school; the others are academies for the study of forestry only, but there is a tendency to transfer them all to the universities. The subordinate staff are trained for their work in so-called silvicultural schools, of which a large number exist. In this way the German forests have been brought to a high degree of productiveness, but much of the timber derived from them falls far short of the requirements, although the forests occupy 26% of the total area of the country; hence the net imports of timber amount already to 4,600,000 tons a year, and they are steadily rising.

France.—The principal timber tree of France is the oak. The cork oak is grown extensively in the south and in Corsica. The beech, ash, elm, maple, birch, walnut, chestnut and poplar are all important trees, while the silver fir and spruce form magnificent forests in the Vosges and Jura Mountains, and the Aleppo and maritime pines are cultivated in the south and south-west. About one-seventh of the entire territory is still covered with wood.

Forest legislation took its rise in France about the middle of the 16th century, and the great minister Sully urged the enforcement of protective forest laws. In 1689 a fixed treatment of state forests was enacted. Duhamel in 1735 published his famous work on forest management, the實際, however, was in progress, and the Revolution of 1789 gave a fresh stimulus to the work of devastation. The usual results have followed in the frequency and destructiveness of floods, which have washed away the soil from the hillsides and valleys of many districts, especially in the south, and the frequent inundations of the last fifty years are no doubt caused by the deforesting of the sources of the Rhone and Saône. Laws were passed in 1860 and 1864, providing for the reforesting, "réboisement," of the slopes of mountains, and these laws take effect on private as well as state property. Thousands of acres are annually planted in the departments of Hautes and Basses Alpes; and during the summer of 1875, when much injury was done by floods in the south of France, the Durance, formerly the most dangerous in this respect of French rivers, gave little cause for anxiety, as it is round the head waters of this river that the chief plantations have been formed. While tracts formerly covered with wood have been replanted, plantations have been formed on the shifting sands or dunes along the coast of Gascony. A forest of Pinus pinaster, 150 m. in length, now stretches from Bayonne to the mouth of the Gironde, raised by means of sowing steadily continued since 1789; the cultivation of the pine, along with draining, has transformed low marshy grounds into productive soil extending over an area of about two million acres. The forests thus created provide annually some 600,000 tons of pit timber for the Welsh coal mines.

The state forest department is administered by the director-general, who has his headquarters at Paris, assisted by a board of administration, charged with the working of the forests, questions of rights and law, finance and plantation works.

The department is supplied with officers from the forest school at Nancy. This institution was founded in 1824, when M. Lorentz, who had studied forestry in Germany, was appointed its first director.

Italy.—The kingdom of Italy comprises such different climates that within its limits we find the birch and pines of northern Europe, and the olive, fig, manna-ash, and palm of more southern latitudes. By the republic of Venice and the duchy of Genoa forestal legislation was attempted at various periods from the 17th century downwards. These efforts were not successful, as the governments were lax in enforcing the laws. In 1789 Pius VI. issued regulations prohibiting felling without licence, and later orders were published by his successors in the pontifical states. In Lombardy the woods, which in 1830 reached nearly down to Milan, have almost disappeared. The province of Como contains only a remnant of the primitive forests, and the same may also be said of the southern slopes of Tirol. At Ravenna there is still a large forest of stone pine, Pinus pinea, though it has been much reduced. The plains of Tuscany are adorned with planted trees, the olive, mulberry, fig and almond. Sardinia is rich in woods, which cover one-fifth of the area, and contain a large amount of oak, Quercus suber, robur and cerris. In Sicily the forests have long been felled, save the zone at the base of Mount Etna.

The destruction of woods has been gradual but persistent; at the end of the 17th century the effects of deforestation were first felt in the destructive force given to mountain torrents by the deforestation of the Apennines. The work of devastation continued until a comparatively recent time.

In 1867 the monastic property of Vallombrosa, Tuscany, 30 m. from Florence, was purchased by government for the purposes of a forest academy, which was opened in 1869. As only 4% of the total forest area belongs to the state, it is doubtful whether much good can now be done.

Great Britain and Ireland.—The British Isles were formerly much more extensively wooded than at present. The rapid increase of population led to the deforesting of woodland; the climate required the maintenance of household fires during a great part of the year, and the increasing demand for arable land and the extension of manufacturing industries combined to cause the diminution of woodland. The proportion of forest is now very small, and yields but a fraction of the required annual supply of timber which is imported with facility from America, northern Europe and the numerous British colonies.

Owing to the nature of the climate of the British Islands, with its abundance of atmospheric moisture and freedom from such extremes of heat and cold as are prevalent in continental
Europe, a great variety of trees are Successfully cultivated. In England and Ireland oak and beech are on the whole the most plentiful trees in the low and fertile parts; in the south of Scotland the beech and ash are perhaps most common, while the Scotch fir and birch are characteristic of the arboreous vegetation in the Highlands. Although few extensive forests now exist, woods of small area, belts of planting, clumps of trees, coppice and hedgerows, are generally distributed over the country, constituting a mass of wood of considerable importance, giving a clothed appearance in many parts, and affording illustrations of skilled arboriculture not to be found in any other country.

The principal state forests in England are Windsor Park, 14,000 acres; the New Forest, &c., in Hampshire, 76,000 acres; and the Dean Forest in Gloucestershire, 22,500 acres. The total extent of crown forests is about 125,000 acres. A large proportion of the crown forests, having been formed with the object of supplying timber for the navy, consists of oak. The largest forests in Scotland are in Perthshire, Inverness-shire and Aberdeenshire. Of these the most notable are the earl of Mansfield's near Scone (8000 acres), the duke of Atholl's larch plantations near Dunkeld (10,000 acres), and in Strathspey a large extent of Scotch pine, partly native, partly planted, belonging to the earl of Seafield. In the forests of Mar and Invercauld, the native pine attains a great size, and there are also large belts to the north of the Moray firth, where it is at one time richly clothed with wood; this is proved by the abundant remains of fallen trees in the bogs which occupy a large surface of the island. In addition to the causes above alluded to as tending to disforest England, the long unsettled state of the country also conduces to the diminishing of the woodlands.

The forests of Great Britain and Ireland, in spite of the large imports of timber, have not been appreciably extended up to the present time because (1) the rate at which foreign timber has been laid down in Britain is very low, thus keeping down the price of home-grown timber; (2) foreign timber is preferred to home-grown material, because it is in many cases of superior quality, while the latter comes into the market in an irregular and intermittent manner; (3) nearly the whole of the waste lands is private property. As regards prices, it can be shown that the lowest point was reached about the year 1858, in consequence of the remarkable development of means of communication, that prices then remained fairly stationary for some years, and that about 1874 a slow but steady rise set in, showing during the years 1894–1904 an increase of about 20% all round. This was due to three main causes: (1) the increased demand of the forests for the supply of coniferous timber to the world. It can be shown that even with present prices the growing of timber can be made to pay, provided it is carried on in a rational and economic manner. Improved silvicultural methods must be applied, so as to produce a better class of timber, and the forests must be managed according to well-arranged working plans, which provide for a regular and sustained out-turn of timber year by year, so as to develop a healthy and steady market for locally-grown material. Unfortunately the private proprietors of the waste lands are in many cases not in a financial position to plant. Starting forests demands a certain outlay in cash, and the proprietor must forgo the income, however small, hitherto derived from the land until the plantations begin to yield a return. In these circumstances the state may well be expected to help in one or all of the following ways: (1) The equipment of forest schools, where economic forestry, as elaborated by research, is taught; (2) the management of the crown forests on economic principles, so as to serve as patterns to private proprietors; (3) advances should be made to landed proprietors who desire to plant land, but are short of funds, just as is done in the case of improvements of agricultural holdings; and (4) the state might acquire surplus lands in certain parts of the country, such as congested districts, and convert them into forests. Action in these directions would soon lead to substantial benefits. The income of landed proprietors would rise, a considerable sum of money now sent abroad would remain in the country, and forest industries would spring up, thus helping to counteract the ever-increasing flow of people from the country into the large towns, where only too many must join the army of the unemployed. Even within a radius of 50 m. of London 700,000 acres of land are unaccounted for in the official agricultural returns. In Ireland more than 3,000,000 acres are waiting to be utilized, and it is well worth the consideration of the Irish Land Commissioners whether the lands remaining on their hands, when buying and breaking up large estates, should not be converted into state forests. Such a measure might become a useful auxiliary in the peaceful settlement of the Irish land question. No doubt success depends upon the probable financial results. There are at present no British statistics to prove such success; hence, by way of illustration, it may be stated what the results have been in the kingdom of Saxony, which, from an industrial point of view, is comparable with England. That country has 432,085 acres of state forests, of which about one-eight are stocked with broad-leaved species, and seven-eighths with conifers. Some of the forests are situated on low lands, but the bulk of the area is found in the hilly parts of the country up to an elevation of 3000 ft. above the sea. The average price realized of late years per cubic foot of wood amounts to 5d., and yet to such perfection has the management been brought by a well-trained staff, that the mean annual net revenue, after meeting all expenses, comes to 21s. an acre round. There can be no doubt this is an enormous forest for the money spent in Great Britain, even better results can be obtained, especially if it is remembered that foreign supplies of coniferous timber must fall off, or, at any rate, the price per cubic foot rise considerably.

These things have been recognized to some extent, and a movement has been set on foot to improve matters. The Commissioners of Woods and a number of private proprietors had rational working plans prepared for their forests, and instruction in forestry has been developed. There is now a well-equipped school of forestry connected with the university of Oxford, while Cambridge is following on similar lines; instruction in forestry is given at the university of Edinburgh, the Durham College of Science, at Bangor, Cirencester and other places. The Commissioners of Woods have purchased an estate of 12,500 acres in Scotland, which will be converted into a crown forest, so as to serve as an example. The experience thus gained will prove valuable should action ever be taken on the lines suggested by a Royal Commission on Coast Erosion, Reclamation of Tidal Lands and Afforestation, which reported on the last subject in 1899.

3. The History of Forest Administration in India. The history of forest administration in India is exceedingly instructive to all who take an interest in the welfare of the British Empire, because it places before the reader an account of the gradual destruction of the greater part of the natural forests, a process through which most other British colonies are now passing, and then it shows how India emerged triumphantly from the self-inflicted calamity. As far as information goes, India was, in the early times, for the most part covered with forest. Subsequently settlers opened the country along fertile valleys and streams, while nomadic tribes, moving from pasture to pasture, fired alike hills and plains. This process went on for centuries. With the advent of British rule forest destruction became more rapid than ever, owing to the increase of population, extension of cultivation, the multiplication of herds of cattle, and the universal firing of the forests to produce fresh crops of grass. Then railways came, and with their extension the forests suffered anew, partly on account of the increased demand for timber and firewood, and partly on account of the fresh impetus given to cultivation along their routes. Ultimately, when failure to meet the requirements of public works was brought to notice, it was recognized that a grievous mistake had been made in allowing the forests to be recklessly destroyed. Already in the early part of the 19th century sporadic efforts were made to protect the forests in various parts of the country, and these continued intermittently; but the first organized steps were taken about the year 1855, when Lord Dalhousie was governor-general. At that time conservators of forests existed in Bombay, Madras and Burma.
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Soon afterwards other appointments followed, and in 1864 an organized state department, presided over by the inspector-general of forests, was established. Since then the Indian Forest Department has steadily grown, so that it has now become of considerable importance for the welfare of the people, as well as for the Indian exchequer.

The first duty of the department was to ascertain the position and extent of the remaining forests, and more particularly of that portion which still belonged to the state. Then a special forest law was passed, which was superseded in 1878 by an improved act, providing for the legal formation of permanent state forests; the determination, regulation, and, if necessary, commutation of forest rights; the protection of the forests against unlawful acts and the punishment of forest offences; the protection of forest produce in transit; the constitution of a staff of forest officers, provision to invest them with suitable legal powers, and the determination of their duties and liabilities. The officers who administered the department in its infancy were mostly botanists and military officers. Some of these became excellent foresters. In order to provide a technically trained staff arrangements were made in 1866 by Sir Dietrich Brandis, the first inspector-general of forests, for the training of young Englishmen at the French Forest School at Nancy and at similar institutions in Germany. In 1876 the students were concentrated at Nancy, and in 1885 an English forest school for India was organized in connexion with the Royal Indian Engineering College, at Cooper's Hill. In 1905 the school was transferred to the University of Oxford. The imperial forest staff of India consisted in 1909 of—officers not specially trained before entering the department, 17; officers trained in France and Germany, 23; officers trained at Cooper's Hill, 143—total 184.

In 1878 a forest school was started at Dehra Dun, United Provinces, for the training of natives of India as executive officers on the provincial staff. Since then a similar school, though on a smaller scale, has been established at Thrarrawaddy in Burma. About 500 officers of this class have been appointed. In addition, there are about 11,000 subordinates, foresters and forest guards, who form the protective staff. The school at Dehra Dun has lately been converted into the Imperial Forest College.

The progress made since 1864 is really astonishing. According to the latest available returns, the areas taken under the management of the department are—reserved state forests, 91,272 sq. m.; other state forests, 141,660 sq. m.; or a total of 232,941 sq. m., equal to 24 % of the area over which they are scattered. At present, therefore, the average charge of each member of the controlling staff comprises 1,266 sq. m.; that of each executive officer, 446 sq. m.; and that of each protective official, 21 sq. m. It is the intention to increase the executive and protective staff considerably, in the same degree as the management of the forests becomes more detailed. Of the above-mentioned area the Forest Survey Branch, established in 1872, has up to date surveyed and mapped about 65,000 sq. m. From 1864 onwards efforts were made to introduce systematic management into the forests, based upon working plans, but, as the management had been provincialized, there was no central or continuous control. This was remedied in 1884, when a central Working Plans Office, under the inspector-general of forests, was established. This office has since then controlled the preparation and execution of the plans, a procedure which has led to most beneficial results. Plans referring to about 38,000 sq. m. are now (1909) in operation, and after a reasonable lapse of time there should not be a single forest of importance which is not worked on a well-regulated plan, and on the principle of a sustained yield. While the danger of overworking the forests is thus being gradually eliminated, their yield capacity is increased by suitable silvicultural treatment and by fire protection. Formerly most of the important forests were annually or periodically devastated by jungle fires, sometimes lighted accidentally, in other cases purposely. Now 38,000 sq. m. of forest are actually protected against fire by the efforts of the department, and it is the intention gradually to extend protection to all permanent state forests. Grazing of cattle is of great importance in India; the same time it is liable to interfere seriously with the reproduction of the forests. To meet both requirements careful and minute arrangements have been made, according to which at present 38,000 sq. m. are closed to grazing; 19,000 sq. m. are closed only against the grazing of goats, sheep and camels; while 176,000 sq. m. are open to the grazing of all kinds of cattle. The areas closed in ordinary years form a reserve of fodder in years of drought and scarcity. During famine years they are either opened to grazing, or grass is cut in them and transported to districts where the cattle are in danger of starvation. The service rendered in this way by a wise forest administration should not be underrated, since one of the most serious calamities of a famine—the want of cattle to cultivate the land—is thus, if not avoided, at any rate considerably reduced. During 1907 the government of India established a Research Institute, with six members engaged in collecting data regarding silviculture, forest botany, forest zoology, forest economics, working plans, and chemistry in connexion with forest produce and production. The institute is likely to lead to further substantial progress in the management of the forests.

The financial results of forest administration in India for the years 1895 to 1905 show the progress made:

<table>
<thead>
<tr>
<th>Period</th>
<th>Mean Annual Net Revenue</th>
<th>Percentage of Annual Increase during Period.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1865-1870</td>
<td>1,372,733</td>
<td>..</td>
</tr>
<tr>
<td>1870-1875</td>
<td>1,785,248</td>
<td>30</td>
</tr>
<tr>
<td>1875-1880</td>
<td>2,222,687</td>
<td>25</td>
</tr>
<tr>
<td>1880-1885</td>
<td>3,385,745</td>
<td>52</td>
</tr>
<tr>
<td>1885-1890</td>
<td>5,066,671</td>
<td>50</td>
</tr>
<tr>
<td>1890-1895</td>
<td>7,379,572</td>
<td>44</td>
</tr>
<tr>
<td>1895-1900</td>
<td>7,924,484</td>
<td>7</td>
</tr>
<tr>
<td>1900-1905</td>
<td>9,004,357</td>
<td>12</td>
</tr>
</tbody>
</table>

The highest percentage of increase occurred in the period 1880-1885. The revenue since 1886 has been considerably increased by the annexation of Upper Burma.

Apart from the net revenue, large quantities of produce are given free of charge, or at reduced rates, to the people of the country. Thus, in 1904-1905, the net revenue amounted to Rs. 11,062,094, while the produce given free or at reduced rates was valued at Rs. 3,506,561, making a total net benefit derived from the state forests during that year of Rs. 14,568,755, or in round figures one million pounds sterling. The out-turn during the same year amounted to 252 million cwt. ft. of timber and fuel and 215 million bamsos. The receipts from the sale of other forest produce came to 9 million rupees, out of a total gross revenue of 24 million rupees.

These results are highly creditable to the government of India, which has led the way towards the introduction of rational forest management into the British empire, thus setting an example which has been followed more or less by various colonies. Even the movement in the United Kingdom during late years is due to it. Apart from India, substantial progress has been made in Cape Colony, Ceylon, the Straits Settlements and the Federated Malay States. Other British colonies are more backward in this respect. Energetic action is urgently wanted, especially in Canada and Australasia, where an enormous state property is threatened by destruction.


(W. SCH.)

UNITED STATES

The Forest Regions.—The great treeless region east of the Rocky Mountains separates the wooded area of the United
States into two grand divisions, which may be called the Eastern and the Western forests. The Eastern forest is characterized by the predominance, on the whole, of broad-leaved trees, the comparative uniformity of its general types over wide areas, and its naturally unbroken distribution. In the Western forest members: non-broad-leaved species are conspicuous and characteristic. The individual species frequently reaches enormous and even unequalled dimensions, the forest is frequently interrupted by treeless areas, and the transitions from one type to another are often exceedingly abrupt. Both divisions are botanically and commercially rich in species.

The Eastern forest may conveniently be subdivided into three members:
1. The Northern forest, marked by great density and large volume of standing timber, and a comparative immunity, in its virgin condition, from fire. The characteristic trees are maple, birches and beech (Fagus sylvatica), among the hardwoods and white pine (Pinus strobus), spruce (Picea rubens and Picea mariana) and hemlock (Tsuga canadensis) among conifers.
2. The Southern forest is on the whole less dense than the Northern, and more frequently burned over. Among its characteristic trees are the longleaf (Pinus palustris) and other pines, oaks, gums, bald cypress (Taxodium distichum) and white cedar (Chamaecyparis thyoides).
3. The Central Hardwood forest, which differs comparatively little from adjacent portions of the Northern and Southern forests except in the absence of conifers. Among its trees are the chestnut (Castanea dentata), hickories, ashes and other hardwoods already mentioned.

The Western division has two members:
1. The Pacific Coast forest, marked by the great size of its trees and the vast accumulations of merchantable timber. Among its characteristic species are the redwood (Sequoia sempervirens) and the Douglas fir (Pseudotsuga taxifolia), sugar pine (Pinus lambertiana), western hemlock (Tsuga heterophylla), giant arborvitae (Thuja plicata) and Sitka spruce (Picea sitchensis).
2. The Rocky Mountain forest, whose characteristic species are the western yellow pine (Pinus ponderosa), Engelmann spruce (Picea engelmanni) and lodgepole pine (Pinus murraeyana). This forest is frequently broken by treeless areas of greater or less extent, especially towards the south, and it suffers greatly from fire. Subalpine in character, except to the north and at high elevations, the vast mining interests of the region and its treeless surroundings give this forest an economic value out of proportion to the quantities of timber it contains.

This distribution of the various forests is indicated on the first of the two accompanying maps. The second map shows the situation of the national forests hereafter mentioned.

The forests of Alaska fall into two main divisions: the commercial though undeveloped forests of the south-east coast, which occur along the streams and on the lower slopes of the mountains and consist chiefly of western hemlock (Tsuga heterophylla), Sitka spruce (Picea sitchensis), yellow cedar (Chamaecyparis nootkatensis) and giant arborvitae (Thuja plicata), usually of large size and uninjured by fire; and the vast interior forests, swept by severe fires, and consisting chiefly of white and black spruces (Picea canadensis and nigra), paper birch (Betula papyrifera) and aspen (Populus tremuloides), all of small size but of great importance in connection with mining. Northern Alaska and the extreme western coast regions are entirely barren.

The National Forest Policy.—The forest policy of the United States may be said to have had its origin in 1790 in the enactment of a law which authorized the purchase of timber suitable for the use of the navy, or of land upon which such timber was growing. It is true that laws were in force under the early governments of Massachusetts, New Jersey and other colonies, providing for the care and protection of forest interests in various ways, but these laws were distinctly survivals of tendencies acquired in Europe, and for the most part of little use.

It was not until the apparent approach of a dangerous shortage in certain timber supplies that the first real step in forest policy was taken by the United States. Successive laws passed from 1817 to 1851 strove to give larger effect to the original enactment, but without permanent influence towards the preservation of the live oak (Quercus virginiana Mill.), which was the object in view.

A long period of inaction followed these early measures. In
1891 the solicitor of the treasury assumed a partial responsibility for the care and protection of the public timber lands, and in 1892 this duty was transferred to the commissioner of the general land office in the Department of the Interior. The effect of these changes upon forest protection was unimportant. When, however, at the close of the Civil War railway building in the United States took on an unparalleled activity, the destruction of forests by fire and the axe increased in a corresponding ratio, and public sentiment began to take alarm. Action by several of the states slightly preceded that of the Federal government, but in 1876 Congress, acting under the inspiration of a memorial from the American Association for the Advancement of Science, authorized the appointment of an officer (Dr. Franklin B. Hough) under the commissioner of agriculture, to collect and distribute information upon forest matters. His office became in 1880 the division of forestry in what is now the United States Department of Agriculture.

As the railways advanced into the treeless interior, public interest in tree-planting became keen. In 1873 Congress passed and later amended and recapted the timber culture acts, which granted homesteads on the treeless public lands to settlers who planted one-fourth of their claim in trees. These acts were not successful in themselves; they directed attention towards forestry. The act which repealed them in 1891 contained a clause which lies at the foundation of the present forest policy of the United States. By it the president was authorized to set aside any part of the public lands wholly or in part covered with timber or undergrowth, whether of commercial value or not, as public reservations, and the President, shall, by public proclamation, declare the establishment of such reservations and the limits thereof.

Some eighteen million acres had been proclaimed as reservations at the time when, in 1896, the National Academy of Sciences was asked by the secretary of the interior to make an investigation and report upon "the inauguration of a rational forest policy for the forest lands of the United States." Upon the recommendation of a commission named by the Academy, President Cleveland established more than twenty-one million acres of new reserves on the 22nd of February 1897. His action was widely misunderstood and attacked, but it awakened a public interest in forest questions, which had been steadily increasing in the United States since that time could never have been made.

Within a few months after the proclamation of the Cleveland reserves the present national forest policy took definite shape. Under this policy the national government holds and manages, in the common interest of all users of the forests or their products, such portions of the public lands as have been set aside by presidential proclamation in accordance with the act of 1891. These lands are held against private acquisition under the Homestead Act (except as to agricultural lands as hereafter mentioned), the Timber and Stone Act, and other laws under which the United States disposes of its unappropriated public domain, but not against private acquisition under the Mineral Land Laws. They are selected from lands believed to be more valuable for forest purposes than for agriculture, and are managed with the purpose of securing from them the best and largest possible returns, present and future, whether in the form of water for irrigation or power, of timber, of forage for stock, or of any other beneficial product. The aggregate area of the reserves, or national forests, has been steadily increased until they now include nearly all the timber lands left of the public domain.

The general lines of this policy were in part laid down by the commission already mentioned, in its report submitted to the secretary of the interior, May 1, 1897, and by the act of June 4, 1897, which was largely shaped by the work of the commission. Until this act was passed the national forests had been in theory closed against any form of use; nor had the possibility of securing forest preservation by wise use received much thought from those who had favoured their creation. Such a state of affairs could not continue. Before long public opinion would have forced the opening to use of the resources thus arbitrarily locked up, and in the absence of any administrative system providing for conservative use, the national forests would inevitably have been abolished, and the whole policy of government forest holdings would have ceased. The act of June 4, 1897 was therefore of the first importance. This act conferred upon the secretary of the interior general powers for the proper management of the national forests through the general land office of his department. It provided for the designation and sale of dead, mature and large timber; authorized the secretary to permit free use of timber in small quantities by settlers, miners and residents; empowered him to "make such rules and regulations and establish such service as will insure the objects of such reservations, namely, to regulate their occupancy and use and to preserve the forests therein from destruction"; and made violation of the act or of such rules and regulations a misdemeanor. The statute limited the power to establish forest reservations to the purpose of improving and protecting the forest, securing favourable conditions of water flows, and furnishing a continuous supply of timber for the use and necessities of citizens of the United States. Lands found, upon due examination, to be more valuable for other purposes than for forest uses might be eliminated from any reservation, and all mineral lands were declared to be under the private appropriation under the mineral laws. The rights of settlers and claimants were safeguarded, and civil and criminal jurisdiction, except so far as the punishment of offences against the United States in the reservations was concerned, was reserved to the States.

While the administration of the national forests was entrusted to the general land office, the same act assigned the surveying and mapping of them to the United States Geological Survey, which has published descriptions and maps of some of the more important.

No attempt was made in the general land office to develop a technical forest service. There were, indeed, at the time of passage of the act, less than ten trained foresters in the United States, no means of training more, and very little conception of what forestry actually meant. The purpose of the administration was therefore mainly protection against trespass and fire, particularly the latter. Regulations were made giving effect to the provisions of the act of June 4, set forth above, but in the absence of technical knowledge as to what might safely be done, the rapid growth of timber was rather to restrict than to extend the use of the forest. Meanwhile the government was rapidly developing in another branch of the government service an organization qualified for actual forest management.

One year after the passage of the act of June 4, 1897, the division of forestry in the Department of Agriculture ceased to be merely a bureau of information, and became an active agency for introducing the actual practice of forestry among private owners and for conducting the investigations upon which a sound American forest practice could be based. The work awakened great interest among forest owners, and exerted a powerful educational influence upon the country at large.

The division extended its work and became (July 1, 1901) the Bureau of Forestry. It drew into its employment for a time nearly all the men who were preparing themselves in increasing numbers (at first abroad, then in the newly-founded schools in the United States) for the profession of forestry, and was soon recognized as qualified to speak authoritatively on technical questions connected with the administration of the national forests. This led to a request from the secretary of the interior for the advice of the bureau on such questions. Working plans were accordingly undertaken for a number of the forests. The general land office, however, was not ready to attempt active forest management. Though some timber was sold and the grazing of stock regulated to some extent, the main object of the land office administration continued to be protection against fire. Many of the regulations which it made could not be enforced.

The disadvantages of dispersal of the Federal government forest work among three separate agencies grew more and more apparent, until, on the 1st of February 1905, control of the 67,000,000 acres of forest reserves which up to that time had been set aside was transferred from the general land office to
the Bureau of Forestry. In recognition of its new duties the designation of the bureau became the Forest Service.

Other provisions of the act which affected the transfer were that forest supervisors and rangers should be selected, so far as possible, from qualified citizens of the state or territory in which each forest was situated, and that all money received from the sale of any products or the use of any land or resources of the national forests should be covered into the treasury and constitute a special fund for their protection, administration, improvement and extension. Five days later a statute gave forest officers the power to arrest trespassers; and on the 3rd of March the lieu land selection law was repealed. This law had opened the way for grave abuses through the exchange of worthless land by private owners within the forests for an equal area of valuable timber lands outside.

The law has been modified since by the change of the old name "Forest Reserves" to "National Forests." The act of June 11, 1906, opened to homestead entry lands within national forests found by examination to be chiefly valuable for agriculture. The administration and improvement of the national forests are now provided for directly by congressional appropriation. The power to create national forests conferred on the president by the act of March 1, 1891, has been repealed for the states of Washington, Oregon, Idaho, Montana, Wyoming and Colorado, but for no others.

The Forest Service began in earnest the development of all the resources of the national forests. Mature timber was sold wherever there was a demand for it and the permanent welfare of the forests and protection of the streams permitted, but always so as to prevent waste, guard against fire, protect young growth and ensure reproduction. Regulations were adopted which allowed small sales to be made without formality or delay, secured for the government the full value of timber sold, and eliminated unnecessary routine. Care was taken to safeguard the interests of the government and provide for the maintenance of good technical standards. The conduct of local business was entrusted to local officers. Large transactions with general policies were controlled from Washington, but with careful
FORESTS AND FORESTRY

provision for first-hand knowledge and close touch with the work in the field. Business efficiency and the convenience of the public were carefully studied. In short, an organization was created capable of handling safely, speedily and satisfactorily the complex business of making useful a forest property of vast extent, scattered through sixteen different states of an aggregate area of over 1,500,000 sq. m. and with a population of 9,000,000.

The growth since the 1st of July 1897 of the area of the national forests, of the expenditures of the government for forestry, and of the receipts from the national forests, is shown by the statement which follows. Though the act of June 4, 1897, became effective immediately upon its passage, the fiscal year 1890 was the first of actual administration, because the first for which Congress made the appropriation necessary to carry out the law.


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1898</td>
<td>40,866,184</td>
<td>$20,000.00</td>
<td></td>
<td>$7,503.83</td>
<td>$0.0016</td>
<td>$0.0038</td>
</tr>
<tr>
<td>1899</td>
<td>40,168,430</td>
<td>$28,520.00</td>
<td></td>
<td>$175,000.00</td>
<td>$0.0072</td>
<td>$0.0141</td>
</tr>
<tr>
<td>1900</td>
<td>40,158,426</td>
<td>$28,520.00</td>
<td></td>
<td>$210,000.00</td>
<td>$0.0072</td>
<td>$0.0141</td>
</tr>
<tr>
<td>1901</td>
<td>40,234,470</td>
<td>$28,520.00</td>
<td></td>
<td>$325,000.00</td>
<td>$0.0072</td>
<td>$0.0141</td>
</tr>
<tr>
<td>1902</td>
<td>51,866,357</td>
<td>$154,450.00</td>
<td></td>
<td>$300,000.00</td>
<td>$0.0072</td>
<td>$0.0141</td>
</tr>
<tr>
<td>1903</td>
<td>62,211,240</td>
<td>$219,860.00</td>
<td></td>
<td>$304,153.00</td>
<td>$0.0072</td>
<td>$0.0141</td>
</tr>
<tr>
<td>1904</td>
<td>62,611,449</td>
<td>$350,000.00</td>
<td></td>
<td>$375,000.00</td>
<td>$0.0072</td>
<td>$0.0141</td>
</tr>
<tr>
<td>1905</td>
<td>66,063,422</td>
<td>$32,232.66</td>
<td></td>
<td>$217,907.64</td>
<td>$0.0085</td>
<td>$0.0160</td>
</tr>
<tr>
<td>1906</td>
<td>106,994,018</td>
<td>$1,191,400.21</td>
<td></td>
<td>$767,219.96</td>
<td>$0.014</td>
<td>$0.0272</td>
</tr>
<tr>
<td>1907</td>
<td>150,832,665</td>
<td>$1,800,595.20</td>
<td></td>
<td>$1,571,009.44</td>
<td>$0.020</td>
<td>$0.0400</td>
</tr>
<tr>
<td>1908</td>
<td>167,627,749</td>
<td>$2,948,153.08</td>
<td></td>
<td>$1,807,276.66</td>
<td>$0.031</td>
<td>$0.0624</td>
</tr>
</tbody>
</table>

These figures show (1) a large excess each year in the amount of timber sold over that cut and paid for; (2) nine times as much timber sold at the end of the four-year period as at the beginning and three times as much cut; and (3) a much higher price obtained per thousand board-feet at the end of the period than at the beginning. Each of these matters calls for comment. The sales are of stumpage only; the government does no logging on its own account.

1. More timber is sold each year than is cut and paid for, because many of the sales extend over several years. With increasing sales the amount sold each year for future removal has exceeded the amount to be removed during that year under sales of earlier years. Large sales covering a term of years are made because the national forests contain much overmature timber, which needs removal, but which is frequently too inaccessible to be saleable in small amounts. To prevent speculation the time allowed for cutting is never more than five years, and cutting must begin at once and be continued steadily.

2. The volume of sales has increased rapidly because much forest is ripe for the axe, the demand is strong, and control by trained men makes it safe to cut more freely. The increase is marked both in small and in large sales, but a score of sales for less than $5000 are made against one for more. The total cut is still far below the annual increment of the forests. As the demand grows restrictions must increase in order to husband the present supply until the next crop matures.

3. The stumpage price would seem on the face of the figures to have risen from about one dollar to more than three dollars per thousand board-feet. The receipts, however, for any one year are not exclusively for the timber cut in that year, since payments are made in advance. In the year 1907 the average price obtained was something less than $2.50 per thousand. It is therefore true that stumpage prices have risen greatly, although conditions new to the American lumbermen are imposed. Full utilization of all merchantable material, care of young growth in felling and logging, and the piling of brush, to be subsequently burned by the forest officers if burning is necessary, are among these conditions. Timber to be cut must first be marked by the forest officers. Sales of more than $100 in value are made only after public advertisement.

Only the simplest forms of silviculture have as yet been introduced. The vast area of the national forests, the comparatively sparse population of the West, the rough and broken character of the forests themselves, and the Newness of the problems which their management presents, make the general application of intensive methods for the present impracticable. Natural reproduction is secured. The selection system is most used, often under the rough and ready method of an approximate diameter limit, with the reservation of seed trees where needed. The tendency, however, is strongly towards a more flexible and effective application of the selection principle, as a better trained field force is developed and as market conditions improve.

One conspicuous achievement was the reduction of loss by fires on the national forests. During the unusually dry season of 1905 there were only eight fires of any importance, and the area burned over amounted only to about 1% of the total area. In 1906 about 12% of 1% was burned. This was accomplished by efficient patrol, co-operation of the public, and by preventive measures, such as piling and burning the brush on cut-over areas.

Since the beginning of 1906 the largest source of income from the national forests was their use for grazing. Stock-raising is one of the most important industries of the West. Formerly cattle and sheep grazed freely on all parts of the public domain. In the early days of the national forests the wisdom of permitting any grazing at all upon them was sharply questioned. Unrestricted grazing had led to friction between individuals, the deterioration of much of the range through overstocking, and serious injury to the forests and stream flow. The forests of the West, however, are largely of open growth and contain many grassy parks, the results of old fires, and many high mountain meadows. Under proper regulations the grass and

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1 The United States fiscal year ends June 30, and receives its designation from the calendar year in which it terminates. Thus, the fiscal year 1896 is the year July 1, 1896 - June 30, 1897.

2 Administration transferred to Bureau of Forestry, February 1, 1905.
other forage plants which they produce in great quantity can be used without detriment to the forests themselves, and with great advantage to the stock industry, which often can find summer pasturage nowhere else. Except in southern California grazing is now permitted on all national forests unless the watersheds furnish water for domestic use; but the time of entering and leaving, the number of head to be grazed by each applicant, and the part of the range to be occupied are carefully prescribed. Planted areas and cut-over areas are closed to stock until the young growth is safe from harm, and goats are allowed only in the brushland of the foothills.

The results of regulation, in addition to the protection of forest growth and streams, are the prevention of disputes, improved range, better stock, stable conditions in the stock industry, and the best use of the range in the interest of progress and development. The first right to graze stock on the forests is given to residents, small owners and those who have used the range before. Thus the crowding out of the weaker by the stronger and of the settler by the roving outsider has been stopped. In 1906 the forest service began to impose a moderate charge for the use of the national forest range. The following statement shows the amount of stock grazed on the national forests 1904-09, and the receipts for the grazing charge:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Cattle and Horses</th>
<th>Number of Sheep and Goats</th>
<th>Receipts</th>
</tr>
</thead>
<tbody>
<tr>
<td>1904</td>
<td>610,091</td>
<td>1,805,722</td>
<td>$</td>
</tr>
<tr>
<td>1905</td>
<td>692,124</td>
<td>1,799,987</td>
<td>.</td>
</tr>
<tr>
<td>1906</td>
<td>1,015,248</td>
<td>5,749,350</td>
<td>514,602.87</td>
</tr>
<tr>
<td>1907</td>
<td>2,700,158</td>
<td>6,657,083</td>
<td>865,920.32</td>
</tr>
<tr>
<td>1908</td>
<td>1,581,404</td>
<td>7,819,594</td>
<td>1,032,185.70</td>
</tr>
</tbody>
</table>

A work of enormous magnitude which has now began is planting on the national forests. At present, with low stumpage prices and incomplete utilization of forest products, clear cutting with subsequent planting is not practicable. There are, however, many million acres of denuded land within the national forests which require planting. Such planting is still confined chiefly to watersheds which supply cities and towns with water. The first planting was done in 1892, in California. Since then similar work has been done in the forest watersheds in Colorado, Utah, Idaho and New Mexico. Other plantations are in the Black Hills national forest, where large areas of cut-over and burned-over land are entirely without seed trees, and in the sandhill region of Nebraska. Up to 1908 about 2,000,000 seedlings had been planted, on over 2000 acres—a small beginning, but the work was entirely new and presented many hard problems.

The nursery operations of the forest service are concentrated at seven stations, located in southern California, Nebraska, Colorado, New Mexico (2), Utah and Idaho, where stock is raised for local planting and for shipment elsewhere. These nurseries are small. Their annual productive capacity is between 8,000,000 and 10,000,000 seedlings. Each nursery is practically an experimental forest-planting station, at which a large variety of species are grown and various methods are tried.

The organization of the administrative work on the national forest ranges is by states. On the 1st of January 1908 the total number of forests was 165 with a total area of 162,023,190 acres (on April 7, 1909, the numbers were 146 national forests in the U.S. with 167,672,467 acres, besides two in Alaska with 26,761,626 and one in Porto Rico with 65,950 acres). In charge of each forest is a forest supervisor. Under the supervisors are forest rangers and forest guards, whose duties include patrol, marking timber and scaling logs, enforcing the regulations and conducting some of the minor business arising from the use of the forests. Guards are temporary employees; rangers are employed by the year. The supervisors report directly to and receive instructions from the central office at Washington. In this office there are four branches—operation, grazing, silviculture and products—each of which directs that part of the work which belongs to it, dealing directly with the supervisor. For inspection purposes, however, the forests are separated into six districts, in each of which is located a chief inspector with a corps of assistants.

The Inspectors are without administrative authority, but assist in their counsel the supervisors, and through inspection reports keep the Washington office informed of the condition of all lines of administrative work in progress. Administrative officers alternate frequently between field and office duties.

The number of forest officers in the several grades on the 1st of January 1908 were: 6 chief inspectors, 26 inspectors, 106 forest supervisors, 41 deputy forest supervisors, 820 forest rangers and 283 forest guards. The total number of employees of the forest service on the same date, including the clerical force, was 204.

Besides the administration of the national forests, the forest service conducts general investigations, carries on an extensive educational work, and co-operates with private owners who contemplate forest management upon their own tracts. This last work is undertaken because of the need of bringing forestry into practice, the lack of trained foresters outside of the employ of the government, and the lack of information as to how to apply forestry and what returns may be obtained. Co-operation takes the form of advice upon the ground and, on occasion, of the employment of workmen. The educational work of the service is performed chiefly through publications, which are designed to spread very widely a knowledge of the importance of forestry to the nation and of the principles upon which its practice rests.

The investigations which the service conducts extend from studies of the natural distribution and classification of American forests and of their varied silvicultural problems to statistics of lumber production and laboratory researches which bear upon the economical utilization of forest products. As examples of these researches may be mentioned tests of the strength of timber, studies of the preservative treatment of wood for various uses, wood-pulp investigations and studies in wood chemistry.

Forest Instruction.—Most of the men now in the forest service received their training in the United States. There are several professional schools of forestry. The Yale Forest School, which was opened as a department of Yale University in September 1900, offers a two-years' graduate course with abundant field work, and also conducts a summer school of forestry, especially adapted to the training of forest rangers and special students, at Milford, Pennsylvania. The University of Michigan and Harvard University also offer a two-years' graduate course in forestry. The Pennsylvania State College has recently established a four-years' undergraduate course in forestry. The Biltmore Forest School in North Carolina, the oldest of all these schools, offers a one-year course in technical forestry. A large number of the agricultural colleges give instruction in forestry. Among these are Nebraska, Minnesota, Maine, Michigan, Washington and Mississippi agricultural colleges, the university of Georgia and Iowa State College. Berea College, Kentucky, deserves special mention as a college which has done valuable work in teaching forestry without attempting to turn out professional foresters.

Forestry among the States.—Among the states forestry has hardly reached the stage of practical application on the ground. New York holds 1,300,000 acres of forest land. It has a commission to care for its forest preserve, and to protect the forest land throughout the state from fire. The constitution of the state, however, prohibits the planting of timber on state land, and thus confines the work entirely to protection of the forest and to the planting of waste areas. Pennsylvania is at present showing the most efficient activity in working out a forest policy. It has state forests of 820,000 acres, a good fire law and more satisfactorily enforced, and eight nurseries for growing planting material. In 1905, 160,000 white pine seedlings were set out. It has also a school for forest rangers, to be employed on the state forests, and it has just established a state professional school of forestry.

Twenty-six of the states have regularly appointed forest officers, six have carried on studies of forest conditions in co-operation with the forest service, and there is scarcely one which is not actively interested in forestry. Laws, generally good, to prevent damage from forest fires, have been enacted by practically all
the states, but their enforcement has unfortunately been lax. Public sentiment, however, is making rapid progress. Among the best laws are those of Maine, New Hampshire, Minnesota, New York, Pennsylvania and Wisconsin. The New York law, for example, provides for the appointment of one or more fire-wardens in each town of the counties in which damage by fire is especially to be feared. In other counties supervisors of towns are ex-officio fire-wardens. A chief fire-warden has general supervision of their work. The wardens, half of the cost of whose services is paid by the state, receive compensation only for the time actually employed in fighting fires. They may command the service of any citizen to assist them. Setting fire to woods or waste lands belonging to the state or to another, if such fire results in loss, is punishable by a fine not exceeding $250 or imprisonment not exceeding one year, or both, and damages are provided for the person injured. Since fire is beyond question the most dangerous enemy of forests in the United States, the measures taken against it are of vital importance.

The following table shows the amount of forest land held by the different states, and by the territory of Hawaii:

<table>
<thead>
<tr>
<th>State</th>
<th>Acres</th>
</tr>
</thead>
<tbody>
<tr>
<td>Connecticut</td>
<td>1,360,000</td>
</tr>
<tr>
<td>Hawaii</td>
<td>117,332</td>
</tr>
<tr>
<td>Indiana</td>
<td>5,000</td>
</tr>
<tr>
<td>Maryland</td>
<td>3,540</td>
</tr>
<tr>
<td>Michigan</td>
<td>39,000</td>
</tr>
<tr>
<td>Minnesota</td>
<td>42,800</td>
</tr>
<tr>
<td>New York</td>
<td>1,439,098</td>
</tr>
<tr>
<td>Pennsylvania</td>
<td>820,000</td>
</tr>
<tr>
<td>Wisconsin</td>
<td>2,034,072</td>
</tr>
</tbody>
</table>

Forestry on Private Lands.—The practice of forestry among private owners is of old date. One of the earliest instances was that of Jared Eliot, who, in 1730, began the systematic cutting of timber land to supply charcoal for an iron furnace at Old Salisbury, Connecticut. The successful planting of waste lands with timber trees in Massachusetts dates from about ten years later. But such examples were comparatively rare until recent times. At present the intelligent harvesting of timber with a view to successive crops, which is forestry, is much more common than is usually supposed. Among farmers it is especially frequent. It was begun among lumbermen by the late E. S. Coe, of Bangor, Maine, who made a practice of restricting the cut of spruce from his forests to trees 10, 12 or sometimes even 14 in. in diameter, with the result that much of his land yielded, during his life, a second crop as plentiful as the first. Many owners of spruce lands have followed his example, but until very recently without improving upon it. Systematic forestry on a large scale among lumbermen was begun in the Adirondacks during the summer of 1858 on the lands of Dr. W. S. Webb and Hon. W. C. Whitney, of a combined area of over 100,000 acres, under the superintendence of the then Division of Forestry. In these forests spruce, maple, beech and birch predominate, but the spruce alone is at present of the first commercial importance. The treatment is a form of the selection system. Under it a second crop of equal yield would be ripe for the axe in thirty-five years. Spruce and pine are the only trees cut. The work had been executed, at least up to the year 1902, with great satisfaction to the owners and the lumbering contractors, as well as to the decided benefit of the forest. The lumbering is regulated by the following rules, and competent inspectors are employed to see that they are rightly carried out: (1) No trees shall be cut which are not marked. (2) All trees marked shall be cut. (3) No trees shall be left lodged in the woods, and none shall be overlooked by the skidders or haulers. (4) All merchantable logs which are as large as 6 in. in diameter at the small end must be utilized. (5) No stump shall be cut more than 6 in. higher than the stump is wide. (6) No spruce shall be used for bridges, corduroy, skids, slides, or for any purpose except building camps, dams or booms, unless it is absolutely necessary on account of lack of other timber. (7) All merchantable spruce used for skidways must be cut into logs and hauled out. (8) Contractors must not do any unnecessary damage to young growth in lumbering; and if any is done, they must discharge the men who did it.

These two instances of forestry have been most useful and effective among lumbermen and other owners of forest land in the north-east. Among those which have followed their example are the Berlin Mills Paper Company in northern New Hampshire, the Cleveland Cliffs Iron Company in northern Michigan, and the Delaware and Hudson Railroad Company in New York, all of which have employed professional foresters.

The most notable instance of forestry in the south is on the estate of George W. Vanderbilt at Biltmore, N.C. This was the first case of systematic forestry under regular working plans in the United States. It was begun in 1891 on about 4,000 acres, and has since been extended until it now covers about 70,000 acres. A professional forester with a corps of trained rangers under him is in charge of the work. The Pennsylvania Railroad has recently employed a trained forester and several assistants and has undertaken systematic forestry on a large scale.

The effect of the work of the forest service in assisting private owners is evidenced by the fact that down to the year 1908 about 670 wood lots and timber tracts had been examined by agents of the forest service, of which 250 were tracts over 400 acres in extent and, and planting plans had been made for 436 owners covering a total area of 80,000 acres. Expert advice is also given to wood lot owners upon application by many of the state foresters.

American Practice.—The conditions under which forestry is practised in Europe and in America differ so widely that rules which are received as axiomatic in the one must often be rejected in the other. Among these conditions in America are the highly developed and specialized methods and machinery of lumbering, the greater facilities for transportation and consequent greater mobility of the lumber trade, the vast number of small holdings of forest land, and the enormous supply of low-grade wood in the timbered regions. High taxes on forest properties, cut-over as well as virgin, notably in the north-western pineries, and the firmly established habits of lumbermen, are factors of great importance. From these and other considerations it follows that such generally accepted essentials of European methods of forestry as a sustained annual yield, a permanent force of forest labourers, a permanent road system and the like, are in most cases utterly inapplicable in the United States at the present day in private forestry. Methods of forest management, to find acceptance, must there conform as closely as possible to existing methods of lumbering. Rules of marked simplicity, observance of which will yet secure the safety of the forest, must be the warp for more refined methods in the future. For the present a periodic or irregular yield, temporary means of transport, constantly changing crews, and an almost total ignorance of the silvics of all but a few of the most important trees—all combine to enforce the simplest silvicultural treatment and the utmost concentration of purpose on the two main objects of forestry, which are the production of a net revenue and the perpetuation of the forest. Such concentration has been followed in practice by complete success. The forests with which the American forester deals are rich in species, usually endowed with abundant powers of reproduction, and, over a large part of their range, greatly dependent for their composition and general character upon the action of forest fires. Of the commercially valuable trees there may be said to be, in round numbers, a hundred out of a total forest flora of about 500 species, but many trees not yet of importance in the lumber trade will become so hereafter, as has actually happened in many cases. The attention of the forester must usually be concentrated upon the growth and reproduction of a single species, and never of more than a very few. Thus the silvicultural problems which must be solved in the practice of forestry in America are fortunately less complicated than the presence of so many kinds of trees in forests of such diverse types would naturally seem to indicate.

The forest fire problem is one of the most difficult with which the American forester has to deal. It is probable that forest
forests and forestry

fires have had more to do with the character and distribution of forests in America than any other factor except rainfall. With an annual range over thousands of square miles, in many portions of the United States they occur regularly year after year on the same ground. Trees whose thick bark or abundant seedling give them peculiar powers of resistance, frequently owe their exclusive possessions of vast areas purely to the action of fire. On the economic side fire is equally influential. The probability, or often the practical certainty, of fire after the first cut, commonly determines lumbermen to leave no merchantable tree standing. Forest fires are thus the most effective barriers to the introduction of forestry. Excessive taxation of timber land is another of almost equal effect. Because of it lumbermen hasten to cut, and afterwards often to abandon, lands which they cannot afford to hold. This, which only the progress of public sentiment can control, is especially prevalent in certain portions of the white pine belt.

Forest Associations.—Public sentiment in favour of the protection of forests is now widespread and increasingly effective throughout the United States. As the general understanding of the objects and methods of forestry becomes clearer, the tendency, formerly very marked, to confound ornamental tree planting and botanical matters with forestry proper is rapidly growing less. At the same time, the number and activity of associations dealing with forest matters is increasing with notable rapidity. There are now about thirty such associations in the United States. One of these, the Society of American Foresters, is composed exclusively of professional foresters. The American Forestry Association is the oldest and largest. It has been influential in preparing the ground work of popular interest in forestry, and especially in advocating and securing the adoption of the federal forest reservation policy, the most important step yet taken by the national government. It publishes as its organ a monthly magazine called Forest and Irrigation. The Pennsylvania Forestry Association has been instrumental in placing that state in the forefront of forest progress. Its organ is a bi-monthly publication called Forest Leaves. Other states which have associations or societies of special influence in forest matters are California, Massachusetts, Minnesota, Colorado, New Hampshire, Georgia and Oregon. Arbor Day, instituted in Nebraska in 1872 as a day for shade-tree planting by farmers who had settled on the treeless prairies, has been taken up as a means of interesting school children in the planting of trees, and has spread until it is now observed in every state and territory. It continues to serve an admirable purpose.

Lumbering.—According to the census report for 1905 the capital invested in logging operations in the United States was $90,454,566, the number of employés engaged 146,596, and their wages $66,990,000; sawmills represented an invested capital of $381,621,000, and employed 223,674 persons, whose wages were $100,311,000, while planing mills represented a capital of $222,294,000 and employed 137,030 persons whose wages were $66,434,000.

All the operations of the lumber trade in the United States are controlled, and to no small degree determined, by the peculiar unit of measure which has been adopted. This unit, the board-foot, is generally defined as a board one foot long, one foot wide and one inch thick, but in reality it is equivalent to 144 cub. in. of manufactured lumber in any form. To purchase logs by this measure one must first know about what each log will yield in one-inch boards. For this purpose a scale or table is used, which gives the contents of logs of various diameters and lengths in board feet. Under such a standard the purchaser pays for nothing but the saleable lumber in each log, the inevitable waste in slabs and sawdust costing him nothing.

The table at foot gives the estimated consumption of wood for certain purposes in the United States in 1906.

In addition to this amount, an immense quantity of wood is used each year for fuel, posts and other domestic purposes, and the total annual consumption is not less than 20 billion cub. ft.

The years 1890 to 1906 were marked by rapid changes in the rank of the important timber trees with reference to the amount of timber cut, and a shifting of the important centres of production. Among coniferous trees, white pine has yielded successively to yellow pine and Douglas fir, while the scene of greatest activity has shifted from the Northern forest to the Southern, and from there is rapidly shifting to the Pacific Coast. The total cut of coniferous lumber has increased steadily, but that of the hardwoods is falling off, and in 1906 it was 15% less than in 1896, while inferior hardwoods are gradually assuming more and more importance, and the scene of greatest activity has passed from the middle west to the south and the Appalachian region.

Conifers.—The coniferous supply of the country is derived from four forest regions: (1) The Northern forest; (2) the Southern forest; (3) the Pacific Coast forest; and (4) the Rocky Mountain forest.

1. The Northern forest was long the chief source of the coniferous lumber production in the United States. The principal timber tree of this region is the white pine, usually known in Europe as the Weymouth pine. It has an average height when mature of 110 ft., with a diameter a little less than 3 ft., but the virgin timber is approaching exhaustion. White pine was one of the first trees to be cut extensively in the United States, and Maine, the pine tree state, was at first the centre of production. In 1851 the cut of white pine on the Penobscot river was 144 million ft., that of spruce 14 million and of hemlock 11 million. Thirty years later the pine cut had sunk to 23 million, spruce had risen to 118 million, and hemlock had passed pine by a million feet. Meanwhile, the centre of production had passed from the north woods to the Lake States, and for many years this region was the scene of the most vigorous lumbering activity in the world. The following figures show the cut for the Lake

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Lumber—</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conifers</td>
<td>30,200,000</td>
<td>2517</td>
<td>173</td>
<td>2170</td>
<td>5860</td>
</tr>
<tr>
<td>Hardwoods</td>
<td>7,300,000</td>
<td>612</td>
<td>577</td>
<td>619</td>
<td>1650</td>
</tr>
<tr>
<td>Shingles</td>
<td>11,900,000</td>
<td>107</td>
<td>54</td>
<td>109</td>
<td>270</td>
</tr>
<tr>
<td>Pulpwood</td>
<td>2,900,000</td>
<td>261</td>
<td>79</td>
<td>340</td>
<td></td>
</tr>
<tr>
<td>Wood distillation</td>
<td>1,200,000</td>
<td>108</td>
<td>12</td>
<td>12</td>
<td>120</td>
</tr>
<tr>
<td>Heading</td>
<td>146,000,000</td>
<td>32</td>
<td>33</td>
<td>45</td>
<td>110</td>
</tr>
<tr>
<td>Staves—</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tight cooperage</td>
<td>267,000</td>
<td>22</td>
<td>36</td>
<td>80</td>
<td>90</td>
</tr>
<tr>
<td>Slack cooperage</td>
<td>1,097,000</td>
<td>27</td>
<td>22</td>
<td>70</td>
<td></td>
</tr>
<tr>
<td>Poles</td>
<td>3,500,000</td>
<td>35</td>
<td>15</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>Veneer</td>
<td>300,000,000</td>
<td>30</td>
<td>30</td>
<td>80</td>
<td></td>
</tr>
<tr>
<td>Round mine timbers</td>
<td>165,000</td>
<td>165</td>
<td>35</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td>Hewn cross ties</td>
<td>77,500,000</td>
<td>207</td>
<td>503</td>
<td>710</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4143</td>
<td>2569</td>
<td>2838</td>
<td>9550</td>
<td></td>
</tr>
</tbody>
</table>

1 Woods waste includes tops, stumps, cull logs and butts, but does not include defective trees left or trees used for road purposes.

2 Mill waste includes bark, kerf, slabs and edgings.
States from 1873 to 1906. It is certain that the remarkable decline in the cut of white pine which these figures show will continue still farther.

1873. 3,993,780,000
1874. 3,751,006,000
1875. 3,608,953,000
1876. 3,879,040,000
1877. 3,593,333,496
1878. 3,420,727,750
1879. 3,806,943,000
1880. 5,651,250,000
1881. 6,788,850,749
1882. 7,554,150,744
1883. 7,024,278,280
1884. 7,935,033,954
1885. 7,053,094,555
1886. 7,425,338,443
1887. 6,757,916,784
1888. 8,388,716,405
1889. 8,183,050,755

Second to the white pine among the coniferous lumber trees of the Northern forest is the hemlock (Tsuga canadensis). It is used chiefly for construction purposes and furnishes a comparatively low grade of lumber. The spruce (Picea rubens) is used chiefly for lumber, but it is in large and increasing demand in the manufacture of paper pulp. For the latter purpose hemlock, poplar (Populus tremuloides and P. grandidentata) and several other woods are also employed, but on a smaller scale. The total consumption of wood for paper in the United States for 1906 was 3,662,000 cords, of which 2,500,000 was spruce. Of this, however, 700,000 cords were imported from Canada.

2. The chief product of the Southern forest is the yellow pine. This is the collective term for the longleaf, shortleaf, loblolly and Cuban pines. Of these the longleaf pine (Pinus palustris Mill.), called pitch-pine in Europe, is the most important. Its timber is probably superior in strength and durability to that of any other member of the genus Pinus; and in addition to its value as a timber tree it is the source of naval stores in the United States. The average size of the mature longleaf pine is 90 ft. in height and 20 in. in diameter. Shortleaf (Pinus echinata) and loblolly (P. taeda) are other important members of this group. Their wood very closely resembles that of the longleaf pine and is often difficult to distinguish from it. The trees are also of about the same size and height. Loblolly is, however, of more rapid growth. The total cut of yellow pine in 1906 was 11,661,000,000 board ft.; it has perhaps not yet reached its maximum, but is certainly near it.

Another important coniferous tree of the Southern forest is the bald cypress (Taxodium distichum), which grows in the swamps. The cut in 1906 was 839,000,000 board ft., a gain of 69% over 1890.

3. But the great supply of coniferous timber is now on the Pacific Coast. The Douglas fir (Pseudotsuga taxifolia), also known as Douglas spruce, red fir and Oregon pine, is the foremost tree in Oregon and Washington, and the redwood in California. When mature the Douglas fir averages 200 ft. in height and 4 ft. in diameter, and the redwood 225 ft. in height and 8 ft. in diameter. Other important trees of the Pacific Coast are sugar pine (Pinus lambertiana), western red cedar (Thuja plicata), western larch (Larix occidentalis), Sitka spruce (Picea stichensis), western hemlock (Tsuga heterophylla) and western yellow pine (Pinus ponderosa). These trees will all be of increasing importance.

Logging on the Pacific Coast is characterized by the use of powerful machinery and by extreme skill in handling enormous weights. This is especially true in California, where the logs of redwood and of the big tree (Sequoia Washingtoniana) are often more than 10 ft. in diameter. Logging is usually done by wire gondolas operated by donkey-engines. The journey to the mill is usually by rail. The mills are often of great size, built on piles over tide water and so arranged that their product is delivered directly from the sills and dry kilns to vessels moored alongside. The products of the Pacific Coast forest make their way over land to the markets of the central and eastern states and into foreign markets. Among the lumber-producing states, Washington has in seven years jumped from fifth place to first, and its output has increased from 1,428,000,000 board ft. in 1899 to 4,355,000,000 ft. in 1906. Oregon and California have increased their output from 7,34,000,000 each in 1890 to 1,605,000,000 and 1,349,000,000 ft. respectively in 1906. Of the total output of these three states (7,259,000,000 ft.), 4,380,000,000 is Douglas fir and 660,000,000 redwood.

4. The important lumber trees of the Rocky Mountain forest are the western yellow pine, the lodgepole pine, the Douglas fir and the Engelmann spruce. The Douglas fir, here extremely variable in size and value, reaches in this region average dimensions of perhaps 60 ft. in height by 2 ft. in diameter, the western yellow pine 90 ft. by 3 ft. and the Engelmann spruce 60 ft. by 2 ft. Mining, railroad and domestic uses chiefly absorb the annual timber product, which is considerable in quantity, and of vast importance to the local population. The lumber output of the Rocky Mountain region is, however, increasing very rapidly both in the north and in the south-west. One of the largest mills in the United States is in Idaho.

The following table summarizes the cut of the important coniferous species during the years 1899-1906:

<table>
<thead>
<tr>
<th>Kind</th>
<th>1899</th>
<th>1904</th>
<th>1906</th>
<th>Per Cent Increase (+) or Decrease (−) since 1899</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yellow Pine</td>
<td>9,659</td>
<td>11,533</td>
<td>11,901</td>
<td>+ 20%</td>
</tr>
<tr>
<td>Douglas Fir</td>
<td>1,787</td>
<td>2,028</td>
<td>1,970</td>
<td>− 2%</td>
</tr>
<tr>
<td>White Pine</td>
<td>7,242</td>
<td>5,333</td>
<td>4,584</td>
<td>− 40%</td>
</tr>
<tr>
<td>Hemlock</td>
<td>3,421</td>
<td>3,269</td>
<td>3,537</td>
<td>+ 7%</td>
</tr>
<tr>
<td>Spruce</td>
<td>1,448</td>
<td>1,304</td>
<td>1,645</td>
<td>+ 22%</td>
</tr>
<tr>
<td>Western Pine</td>
<td>944</td>
<td>1,799</td>
<td>1,877</td>
<td>+ 4%</td>
</tr>
<tr>
<td>Cypress</td>
<td>406</td>
<td>750</td>
<td>839</td>
<td>+ 63%</td>
</tr>
<tr>
<td>Redwood</td>
<td>350</td>
<td>519</td>
<td>683</td>
<td>+ 93%</td>
</tr>
<tr>
<td>Cedar</td>
<td>233</td>
<td>223</td>
<td>358</td>
<td>+ 53%</td>
</tr>
<tr>
<td></td>
<td>26,040</td>
<td>27,138</td>
<td>29,664</td>
<td>+ 14%</td>
</tr>
</tbody>
</table>

Hardwoods.—The hardwood supply of the country is derived almost entirely from the eastern half of the continent, and comes from each of the three great Eastern forest regions. The following table shows the cut of the important species of hardwoods for 1899 and 1906:

<table>
<thead>
<tr>
<th>Kind</th>
<th>1899</th>
<th>1906</th>
<th>Per Cent Increase (+) or Decrease (−).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oak</td>
<td>4,438,027</td>
<td>8,280,033</td>
<td>− 35%</td>
</tr>
<tr>
<td>Maple</td>
<td>633,466</td>
<td>882,878</td>
<td>+ 39%</td>
</tr>
<tr>
<td>Poplar</td>
<td>1,115,242</td>
<td>903,076</td>
<td>− 37%</td>
</tr>
<tr>
<td>Red gum</td>
<td>285,417</td>
<td>453,078</td>
<td>+ 59%</td>
</tr>
<tr>
<td>Chestnut</td>
<td>260,688</td>
<td>497,379</td>
<td>+ 93%</td>
</tr>
<tr>
<td>Basswood</td>
<td>308,069</td>
<td>376,838</td>
<td>+ 23%</td>
</tr>
<tr>
<td>Birch</td>
<td>132,601</td>
<td>370,432</td>
<td>+ 179%</td>
</tr>
<tr>
<td>Cottonwood</td>
<td>413,124</td>
<td>263,996</td>
<td>− 30%</td>
</tr>
<tr>
<td>Beech</td>
<td>272,731</td>
<td>275,661</td>
<td>− 1%</td>
</tr>
<tr>
<td>Elm</td>
<td>456,731</td>
<td>242,795</td>
<td>− 50%</td>
</tr>
<tr>
<td>Ash</td>
<td>269,120</td>
<td>214,460</td>
<td>− 20%</td>
</tr>
<tr>
<td>Hickory</td>
<td>96,636</td>
<td>148,212</td>
<td>+ 53%</td>
</tr>
<tr>
<td>Tulipwood</td>
<td>38,681</td>
<td>47,882</td>
<td>+ 24%</td>
</tr>
<tr>
<td>Willow</td>
<td>29,715</td>
<td>41,174</td>
<td>+ 45%</td>
</tr>
<tr>
<td>Sycamore</td>
<td>208,504</td>
<td>87,637</td>
<td>− 58%</td>
</tr>
<tr>
<td>Total</td>
<td>8,034,021</td>
<td>7,315,491</td>
<td>− 15%</td>
</tr>
</tbody>
</table>

*Not separately reported.*

Oak, which in 1890 furnished over half the entire output, has fallen off 36.5%. Yellow poplar, which in 1899 was second among the hardwoods, has fallen off 38% and now occupies third place; and elm, the great stand-by in slack cooperation, has fallen 50%. On the other hand less valuable species like maple and red gum have advanced 39 and 59% respectively.

The decrease is largely due to the fact that the hardwoods grow naturally on the better classes of soil, and in the eastern
United States where the population has always been the densest, and as a consequence of this, a large proportion of the original hardwood land has been cleared up and put under cultivation. The hardwood supply of the future must be obtained chiefly from the Appalachian region, where the conditions are less favourable to agriculture.

In addition to the lumber cut, enormous quantities of hardwoods are used each year for railroad ties, telephone and other poles, piles, fence posts and fuel, and there is a great amount of waste in the course of lumbering and manufacture.

**Authorities.**—Sargent, Silvo of North America (Boston, 1891-1897), Manual of Trees of North America (Boston, 1903); Lenno, Handbook of North American Cone-Bears (San Francisco, 1895); Anson, Handbook of North American Forestry (New York, 1888); Fernow, Economics of Forestry (New York, 1902); Pinchot, The Adirondack Spruce (New York, 1898); Pinchot and Graves, *The White Pine* (New York, 1896). See also the various publications of the U.S. Forest Service and especially the following works: *Forest Influences: Prime of Forestry,* the Timber Supply of the United States, the Waning Hardwood Supply; Forest Products of the United States in 1906: Experts and Imports of Forest Products in 1905; *Federal and State Forest Laws; Regulations and Instructions for the Use of the National Forests; The Use of the National Forests;* also part of the Annual Report of the U.S. Geological Survey, and vol. 10 of the *Census Reports.*

FOREY—FORSFARSHIRE

**FOREY, ÉLIE FRÉDÉRIC** (1804-1872), marshal of France, was born at Paris on the 5th of January 1804, and entered the army from St Cyr in 1824. He took part in the earlier Algerian campaigns, and became captain in 1835. Four years later he was given command of a battalion of chasseurs à pied and in 1844 he became colonel. At the Revolution of 1848 Cavaignac made him a general of brigade. He took an active part in the coup d'état of the 2nd of December 1851, and Napoleon III. made him a general of division shortly afterwards. He held a superior command in the Crimean War, and in the Italian campaign of 1859 distinguished himself. He was present at the battle of Montebello (20th May). In 1862 Forey was placed in command of the French expeditionary corps in Mexico, with the fullest civil and military powers, and he crowned a successful campaign by the capture of Mexico city in May 1863, receiving as his reward the marshal's baton. From December 1863 to 1867 he held high commands in France, but in the latter year he was struck with paralysis and had to retire. Marshal Forey died at Paris on the 20th of June 1872.

**FORFAR,** a royal, municipal and police burgh, and capital of the county of Forfarshire, Scotland. Pop. (1901) 12,117. It lies at the east end of the Loch of Forfar in the valley of Strathmore, and is 13 m. N. by E. of Dundee by road and 2½ m. by the Caledonian railway. It is also situated on the same company's main line to Aberdeen and sends off a branch to Brechin. The principal buildings comprise the court house, the county hall (with portraits by Raeburn, Romney, Opie and others), the town hall, the Meffan Institute (including the free library), the Free Church, and the Reformed Church, founded by Peter Reid, a merchant in the burgh who also gave the site for a public park. The burgh unites with Montrose, Arbroath, Brechin and Inverbervie (the Montrose group of burghs) in returning one member to parliament. The Loch of Forfar, 1½ sq. m., wide, is drained by Dean Burn, and contains pik and perch. On a gravel bank or spit in the north-west of the lake stood a castle which was sometimes used as a residence by Margaret, queen of Malcolm Canmore. The staple industries are linen and jute manufactures, but brewing, tanning, bleaching, rope-making and iron-founding are also carried on.

Forfar is at least as old as the time of Malcolm Canmore, for the first parliament after the defeat of Macbeth met in the old castle, which stood on a mound on the northern side of the town. The parliaments of William the Lion, Alexander II. and Robert II. also assembled within its walls. The castle, which was created a royal burgh by David I., was burnt down about the middle of the 13th century. Edward I. captured the castle on one of his incursions, but in 1307 Robert Bruce seized it, put its defenders to the sword and then destroyed it, its site being now marked by the town cross. Previous to the reign of James VI. the weekly market was held on Sunday, but after the union of the crowns parliament enacted that it should be held on Friday. The town sided with Charles L. during the Civil War, and Charles II. presented the Cross to it out of regard for the loyalty shown to his father. Forfar seems to have played a less reputable part in the persecution of witches. In 1661 a crown commission was issued for the trial of certain miserable creatures, some of whom were condemned to be burnt. In the same year one John Ford for his services as a witch-finder was admitted a burgess along with Lord Kingborne. The witches' bridle, a gag to prevent them from speaking whilst being led to execution, is still preserved in the county hall. One mile to the E. lie the ruins of Restenneth Priory, where a son of Robert Bruce was buried. For twenty-five years after the Reformation it was used as the parish church and afterwards by the Episcopalian, until they obtained a chapel of their own in 1823.

**FORSFARSHIRE,** or Angus, an eastern county of Scotland, bounded N. by the shires of Kincardine and Aberdeen, W. by Perthshire, S. by the counties of Tay and E. by the North Sea. It has an area of 559,172 acres, or 275 sq. m. The island of Rossie and the Bell Rock belong to the shire.

Forfarshire is characterized by great variety of surface and may be divided physically into four well-marked sections. In the most northerly of these many of the rugged masses of the Grampians are found; this belt is succeeded by Strathmore, or the Howe of Angus, a fertile valley, from 6 to 8 m. broad, which is a continuation of the Howe of the Mearns, and runs south-westwards till it enters Strathanns, to the south-west of Perth; then come the Sidlaw Hills and a number of isolated heights, which in turn give way to the plain of the coast and the Firth. The mountains are all in the northern division and belong to the Binninins group (sometimes rather inaptly called the Braes of Angus) of the Grampian ranges. Among the highest masses, most of which lie on or near the confines of the bordering counties, are Glas Maol (3502 ft.) on the summit of which the chief of Angus, Forfar and Perth meet, Cairn-na-Grashan (3484 ft.), Fafernie (2747 ft.), Broad Cairn (2688 ft.), Creag Leach (3338 ft.), Tolmount (1143 ft.), Tom Buidhe (3140 ft.), Dreish (3109 ft.), Mount Kenen (3077 ft.) and Maryg (3043 ft.), whose sides bear morewards of 2000 ft. are numerous. The Sidlaw Hills—the greater part of which, however, belongs to Perthshire—are much less lofty and of less striking appearance. They have a breadth of 3 to 6 m., the highest points within the county being Craigowl Hill (1493 ft.), Auchterhouse Hill (1399 ft.) and Gallow Hill (1247 ft.). None of the rivers is navigable, and only three are of any importance. The Isla, rising in Cairn-na-Grashan, flows southwards, then turns S.E. and finally S.W. till it enters the Tay after a course of 45 m. Its chief tributaries on the right are the Aith, Erich and Lunan, and on the left the Newton, Melgam and Dean. Near Bridge of Craig is the fall of Reekie Linne (70 ft.), so named from the fact that when the stream is in flood the spray rises in a dense cloud like smoke (rock). Near old Airlie Castle are the cascades called the Slugs of Auchraunie. The North Esk, flowing by the confluence of the Lee and Mark at Invermark, after a south-east asides towards Monteith enters the North Sea 3 m. N. of Montrose. On the right bank it receives the West Water and Cruck and on the left the Tarf and Lather. It gives the title of earl of Northesk to a branch of the Carnegie family. The South Esk rises in the Grampians near Mount Fafernie and not far from its source forms the Falls of Bachnagain; after flowing towards the south-east, it bends eastwards near Tannadice and reaches the North Sea at Montrose, the length of its course being 48 m. Its principal affluents are the Prosen on the right and the Noran on the left. It supplies the title of earl of Southesk to another branch of the Carnegies. The lakes are small, the two largest being the Loch of Forfar and the mountainous Loch Looe (1 m. long by ½ m. wide). Lintrathen (circular in shape and about ¾ m. across), to the north of Airlie Castle, supplies Dundee with drinking water. The gles of the Forfarshire
Grampians are remarkable for their beauty, and several of them for the wealth of their botanical specimens. The largest and finest of them are Glen Isla, in which are the ruins of Forster Castle, destroyed by Argyll in 1649, and the earl of Airlie's shooting-lodge of the Tulchan; Glen Clova, near the entrance to which stands Cortachy Castle, the seat of the Airlie; Glen Esk and Glen Prosen.

Geology.—A great earth fracture traverses this county from near Edzell on the N.E. to Lintrathen Loch on the S.W. Between Cortachy and the south-western boundary this fault runs in Old Red Sandstone, but north-east of that place it forms the junction line of the Silurian and Old Red Sandstone which is marked by the line that on the N.W. side of the fault the metamorphosed Silurian rocks are found, while the remainder of the county is occupied by the Old Red Sandstone. On the margin of the disturbance the Silurian rocks are found to strike and dip by and by to the east and south; farther towards the N.W. we find the same rocks metamorphosed into mica schists and gneisses with pebbly quartzites. Rising up through the schists between Carn Bannock and Mount Btattock is a great mass of granite. The Old Red Sandstone extends from this county into Perthshire and Kincardineshire; here some 20,000 ft. of these deposits are seen; an important part being formed of volcanic tufts and lavas which are regularly interbedded in the sandstones and conglomerates. North of Dundee some of the lower beds are traversed by intrusive lavas, and Dundee Law is probably the remains of an old vent through which some of the contemporaneous lavas, &c., were discharged. The Old Red Sandstone has been subjected to a good deal of folding, as may be seen along the coast. The S.W. end of the district is from N.E. to S.W. A sandstone fold occupies Strathmore, and between Longforgan and Montrose the northern extension of the Sidlaw Hills is an anticlinal fold. Two fish-bearing beds occur in the county: from the lower one many large fish have been obtained. In the same beds and bands of flags of Arbroath belong to the lower part of the formation. The Upper Old Red Sandstone is found only in one spot about a mile north of Arbroath. During the Glacial period the ice travelled southwards through Forth and over the Sidlaw Hills; abundant evidence of this transporting agent is to be seen in the form of morainic deposits, the most striking of which is the great transverse barrier of Glenairn in the valley of the S. Esk, half a mile in length and a mile wide, high up the valley. The same period left the coast in the form of raised beaches at 100, 50, and 10 ft. above the present sea-level.

Climate and Agriculture.—On the whole the climate is healthy and favourable to agricultural pursuits. The mean temperature for the year is 47°–5° F., for January 38° and for July 59°. The average annual rainfall is 34 in., the coast being considerably drier than the uplands. In the low-lying districts of the south the harvest is nearly as early as it is in the rest of Scotland, but in the north it is often late. The principal wheat districts are Strathmore and the neighbourhood of Dundee and Arbroath; and the yield is well up to the best Scottish average. Barley, an important crop, has increased steadily. Oats, however, though still the leading crop, have somewhat declined. Potatoes are mostly grown near the seashore in the higher ground; turnips also are largely raised. The northern belt, where it is not waste land, has been turned into sheep walks and deer forests. The black-faced sheep are the most common in the mountainous country; cross-bred sheep in the lowlands. Though it is their native country (where they date from 1668), polled Angus are not reared so generally as in the north, but Aberdeens and Blackfaces are kept. In addition to the sheep and cattle, the harvest is extensive.

Other Industries.—The staple industries are the jute and flax manufactures. Their headquarters are in Dundee, but they flourish also at other places. Shipbuilding is carried on at Dundee, Arbroath and Montrose. The manufactures of jams, confectionery, leather, machinery, soap and chemicals, are all of great and growing value. Sandstone quarries employ many hands and the deep-sea fisheries, of which Montrose is the centre, are of considerable importance. The netting of salmon at the mouth of the North Esk is also a profitable pursuit.

Two railway companies serve the county. The North British, entering from the south by the Tay Bridge, follows the coast north-eastwards, sending off at Montrose a branch to Bervie. The Caledonian runs up Strathmore to Forfar, whence it diverges due east to Guthrie, where it again resumes its north-easterly course to Dubton and Marykirk; it reaches Dundee from Perth by the shore of the estuary of the Tay, and sends branches from Dundee to Kirriemuir via Monifieth and Forfar and to Alyth Junction via Newtyle, while a short line from Dubton gives it touch with Montrose.

Population and Government.—The population was 277,735 in 1891, and 284,083 in 1901, when 1,303 spoke Gaelic and English, and 13 Gaelic only. The chief towns are Arbroath (pop. in 1901, 22,398), Brechin (8,941), Broughty Ferry (10,484), Carnoustie (5,204), Dundee (161,173), Forfar (11,397), Kirriemuir (4,906), Monifieth (2,134) and Montrose (12,427). Forfarshire returns one member to Parliament. It is a sheriffdom and there is a resident sheriff-substitute at Dundee and another at Forfar, the county town, and courts are held also at Arbroath. In addition to numerous board schools there are secondary schools at Dundee, Montrose, Arbroath, Brechin, Forfar and Kirriemuir, and technical schools at Dundee and Arbroath. Many of the elementary schools earn grants for higher education. The county council and the Dundee and Arbroath town councils expend the "residue" grant in subsidizing science and art and technical schools and classes, including University College, the textile school, the technical institute, the navigation school, and the workshop schools at Dundee, the technical school at Arbroath, besides cookery, dairy, dress-cutting, laundry, plumbing and veterinary science classes at different places.

History.—In the time of the Romans the country now known as Forfarshire was inhabited by Picts, of whose occupation there are evidences in remains of weems, or underground houses. Traces of Roman camps and stone forts are common, and there are vitrified forts at Finhaven, Dumustrum Muir, the hill of Laws near Monifieth and at other points. Spearheads, battle-axes, sepulchral deposits, Scandinavian bronze pins, and other antiquarian relics testify to periods of storm and stress before the land settled down into order, towards which the Church was a powerful contributor. In the earliest days strife was frequent. The battle in which Agricola defeated Calgacus is supposed to have occurred in the Forfarshire Grampians (A.D. 84); the Northumbrian King Egfrith and the Pictish king Burde fought near Dunnichen in 685, the former being slain; conflicts with the Danes took place at Aberlemno and other spots; Elping King of the Scots was defeated by Aengus in the parish of Lif in 730; at Restonnet, about 815, the Picts and Scots had a bitter encounter. In later times the principal historical events, whether of peace or war, were more immediately connected with burghs than with the county as a whole. There is some doubt whether the county was named Angus, its title for several centuries, after a legendary Scottish prince or from the hill of Angus to the east of the church of Aberlemno. It was early governed by hereditary earls and was made a hereditary principality in 1187. The first earl of Angus (by charter of 1385) was George Douglas, an illegitimate son of the 1st earl of Douglas by Margaret Stuart, who was countess of Angus in her own right. On the death of the 1st and only duke of Douglas, who was also 13th earl of Angus, in 1761, the earldom merged in the dukedom of Hamilton. Precisely when the shire became known by the name of the county town has not been ascertained, but probably the usage dates from the 16th century. Among old castles are the roofless square tower of Red Castle at the mouth of the Lunan; the tower of the castle of Auchlineck; the stronghold of Inverquharity near Kirriemuir; the castle of Finhaven; the two towers of old Edzell Castle; the ruins of Melgund Castle, which are fairly complete; the small castle of Newtyle, and the old square tower and gateway of the castle of Craig.

See A. Jervise, Memorials of Angus and Mearns (Edinburgh, 1805); Land of the Lindsay's (Edinburgh, 1882); Epitaphs and Inscriptions (Edinburgh, 1879); Earl of Crawford, Lives of.create_323
FORFEITURE

FORFEITURE (from "forfeit," originally an offence, and hence a fine exacted as a penalty for such; derived through the O. Fr. forfaite, from the late Lat. foris factum, a trespass, that which is done foris, outside), in English law, the term applied (1) to loss or liability to the loss of property in consequence of an offence or breach of contract; (2) to the property of which the party is deprived.

Under the common law, conviction and attainder on indictment for treason or felony was followed not only by forfeiture of the life of the offender, but also by forfeiture of his lands and goods. In the case of treason all the traitor's lands of whomsoever held were forfeited to the king; in the case of felony (including felo-de-se, or suicide), the felon's lands escheated (execiderunt) to his immediate lord, subject to the king's right to waste them for a year and a day. This rule did not apply to lands held in the case of Kent. The lands of traitors and felons were forfeited to the king. The desire of the king and his officers to realize the profits of these forfeitures was one of the chief motives for instituting the circuits of the king's justices throughout England; and from time to time conflicts arose from attempts by these justices to extend the law of treason—under which the king levied all the forfeitures—at the expense of felony, in which the lord of the felon benefited by the escheat. As regards theft, the king's rights overrode those of the owner of the stolen property, until, in the reign of Henry VIII., provision was made for restitution of the goods to the owner if he prosecuted the thief to conviction. In Pepys's Diary, 21st of January 1667-1668, will be found an illustration of the working of the old law. We find that on the suicide of his brother-in-law, Pepys at once applied to the king personally and obtained a grant of the brother-in-law's estate in favour of his widow and children should the inquest find a verdict of felo-de-se. It was common practice for persons anticipating conviction for treason or felony to assign all their property to others to avoid the forfeiture; and in some instances the accused refused to make such an assignment and endured the fate forte et dure, until death supervened, to avoid these consequences of conviction. The royal rights to forfeitures arising within particular areas were frequently granted by charter to corporations or individuals. In 1807 the courts had to interpret such charters granted to the town of Nottingham in 1399 and 1448. All forfeitures and escheats with respect to conviction and attainder for treason and felony were abolished as from the 4th of July 1870, except forfeitures consequent upon the new disused process of outlawry, and the forfeitures included in the penalties of praemunire.

The term "forfeit" is also applied to penalties imposed by statute for acts or omissions which are neither treasonable nor felonious. In such statutes the forfeiture enures in favour of the crown unless the statute indicates another destination; and unless a particular method of enforcing the forfeiture is indicated it is enforceable as a debt to the crown and has priority as such. The words "forfeit and pay" are often used in imposing a pecuniary penalty for a petty misdemeanour, and where they are used the offender is dealt with not only to convict the offender but adjudicate as to the forfeiture.

Statutory forfeitures in some cases extend to specific chattels, e.g., of a British merchant-ship when her character as such is fraudulently dissimulated (Merch. Shipp. Act 1894, ss. 70, 76), or of goods smuggled in contravention of the customs acts or books introduced in violation of the copyright acts. Recognisances are said to be forfeited when the conditions are broken and an order of court is made for their enforcement as a crown debt against the persons bound by them.

The term "forfeit" is now most commonly used with reference to real property, i.e., with reference to the rights of lords of the manor or lessors to determine the estate or interest of a copypholder or lessee for breach of the customary or contractual terms of tenure. It is also applied to express the deprivation of a limited owner of settled property, real or personal, for breach of the conditions by which his rights are limited; e.g., by becoming bankrupt or attempting to charge or alienate his interest. As a general rule, the courts "lean against forfeitures" of this kind; and are astute to defeat the claim of the superior landlord or other person seeking to enforce them. By legislation of 1881 and 1892 there is jurisdiction to grant relief upon terms against the forfeiture of a lease for breach of certain classes of covenant, e.g., to pay rent or to insure.

FORGERY (derived through the French from Latin fabricare, to construct), in English law, "the fraudulent making or alteration of a writing to the prejudice of another man's right," or "the false making, or making malo animo, of any written instrument for the purpose of fraud or deceit." This definition, it will be seen, comprehends all fraudulent tampering with documents. "Not only the fabrication and false making of the whole of a written instrument, but a fraudulent insertion, alteration or erasure, even of a letter, in any material part of a true instrument whereby a new operation is given to it, will amount to forgery,—and this though it be afterwards executed by another person ignorant of the deceit" (Russell on Crimes and Misdemeanours, vol. ii.). Changing the whole of a lease, so that it appears to be a lease of the manor of Sale instead of the manor of Dale, is a forgery. And when a country banker's note was made payable at the house of a banker in London who failed, it was held to be forgery to alter the name of such London banker to that of another London banker with whom the country banker had subsequently made his notes payable. As to the fraud, "an intent to defraud is presumed to exist if it appears that at the time when the false document was made there was in existence a specific person, ascertained or unascertained, capable of being defrauded thereby; and this presumption is not rebutted by proof that the offender took or intended to take measures to prevent such person from being defrauded in fact, nor by the fact that he had or thought he had a right to the thing to be obtained by the false document" (Stephen's Digest of the Criminal Law). Thus when a man makes a false acceptance to a bill of exchange, and circulates it, intending to take it up and actually taking it up before it is presented and proving himself guilty of forgery. Even if it be proved as a matter of fact that the person profiting by the defrauded (as when A forges a cheque in B's name on a bank from which B had withdrawn his account), the intent to defraud will be presumed. But it would appear that if A knew that B had withdrawn his account, the absence of fraudulent intention would be inferred. A general intention to cheat the public is not the kind of fraud necessary to constitute forgery. Thus if a quack forges a diploma of the college of surgeons, in order to make people believe that he is a member of that body, he is not guilty of forgery.

The crime of forgery in English law has been from time to time dealt with in an enormous number of statutes. It was first made a statutory offence in 1562, and was punishable by fine, by standing in the pillory, having both ears cut off, the nostrils slit up and seared, the forfeiture of land and perpetual imprisonment. It was made capital, without benefit of clergy, in 1634. The most notable cases of those who have suffered the extreme penalty of the law are those of the Rev. Dr W. in 1777, for forging Lord Chesterfield's name on a bond, and Henry Faulkner, the editor of the gaming-house at Marsh, Sibbald & Co., for the appropriation by means of forged instruments of money entrusted to the bank, in 1824. "Anthony Hammond, in the title Forgery of his Criminal Code, has enumerated more than 400 statutes which contain provisions against the offence" (Sir J. T. Coleridge's notes to Blackstone). Blackstone notices the increasing severity of the legislature against forgery, and says that "through the number of these general and special provisions there is now hardly a case possible to be conceived wherein forgery tends to defraud, whether in the name of a real or fictitious person, is not made a capital crime." These acts were consolidated in 1830. The later
statutes, fixing penalties from penal servitude for life downwards, were consolidated by the Forgy Act 1861. It would take too much space to enumerate all the particulars of the offense with their respective punishments. The following condensed summary is based upon chapter xlv. of Sir J. Stephen's Digest of the Criminal Law:

1. Forgeries punishable with penal servitude for life as a maximum are—
   (a) Forgeries of the great seal, privy seal, &c.
   (b) Forgeries of transfers of stock, India bonds, exchequer bills, bank-notes, deeds, bills of exchange, &c.
   (c) Obliterations or alterations of crossing on a cheque.
   (d) Forgeries of registers of birth, &c., or of copies thereof and others.

2. Forgeries punishable with fourteen years' penal servitude are—
   (a) Forgeries of debentures.
   (b) Forgeries of documents relating to the registering of deeds, &c.
   (c) Forgeries of instruments purporting to be made by the accountant general and other officers of the court of chancery, &c.
   (d) Drawing bill of exchange, &c., on account of another, per procuration or otherwise, without authority.
   (e) Obtaining property by means of a forged instrument, knowing it to be forged, or by probate obtained on a forged will, false oath, &c.

3. Forgeries punishable with seven years' penal servitude are—
   Forgeries of seals of courts, of the process of courts, of certificates, and of documents to be used in evidence, &c.

By the Merchandise Marks Acts 1887 and 1891, forgery of trade marks is an offence punishable on conviction by imprisonment not exceeding two years or to fine, or both, and on conviction by summary proceedings with imprisonment not exceeding four months or with a fine.

The Forged Transfers Act 1891, made retrospective by the Forged Transfers Act 1892, enables companies and local authorities to make compensation by a cash payment out of their funds for any loss arising from a transfer of their stocks, shares or securities through a forged transfer.

United States.—Forgery is made a crime by statute in most if not all the States, in addition to being a common law cheat. These statutes have much enlarged the common definition of this crime. It is also made a crime by a Federal statute (U.S. Rev. Stat., ch. 5), which includes forgery of national banknotes, letters patent, public bid, record, signature of a judge, land warrants, powers of attorney, ships' papers or custom-house documents, certificates of naturalization, &c.; the punishment is by fine or by imprisonment from one to fifteen years with or without hard labour.

In Illinois, fraudulently connecting together different parts of several banknotes or other genuine instruments so as to produce one additional note or instrument with intent to pass all as genuine, is a forgery of each of them (Rev. Stats. 1891, ch. 38, § 108). The alleged instrument must be essentially capable of defrauding (Goodman v. People, 1897, 228, Ill. 154).

In Massachusetts, forgery of any note, certificate or bill of credit issued by the state treasurer and receiver general, or by any other officer, for a debt of that commonwealth, or a bank bill of any bank, is punishable by imprisonment for life or any term of years (Rev. Laws 1892, ch. 202, §§ 4 and 5).

In New York, forgery includes the falsifying, counterfeiting, alteration, erasure or obliteration of a genuine instrument (Penal Code, § 520). An officer or agent of a corporation who with intent to defraud sells, pledges or issues a fraudulent scrip, share certificate, is guilty of forgery in third degree. Falsely making any instrument which purports to be issued by a corporation bearing a pretended signature of a person falsely indicated as an officer of the company, is forgery just as if such person were in truth such officer (id. § 510). Counterfeiting railroad tickets is forgery in the third degree. Falsely certifying that the execution of a deed has been acknowledged is forgery (id. § 511).

So also is the forging a fictitious name (People v. Brawne 1907, 103 N.Y. suppl. 903). Punishment for forgery in the first degree may be twenty years, in the second degree ten years, in the third degree five years.

In Pennsylvania, fraudulently making, signing, altering, uttering or publishing any written instrument other than bank bills, cheques or drafts, was punishable by fine and imprisonment “by separate or solitary confinement at labour for a term not exceeding ten years” (L. 1800, March 31); forging bank bills, &c., for a term not exceeding five years. Defacing, removing, or counterfeiting brands from lumber floating in any river is punishable by imprisonment for a term not exceeding two years or a fine (L. 1887, May 23). Fraudulently using the registered mark of another on lumber is punishable by fine or imprisonment by solitary confinement for a term not exceeding three years (id.).

In Tennessee, forgery may be committed by typewriting the body of and signature to an instrument which may be the subject of forgery (1906, State v. Bradley, 116 Tenn. 711).

In Vermont, the act of 1904, p. 155, no. 115, § 24, authorizes licenses to sell intoxicating liquors only on the written prescription of a legally qualified physician stating that it “is given and necessary for medicinal use.” It was held that a prescription containing no such statement was invalid and the alteration thereof was not forgery (1906, State v. McManus, 78 St. 433).


FORGET-ME-NOT, or SCORPION-GRASS (Ger. Vergissmeinnicht, Fr. grémillet, scopifoune), the name popularly applied to the small annual or perennial herbs forming the genus Myosotis of the natural order Boraginaceae, so called from the Greek μύωσις, a mouse, and μνήμη, an ear, on account of the shape of the leaves. The genus is represented in Europe, north Asia, North America and Australia, and is characterized by oblong or linear stem-leaves, flowers in terminal scorpionoid cymes, small blue, pink or white flowers, a five-cleft persistent calyx, a salver-or funnel-shaped corolla, having its mouth closed by five short scales and hard, smooth, shining nutlets. The common or true forget-me-not, M. palustris, is a perennial plant growing to a height of 6 to 18 in., with rootstock creeping, stem clothed with lax spreading hairs, leaves light green, and somewhat shining, buds pink, becoming blue as they expand, and corolla rotate, broad, with reflexed lobes and bright blue with a yellow centre. The divisions of the calyx extend only about one-third the length of the corolla. It is found in the other British species of Myosotis it is deeply cleft. The forget-me-not, a favourite with poets, and the symbol of constancy, is a frequent ornament of brooks, rivers and ditches, and, according to an old German tradition, received its name from the last words of a knight who was drowned in the attempt to procure the flower for his lady. It attains its greatest perfection under cultivation, and, as it flowers throughout the summer, is used with good effect for garden borders; a variety, M. striigulosa, is more hairy and erect, and its flowers are smaller. In M. versicolor the flowers are yellow when first open and change generally to a dull blue; sometimes they are permanently yellowish-white. Of the species in cultivation, M. distilliflora, 6 to 8 in., with large handsome abundant sky-blue flowers, is the best and earliest, flowering from February onwards; it does well in light cool soils, preferring peaty ones, and should be renewed annually from seeds or cuttings. M. rupicola, or M. alpestris, 2 to 3 in., intense blue, is a hardy rock plant, preferring shady situations and gritty soil; M. viscosa (a native of the Azores) with purple, ultimately blue flowers about half an inch across, has a similar habit but larger flowers; M. sylvestris, 1 ft., blue, pink or white, used for spring bedding, should be sown annually in August.

FORGING, the craft of the smith, or “blacksmith,” exercised on malleable iron and steel, in the production of works of constructive utility and of ornament. It differs from founding (q.v.) in the fact that the metal is never melted. It is essentially a moulding process, the iron or steel being worked at a full red, or white, heat when it is in a plastic and more or less pasty condition. Consequently the tools used are in the main counterparts of the shapes desired, and they mould by impact. All the operations of forging may be reduced to a few very simple ones:

1. Reducing or drawing down from a larger to a smaller section ("fullering" and "swaging");
2. Enlargement of a smaller to a larger portion ("upsetting");
3. Bending, or turning round
to any angle or curvature; (4) uniting one piece of metal to another ("welding"); (5) the formation of holes by punching, and (6) severance, or cutting off. These include all the operations that are done at the anvil. In none of these processes, the last excepted, is the use of a sharp cutting tool involved, and therefore there is no violence done to the fibre of the malleable metal. Nor have the tools of the smith any sharp edges, except the cutting-off tools or "sets." The essential fact of the flow of the metal, which is viscous when at a full red heat, must never be lost sight of; and in forging wrought iron the judgment of the smith must be exercised in arranging the direction of the fibre in a way best calculated to secure maximum strength.

Fullering denotes the preliminary roughing-down of the material between tools having convex edges; swaging, the completion or finishing process between swages, or dies of definite shape, generally hemispherical in form. Although a bar has to be reduced from larger to smaller dimensions, it is laid upon a fuller or round-faced stake, set in the anvil, or, in some cases, on a flat face (Fig. 1), and blows are dealt upon that portion of the face which lies exactly opposite with a fullering tool A, grasped by a rather loosely-fitting handle and struck on its head by a sledge. The piece of work is quickly changed at brief intervals in order to bring successive portions under the action of the swages until the reduction is completed; the upper face, and if a face, is thus left corrugated slightly. These corrugations are then removed either by a flatter, if the surfaces are plane (Fig. 2), or by hollow swages, if the cross section is circular (Fig. 3). Spring swages (Fig. 4) are frequently used instead of separate "top and bottom tools." Frequently swaging is practiced at once, without the preliminary detail of fullering. It is adopted when the amount of reduction is slight, and also when a steam hammer or other type of power hammer is available. This process of drawing down or fullering is, when practicable, adopted in preference to either upsetting or welding, because it is open to no objection, and involves no risk of damage to the material, while it improves the metal by consolidating its fibres. But its limitations in anvil work lie in the tediousness of the operation, when the part to be reduced is very much less in diameter, and very much longer, than the original piece of bar. Then another method must be employed.

If a long bar is required to have an enlargement at any portion of its length, not very much larger in diameter than the bar, nor of great length, upsetting is the method adopted. The part to be enlarged is heated, the parts adjacent remaining cold, and an end is hammered, or else lifted and dropped heavily on the anvil or on an iron plate, with the result that the heated portion becomes both shortened and enlarged (Figs. 5 and 6). This process is only suitable for relatively short lengths, and has the disadvantage that the fibres of wrought iron are liable to open, and so cause weakening of the upset portion. But steel, which has no direction of fibre, can be upset without injury; this method is therefore commonly adopted in steel work, in power presses to an equal extent with drawing down. The alternative is generally to weld a larger to a smaller bar or section, or to encircle the bar with a ring and weld the two (Fig. 7), and then to impart any shape desired to the ring in swages.

Bending is effected either by the hammer or by the simple exercise of leverage, the heated bar being pulled round a fuller. It is always, when practicable, preferable to cutting out a curved or angular shape with a hot sett or to welding. The continuity of the fibre in iron is preserved by bending, and the risk of an imperfect weld is avoided. Hence it is a simple and safe process which is constantly being performed at the anvil. An objection to sharp bends, or those having a small radius, is that the fibres become extended on the outer radius, the cross section being at the same time reduced below that of the bar itself. This is met by imparting a preliminary amount of upsetting to the part to be bent, sufficient to counteract the amount of reduction due to extension of the fibres. A familiar example is seen in the corners of dip cranks.

The property possessed by pieces of iron or steel of uniting automatically while in a condition of semi-fusion is very valuable. When portions which differ greatly in dimensions have to be welded, welding is the only method practicable at the anvil. It is also generally the best to adopt when union has to be produced between pieces at right angles, or when a piece on which much work has to be done is required at the end of a long plain bar, as in the tension rods of cranes and other structures with eyes. The art of welding depends chiefly on having perfectly clean joint faces, free from scale, so that metal can unite to metal; union would be prevented by the presence of oxide or of dirt. Also it is essential to have a temperature sufficiently high, yet not such as to overheat the metal. A dazzling white, at which small particles of metal begin to drop off, is suitable for iron, but steel must not be made so hot. A very few seconds suffice to effect the actual union; if the joint be faulty, no amount of subsequent hammering will weld it. The forms of weld-joints include the searfs (Figs. 8 and 9), the butt (Fig. 10), the V (Fig. 11) and the glut, one form of which is shown in Fig. 12; the illustrations are of bars prepared for welding. These forms give the smith a suitable choice for different conditions. A convexity is imparted to the joint faces in order to favour the expulsion of slag and dirt during the closing of the joint; these undesirable matters become entangled between concave faces. The ends are upset or enlarged in order to leave enough metal to be dressed down flush by swaging or by flatterling. The proportional lengths of the joint faces shown are those which conform to good practice. The fluxes used for welding are numerous. Sand alone is generally dusted on wrought iron, but steel requires borax applied on the joint while in the fire, and also dusted on the joint at the anvil and on the face of the latter itself. Electric welding is largely taking the place of the hand process, but no changes are required to maintain the parts in contact during the passage of the current. Butt joints are employed, and a large quantity of power is absorbed, but the output is immensely greater than that of hand-made welds.

Welding, when holes are not very large they are formed by punching, but large holes are preferably produced by bending a rod round and welding it, so forming an eye (Fig. 13). Small holes are often punched simply as a preliminary stage in the formation of a larger hole by a process of drilling. A piece of work to be punched is supported either on the anvil or on a ring of metal termed a bolster, laid on the anvil, through which the burr, when severed, falls. But in making small holes through a thick mass, no burr is produced, the metal yielding sideways and forming an enlargement or boss. Examples occur in the wrought iron stanchions.

**FORGING**

![Fig. 5](https://via.placeholder.com/150)

![Fig. 6](https://via.placeholder.com/150)

![Fig. 7](https://via.placeholder.com/150)

![Fig. 8](https://via.placeholder.com/150)

![Fig. 9](https://via.placeholder.com/150)

![Fig. 10](https://via.placeholder.com/150)

![Fig. 11](https://via.placeholder.com/150)

![Fig. 12](https://via.placeholder.com/150)
that carry light hand railing. In such cases the hole has to be punched from each face, meeting in the centre. Punching under power hammers is done similarly, but occupies less time.

The cutting-off or severance of material is done either on hot or cold metal. In the case of cold metal, "hot sets," have keener cutting angles than those employed for the second, termed "cold sets." One set is held in a hole in the anvil face, the "anvil chisel," the other is handled and struck with a sledge.

The difference between iron and steel at the forge is that iron possesses a very marked fibre whereas steel does not. Many forgings therefore must be made differently according as they are in iron or in steel. In the first the fibre must never be allowed to run transversely to the axis of greatest tensile or bending stress, but must be in line therewith. For this reason many forgings, of which a common eye or loop (fig. 13) is a typical example, that would be stamped from a solid piece of metal in steel, must be bent round from bar and welded if in wrought iron. Further, welding which is practically uniformly trustworthy in wrought iron, is distrusted in steel. The difference is due to the very fibrous character of iron, the welding of which gives much less anxiety to the smith than that of steel. Welds in iron are frequently made without any flux, those in steel never. Though mention has only been made of iron and steel, other alloys are forged, as those of aluminium, delta metal, &c. But the essential operations are alike, the differences being in temperature at which the forging is done and nature of the fluxes used for welding. For hardening and tempering, an important section of smith's work, see ANNEALING.

**FORGING**

**Die Forging.**—The smith operating by hand uses the above methods only. There is, however, a large and increasing volume of forgings produced in other ways, and comprehended under the general terms, "die forging," or "drop forging."

Little proof is needed to show that the various operations done at the anvil might be performed in a more expeditious way by the aid of power-operated appliances; for the elementary processes of reducing, and enlarging, bending, punching, &c., are extremely simple, and the most elaborate forged work involves only a repetition of these. The fact that the material used is entirely plastic when raised to a white heat is most favourable to the method of forging in matrices or dies. A white hot mass of metal can be placed in a matrix, and stamped into shape in a few blows under a hammer with as much ease as a medal can be stamped in steel dies under a coining press. But much detail is involved in the translation of the principle into practice. The parallel between coining dies and forging dies does not go far. The blank for the coin is prepared to such exact dimensions that no surplus material is left over by the striking of the coin, which is struck while cold. But the blank used in die forging is generally a shapeless piece, taken without any preliminary preparation, a mere lump, a piece of bar or rod, which may be square or round irrespective of whether the ultimate forging is to be square, or round, or flat, or a combination of forms. At the verge of the welding heat to which it is raised, and under the intensity of the impact of hammer blows rained rapidly on the upper die, the metal yields like lead, and flows and fills the dies.

Herein lies a difference between striking a coin and moulding a forging. A large amount of metal is squeezed out beyond the concavity of the forging dies, and this would, if allowed to flow over between the joints, prevent the dies from being closed on the forging. There are two methods adopted for removing this "fin," or "flash" as is termed, one being that of suppression, applicable to circular work, the other that of stripping, applied to almost all other cases.

The suppression of fin means that the circular bar is rotated in the dies (fig. 14) through a small arc, alternating between every few blows, with the result that the fin is obliterated immediately when formed, this being done at the same time that reduction of section is being effected over a portion or the whole of the bar.

**Cutting-off.**

Stripping means that when a considerable amount of fin has been formed, it is removed by laying the forging on a die pierced right through with an opening of the same shape and area as the forging, and then dealing the forging a blow with the hammer. The forging is thus knocked through the die, leaving the severed or stripped fin behind. The forging is then returned to the dies and again treated, and the stripping may be repeated twice, or even oftener, before the forging can be completed.

Figs. 15 and 16 illustrate the bottom dies of a set for forging in a particular form of eye, the top dies being of exactly the same shape. The first operation takes place in fig. 15, in which a bar of metal is reduced to a globular and cylindrical form, being constantly rotated meanwhile. The shank portion is then drawn down in the parallel recess to the left. The shape of the eye is completed in fig. 16, and the shank in the recess to the left of that. Fig. 17 shows how a lever is stamped between top and bottom dies. The hole in the larger boss is formed by punching, the punches nearly meeting in the centre, and the centre for the hole to be drilled subsequently in the smaller boss is located by a conical projection in the top die.

**Fig. 13.**

**Fig. 14.**

**Fig. 15.**

**Fig. 16.**

**Fig. 17.**

**Fig. 18.**

It is evident that the methods of die forging, though only explained here in barest outline, constitute a principle of extensive application. An intricate or ornamental forging, which might occupy with a quarter of a day in making at the anvil, can often be produced in dies within five minutes (fig. 18). On the other hand, there is the cost of the preparation of the dies, which is often heavy, so that the question of method is resolved into the relative one of the cost of dies, distributed over the number of identical forgings required. From this point of view it is clear that given a thousand forgings ordered all alike, the cost of expensive dies distributed over the whole becomes only an infinitesimal amount per forging.

There is, further, the very important fact that forgings which are produced in dies are uniform and generally of more exact dimensions than anvil-made articles. This is seen to be an advantage when forgings have to be turned or otherwise worked in the engineer's machine shop, since it lessens the amount of work required there.
Besides, for many purposes such forgings do not require tooling at all, or only superficial grinding, while anvil-made ones would, in consequence of their slight inaccuracies.

Yet again, die forging is a very elastic system, and herein lies much of its value. Though it reaches its highest development when thousands of similar pieces are wanted, it is also adaptable to a hundred, or even to a dozen, similar forgings. In such cases economy is secured by using dies of a very cheap character; or, by employing such dies as are necessary to avoid the expense of effecting neat finish to more precise dimensions than can be ensured at the anvil. In the first case use is made of dies of cast iron molded from the matrices (fig. 19); in the second, having their matrices laboriously cut in steel with drills, chisels and milling tools. In the second, preliminary drawing down is done under the steam hammer, and bending and welding at the anvil, or under the steam hammer, until the forgings are brought approximately to their final shape and dimensions.

Then they are reheated and inserted in the dies, when a blow under the steam or drop hammer suffice to impart a neat and accurate finish.

The limitations of die forging are chiefly those due to large dimensions. The system is most successful for the smallest forgings and dies which can be handled by one man without the assistance of cranes; and massive forgings are not required in such large numbers as are those of small dimensions. But there are many large articles manufactured which do not strictly come under the term forgings, in which the aid of dies is utilized. These include work that is bent, drawn and shaped from sheet metal, of which the fittings of railway locomotives constitute but the farthest proportion. The dies used for some of these are massive, and a single square foot of the finest iron is required for them. When employed bends the steel plate between the dies to shape at once. Fairly massive forgings are also produced in these presses.

Die forging in its highest developments invades the craft of the skilled smith. In shops where it is adopted entirely, the only craftsmen required are the few who have general charge of the shops. The men who attend to the machines are not smiths, but unskilled helpers.

FORK (Lat. farca), an implement formed of two or more prongs at the end of a shaft or handle, the most familiar type of which is the table-fork for use in eating. In agriculture and horticulture the fork is used for pitching hay, and other green crops, manure, &c.; commonly this has two prongs, "tines," for digging, breaking up surface soil, preparing for hand weeding and for planting the three-pronged fork is used. The fork is also applied to many objects which are characterized by branch ends, as the tuning-fork, with two branching metal prongs, which, when being struck vibrates and gives a musical note, used to give a standard of pitch; to the branching into two streams of a river, or the junction where a tributary runs into the main river; and in the human body, to that part where the legs branch off from the trunk.

The farca, two pieces of wood fastened together in the form of the letter Α, was used by the Romans as an instrument of punishment. It was placed over the shoulders of the criminal, and his hands were fastened to it, condemned slaves were compelled to carry it about with them, and those sentenced to be flogged would be tied to it; crucifixions were sometimes carried out on a similar shaped instrument. From the great defeat of the Romans by the Samnites at the battle of the Caudine Forks (Furtulce Caudinae), a narrow gorge, where the vanquished were compelled to pass under the yoke (jugum), as a sign of submission, the expression "to pass through or under the fork," has been loosely used of such a disgraceful surrender. The "forks" in any allusion to this defeat should refer to the topographical name and not to the jugum, which consisted of two upright spears with a third placed transversely as a cross-bar.

FORKEL, JOHANN NIKOLAUS (1749-1818), German musician, was born on the 22nd of February 1749 at Meeder in Coburg. He was the son of a cobbler, and as a practical musician, especially as a pianoforte player, achieved some eminence; but his claims to a more abiding name rest chiefly upon his literary skill and deep research as an historian of musical science and literature. He was an enthusiastic admirer of J. S. Bach, whose music he did much to popularize. His library, which was accumulated with care and discrimination at a time when rare books were cheap, forms a valuable portion of the royal library in Berlin and also of the library of the Königlichen Institut für Kirchenmusik. He was organist to the university church of Göttingen, obtained the degree of doctor of philosophy, and in 1778 became musical director of the university. He died at Göttingen on the 20th of March 1818. The following is a list of his principal works: Uber die Theorie der Musik (Göttingen, 1777); Musikalisch kritische Bibliothek (Gotha, 1778); Allgemeine Geschichte der Musik (Leipzig, 1788). The last is his most important work. He also wrote a Dictionary of Musical Literature, which is full of valuable material. To his musical compositions, which are numerous, little interest is to-day to be attached. But it is worth noting that he wrote variations on the English national anthem "God save the king" for the clavichord, and that Abt Vogler wrote a sharp criticism on them, which appeared at Frankfort in 1793 together with a set of variations as he conceived they ought to be written.

FORL (anc. Forum Livii), a town and episcopal see of Emilia, Italy, the capital of the province of Forlì, 40 m. S.E. of Bologna by rail, 108 ft. above sea-level. Pop. (1901) 15,461 (town); 43,321 (commune). Forli is situated on the railway between Bologna and Rimini. It is connected by tramway lines with Ravenna, with Meldola and by road through the passes with Pontassieve. The church of S. Mercuriale stands in the principal square, and contains, besides paintings, some good carved and inlaid choir stalls by Alessandro dei Bigni. The façade has been considerably altered, but the campanile, erected in 1178-1180, still exists; it is 252 ft. in height, square and built of brickwork, and is one of the finest of Lombard campanili.

The pictures in this church are the work of Marco Palmezzano (1456-1537) and others; S. Biagio and the municipal picture gallery also contain works by him. The latter has other interesting pictures, including a fresco representing an apprentice with pestle and mortar (Pestapepe), the only authentic work in Forlì of Melozzo da Forlì (1435-1494), an eminent master whose style was formed under the influence of Pietro della Francesca, and who was the master of Palmezzano; the frescoes in the Sforza chapel in SS. Biagio e Girolamo are from the former's designs, though executed by the latter. The church also contains the fine tomb (1466) of Barbara Manfredi. The cathedral (Santa Maria Assunta) stands on the site of the former one which was destroyed by Braccio del Podestà, now a private house, is a brick building of the 15th century. The citadel (Rocca Ravalvidia), constructed about 1360-1570, and later rebuilt, is now used as a prison. Flavio Biondo, the first Renaissance writer on the topography of ancient Rome (1388-1463), was a native of Forli.

Of the ancient Forum Livii, which lay on the Via Aemilia, hardly anything is known. In the 12th century we find Forli in league with Ravenna, and in the 13th the imperial county of the province of Romagna resided there. In 1275 Forli defeated Bologna with great loss. Martin IV. sent an army to besiege it in 1282, which was driven out after severe fighting in the streets; but the town soon afterwards surrendered. In the 14th and 15th centuries it was under the government of the Ordelaffi; and in 1500 was taken by Caesar Borgia, despite a determined resistance by Caterina Sforza, widow of Girolamo Riario. Forli finally became a part of the papal state in 1504. (T. As.)

FORLIMPOPOLI (anc. Forum Popilii), a village of Emilia, Italy, in the province of Forli, from which it is 5 m. S.E. by rail, 120 ft. above sea-level. Pop. (1901) 2,029 (town); 7,025 (commune). The ancient Forum Popilii, a station on the Via Aemilia, was destroyed by Grimaldus in 672. Whether its site is occupied by the present town is not certain; the former should perhaps be sought a mile or so farther to the S.E., where were found most of the inscriptions of which the place of discovery is certain. Forlimpopoli was again destroyed by Cardinal Albinius in 1360, and rebuilt by Sinibaldo Ordelaffi, who constructed the well-preserved medieval castle (1360), rectangular with four circular towers at the corners. (T. As.)

FORLORN HOPE (through Dutch verloren hoop, from Ger. verlorene Haufe= "lost troop"; Haufe, "heap," being equivalent in the 17th century to "body of troops"; the French
FORM—FORMAN, A.

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equivalent is enfants perdus), a military term (sometimes shortened to “forlorn”), used in the 16th and 17th centuries for a body of troops thrown out in front of the line of battle to engage the hostile line, somewhat after the fashion of skirmishers, though they were always solid closed bodies. These troops ran great risks, because they were often trapped between the two lines of battle as the latter closed upon one another, and fired upon or ridden down by their friends; further, their mission was to facilitate the attacks of their own main body by striking the first blow against or meeting the first shock of the fresh and unshaken enemy. In the following century (18th), when lines of masses were no longer employed, a thin line of skirmishers alone preceded the three-deep line of battle, but the term “forlorn hope” continued to be used for picked bodies of men entrusted with dangerous tasks, and in particular for the storming party at the assault of a fortress. In this last sense “forlorn hope” is often used at the present time. The misunderstanding of the word “hope” has led to various applications of “forlorn hope,” such as to an enterprise offering little chance of success, or, further still from the original meaning, to the faint or desperate hope of such success.

FORM (Lat. forma), in general, the external shape, appearance, configuration of an object, in contradistinction to the matter of which it is composed; thus a speech may contain excellent arguments,—the matter may be good, while the style, grammar, arrangement,—the form—is bad. The term, with its adjective “formal” and the derived nouns “formality” and “formalism,” is hence contemptuously used for that which is superficial, unessential, hypocritical: chap. xxi. of Matthew’s gospel is a classical instance of the distinction between the formalism of the Pharisaic code and genuine religion. With this may be compared the popular phrases “good form” and “bad form” applied to behaviour in society: so “form” (from the French) is technically used of the shape and size, e.g. of a book (octavo, quarto, &c.) or of a cigarette. The word “form” is also applied to certain definite objects: in printing a body of type secured in a chase for printing at one impression (“form” or “forme”); a bench without a back, such as is used in schools (perhaps to be compared with O. Fr. s’asseoir en forme, to sit in a row); a mould or shape on or in which an object is manufactured; the lair or nest of a hare. From its use in the sense of regulated order contrasted with disorder, it has been extended to its original sense, “form,” “fifth form,” &c.; this sense has been explained without sufficient ground as due to the idea of all children in the same class sitting on a single form (bench).

The word has been used technically in philosophy with various shades of meaning. Thus it is used to translate the Platonic ιδέα, elos, the permanent reality which makes a thing what it is, in contrast with the particulars which are finite and subject to change. Whether Plato understood these forms as actually existent apart from all the particular examples, or as being of the nature of immutable physical laws, is matter of discussion. For practical purposes Aristotle was the first to distinguish between matter ( oluşturul) and form (elos). To Aristotle matter is the undifferentiated primal element: it is rather that from which things develop (ιπόκειμενον, δύναμις) than a thing in itself (ἐνεργεία). The development of particular things from this germinal matter consists in differentiation, the acquiring of particular forms of which the knowable universe consists (cf. CAUSATION for the Aristotelian “formal cause”). The perfection of the form of a thing is its entelechy (ἐντελεσία). The virtue of which it attains is fullest realization of function (De anima, ii. 2, ἐν ὑπέρ δύναμις τὸ δὲ ἔλος ἐννέχεια). Thus the entelechy of the body is the soul. The origin of the differentiation process is to be sought in a “prime mover” (πρῶτον κινοῦν), i.e. pure form entirely separate (χωριστὰ) from all matter, eternal, unchangeable, operating not by its own activity but by the impulse which its own absolute existence excites in matter (δὲ υποκείμενον, ὤ κινοῦν). The Aristotelian conception of form was nominally, though perhaps in most cases unintelligently, adopted by the Scholastics, to whom, however, its origin in the observation of the physical universe was an entirely foreign idea. The most remarkable adaptation is probably that of Aquinas, who distinguished the spiritual world with its “substantive forms” (formae separatae) from the material with its “inherent forms” which exist only in combination with matter. Bacon, returning to the physical standpoint, maintained that all true research must be devoted to the discovery of the real nature or essence of things. His induction searches for the true “form” of light, heat and so forth, analysing the external “form” given in perception into simpler “forms” and their “differences.” Thus he would collect all possible instances of hot things, and discover that which is present in all, excluding all those qualities which belong accidentally to one or more of the examples investigated: the “form” of heat is the residuum common to all. Kant transferred the term from the objective to the subjective sphere. All perception is necessarily conditioned by pure “forms of sensibility,” i.e. space and time: whatever is perceived is conceived as having special and temporal relations (see SPACE AND TIME; KANT). These forms are not obtained by abstraction from sensible data, nor are they strictly speaking innate: they are obtained “by the very action of the mind from the coordination of its sensation.

FORMALIN, a compound of CH₂O or H-CHO, the first member of the series of saturated aliphatic aldehydes. It is most readily prepared by passing the vapour of methyl alcohol, mixed with air, over heated copper or platinum. In order to collect the formaldehyde, the vapour is condensed and absorbed, either in water or alcohol. It may also be obtained, although only in small quantities, by the distillation of calcium formate. At ordinary temperatures formaldehyde is a gas possessing a pungent smell; it is a strong antiseptic and disinfectant, a 40% solution of the aldehyde in water or methyl alcohol, sold as formalin, being employed as a deodorant, fungicide and preservative. It is not possible to obtain the aldehyde in a pure condition, since it readily polymerizes. It is a strong reducing agent; it combines with ammonia to form hexamethylene tetramine, (CH₂)₆N₄, and easily “condenses” in the presence of many bases to produce compounds which apparently belong to the sugars (q.v.). It renders glue or gelatin insoluble in water, and is used in the coal-tar colour industry in the manufacture of para-rosamine, pyronines and rosamines. Several polymers have been described. Para-formaldehyde, or paraformaldehyde, has been obtained by the action of ammonia on formaldehyde in vacuo, is a white crystalline solid, which sublimes at about 100° C. and melts at a somewhat higher temperature, changing back into the original form. It is insoluble in cold water, alcohol and ether. A formaldehyde is supposed to separate as white flakes when the vapour is passed into chloroform (Körber, Pharm. Zeit., 1904, xlix. p. 609); F. Auerbach and H. Barschall (Chem. Zentr., 1907, ii. p. 1734) obtained three polymers by action with concentrated sulphuric acid on solutions of formaldehyde, and a fourth by heating one of the forms so obtained. The strength of solutions of formaldehyde may be ascertained by the addition of excess of standard ammonia to the aldehyde solution (hexamethylene tetramine being formed), the excess of ammonia being then estimated by titration with standard acid. On the formation of formaldehyde by the oxidation of methane at high temperatures, see W. A. Bone (Journ. Chem. Soc., 1902, 81, p. 525; 1903, 83, p. 1074). Formaldehyde also appears to be a reduction product of carbon dioxide (see Annals Reports of the Chemical Society).

FORMAN, ANDREW, was educated at the university of St. Andrews and entered the service of King James IV. about 1480. He soon earned the favour of this king, who treated him with great generosity and who on several occasions sent him on important embassies to the English, the French and the papal courts. In 1501 he became bishop of Moray and in July 1513 Louis XII. of France secured his appointment as archbishop of Bourges, while pope Julius II. promised to make him a cardinal. In 1514 during a long absence from his own land Forman was nominated by Pope Leo X. to the vacant archbishopric of St Andrews and was made papal legate in Scotland, but it was some time before he secured possession of
FORMAN, S.—FORMIC ACID

the see owing to the attempts of Henry VIII. to subject Scotland to England and to the efforts of his rivals, Gavin Douglas, the poet, and John Hepburn, prior of St Andrews, and their supporters. Eventually, however, he resigned some of his many benefices, the holding of which made him unpopular, and through the good offices of the regent, John Stewart, duke of Albany, obtained the coveted archiepiscopal and the primacy of Scotland. Afterwards he was one of the vice-regents of the kingdom and he died on the 11th of March 1521. As archbishop he issued a series of constitutions which are printed in J. Robertson’s Concilia Scotiae (1866). Mr Andrew Lang (History of Scotland, vol. i.) describes Forman as “the Welsey of Scotland, and a fomenter of the war which ended at Fledden.”

See the biography of the archbishop which forms vol. ii. of The Archbishops of St Andrews, by J. Herkless and R. K. Hannay (1909).

FORMAN, SIMON (1552–1611), English physician and astrologer, was born in 1552 at Quidham, a small village near Wilton, Wiltshire. At the age of fourteen he became apprentice to a druggist at Salisbury, but at the end of four years he exchanged this profession for that of a schoolmaster. Shortly afterwards he entered Magdalen College, Oxford, where he studied chiefly mathematics and astrology. After continuing the same studies in Holland he commenced practice as a physician in Philpot Lane, London, but as he possessed no diploma, he on this account underwent more than one term of imprisonment. Ultimately, however, he obtained a diploma from Cambridge university, and established himself as a physician and astrologer at Lambeth, where he was consulted, especially as a physician, by many persons of rank, among others by the notorious countess of Essex. He expired suddenly while crossing the Thames in a boat on the 12th of September 1611.

A list of Forman’s works on astrology is given in Bliss’s edition of the Almani Oxonienses; many of his MSS. works were contained in the Bodleian Library, the British Museum and the Plymouth Library. A Brief Description of the Forman MSS. in the Public Library, Plymouth, was published in 1853.

FORMERET, a French architectural term for the wall-rib carrying the web or filling-in of a vault (q.v.).

FORMEY, JOHANN HEINRICH SAMUEL (1711–1797), Franco-German author, was born of French parentage at Berlin on the 31st of May 1711. He was educated for the ministry, and at the age of twenty became pastor of the French church at Brandenburg. Having in 1736 accepted the invitation of a congregation in Berlin, he was in the following year chosen professor of rhetoric in the French college of that city and in 1739 professor of philosophy. On the organization of the academy in Berlin in 1744 he was named a member, and in 1748 became its perpetual secretary. He died at Berlin on the 17th March 1797. His principal works are La Belle Wolfsenge (1741–1756, 6 vols.), a kind of novel written with the view of enforcing the precepts of the Wolsian philosophy; Bibliothèque critique, ou mémoires pour servir à l’histoire littéraire ancienne et moderne (1746); Le Philosophe chrétien (1750); L’Émile chrétien (1764), intended as an answer to the Émile of Rousseau; and Souvenirs d’un citoyen (Berlin, 1789). He also published an immense number of contemporary memoirs in the transactions of the Berlin Academy.

FORMIA (anc. Formiae, called Mola di Gaeta until recent times), a town of Campania, Italy, in the province of Caserta, from which it is 48 m. W.N.W. by rail. Pop. (1901) 5514 (town); 8452 (commune). It is situated at the N.W. extremity of the Bay of Gaeta, and commands beautiful views. It lay on the ancient Via Appia, and was much frequented as a resort by wealthy Romans. There was considerable imperial property here and along the coast as far as Sperlonga, and there are numerous remains of ancient villas along the coast and on the slopes above it. The so-called villa of Cicero contains two well-preserved nymphs with Doric architecture. Its site is now occupied by the villa Caposele, once a summer residence of the kings of Naples. There are many other modern villas, and the sheltered hillsides (for the mountains rise abruptly behind the town) are covered with lemon, orange and pomegranate gardens. The now deserted promontory of the Monte Scaccari to the E. is also covered with remains of ancient villas. The hill is crowned by a large tower, known as Torre Giano. To the E. at Sciacca is a large villa with substructions in its Cyclopean wallwork. The new Tribunalia, built in 1856, according to the legend, the home of the Laestrygonians, and later a Spartan colony ("Olympia bida to eolouin, Strabo v. 3, p. 233). It was a Volscian town, and, like Fundi, received the civitas sine suffragio from Rome in 338 (or 332 B.C.) because the passage through its territory had always been secure. This was strategically important for the Romans, as the military road definitely constructed by Appius Claudius in 312 B.C., still easily traceable by its remains, and in part followed by the high-road, traversed a narrow pass, which could easily be blocked, between Fundi and Formiae. In 188 B.C., with Fundi, it received the full citizenship, and, like it, was to a certain extent under the control of a praefectus sent from Rome, though it retained its three aediles. Mamurra was a native of Formia. Cicero possessed a favourite villa here, and was murdered in its vicinity in 43 B.C., but neither the villa nor the tomb can be identified with any certainty. It was devastated by Sextus Pompeius, and became a colony, with duoviri as chief magistrates, under Hadrian. Portus Caleta (the modern Gaeta) was dependent on it.

See T. Ashby, “Desins inédits de Carlo Labruzzi,” in Milange de l’école française de Rome (1903), 410 seq. (T. As.)

FORMIC ACID, HCO₂H or H-COOH, the first member of the series of aliphatic monobasic acids of the general formula C₄H₄O₂. It is distinguished from the other members of the series by its particular properties; for example, it shows an aldehydic character in reduced state, is metallic silver, and it does not form an acid chloride or an acid anhydride. Its nitrite (prussic acid) has an acid character, a property not possessed by the nitrites of the other members of the series, and, by the abstraction of the elements of water from the acid, carbon monoxide is produced, a reaction which finds no parallel in the higher members of the series. Finally, formic acid is, as shown by the determination of its affinity constant, a much stronger acid than the other acids of the series. It occurs naturally in red ants (Lat. formica), in stinging nettles, in some mineral waters, in animal secretions and in muscle. It may be prepared artificially by the oxidation of methyl alcohol and of formaldehyde; by the rapid heating of oxalic acid (J. Gay-Lussac, Ann. chim. phys., 1831 [2] 46, p. 218), but best by heating oxalic acid with glycerin, at a temperature of 100–110° C. (M. Berthelot, Ann., 1856, 98, p. 139). In this reaction a glycerol ester is formed as an intermediate product, and undergoes decomposition by the water which is also produced at the same time.

C₂H₅(OH)₂+H₂C₂O₄=C₂H₅(OH)₂OCHO+CO₂+H₂O
C₂H₅(OH)₂OCHO+H₂O=C₂H₅(OH)₂CO₂H
C₂H₅(OH)₂CO₂H


KH+CO₂H=KH₂CO₂H+K+H₂CO₂H=KH₂CO₂H.

A concentrated acid may be obtained from the diluted acid either by neutralization with soda, the sodium salt thus obtained being then dried and heated with the equivalent quantity of anhydrous oxalic acid. (Lorand, Journal de Chimie, 1882, 2, 133) The potassium salt may be decomposed by dry sulphuric acid at 130° C. L. Maquenne (Bull. soc. chim., 1888, 50, p. 662) distills the commercial acid, in vacuo, with concentrated sulphuric acid below 75° C.

Formic acid is a colourless, sharp-smelling liquid, which crystallizes at 0° C., melts at 8-6° C. and boils at 108-8° C. Its specific gravity is 1-22 (20/4°). It is miscible in all proportions with water, alcohol and ether. When heated with zinc dust, the acid decomposes into carbon monoxide and hydrogen. The sodium and potassium salts, when heated to 400° C, give oxalates and carbonates of the
alkali metals, but the magnesia, calcium and barium salts yield carbonates only. The free acid, when heated with concentrated sulphuric acid, is decomposed into water and pure carbon monoxide; when heated with nitric acid, it is oxidized first to oxalic acid and finally to carbon dioxide. The salts of the acid are known as formates, and are soluble in water; those of silver and lead being the least soluble. They crystallize well and are readily decomposed. Concentrated sulphuric acid converts them into sulphones, with simultaneous liberation of carbon monoxide. The calcium salt, when heated with the calcium salts of higher homologues, gives aldehydes. The silver and mercury salts, when heated, yield the metal, with liberation of carbon dioxide and formation of free formic acid; and the ammonium salt, when distilled, gives some formamide. 

**Formamid**e, HCONH₂, is obtained by heating ethyl formate with ammonia; by heating ammonium formate with urea to 140 °C., 2HCOONH₄ + CO(NH₂)₂ = 2HCONH₂ + (NH₄)₂CO₃; by heating ammonium formate in a sealed tube for some hours at 230 °C., or by the action of sodium amalgam on a solution of potassium cyanate (H. Basarow, Ber., 1871, 4, p. 409). It is a liquid which boils in vacuo at 190 °C., but at 190—215 °C. under ordinary atmospheric pressure, with partial decomposition into carbon monoxide and ammonia. It forms ammonia, the esters of the acid may be obtained by distilling a mixture of the sodium or potassium salts and the corresponding alcohol with hydrochloric or sulphuric acids. 

**Formamide**, HCONH₂, is obtained by heating ethyl formate with ammonia; by heating ammonium formate with urea to 140 °C., 

**FORMOSA**, a northern territory of the Argentine republic, bounded N. by Bolivia, N.E. and E. by Paraguay, S. by the Chaco Territory, and W. by Salta, with the Pilcomayo and Bermejo forming its northern and southern boundaries. Estimated area, 41,402 sq. m. It is a vast plain, sloping gently to the S.E., covered with marshes and tropical forests. Very little is known of it except small areas along the Bermejo and Paraguay rivers, where attempts have been made to form settlements. The unexplored interior is still occupied by tribes of wild Indians. The climate is hot, the summer temperature rising to a maximum of 104 °F. Timber-cutting is the principal occupation of the settlers, though stock-raising and agriculture engage some attention in the settlements on the Paraguay. The capital, Formosa (founded 1870), is a small settlement on the Paraguay with a population of about 1000 in 1900. The settled population of the territory was 4839 in 1895, which it was estimated had increased to 13,431 in 1905. The nomadic Indians are estimated at 8000.

**Formosa** (called Tai-wan by the Chinese, and following them by the Japanese, in whose possession it came after their war with China in 1905), an island in the western Pacific Ocean, between the Southern and the Eastern China Sea, separated from the Chinese mainland by the Formosa Strait, which has a width of about 90 m. in its narrowest part. The island is 225 m. long and from 60 to 80 m. broad, has a coast-line measuring 731 m., an area of 13,429 sq. m.—being thus nearly the same size as Kiushiu, the most southern of the four chief islands forming the Japanese empire proper—and extends from 2° 56' to 25° 15' N. and from 120° to 122° E. It forms part of the long line of islands which are interposed as a protective barrier between the Asiatic coast and the outer Pacific, and is the cause of the immunity from typhoons enjoyed by the ports of China from Amoy to the Yellow Sea. Along the western coast is a low plain, not exceeding 20 m. in extreme width; on the east coast there is a rich plain called Giran, and there are also some fertile valleys in the neighbourhood of Karenko and Pinan, extending up the longitudinal valleys of the rivers Kerenko and Pinan, between which and the east coast the Taiko range intervenes; but the interior is wholly covered with virgin forest. In the plains the soil is generally of sand or alluvial clay, covered in the valleys with a rich vegetable mould. The scenery of Formosa is frequently of majestic beauty, and to this it is indebted for its European name, happily bestowed by the early Spanish navigators.

On the addition of Formosa to her dominions, Fuji ceased to be Japan's highest mountain, and took the third place on the list. Mount Morrison (14,270 ft.), which the Japanese re-named Nittaka-yama (New High Mountain), stands first, and Mount Sylvia (12,480 ft.), to which they give the name of Setzu-zan (Snowy Mountain), comes second. Mount Morrison stands nearly under the Tropic of Cancer. It is not volcanic, but consists of argillaceous schist and quartzite. An ascent made by Dr. Honda of the imperial university of Japan showed that, up to a height of 6000 ft., the mountain is clothed with primitive forests of palms, banyans, cork trees, camphor trees, tree ferns, terrestrial creepers and dense thickets of rattan or stumps of grass higher than a man's stature. The next interval of 1000 ft. has gigantic cryptomerias and chameceycarpus; then follow pines; then, at a height of 9500 ft., a broad plateau, and then alternate stretches of grass and forest up to the top, which consists of several small peaks. There is no snow. Mount Morrison, being surrounded by high ranges, is not a conspicuous object. Mount Sylvia lies in 24° 30' N. lat. There are many other mountains of considerable elevation. In the north is Getsubô-zan (4101 ft.); and on either side of Setzu-zan, with which they form a range running due east and west across the island, are Jusampunzana (4698 ft.) and Kali-zan (7027 ft.). Twenty-two miles south of Kali-zan stands Hakumosha-zan (5282 ft.), and just 20 m. due south of Hakumosha-zan begins a chain of three peaks, Suisha-zan (6200 ft.), Hoo-zan (4928 ft.), and Nittaka-yama. These five mountains, Hari-zan, Hakumosha-zan, Suisha-zan, Hoo-zan and Nittaka-yama, stand almost exactly under 121° E. long., in the very centre of the island. But the coast of the most eastern of these lies east of them, extending S. from Setzu-zan through Gikan-zan and Nii-zan, and the three peaks and bending S.W. to Nii-taka-yama. Yet farther south, and still lying in line down the centre of the island, are Sanyakuanzan (3752 ft.), Shuriga-zan (5720 ft.), Poren-zan (4957 ft.), and Kado-zan (9053 ft.), and, finally, in the south-east Arugan-zan (4985 ft.). These, it will be observed, are all Japanese names, and the heights have been determined by Japanese observers. In addition to these remarkable inland mountains, Formosa's eastern shores show magnificent cliff scenery, the bases of the hills on the seaside taking the form of almost perpendicular walls as high as from 1500 to 2500 ft. Volcanic outcrops of steam and sulphur-springs are found. owing to the precipitous character of the east coast few rivers of any size find their way to the sea in that direction. The west coast, on the contrary, has many streams, but the only two of any considerable length are the Kotansui, which rises on Shuriga-zan, and has its mouth at Toko after a course of some 60 m. and the Seiraki, which rises on Hakumosha-zan, and enters the sea at a point 57 m. farther north after a course of 90 m. 

The climate is damp, hot and malarious. In the north, the driest and best months are October, November and December; in the south, December, January, February and March. The sea immediately south of Formosa is the birthplace of innumerable typhoons, but the high mountains of the island protect it partially against the extreme violence of the wind.

**Flora and Fauna.**—The vegetation of the island is characterized by tropical luxuriance,—the mountainous regions being clad with dense forest, in which various species of palms, the camphor-tree (Laurus Camphora), and the aloe are conspicuous. Consul R. Swinhoe obtained no fewer than 65 different kinds of timber from a large yard in Taiwan; and his specimens are now to be seen in the museum at Kew. The tree which supplies the materials for the pith paper of the Chinese is not uncommon, and the cassia tree is found in the mountains. Travellers are especially struck with the beauty of some of the wild flowers, more especially with the lilies and convolvuluses; and European greenhouse plants are well filled by several Formosan orchids and other ornamental plants. The pine-apple grows in abundance. In the lowlands of the western portion, the Chinese have introduced a large number of cultivated plants and fruit trees. Rice is grown in such quantities as to procure for Formosa, in former days, the title of the “granary of China”; and the sweet potato, taro, millet, barley, wheat and maize are also cultivated. Camphor, sugar, tea, indigo, ground peanuts, jute, hemp, oil and rattans are all articles of export.

The Formosan fauna has been but partially ascertained; but at least three kinds of deer, wild boars, bears, goats, monkeys (probably Macacus speciosus), squirrels, and flying squirrels
are fairly common, and panthers and wild cats are not unfrequent. A poisonous but beautiful green snake is often mentioned by travellers. Phasianus, ducks, geese and snipe are abundant, and Dr. C. Collingwood in his Naturalist’s Rambles in the China Seas mentions Ardea prasinodes and other species of herons, several species of fly-catchers, kingfishers, shrikes and larks, the black drongo, the Cooty sinhensis and the Prinia solitans. Dogs are kept by the savages for hunting. The horse is hardly known, and his place is taken by the ox, which is regularly bridled and saddled and ridden with all dignity. The rivers and neighbouring seas seem to be well stocked with fish, and especial mention must be made of the turtles, flying-fish, and brilliant coral-fish which swarm in the waters warmed by the Kurosiwo current, the gulf-stream of the Pacific. Shell-fish form an important article of diet to both the Chinese and the aborigines along the coast—a species of Cyrena, a species of Tapes, Cytheraea petechiada and Maudiola teres being most abundant.

Population.—The population of Formosa, according to a census in 1904, is estimated at 3,022,687, made up as follows: aborigines 104,334, Chinese 2,860,574 and Japanese 57,770. The population has increased from 396,800 at the time of the first settlement by the Portuguese in 1557 to 813,303 at the time of the first treaty of Formosa in 1643. The population has increased rapidly since, reaching 577,970 at the time of the Treaty of Tien-hai in 1874. It is estimated that the population of Formosa in 1904 was 3,022,687, of which 2,860,574 were Chinese and 57,770 Japanese. The Chinese are mainly concentrated in the western part of the island, while the Japanese are mostly concentrated in the eastern part of the island.

The aborigines form a small portion of the population, numbering about 104,334. They are divided into several tribes, each with its own language and customs. The most important of these tribes are the Puyuma, the Bunun, and the Siou. The aborigines are known for their warlike disposition and their love of hunting and fishing. They are also skilled in the arts of weaving and basket-making. The children are taught these skills from a young age.

The Chinese are the largest group in the population, numbering about 2,860,574. They are mainly concentrated in the western part of the island, where they have been the dominant group for many centuries. The Chinese are divided into several groups, including the Hakka, the Min, and the Chiu. They are skilled in agriculture and trade, and have made Formosa a thriving commercial center.

The Japanese are a relatively small group, numbering about 57,770. They are mainly concentrated in the eastern part of the island, where they have been brought by the Japanese colonial government. The Japanese are skilled in industry and trade, and have made Formosa a thriving commercial center.

Administration and Commerce.—The island is treated as an outlying territory; it has not been brought within the full purview of the Chinese government. The island is administered by a governor-general, who is also commander-in-chief of the forces, by a bureau of civil government, and by three prefectural governors, below whom are the heads of twenty territorial divisions called cho; its finances are not included in the general budget of the Japanese empire; it is garrisoned by a mixed brigade taken from the home divisions; and its currency is on a silver basis. One of the first abuses with which the Japanese had to deal was the excessive use of opium by the Chinese settlers. To interdict the importation of the drug altogether, as is done in Japan, was the step advocated by Japanese public opinion. But, influenced by medical views and by the almost insuperable difficulty of enforcing any drastic import veto in the face of Formosa’s large communications by junk with China, the Japanese finally adopted the middle course of licensing the preparation and sale of the drug, and limiting its use to persons in receipt of medical sanction. Under the administration of the Japanese the island has been largely developed. Among other industries gold-mining is advancing rapidly. In 1902 48,400 pounds of gold of a value of $6,580 were obtained from the mines and alluvial washings. Coal is also found in large quantities near Kelung and sulphur springs exist in the north of the island.

An extensive scheme of railway construction has been planned, the four main lines projected being (1) from Takau to Tainan; (2) from Tainan to Kagi; (3) from Kagi to Shoka; and (4) from Shoka to Kelung; these four forming, in effect, a main trunk road running from the south-west to the north-east, its course being along the foot of the mountains that border the western coast-plains. The Takau-Tainan section (26 m.) was opened to traffic on the 3rd of November, 1900, and by 1905 the whole line of 259 m. was practically complete. Harbour improvements also are projected, but in Formosa, as in Japan proper, paucity of capital constitutes a fatal obstacle to rapid development.

There are thirteen ports of export and import, but 75% of the total business is done at Tamsui. Tea and camphor are the staple exports. The greater part of the former goes to Amoy for re-shipment to the west, but it is believed that if harbour improvements were effected it would be accessible for ocean-going steamers, shipments would be made thence direct to New York. The camphor trade being a government monopoly, the quantity exported is under strict control.

History.—The island of Formosa must have been known from a very early date to the Chinese who were established in the Pescadores. The inhabitants are mentioned in the official works of the Yuan dynasty as Tung-san or eastern barbarians; and under the Ming dynasty the island begins to appear as Kilung. In the beginning of the 16th century it began to be known to the Portuguese and Spanish navigators, and the latter at least made some attempts at establishing settlements or missions. The Dutch were the first, however, to take footing in the island;
in 1624 they built a fort, Zelandia, on the east coast, where subsequently rose the town of Taiwan, and the settlement was maintained for thirty-seven years. On the expulsion of the Ming dynasty in China, a number of their defeated adherents came over to Formosa, and under a leader called in European accounts Coxinga, succeeded in expelling the Dutch and taking possession of a good part of the island. In 1682 the Chinese of Formosa recognized the emperor K'ang-hi, and the island then began to form part of the Chinese empire. From the close of the 17th century a long era of conflict ensued between the Chinese and the aborigines. A more debased population than the peoples thus struggling for supremacy could scarcely be conceived. The aborigines, *Sheng-fan*, or "wild savages," deserved the appellation in some respects, for they lived by the chase and had little knowledge even of husbandry; while the Chinese themselves, uneducated labourers, acknowledged no right except that of might. The former were not implacably cruel or vindictive. They merely clung to their homesteads, and harboured a natural resentment against the invaders who had dispossessed them. Their disposition was to leave the Chinese in unmolested possession of the plain. But some of the most valuable products of the island, as camphor and rattan, are to be found in the upland forests, and the Chinese adventurers, falling into ambushes of hill-men who neither gave nor sought quarter, and who regarded a Chinese skull as a specially attractive article of household furniture. A violent rebellion is mentioned in 1788, put down only after the loss, it is said, of 100,000 men by disease and sword, and the expenditure of 2,000,000 taels of silver. Reconciliation never took place on any large scale, though it is true that, in the course of time, some trifling displays of administrative ability on the part of the Chinese, and the opening of partial means of communication, led to the pacification of a section of the *Sheng-fan*, who thenceforth became known as Pe-pa-hwan (*Pepohonan*).

In the early part of the 19th century the island was chiefly known to Europeans on account of the wrecks which took place on its coasts, and the dangers that the crews had to run from the cannibals of the aborigines, and the almost equally cruel tendencies of the Chinese. Among the most notable was the loss in 1842 of the British brig "Ann," with fifty-seven persons on board, of whom forty-three were executed at Taichu. By the treaty of 1836 Taichu was opened to European commerce, but the place was found quite unsuitable for a port of trade, and the harbour of Tam-sui was selected instead. From 1859 both Protestant and Presbyterian missions were established in the island. An attack made on those at Feng-shan (Hozan) in 1868 led to the occupation of Fort Zelandia and Anping by British forces; but this action was disapproved by the home government, and the indemnity demanded from the Chinese restored. In 1874 the island was invaded by the Japanese for the purpose of obtaining satisfaction for the murder of a shipwrecked crew who had been put to death by one of the semi-savage tribes on the southern coast, the Chinese government being either unable or unwilling to punish the culprits. A war was averted through the good offices of the British minister, Sir T. F. Wade, and the Japanese retired on payment of an indemnity of 500,000 taels. The political state of the island during these years was very bad; in a report of 1872 there is recorded a proverb among the official classes, "every three years an outbreak, every five a rebellion," but subsequent to 1877 some improvement was manifested, and public works were proceeded with by the Chinese authorities. In 1884, in the course of belligerent proceedings arising out of the Tongking dispute, the forts at Kelung on the north were bombarded by the French fleet, and the place was captured and held for some months by French troops. An attack on the neighbouring town of Tamsui failed, but a semi-blockade of the island was maintained by the French fleet during the winter and spring of 1884–1885. The troops were withdrawn on the conclusion of peace in June 1885.

In 1895 the island was ceded to Japan by the treaty of Shimonoseki at the close of the Japanese war. The resident Chinese officials, however, refused to recognize the cession, declared a republic, and prepared to offer resistance. It is even said that they offered to transfer the sovereignty to Great Britain if that power would accept it. A formal transfer to Japan was made in June of the same year in pursuance of the treaty, the ceremony taking place on board ship outside Kelung, as the Chinese commissioners did not venture to land. The Japanese were thus left to take possession as best they could, and some four months elapsed before they effected a landing on the south of the island. Takau was bombarded and captured on the 15th of October, and the resistance collapsed. Liu Yung-fu, the notorious Black Flag general, and the back-bone of the resistance, sought refuge in flight. The general state of the island when the Japanese assumed possession was that the plain of Giran on the eastern coast and the hill-districts were inhabited by semi-barbarous folk, the western plains by Chinese of a degraded type, and that between the two there existed a traditional and continuous feud, leading to mutual displays of merciless and murderous violence. By many of these Chinese settlers the Japanese conquerors, when they came to occupy the island, were regarded in precisely the same light as the Chinese themselves, as an incipient nation immemorial by the aborigines. Insurrections occurred frequently, the insurgents receiving secret aid from sympathizers in China, and the difficulties of the Japanese being increased not only by their ignorance of the country, which abounds in fastnesses where bands can find almost inaccessible refuge, but also by the unwillingness of experienced officials to abandon their home posts for the purpose of taking service in the new territory.


**FORMOSUS, pope from 891 to 896, the successor of Stephen V. (or VI.). He first appears in history when, as bishop of Porto, he was sent on an embassy to the Bulgarians. Having afterwards sided with a faction against John VIII., he was excommunicated, and compelled to take an oath never to return to Rome or again to assume his priestly functions. From this oath he was, however, absolved by Marinus, the successor of John VIII., and restored to his dignities; and on the death of Stephen V. in 891 he was chosen pope. At that time the Holy See was engaged in a struggle against the oppression of the princes of Spoleto, and a powerful party in Rome was eager to obtain the intervention of Arnulf, king of Germany, against these dangerous neighbours. Formosus himself shared this view; but he was forced to yield to circumstances and to consecrate as emperor Lambert, the young son of Guy of Spoleto. Guy had already been consecrated by Stephen V., and died in 894. In the following year Arnulf succeeded in seizing Rome, and Formosus crowned him emperor. But, as he was advancing on Spoleto against Lambert, Arnulf was seized with paralysis, and was forced to return to Germany. Overwhelmed with chagrin, Formosus died on the 4th of April 896. The discord in which he had been involved continued after his death. The validity of his acts was contested on the pretext that, having been originally bishop of Porto, he could not be a legitimate pope. The fundamental factor in these dissensions was the rivalry between the princes of Spoleto and the Carolingian house, represented by the king of Germany. The body of Formosus was disinterred in 897 by Stephen VI., and treated with contumely as that of a usurper of the papal throne; but Theodore II. restored it to Christian burial, and at a council presided over by John IX. the pontificate of Formosus was declared valid and all his acts confirmed. (L. D.*
FORMULA FORREST, SIR J.

FORMULA (Lat. diminutive of forma, shape, pattern, &c., especially used of rules of judicial procedure), in general, a stereotyped form of words to be used on stated occasions, for specific purposes, ceremonies, &c. In the sciences, the word usually denotes a symbolical statement of certain facts; for example, a chemical formula exhibits the composition of a substance (see CHEMISTRY); a botanical formula gives the differentiation of a plant; a dentition formula indicates the arrangement and number of the teeth of an animal.

FORNER, JUAN BAUTISTA PABLO (1756-1799), Spanish satirist and scholar, was born at Mérida (Badajoz) on the 23rd of February 1756, studied at the university of Salamanca, and was called to the bar at Madrid in 1783. During the next few years—under the pseudonyms of "Tomé Cécal," "Pablo Segarra," "Don Antonio Varas," "Bartolo," "Pablo Ignácusto," "El Bachiller Regañadientes," and "Silvio Libério"—Forner was engaged in a series of polemics with García de la Huerta, Iriarte and other writers; the violence of his attacks was so extreme that he was finally forbidden to publish any controversial pamphlets, and was transferred to a legal post at Seville. In 1796 he became crown prosecutor at Madrid, where he died on the 17th of March 1799. Forner's brutality is almost unexampled, and his satirical writings give a false impression of his powers. His Oraciones apologeticas para la España y su mérito literario (1783) is an excellent example of propaganda, and far superior to similar efforts made by Denina and Antonio Cavanilles; and his posthumous Exequias de la lengua castellana (printed in the Biblioteca de autores españoles, vol. liii.) testify to his scholarship and taste.

FORRES (Gaelic, far uis, "near water"), a royal and police burgh of Elginshire, Scotland. Pop. (1891) 3071; (1901) 4317. It is situated on the Findhorn, which sweeps past the town and is crossed by a suspension bridge about a mile to the W., 11 m. W. of Elgin by the Highland railway, and 6 m. by road from Findhorn, its port, due north. It is one of the most ancient towns in the north of Scotland. King Donald (892-900), son of Constantine, died in Forres, not without suspicion of poisoning, and in it King Duff (956-967) was murdered. Macbeth is said to have slain Duncan in the first structure that gave its name to Castlehill, which was probably the building demolished in 1297 by the adherents of Wallace. The next castle was a royal residence from 1189 to 1371 and was occupied occasionally by William the Lion, Alexander II. and David II. It was burned down by the Wolf of Badenoch in 1396. The ruins on the hill, however, are of a later edifice and are surmounted by a granite obelisk, 66 ft. high, raised to the memory of Surgeon John Thomson, a native of Cromarty, who at the cost of his life tended the Russian wounded on the field of the Alma. The public buildings include the town hall, a fine and commodious house on the site of the old tolbooth; the Falconer museum, containing among other exhibits several valuable fossils, and named after Dr Hugh Falconer (1808-1865), the distinguished palaeontologist and botanist, a native of the town; the mechanics' institute; the agricultural and market hall; Leanchoir hospital and Anderson's Institution for poor boys. The cross, in Decorated Gothic, stands beside the town hall. Adjoining the town on the south-east is the beautifully-wooded Cluny Hill, a favourite public resort, carrying on its summit the tower, 70 ft. high, which was erected in 1806 to the memory of Nelson, and on its southern slopes a well-known hydropathic. An excellent golf-course extends from Kinloss to Findhorn. The industries comprise the manufacture of chemicals and artificial manures, granite polishing, flour and sawmills, boot- and shoe-making, carriage-building and woollen manufactures. There is also considerable trade in cattle.

Sueno's Stone, about 23 ft. high, probably the finest sculptured monolith in Scotland, stands in a field to the east of the town. Its size and character have given rise to endless surmises. It is carved with figures of soldiers, priests, slaughtered men and captives on one side, and on the other with a cross and Runic ornamentation. One theory is that it is a relic of the early Christian church, symbolising the battle of life and the triumph of good over evil. According to an older tradition it was named after Sueno, son of Harold, king of Denmark, who won a victory on the spot in 1066. A third conjecture is that it commemorates the expulsion of the Danes from Moray in 1014. Sueno's view is that it chronicles the struggle in 900 between Sigurd, earl of Orkney, and Maelfrid, Maemor of Moray. Another storied stone is called the Witches' Stone, because it marks the place where Macbeth is said to have encountered the weird sisters.

Forres is one of the Inverness district group of parliamentary burghs, the other members being Nairn, Fortrose and Inverness. The town is amongst the healthiest in Scotland and has the lowest rainfall in the county.

Within 2 m. of Forres, to the S.W., lie the beautiful woods of Altyre, the seat of the Gordon-Cummins. Three miles farther south is Relugas House, the favourite residence of Sir Thomas Dick Lauder, romantically situated on a height near the entrance of the town. Not far away stand the ruins of the old castle of Dunphail. On the left bank of the Findhorn, 33 m. W. of Forres, is situated Brodie Castle, partly ancient and partly modern. The Brodies—the old name of their estate was Brothie, from the Irish brod, a ditch, in allusion to the trench that ran from the village of Dyke to the north of the house—were a family of great consequence at the period of the Genealogical and Pedigree Brodie (1617-1682), the fourteenth laird, was one of the commissioners who went to the Hague to treat with Charles II., and afterwards became a Scottish lord of session and an English judge. He and his son were regarded as amongst the staunchest of the Presbyterians. Farther south is the forest of Darnaway, famous for its oaks, in which stands the earl of Moray's mansion of Darnaway Castle. It occupies the site of the castle which was built by Thomas Randolph, the first earl. Attached to it is the great hall, capable of accommodating 1000 men, with an open roof of fine dark oak, the only remaining portion of the castle that was erected by Archibald Douglas, earl of Moray, in 1480. Queen Mary held a council in it in 1562. Earl Randolph's chair, not unlike the coronation chair, has been preserved Kinloss Abbey, now in ruins, stands some 25 m. to the N.E. of Forres. It was founded in 1150 by David I., and remained in the hands of the Cistercians till its suppression at the Reformation. Robert Reid, who ruled from 1526 to 1546, was its greatest abbot. His hobby was gardening, and it is believed that many of the 123 varieties of pears and 146 varieties of apples for which the district is famous were due to his skill and enterprise. Edward I. stayed in the abbey for a short time in 1305 and Queen Mary spent two nights in it in 1501.

FORREST, EDWIN (1806-1872), American actor, was born at Philadelphia, Pennsylvania, on the 9th of March 1806, of Scottish and German descent. He made his first stage appearance on the 27th of November 1820, at the Walnut Street theatre, in Home's Douglas. In 1826 he had a great success in New York as Othello. He played at Drury Lane in the Gladiator in 1836, but his Macbeth in 1845 was hissed by the English audience, and his affront to Macready in Edinburgh shortly afterwards—when he stood up in a private box and hissed him,—was fatal to his popularity in Great Britain. His jealousy of Macready resulted in the Astor Place riot in 1849. In 1857 he married Catherine, daughter of John Sinclair, an English singer, and his divorce suit in 1853 was a cause célèbre which hurt his reputation and soured his temper. His last appearance was as Richelieu in Boston in 1871. He died on the 12th of December 1872. He had amassed a large fortune, much of which he left by will to found a home for aged actors.

See Lawrence Barrett's Edwin Forrest (Boston, 1881).

FORREST, SIR JOHN (1847— ), West Australian statesman and explorer, son of William Forrest, of Bunbury, West Australia, was born near Bunbury, on the 22nd of August 1847, and educated at Perth, W.A. In 1865 he became connected with the Government Survey Department at Perth, and in 1869 led an exploring expedition into the interior in search of D. Leichhardt, penetrating through bush and salt-marches as far inland as...
1859, Forrest published his memoirs, In the Midst of It (1882), which was highly regarded for its honesty and realism. He died in 1877 at the age of 67, and his influence and legacy continued to be felt in the decades that followed.

The military career of Nathan Bedford Forrest was marked by his remarkable feats of leadership, his strategic acumen, and his unwavering commitment to his convictions. Despite the controversies surrounding his methods, he remains a central figure in the history of the American Civil War, and his impact on the military landscape of the South cannot be overstated.
FORST—FORSTER, J. G. A.

Friedrich Wilhelm I., König von Preussen (Potsdam, 1834-1835); Die Hält und Kabinetze Europas im 18. Jahrhundert (Potsdam, 1836-1839); Leben und Taten Friedricks des Großen (Meissen, 1840); Willkonisfunz Prosses (Leipzig, 1844); and Preussens Helden in Krieg und Frieden, waren und neueste preussische Geschichte, 7 volumes (Berlin, 1849-1860). The three concluding volumes of this work contain the history of the war of liberation of 1813-14-15. He brought out an edition of Hegel's works, adapted several of Shakespeare's plays for the theatre, wrote a number of poems and an historical drama, Gustav Adolf (Berlin, 1832).

Many of his lesser writings were collected and published as Kriegslieder, Romanzen, Erzählungen und Legenden (Berlin, 1838). The beginning of an autobiography of Förster, edited by H. Kletke, has been published under the title, Kunst und Leben (Berlin, 1873).

FORSTER, JOHANN GEORG ADAM (1754-1794), German traveller and author, was born at Nassenhuben, a small village near Danzig, on the 27th of November 1754. His father, Johann Reinhold Förster, a man of great scientific attainments but an intractable temper, was at that time pastor of the place; the family are said to have been of Scottish extraction. In 1765 the elder Förster was commissioned by the empress Catherine to inspect the Russian colonies in the province of Saratov, which gave his son an opportunity of acquiring the Russian language and the elements of a scientific education. After a long residence in Russia he quarrelled with the Russian government; and went to England, where he obtained a professorship of natural history and the modern languages at the famous non-conformist academy at Warrington. His violent temper soon compelled him to resign this appointment, and for two years he and his son earned a precarious livelihood by translations in London—a practical education, however, exceedingly useful to the younger Förster, who became a thorough master of English, and acquired many of the ideas which chiefly influenced his subsequent life. At length the turning point in his career came in the shape of an invitation for him and his father to accompany Captain Cook in his third voyage round the world. Such an expedition was admirably calculated to call forth Förster's peculiar powers. His account of Cook's voyage (A Voyage round the World, London, 1777; in German, Berlin, 1778-1780), is almost the first example of the growing yet faithful description of natural phenomena which has since made a knowledge of them the common property of the educated world. The publication of this work was, however, impeded for some time by differences with the admiralty, during which Förster proceeded to the continent to obtain an appointment as professor of botany at Cassel, and found to his surprise that it was conferred upon himself. The elder Förster, however, was soon provided for elsewhere, being appointed professor of natural history at Halle. At Cassel Förster formed an intimate friendship with the great anatomist Stümmberg, and about the same time made the acquaintance of Jacobi, who gave him a leaning towards mysticism from which he subsequently emancipated himself. The want of books and scientific apparatus at Cassel induced him to resort frequently to Götingen, where he became betrothed to Theresia Heyne, the daughter of the illustrious philologist, a clever and cultivated woman, but ill-suited to be Förster's wife. To be able to marry he accepted (1784) a professorship at the university of Wilna, which he did not find to his taste. The penury and barbarism of Polish circumstances are graphically described in his and his wife's letters of this period. After a few years' residence at Wilna he resigned his appointment to participate in a scientific expedition projected by the Russian government, and upon the relinquishment of this undertaking became librarian to the elector of Mainz. He actively promoted the incorporation of the left bank of the Rhine with France and in 1793 went to Paris to carry on the negotiations. Meanwhile, however, the Germans seized Mainz, and Förster—already disheartened by the turn of events in France—was cut off from all return. Domestic sorrows were added to his political troubles and he died suddenly at Paris on the 8th of January 1794.

FORSTER, FRANCOIS (1790-1872), French engraver, was born at Locle in Neuchâtel, on the 22nd of August 1790. In 1805 he was apprenticed to an engraver in Paris, and he also studied painting and engraving simultaneously in the École des Beaux-Arts. His preference was ultimately fixed on the latter art, and on his obtaining in 1814 the first "grand prix de gravure," the king of Prussia, who was then with the allies in Paris, bestowed on him a gold medal, and a pension of 1,000 francs for two years. With the aid of this sum he pursued his studies in Rome, where his attention was devoted chiefly to the works of Raphael. In 1814 he succeeded Tardieu in the Academy. He died at Paris on the 27th of June 1872. Förster occupied the first position among the French engravers of his time, and was equally successful in historical pieces and in portraits. Among his works may be mentioned—The Three Graces, and La Vierge de la légende, after Raphael; La Vierge au bas-relief, after Leonardo da Vinci; Francis I. and Charles V., after Gros; Still life with a Still life Delaroche; Albert Dürer and Henry IV., after Pontius; Wellington, after Gérard; and Queen Victoria, after Winterhalter.

FORSTER, FRIEDRICH CHRISTOPH (1793-1868), German historian and poet, was the second son of Karl Christoph Förster (1751-1811), and consequently a brother of the painter, Ernest Joachim Förster (1800-1885). Born at Münchensigersstadt on the Saale on the 24th of September 1793, he received his early education at Altenburg, and after a course of theology at Jena, devoted some time to archaeology and the history of art. At the outbreak of the War of Liberation in 1813, he joined the army, quickly attaining the rank of captain; and by his war-songs added to the national enthusiasm. On the conclusion of the war he was appointed professor at the school of engineering and artillery in Berlin, but on account of some democratic writings he was dismissed from this office in 1817. He then became connected with various journals until about 1820, when he received an appointment at the royal museum in Berlin, with the title of court councillor (Hofrat). He was the founder and secretary of the Wissenschaftlicher Kunstverein in Berlin, and died in Berlin on the 8th of November 1868. Förster's principal works are: Brüche zur neuen Kriegsgeschichte (Berlin, 1818); Grundsätze der Geschichte des preussischen Staates (Berlin, 1818); Der Feldmarschall Blücher und seine Umgehegen (Leipzig, 1820); Friedrich der Grosse, Jugendjahre, Bildung und Geist (Berlin, 1822); Albrecht von Wallenstein (Potsdam, 1834);
FORSTER, J.—FORSTER, W. E.

Forster's masterpiece is his Ansichten vom Nieder Rhein, son Brabant, Flandern, Holland, England und Frankreich (1791-1794), one of the earliest books of travel of the 18th century. His style is clear and vivid; his method of describing what he sees is extraordinarily plastic; above all, he has the art of presenting objects to us from their most interesting and attractive side. The same qualities are also more or less conspicuous in his minor writings. By his translation (from the English) of the Sakuntala of Kaldasa (1791), he first awakened German interest in Indian literature.

Forster's Sämtliche Werke appeared at Leipzig in 9 vols. in 1843. The Ansichten vom Rhein, &c., has been frequently reprinted (best edition by A. Leitzmann, Halle, 1893; Leitzmann has also published (Stuttgart, 1894) a selection of Forster's Kleine Werke, with an apparatus criticus by G. Stobbe (3rd ed. 1878)). His correspondence was published by his wife (2 vols., Leipzig, 1829); his Briefwechsel mit Sommerring by H. Hettner (Brunswick, 1877). See J. Molesehent, G. Forster, der Naturforscher des Volks (1854; 3rd ed., 1874); K. Klein, G. Forster in South Goth., 1883; A. Leitzmann, G. Forster (Vorlesung) (Halle, 1893).

FORSTER, JOHN (1812-1876). English biographer and critic, was born on the 2nd of April 1812 at Newcastle. His father, who was a Unitarian and belonged to the junior branch of a good Northumberland family, was a cattle-dealer. After being well grounded in classics and mathematics at the grammar school of his native town, John Forster was sent in 1828 to Cambridge, but after only a month's residence he removed to London, where he attended classes at University College, and was entered at the Inner Temple. He devoted himself, however, chiefly to literary pursuits. He contributed to The True Sun, The Morning Chronicle and to The Examiner, for which he acted as literary and dramatic critic; and the influence of his powerful individuality soon made itself felt. His Lives of the Statesmen of the Commonwealth (1836-1839) appeared partly in Lardner's Cyclopaedia. He published the work separately in 1840 with a Treatise on the Popular Progress in English Literature. His most popular immediate recognition, and Forster became a prominent figure in that distinguished circle of literary men which included Bulwer, Talfourd, Albany, Fonblanque, Landor, Carlyle and Dickens. Forster is said to have been for some time engaged to Letitia Landon, but the engagement was broken off, and Miss Landon married George Maclean. In 1843 he was called to the bar but he never became a practising lawyer. For some years he edited the Foreign Quarterly Review; in 1846, on the retirement of Charles Dickens, he took charge for some months of the Daily News; and from 1847 to 1856 he edited the Examiner. From 1836 onwards he contributed to the Edinburgh Quarterly and Foreign Quarterly Reviews a variety of articles, some of which were republished in two volumes of Biographical and Historical Essays (1858). In 1848 he appeared his admirable Life and Times of Oliver Goldsmith (revised in 1854). Continuing his research into English history under the early Stuarts, he published in 1860 the Arrest of the Five Members by Charles I—A Chapter of English History rewritten, and The Debates on the Grand Remonstrance, with an Introductory Essay on English Freedom. These were followed by his Sir John Eliot: A Biography (1864), elaborated from one of his earlier studies for the Lives of Eminent British Statesmen. In 1868 appeared his Life of Landor, and, on the death of his friend Alexander Dyce, Forster undertook the publication of his third edition of Shakespeare. For several years he had been collecting materials for a life of Swift, but he interrupted his studies in this direction to write his standard Life of Charles Dickens. He had long been intimate with the novelist, and it is by this work that John Forster is now chiefly remembered. The first volume appeared in 1872, and the biography was completed in 1874. Towards the close of 1875 the first volume of his Life of Swift was published; and he had made some progress in the preparation of the second at the time of his death on the 2nd of February 1876. In 1855 Forster had been appointed secretary to the lunacy commission, and from 1861 to 1872 he held the office of a commissioner in lunacy. His valuable collection of manuscripts, including the original copies of Charles Dickens's novels, together with his books and pictures, was bequeathed to South Kensington Museum.

An admirable account of him by Henry Morley is prefixed to the official handbook (1877) of the Dyce and Forster bequests.

FORSTER, JOHN COOPER (1823-1886). British surgeon, was born in 1823 in Lambeth, London, where his father and grandfather before him had been local medical practitioners. He entered Guy's hospital in 1841, was appointed demonstrator of anatomy in 1850, assistant-surgeon, 1855, and surgeon, 1870. He became a member of the College of Surgeons in 1844, fellow in 1849 and president in 1884. He was a prompt and sometimes bold operator. In 1858 he performed practically the first gastrostomy in England for a case of cancer of the oesophagus. Among his best-known papers were discussions of acupressure, syphilis, hydrophobia, intestinal obstruction, modified obturator hernia, torsion, and colloid cancer of the large intestine; and he published a book on Surgical Diseases of Children in 1866, founded on his experience as surgeon to the hospital for children and women in Waterloo Road. He died suddenly in London on the 2nd of March 1886.

FORSTER, WILLIAM EDWARD (1818-1886). British statesman, was born of Quaker parents at Bradpole in Dorsetshire on the 11th of July 1818. He was educated at the Friends' school at Tottenham, where his father's family had long been settled, and on leaving school he was put into business. He declined, however, on principle, to enter a brewery. Becoming in due time a woolen manufacturer in a large way at Bradford, Yorkshire (from which after his marriage he moved to burley i Wharfedale), he soon made himself known as a practical philanthropist. In 1846-1847 he accompanied his father to Ireland as distributor of the Friends' relief fund for the famine in Connemara, and the state of the country made a deep impression on him. In 1849 he wrote a preface to a new edition of Clarkson's Life of William Penn, defending the Quaker statesman against Macaulay's criticisms. In 1850 he married Jane Martha, eldest daughter of the famous Dr Arnold of Rugby. She was not a Quaker, and her husband was formally excommunicated for marrying her, but the Friends who were commissioned to announce the sentence "shook hands and stayed to luncheon," Forster thereafter ranked himself as a member of the Church of England, for which, indeed, he was in later life charged with having too great a partiality. There were no children of the marriage, but when Mrs Forster's brother, William Arnold, died in 1859, leaving four orphans, the Forsters adopted them as their own.

One of these children was Mr H. O. Arnold-Forster (1852-1900), the well-known Liberal-Unionist member of parliament, who eventually became a member of Mr Ballour's cabinet; he was secretary to the admiralty (1900-1903), and then secretary of state for war (1903-1905), and was the author of numerous educational books published by Cassell & Co., of which firm he was a director.

W. J. Forster gradually began to take an active part in public affairs by speaking and lecturing. In 1858 he gave a lecture before the Leeds Philosophical Institution on "How we tax India." In 1859 he stood as Liberal candidate for Leeds, but was beaten. But he was highly esteemed in the West Riding, and in 1861 he was returned unopposed for Bradford. In 1865 (unopposed) and in 1868 (at the head of the poll) he was again returned. He took a prominent part in parliament in the debates on the American Civil War, and in 1868 was made under-secretary for the colonies in Earl Russell's ministry. It was then that he first became a prominent advocate of imperial federation. In 1866 his attitude on parliamentary reform attracted a good deal of attention. His speeches were full of knowledge of the real condition of the people, and contained something like an original programme of Radical legislation. "We have other things to do," he said, "besides extending the franchise. We want to make Ireland loyal and contented; we want to get rid of pauperism in this country; we want to fight against a class which is more to be dreaded than the holders of a £7 franchise—I mean the dangerous class in our large towns. We want to see
FORSTER, W. E.

whether we cannot make for the agricultural labourer some better hope than the workhouse in his old age. We want to have Old England as well taught as New England." In these words he heralded the education campaign which occupied the country for so many years afterwards. Directly the Reform Bill had passed, the necessity of "inducing our masters to learn their letters" (in Robert Lowe's phrase) became pressing. Mr Forster and Mr Cardwell, as private members in opposition, brought in Education Bills in 1867 and 1868; and in 1868, when the Liberal party returned to office, Mr Forster was appointed vice-president of the council, with the duty of preparing a government measure for national education. The Elementary Education Bill (see Education) was introduced on the 17th of February 1870. The religious difficulty at once came to the front. The Manchester Education Union and the Birmingham Education League had already formulated in the provinces the two opposing theories, the former standing for the preservation of denominational interests, the latter advocating secular rate-aided education as the only means of protecting Nonconformity against the Church. The Dissenters were by no means satisfied with Forster's "conscience clause" as contained in the bill, and they regarded him, the ex-Quaker, as a deserter from their cause; while they themselves, if they had a school, would have paid the fees of needy children at denominational schools out of the rates, as an insidious attack upon themselves. By the 14th of March, when the second reading came on, the controversy had assumed threatening proportions; and Mr Dixon, the Liberal member for Birmingham and chairman of the Education League, moved an amendment, the effect of which was to prohibit all religious education in board schools. The government made its rejection a question of confidence, and the amendment was withdrawn; but the result was the insertion of the Cooper-Temple clause as a compromise before the bill passed. Extremists on both sides abused Forster, but the government had a difficult set of circumstances to deal with, and he acted like a prudent statesman in contending with himself what he could get. An ideal bill was impracticable; it is to Forster's enduring credit that the bill of 1870, imperfect as it was, established at last some approach to a system of national education in England without running absolutely counter to the most cherished English ideas and without ignoring the principal religious associations.

Forster's next important work was in passing the Ballot Act of 1872, but for several years afterwards his life was uneventful. In 1874 he was again returned for Bradford, in spite of Dissenting attacks, and he took his full share of the work of the Opposition Front Bench. In 1875, when Mr Gladstone "retired," he was strongly supported for the leadership of the Liberal party, but declined to be nominated against Lord Hartington. In the same year he was elected F.R.S., and made lord rector of Aberdeen University. In 1876, when the Eastern question was looming large, he visited Servia and Turkey, and his subsequent speeches on the subject were marked by studious moderation, distasteful to extremists on both sides. On Mr Gladstone's return to office in 1880 he was made chief secretary for Ireland, with Lord Cowper as lord-lieutenant. He carried the Compensation for Disturbance Bill through the Commons, only to see it thrown out in the Lords, and his task was made more difficult by the agitation which arose in consequence. During the gloomy autumn and winter of 1880-1881 Forster's energy and devotion in grappling with the situation in Ireland (see Land League) were indefatigable; his labour was enormous, and the personal risks he ran were many; but he enjoyed the Irish character in spite of all obstacles, and inspired genuine admiration in all his coadjutors. On the 24th of January 1881 he introduced a new Coercion Bill in the House of Commons, to deal with the growth of the Land League, and in the course of his speech declared it to be "the most painful duty" he had ever had to perform, and one which he had to prevent his accepting his office if he had known that it would fall upon him. The bill passed, among its provisions being one enabling the Irish government to arrest without trial persons "reasonably suspected" of crime and conspiracy. The Irish party used every opportunity in and out of parliament for resenting this act, and Forster was kept constantly on the move between Dublin and London, conducting his campaign against crime and anarchy and defending it in the House of Commons. His scrupulous conscientiousness and anxiety to meet every reasonable claim availed him nothing with such antagonists, and the strain was intense and continuous. He was nicknamed "Bucksheath" by the Nationalist press, on the supposition that he had ordered its use by the police when firing on a crowd. On the 13th of October Mr Parnell was arrested, and on the 20th the Land League was proclaimed. From that time Forster's life was in constant danger, and he had to be escorted by mounted police when he drove in Dublin. Early in March 1882 he visited some of the worst districts in Ireland, and addressed the crowd at Tullamore on the subject of outrages, denouncing the people for their want of courage in not assisting the government, but adding, "whether you do or not, it is the duty of the government to stop the outrages, and stop them we will." Forster's pluck in speaking out like this was fully appreciated in England, but it was not till after the revelations connected with the Phoenix Park murders that the dangers he had been warning of were properly realized, and it became evident that several plans to assassinate him had been frustrated by the nearest accidents. On the 2nd of May Mr Gladstone announced that the government intended to release Mr Parnell and his fellow-prisoners in Kilmainham, and that both Lord Cowper and Mr Forster had in consequence resigned; and the following Saturday Forster's successor, Lord Frederick Cavendish, was, with Mr Burke, murdered in Phoenix Park. It was characteristic of the man that Forster at once offered to go back to Dublin temporarily as chief secretary, but the offer was declined. His position naturally attracted universal attention towards him, particularly during the debates which ensued in parliament on the "Kilmainham Treaty." But Mr Gladstone's influence with the Liberal party was paramount, in spite of the damaging appearance of the compact made with Parnell, and Forster's pointed criticisms only caused thoroughgoing partisans to accuse him of a desire to avenge himself. It was not till the next session that he delivered his fiercest attack on Parnell in the debate on the address, denouncing him for his connexion with the Land League, and quoting against him the violent speeches of Lord Reading, the agricultural colossus of England. It was on this occasion that Parnell, on Forster's charging him, not with directly planning or perpetrating outrages or murder, but with conniving at them, ejaculated "It's a lie"; and, replying on the next day, the Irish leader, instead of disproving Forster's charges, bitterly denounced his methods of administration. Though, during the few remaining years of his life, Forster's political record covered various interesting subjects, his connexion with these stormy times in Ireland threw them all into shadow. He died on the 6th of April 1886, on the eve of the introduction of the Home Rule Bill, to which he was stolidly opposed. In the interval there had been other questions on which he found himself at variance with Gladstonian Liberalism, for instance, as regards the Sudan and the Transvaal; or the most inclined to stomach the claims of the Caucasus or the Birmingham programme. When the Redistribution Act divided Bradford into three constituencies, Forster was returned for the central division, but he never took his seat in the new parliament.

Forster, like John Bright, was an excellent representative of English character. He was a man of true idealism, energetic, independent, incorruptible, shrewd, fair-minded, he was endowed not only with great sympathy with progress, but also with a full faculty for resistance to mere democracy. He was tall (the Yorkshiremen called him "Long Forster") and strongly though stiffly built, and, with his simple tastes and straightforward manners and methods, was a typical North-country figure. His oratory was rough and unpolished, but full of freshness and force and genuine feeling. It was Forster who, when appealing to the government at the time of Gordon's danger at Khartum, spoke of Mr Gladstone as able "to persuade most people of most things, and himself of almost anything," and though the phrase
was much resentment by Mr Gladstone’s entourage, the truth that underlay it may be taken as representing the very converse of his own character. His personal difficulties with some of his colleagues, both in regard to the Education Act of 1870 and his Irish administration, must be properly understood if a complete comprehension of his political career is to be obtained. For an account of them we need only refer to the Life of the Right Hon. W. E. Forster, by Sir T. Wemyss Reid.

(H. Ch.)

FORSYTH, PETER TAYLOR (1849- ), British Non-conformist divine, was born at Aberdeen in 1849. He took first-class honours in classics at Aberdeen, subsequently studied at Gottingen (under Ritschl) and at New College, Hampstead, and entered the Congregational ministry. Having held pastorates at Shiplay, Hackney, Manchester, Leicester and Cambridge, he became principal of Hackney Theological College, Hampstead, in 1901. In 1907 he delivered the Lyman Beecher lectures on preaching at Yale University, published as Positive Preaching and Modern Mind. Among his other publications may be mentioned Religion in Recent Art, and articles in the Contemporary Review, Hibbert Journal, and London Quarterly. He was chairman of the Congregational Union of England and Wales in 1905.

FORTALEZA (usually called CEARÁ by foreigners), a city and port of Brazil and the capital of the state of Ceará, on a crescent-shaped indentation of the coast-line immediately W. of Cape Mucuripe or Mocuripe, 73 m. from the mouth of the Ceará river, in lat. 5° 42’ S., long. 38° 30’ W. Pop. (1890) of the municipality, including a large rural district, 40,902. The city stands on an open sandy plain overlooking the sea, and is regularly laid out, with broad, well-paved, gas-lighted streets and numerous squares. Owing to the aridity of the climate the vegetation is less luxuriant than in most Brazilian cities. The temperature is usually high, but it is modified by the strong sea winds. Fortaleza has suffered much from epidemics of yellow-fever, small-pox and beri-beri, but the climate is considered to be healthy. A small branch of the Ceará river, called the Pajéú, traverses the city and divides it into two parts, that on its right bank being locally known as Outeiro. Fortaleza is the see of a bishopric, created in 1854, but it has no cathedral, one of its ten churches being used for that purpose. Its public buildings include the government house, legislative chambers, bishop’s palace, an episcopal seminary, a lyceum (high school), Misericordia hospital, and asylum for misdemeanants and the insane. The custom-house stands nearer the seashore, 1½ m. from the railway station in the city, with which it is connected by rail. The port is the principal outlet for the products of the state, but its anchorage is an open roadstead, one of the most dangerous on the northern coast of Brazil, and all ships are compelled to anchor well out from shore and discharge into lighters. Port improvements designed by the eminent engineer Sir John Hawkshaw have been under construction for many years, but have made very slow progress. The Baturité railway, built by the national government partly to give employment to starving refugees in times of long-continued droughts, connects the city with the fertile part of the S.W. and extends to Senador Pompeu, 178 m. distant. The exports include sugar, coffee, rubber, cotton, rum, rice, beans, fruits, hides and skins.

Fortaleza had its origin in a small village adjoining a fort established at this point in early colonial times. In 1654 it took the name of Villa do Forte da Assumpção, but it was generally spoken of as Fortaleza. In 1818 it became the capital of Ceará, and in 1823 it was raised to the dignity of a city under the title of Fortaleza da Nova Bragança.

FORT AUGUSTUS, a village of Inverness-shire, Scotland. Pop. (1901) 706. It is delightfully situated at the south-western extremity of Loch Ness, about 30 m. S.W. of Inverness, on the rivers Oich and Tarf and the Caledonian Canal. A branch line connects with Spean Bridge on the West Highland railway via Invergarry. The fort, then called Kichlumon, was built in 1715 for the purpose of keeping the Highlanders in check, and was enlarged in 1759 by General Wade. It was captured by the Jacobites in 1745, but reoccupied after the battle of Culloden, when it received its present name in honour of William Augustus, duke of Cumberland, the victorious general. The fort was used as a sanatorium until 1857, when it was bought by the 12th Lord Lovat, whose son presented it in 1873 to the English order of Benedictines. Within four years there rose upon its site a pile of stately buildings under the title of St Benedict’s Abbey and school, a monastic and collegiate institution intended for the higher education of the sons of the Roman Catholic nobility and gentry. The series of buildings consists of the college, monastery, hospice and scriptorium—the four forming a quadrangle connected by beautiful cloisters. Amongst its benefactors were many Catholic Scots and English peers and gentlemen whose arms are emblazoned on the windows of the spacious refectory hall. The summit of the college tower is 110 ft. high.

FORT DODGE, a city and the county-seat of Webster county, Iowa, U.S.A., on the Des Moines river, 85 m. by rail N. by W. from Des Moines. Pop. (1890) 4,871; (1900) 12,162; (1905, state census) 14,569, (2,269 being foreign-born); (1910) 15,543. It is served by the Illinois Central, the Chicago Great Western, the Minneapolis & St Louis, and the Fort Dodge, Des Moines & Southern railways, the last an electric interurban line. Eureka Springs and Wild Cat Cave are of interest to visitors, and attractive scenery is furnished by the river and its bordering bluffs. The river is here spanned by the Chicago Great Western railway steel bridge, or viaduct, one of the longest in the country. Fort Dodge is the seat of Tobin College (420 students in 1907–1908), a commercial and business school, with preparatory, normal and classical departments, and courses in oratory and music; among its other institutions are St Paul’s school (Evangelical Lutheran), two Roman Catholic schools, Corpus Christi Academy and the Sacred Heart school, Our Lady of Lourdes convent and a Carnegie library. Oleson Park and Reynolds Park are the city’s principal parks. Immediately surrounding Fort Dodge is a rich farming country. To the E. of the city lies a gyspsum bed, extending over an area of about 526,000 m., and considered to be the most valuable in the United States; to the S. coal abounds; there are also limestone quarries and deposits of clay in the vicinity—the clay being for the most part, obtained by mining. Fort Dodge is a market for the products of the surrounding country, and is a shipping centre of considerable importance. It has various manufactures, including gyspsum, plaster, oatmeal, brick and tile, sewer pipe, pottery, foundry and machine-shop products, and shoes. In 1905 the value of all the factory products was $3,025,950, an increase of 200-8% over that for 1900. Fort Clark was erected on the site in 1859 to protect settlers against the Indians; in 1851 the name was changed by order of the secretary of war to Fort Dodge in honour of Colonel Henry Dodge (1782–1857), who was a lieutenant-colonel of Missouri Volunteers in the War of 1812, served with distinction as a colonel of Michigan Mounted Volunteers in the Black Hawk War, resigned from the military service in March 1833, was governor of Wisconsin Territory from 1836 to 1841 and from 1846 to 1848, and was a delegate from Wisconsin to Congress from 1841 to 1845, and a United States senator from Wisconsin in 1846–1847. The fort was abandoned in 1853, and in 1854 a town was laid out. It was chartered as a city in 1869. From the gyspsum beds near Fort Dodge was taken in 1868 the block of gyspsum from which was modelled the “Cardiff Giant,” a rudely-fashioned human figure, which was buried near Cardiff, Onondaga county, New York, where it was “discovered” late in 1869. It was then exhibited in various parts of the country as a “petrified man.” The hoax was finally exposed by Professor Othniel C. Marsh of Yale; and George Hall of Binghamton, N.Y., confessed to the fraud, his object having been to discredit belief in the “giants” of Genesis vi. 4. (See “The Cardiff Giant: the True Story of a Remarkable Deception,” by Andrew D. White, in the Century Magazine, vol. xiii., 1902.)

FORT EDWARD, a village of Washington county, New York, U.S.A., in the township of Fort Edward, on the Hudson river, 50 m. by rail N. of Albany. Pop. of the village (1900) 3,521, of whom 385 were foreign-born; (1905) 3,808; (1910) 3,962; of
the township, including the village (1900), 5216; (1905, 5300; (1916) 5742. The village lies mostly at the foot of a steep hill, is at the junction of the main line and the Glens Falls branch of the Delaware & Hudson railway, and is also served by electric line to Albany and Glens Falls; the large canal connecting Lake Champlain and the Hudson river enters the Hudson here.

The river furnishes good water-power, which is used in the manufacture of paper and wood pulp, the leading industry. Shirts and pottery (flower pots, jars and drain tile) are manufactured also. The village is the seat of the Fort Edward Collegiate Institute, a non-sectarian school for girls, which was founded in 1854 and until 1893 was coeducational. The village owns and operates the waterworks. Indian wars on their way to Canada were accustomed to make a portage from this place, the head of navigation for small boats on the Hudson, to Lake George or Lake Champlain, and hence it was known as the Great Carrying Place. Governor (afterwards Sir) Francis Nicholson in 1709, in his expedition against Canada, built here a stockade which was named Fort Nicholson. Some years afterwards John Henry Lydius (1693–1744) established a settlement and protected it by a new fort, named Fort Lydius, but this was destroyed by the French and Indians in 1745. In 1755, a third fort was built by General Phineas Lyman (1716–1774), as preliminary to the expedition against Crown Point under General William Johnson, and was named Fort Lyman; in 1758 Johnson renamed it Fort Edward in honour of Edward, Duke of Kent. The War of Independence was fought here, and was the headquarters of General Philip Schuyler while he and his troops were blocking the march of General Burgoyne's army from Fort Ticonderoga. When a part of Burgoyne's forces was distant only 3 or 4 m. from Fort Edward, on Fort Edward Hill, on the 27th of July 1777, the leader of an Indian band whose assistance the British had sought is supposed to have murdered Jane McCrea (c. 1757–1777), a young girl who had been visiting friends in Fort Edward, and who was to be escorted on that day to the British camp and there to be married to David Jones, a loyalist serving as a lieutenant in Burgoyne's army; it is possible that she was shot accidentally by Americans pursuing her Indian escorts, but her death did much to rouse local sentiment against Burgoyne and his Indian allies, and caused many volunteers to join the American army resisting Burgoyne's invasion. A monument has been erected by the Jane McCrea Chapter of the Daughters of the American Revolution near the spot where she was killed, and she is buried in Union Cemetery in Fort Edward.

Fort Edward township was erected in 1818 from a part of the township of Argyle. Fort Edward village was incorporated in 1852.

See R. O. Bascom, The Fort Edward Book (Fort Edward, 1903).

FORTESCUE, SIR JOHN (c. 1394–1476), English lawyer, the second son of Sir John Fortescue of an ancient family in Devonshire, was born at Noris, near South Brent, in Devonshire. He was educated at Exeter College, Oxford. During the reign of Henry VI. he was three times appointed one of the governors of Lincoln's Inn. In 1441 he was made a king's sergeant at law, and in the following year chief justice of the king's bench. As a judge Fortescue is highly recommended for his wisdom, gravity and uprightness; and he seems to have enjoyed great favour with the king, who is said to have given him some substantial proofs of esteem and regard. He held his office during the remainder of the reign of Henry VI., to whom he steadily adhered; and having faithfully served that unfortunate monarch in all his troubles, he was attainted of treason in the first parliament of Edward IV. When Henry subsequently fled into Scotland, he is supposed to have appointed Fortescue, who appears to have accompanied him in his flight, chancellor of England. In 1463 Fortescue accompanied Queen Margaret and her court in their exile on the Continent, and returned with them afterwards to England. During their wanderings abroad the chancellor wrote for the instruction of the young prince Edward his celebrated work De laudibus legum Angliae. On the defeat of the Lancastrian party he made his submission to Edward IV., from whom he received a general pardon dated Westminster, October 13, 1471. He died at an advanced age, but the exact date of his death has not been ascertained.

Fortescue's masterly vindication of the laws of England, though revised by Edward IV., is still of value, as the best exposition to which it was communicated, did not appear in print until the reign of Henry VIII., when it was published, but without a date. It was subsequently many times reprinted. Another valuable and learned work by Fortescue, written in English, was published in 1714, under the title of The Difference between an Absolute and a Limited Monarchy. In the Cotton library there is a manuscript of this work, in the title of which it is said to have been addressed to Henry VI.; but many passages show plainly that it was written in favour of Edward IV.

FORTESCUE, SIR JOHN (c. 1531–1607), English statesman, was the eldest son of Sir Adrian Fortescue (executed in 1539), and of his second wife, Anne, daughter of Sir William Read or Reade of Bore Southall in Buckinghamshire. The exact date of his birth is not known. He was restored in blood and to his estate at Shirburn in Oxfordshire as early as 1538. Through his father's mother, Alice, daughter of Sir Geoffrey Boleyn, he became a second cousin once removed from Queen Elizabeth. He acquired early a considerable reputation as a scholar and was chosen to direct the Princess Elizabeth's classical studies in Mary's reign. On the accession of Elizabeth he was appointed keeper of the great wardrobe. He was returned in 1572 to parliament for Wallingford, in 1586 for Buckingham borough, in 1588 and 1597 for Buckingham county, and in 1601 for Middlesex. In 1580 he was appointed chancellor of the exchequer and a member of the privy council. In 1592 he was knighted, and in November 1601, in addition to his two great offices, he received that of chancellor of the duchy of Lancaster. By means of his lucrative employments he amassed great wealth, with which he bought large estates in Oxfordshire and Buckinghamshire, and kept up much state and a large household. He took a prominent part in public business, was a member of the court of the star chamber and an ecclesiastical commissioner, sat on various important commissions, and as chancellor of the exchequer explained the queen's financial needs and proposed subsidies in parliament.

On the death of Elizabeth he suggested that certain restrictions should be imposed on James's powers, in order probably to limit the appointment of Scotchmen to office, but his advice was not followed. He was a member of the council of the exchequer, but evidently did not forfeit his favour, as he retained his two other offices and entertained James several times at Henden and Salden. In 1604 Sir John, who stood for Buckinghamshire, was defeated by Sir Francis Goodwin, whose election, however, was declared void by the lord chancellor on the ground of a sentence of outlawry under which he lay, and Fortescue was by a second election returned in his place. This incident gave rise to a violent controversy, regarding the chancellor's jurisdiction in deciding disputed elections to parliament, which was repudiated by the Commons but maintained by the king. The matter after much debate was ended by a compromise, which, while leaving the principle unsettled, set aside the elections of both candidates and provided for the issue of a new writ. Fortescue was then in February 1606 returned for Middlesex, which he represented till his death on the 23rd of December 1607. He was buried in Mursley church in Buckinghamshire, where a monument was erected to his memory. His long public career was highly honourable, and he served his sovereign and country with unswerving fidelity and honesty. His learned attainments too were considerable—Camden styles him 'vir integer, Grace,
Latinne appendix eruditus, and his scholarship is also praised by Lloyed, while his friendship with Sir Thomas Bodley procured gifts of books and manuscripts to the latter's library. Fortescue was married (1) Cecilia Forten, daughter of Sir Edmund Ashfield of Ewelme, by whom he had a daughter, Sir Francis and Sir William; and (2) Alice, daughter of Christopher Smyth of Annabell in Hertfordshire, by whom he had one daughter. His descent in the male line became extinct with the death of Sir John Fortescue, 3rd baronet, in 1717.


**Forteviot,** a village and parish of Perthshire, Scotland, on the River Tay, a right-hand affluent of the Earn, 34 m. S.W. of Perth. Pop. of parish (1901) 563. There is a place of remote antiquity, having been a capital of the Picts, when the district, as far as the Tay, was known as Forthann, and afterwards of the Scots. The army led by Edward Balilid camped there before the battle of Dupplin (1332), in which the regent, Donald, earl of Mar, was slain along with 13,000 of 30,000 men. The parish of Findo-Gask adjoining it on the N.W. contains remains of a Roman road, station and outpost, besides the "auld hoose" of Gask in which the Baroness Nairne was born, and which forms the theme of one of her most popular songs. The new house in which she died dates from 1801.

**Fort George,** a military station of Inverness-shire, Scotland. It lies 12 m. N.E. of Inverness, and is the terminus of the small branch line connecting with the Highland railway at Gollanfield junction. It occupies a sandy promontory forming the extreme end of the southern shore of Inner Moray Firth (also called the Firth of Inverness), which is here only 1 m. wide. There is communication by ferry with Fortrose on the opposite coast of the Black Isle. The fort was begun in 1748, partly after the plan of one of Vauban's works, and named in honour of George II. Wolfe, who saw it in course of erection in 1751, was much impressed with it and thought it would, when finished, be "the most considerable fortress and best situated in Great Britain." It covers 16 acres and contains accommodation for nearly 220 men. It is the depot of the Seaforth Highlanders, and a military training-ground of some size and importance because the surrounding country gives ample facilities for exercise and manoeuvres. General Wade's road is maintained in good order. Fort George, it is said, had almost been chosen as the place of detention for Napoleon when the claims of St Helena were put forward. About 2 m. S.E. is the fishing village of Campbelltown, in growing repute as a seaside resort. Midway between the fort and Inverness stands Castle Stuart, a shooting-box of the earl of Moray.

**Forth,** a river and firth of the east of Scotland. The river is formed by two head streams, Duchar Water (12 m.) and Aberfoyle (10 m.), or Laggan as it is called after it leaves Loch Ard, both rising in the north-east of Ben Lomond in Stirlingshire, and uniting 1 m. west of Aberfoyle. From this point till it receives the Kelty, the Firth continues to be a Perthshire stream, but afterwards it becomes the dividing line between the counties of Perth and Stirling as far as the confluence of the Allan. Thence it belongs to Stirlingshire to a point 12 m. due west of Cambus, whence it serves as the boundary between the shires of Stirling and Clackmannan. Owing to the extremely tortuous character of its course between Gartmore and Alloa—the famous "links of the Firth,"—the actual length of the river is 60 m., or nearly double the distance in a direct line (30 m.) between the source of the Duchar and Kincardine, where the firth begins. The river drains an area of 645 sq. m. Its general direction is mainly easterly with a gentle trend towards the south, and the principal tributaries on the left are the Goodie, Teith, Allan and Devon, and on the right, the Kelty, Boquhan and Bannock. The alluvial plain extending from Gartmore to the conical town is called the Carse of Stirling. The places of interest on the banks are Aberfoyle, Kippen, Stirling. Cambus-kenneth, Alloa and Kincardine, but after it crosses the Highland line the Firth does not present many passages of remarkable beauty. There are bridges at Aberfoyle, Gartmore, Frew, Drip and Stirling, besides railway viaducts at Stirling and Alloa, and there are ferries at Stirling (for Cambuskenneth), Alloa (for South Alloa) and Kincardine (for Airth). The tide rises to 41 m. above Stirling, where the river is navigable at high water by vessels of 100 tons. There is, however, a brisk shipping trade at Alloa, where the dock accommodates vessels of at least 300 tons.

The Firth of Forth extends from Kincardine to the North Sea, that is, to an imaginary line drawn, just west of the Isle of May, from the East Neuk of Fife to the mouth of the Tyne in Haddingtontown—a distance of 48 m. Thus, according to some calculations, the Firth measures from source to sea 114 m. The width of the firth varies from 4 to 1 m. at Kincardine and 12 m. at Queensferry to 64 m. at Leith and 173 m. at the mouth. The chief affluents are, on the south, the Carron, Avon, Almond, Leith, Esk and Tyne, and on the north, the Tiel, Leven, Kiel and Dred. The principal ports on the south shore are Grangemouth, Bo'ness, Granton and Leith, and on the north, Burntisland and Kirkcaldy; but fishery centres and holiday resorts are very numerous on both coasts. Since the opening of the Forth Bridge (see Bridges) in 1890 the ferries at Queensferry and Burntisland have greatly diminished in importance. The fisheries are still considerable, though the oyster trade is dwindling. The larger islands are Inchcolm, with the ruins of an abbey, Incheith, with fortifications and a lighthouse, and the Isle of May, with a lighthouse. The anchorage of St Margaret's Hope, with the naval base of Rosyth, lies off the shore of Fife immediately to the west of the Forth Bridge.

The Forth was the Bodoria of Tacitus and the Scots Water of the chronicles of the 12th and 13th centuries; while Bede (d. 735) knew the firth as Sinus orientalis (the Eastern Gulf), and Nennius (d. 796) as Mare Priescium (the Frisian Sea).

**Fortification and Siegework.**—"Fortification is the military art of strengthening positions against attack. The word (Lat. fortis, strong, and facere, to make) implies the creation of defences. Thus the boy who from the top of a mound defies his comrades, or shelters from their snowballs behind a fence, is merely taking advantage of ground; but if he puts up a hurdle on his mound and stands behind that he has fortified his position.

Fortification consists of two elements, viz. protection and obstacle. The protection shields the defender from the enemy's missiles; the obstacle prevents the enemy from coming to close quarters, and delays him under fire.

Protection may be of several kinds, direct or indirect. Direct protection is given by a wall or rampart of earth, strong enough to stop the enemy's missiles. The value of this is reduced in proportion as the defender has to expose himself to return the enemy's fire, or to resist his attempts to destroy the defences.

Indirect protection is given by distance, as for instance by a high position, or by ensuring that a defender on the top of the wall is out of reach of the enemy's missiles if these are of short range, such as arrows. This kind of defence was very popular in the middle ages. In the present day the same object is attained by pushing out detached forts to such a distance from the town they are protecting that the besieger cannot bombard the town as long as he is outside the forts. Another form of indirect protection of great importance is concealment.

The obstacle may consist of anything which will impede the enemy's advance and prevent him from coming to close quarters. In the earliest forms of fortification the protecting wall was also the obstacle, or it may be a wet or dry ditch, an entanglement, a swamp, a thorn hedge, a spiked palisade, or some temporary expedient, such as crows' feet or chevaux de frise. These two elements must of course be arranged in combination. The besieged must be able to defend the obstacle from their protected position, otherwise it can be surmounted or destroyed at leisure. But a close connexion is no longer essential. The effect of modern
FORTIFICATION AND SIEGECRAFT

firearms permits of great elasticity in the disposition of the obstacle; and this simplifies some of the problems of defence.

Protection must be arranged mainly with reference to the enemy's methods of attack and the weapons he uses. The obstacle, on the other hand, should be of such a nature as to bring out the best effects of the defender's weapons. It follows from this that a well-armed force operating against a badly-armed uncivilized enemy may use with advantage very simple and old-fashioned methods of protection; or even dispense with it altogether if the obstacle is a good one.

When the assailant has modern weapons the importance of protection is very great. In fact, it may be said that in proportion as missile weapons have grown more effective, the importance of protection and the difficulty of providing it have increased, while the necessity for a monument al physical obstacle has decreased.

The art of the engineer who is about to fortify consists in appreciating and harmonizing all the conditions of the problem, such as the weapons in use, nature of the ground, materials available, temper of assailants and defenders, strategical possibilities, expenditure to be incurred, and so forth. Few of these conditions are in themselves difficult to understand, but they are so numerous that a combination of a solution of all of them is essential to successful work. The keynote of the solution should be simplicity; but this is the first point usually lost sight of by the makers of "systems," especially by those who during a long period of peace have time to give play to their imaginations.

Fortification is usually divided into two branches, namely permanent fortification and field fortification. Permanent fortifications are erected at leisure, with all the resources that a state can supply of constructive and mechanical skill, and are built of enduring materials. Field fortifications are extemporized by troops in the field, perhaps assisted by such local labour and tools as may be procurable, and with materials that do not require much preparation, such as earth, brushwood and light timber. There is also an intermediate branch known as semi-permanent fortification. This is employed when in the course of a campaign it becomes desirable to protect some locality with the best imitation of permanent defences that can be made in a short time, ample resources and skilled civilian labour being available.

The objects of fortification are various. The vast encircles of Nineveh and Babylon were planned so that in time of war they might give shelter to the whole population of the country except the field army, with their flocks and herds and household stuff. The same idea may be seen to-day in the walls of such cities as Kano. In the middle ages feudal lords built castles for security against the attacks of their neighbours, and also to watch over towns or bridges or fords from which they drew revenue; whilst rich towns were surrounded with walls merely for the protection of their own inhabitants and their property. The feudal castles lost their importance when the art of cannon-founding was fairly developed; and in the leisurely wars of the 17th and 18th centuries, when roads were few and bad, a swarm of fortified towns, large and small, played a great part in delaying the march of victorious armies.

In the present day isolated forts are seldom used, and only for such purposes as to block passes in mountainous districts. Fortresses are used either to protect points of vital importance, such as capital cities, military depots and dockyards, or at strategic points along railway junctions. Combinations of fortresses are also used for more general strategic purposes, as will be explained later.

I. HISTORY

The most elementary type of fortification is the thorn hedge, a type which naturally recurs from age to age under primitive conditions. Thus, Alexander found the villages of the Hyrcanians defended by thick hedges, and the same arrangements may be seen to-day among the least civilized tribes of Africa. The next advance from the hedge is the bank of earth, with the exterior made steep by revetments of sods or hurdle-work. This has a double advantage over the hedge, as, besides being a better obstacle against assault, it gives the defenders an advantage of position in a hand-to-hand fight. Such banks formed the defences of the German towns in Caesar's time, and they were constructed with a high degree of skill. Timber being plentiful, the parapets were built of alternate layers of stones, earth and tree trunks. The latter were built in at right angles to the length of the parapet, and were thus very difficult to displace, while the earth prevented their being set on fire. The bank was often strengthened by a palisade of tree trunks or hurdle-work.

After the bank the most important step in advance for a nation progressing in the arts was the wall, of masonry, sun-dried brick or mud. The history of the development of the wall and of the methods of attacking it is the history of fortification for several thousand years.

The first necessity for the wall was height, to give security against escalade. The second was thickness, so that the defences might have a platform on the top which would give them space to circulate freely and to use their weapons. A lofty wall, thick enough at the top for purposes of defence, would be very expensive if built of solid masonry; therefore the early one was built in an earthen core, with the filling of earth or rubble between them. The face of the outer wall would be carried up a few feet above the platform, and crenellated to give protection against arrows and other projectiles.

The next forward step for the defence was the construction of towers at intervals along the wall. These provided flanking fire along the front; they also afforded refuges for the garrison in case of a successful escalade, and from them the platform could be enfiladed.

The evolution of the wall with towers was simple. The main requirements were despot power and unlimited labour. Thus the finest examples of the system known to history are amongst the earliest. One of these was Nineveh, built more than 2000 years B.C. The object of its huge perimeter, more than 50 m., has been mentioned. The wall was 120 ft. high and 30 ft. thick; and there were 1500 towers.

After this no practical advance in the art of fortification was made for a very long time, from a constructional point of view. Many centuries indeed elapsed before the inventive genius of men invented engines and methods of attack fit to cope with such colossal obstacles.

The earliest form of attack was of course escalade, either by ladders or by heaping up a ramp of faggots or other portable materials. When the increasing height of walls made escalade too difficult, other means of attack had to be invented. Probably the first of these were the ram, for battering down the walls, and mining. The latter might have two objects: (a) to drive an underground gallery below the wall from the besiegers' position into the fortress, or (b) to destroy the wall itself by undermining.

The use of missile engines for throwing heavy projectiles probably came later. They are mentioned in the preparations made for the defence of Jerusalem against the Philistines in the 8th century B.C. They are not mentioned in connexion with the siege of Troy. At the sieges of Tyre and Jerusalem by Nebuchadnezzar in 587 B.C. we first find mention of the ram and of movable towers placed on mounds to overlook the walls.

The Asiatics, however, had not the qualities of mind necessary for a systematic development of siegecraft, and it was left for the Greeks practically to create this science. Taking it up in the 5th century B.C. they soon, under Philip of Macedon and Alexander, arrived at a very high degree of skill. They invented and systematized methods which were afterwards perfected by the Romans. Alexander's siegecraft was extremely practical. His successors endeavoured to improve on it by increasing the size of their missile and other engines, which, however, were so cumbersome that they were of little use. When the Romans a little later took up the science they returned to the practical methods of Alexander, and by the time of Caesar's wars had become past-masters of it. The
highest development of siegcraft before the close of gunpowder was probably attained in the early days of the Roman empire. The beginning of this period is therefore a suitable period at which to take a survey of the arts of fortification and siegcraft as practised by the ancients.

In fortification the wall with towers was still the leading idea. The towers were preferred circular in plan, as this form offered the best resistance to the ram. The wall was usually reinforced by a ditch, which had three advantages: it increased the height of the obstacle, made the bracing of the ditch easier, and provided material for the filling of the wall. In special cases, as at Jerusalem and Rhodes, the enclosure walls were doubled and trebled. Citadels were also built on a large scale.

The position of the towers for a fortified town was on high ground sloping to a river on one side and with steep slopes falling away on the other three sides. At the highest point was a castle serving as citadel. The town enclosure was designed in accordance with the character of the surrounding country. Where the enemy’s approach was easiest, the walls were higher, flanking towers stronger and ditches wider and deeper. Some of the towers were made high for look-out posts. If there was a bridge over the river, it was carried on masonry on the far side; and stockades defended by towers were built out from either bank above and below the bridge, between which chains or booms could be stretched to bar the passage.

The natural features of the ground were skilfully utilized. Thus when a large town was spread over an irregular site broken by hills, the enceinte wall would be carried over the top of the hills; and in the intervening valleys the wall would not only be made stronger, but would be somewhat drawn back to allow of a flanking defence from that side. Where it was necessary the wall was faced with strong masonry faces, 20 ft. apart, the space between filled with earth and stones. Usually when the lie of the ground was favourable, the outside of the wall would be much higher than the inside, the parapet being placed at the upper end of the wall. The Palatines were used to strengthen the ditches, especially before the gates.

There was little scope, however, in machinery for the day of Rome, and we find a better facility in the active work of attack and defence. For siegcraft the Roman legions were specially apt. No modern engineer, civil or military, accustomed to rely on machinery, steam and hydraulic apparatus, could hope to equal the legions in this kind of work. With the machines described they would undermine and destroy the besiegers’ galleries, or would break into them and drive out the workers, either by force of arms or by filling the galleries with smoke.

Breachers in the wall were made by rams. These were of two kinds. In the first the rams were made of the front of the wall, steel-pointed heads were used; when this was done, another head, shaped like a ram’s head, was substituted for battering down the filling of the wall. For this purpose used ladders fixed on wheeled platforms; but the most important means of attack against a high wall were the movable towers of wood. These were constructed high so that from the tops the parapet walk of the wall could be swept with arrows and stones. A large hand ram could be set up on the top of the wall and in any place where the wall was not too thick, ram towers might be placed very near to the enemy’s wall to soften the blow of the ram, or the ram heads were carried and held by cranes. Grapnels were lowered from cranes to seize the birds and overturn them. Archimedes used the same idea in the inventing of his claw, which consisted of a number of pans set up on a revolving axle. Wooden towers were built on the walls to overtop the towers of the besiegers. Many devices for throwing fire were employed. The tradition that Archimedes burned the Roman fleet, or a portion of it, with the help of mirrors, is generally discredited. An improved and effective kind of reflectors, is supported by an experiment made by Buffon in 1747. With a reflector having a surface of 50 sq. ft., made up of 168 small mirrors each 6 by 8 in., lead was melted at a distance of 140 ft. and wood was set on fire.

The development of masonry in permanent fortification had long since reached its practical limit, and was no longer proof against the destructive methods that had been evolved. The extemporized defences were, as always the case, worn down by a resolute besiege, and the attack was stronger than the defence.

Through the dark ages the Eastern Empire kept alive the twin sciences of fortification and siegcraft long enough for the Crusaders to learn from them what had been lost in the West.
Byzantium, however, always a storehouse of military science, while conserving a knowledge of the ancient methods and the great missile engines, contributed no new ideas to fortification, so far as we know. In practice, the Byzantines favoured multiplied enceintes or several concentric lines of defence. This of course is always a tendency of decadent nations. 

In the West the Roman fortifications remained standing, and the Visigoths, allies of Rome, utilized their principles in the defences of Carcassonne, Toulouse, &c. In the 5th century, Viollet-le-Duc's description and illustrations of the defences of Carcassonne will give a very good idea of the methods then in use:—

"The Visigoth fortification of the city of Carcassonne, which is still preserved, offers an analogous arrangement recalling those described by Vegetius. The level of the town is much more elevated than the ground outside, and almost as high as the parapet walks. The curtain walls, of great thickness, are composed of two faces of small cubical masonry alternating with courses of brick: the middle portion being filled, not with earth but with rubble run with lime. The towers were raised above these curtains, and their communication with the latter might be cut off, so as to make of each tower a small independent fort; externally these towers are cylindrical, and on the side of the town square; they rest, also towards the country, upon a cubic base or foundation. We subjoin (Fig. 1) the plan of one of these towers with the curtains adjoining. A is the plan of the ground-level; B the plan of the first storey at the level of the parapet. We see, at C and D, the two excavations formed in front of the gates of the tower to intercept, when the drawbridges were raised, all communication between the town or the parapet walk and the several storeys of the tower. From the first storey access was had to the upper crenellated or battlemented portion of the tower by a ladder of wood placed inside against the side of the flat wall. The external ground-level was much lower than that of the tower, and also beneath the ground-level of the town, from which it was reached by a descending flight of from ten to fifteen steps. Fig. 2 shows the tower and its two curtains on the side of the town; the bridges of communication are supposed to have been removed. The battlemented portion at the top is covered with a roof, and open on the side of the town in order to permit the defenders of the tower to see what was going on therein, and also to allow of their hoisting up stones and other projectiles by means of a rope and pulley. Fig. 3 shows the same tower on the side towards the country; we have added a postern, the sill of which is sufficiently raised above the ground to necessitate the use of a scaling or step ladder, to obtain ingress. The postern is defended, as was customary, by a palisade or barrier, each gate or postern being provided with a work of this kind."

Meanwhile, in western Europe, siegcraft had almost disappeared. Its perfect development was only known for an army like that of the Romans. The Huns and Goths knew nothing of it, and the efforts of Charlemagne and others of the Frankish kings to restore the art were hampered by the fact that their warriors despised handicrafts and understood nothing but the use of their weapons. During the dark ages the towns of the Gauls retained their old Roman and Visigoth defences, which no one knew how to attack, and accordingly the sieges of that period dragged themselves out through long years, and if ultimately successful were as a rule only through blockade and famine. It was not until the 11th century that siegcraft was revived in the West on the ancient lines.

By this time a new departure of great importance had been made in the siege-craft of the castle (q.v.), which restored for some centuries a definite superiority to the defence. Built primarily as strongholds for local magnates or for small bodies of warriors dominating a conquered country, the conditions which called them into existence offered several marked advantages. The defences of a town had to follow the growth of the town, and would naturally have weak points. It was not to be expected that a town would develop itself in the manner most suitable for defence; nor indeed that any position large enough for a town could be found that would be naturally strong enough to defend itself. But the site of a castle could be chosen purely for its natural strength, without regard, except as a secondary consideration, to the protection of anything outside it; and as its area was small it was often easy to find a natural position entirely suited for the purpose. In fact it frequently happened that the existence of such a position was the raison d'être of the castle. A small hill with steep sides might well be unapproachable in every direction by such cumbrous structures as towers and rats, while, the height of the hill, added to the height of the walls, would be too much for the besiegers' missiles. If the sides of the hill were precipitous and rocky, mining became impossible, and the site was perfect for defence. A castle built under such conditions was practically impregnable; and this was the cause of the independence of the barons in the 11th and 12th centuries. They could only be reduced by blockade, and a blockade of long duration was very difficult in the feudal age.

A very instructive example of 12th-century work is the Château Gaillard, built by Richard Cœur-de-Lion in 1196. This great castle, with ditches and escarpments cut out of the solid rock, and extensive outworks, was completed in one year. In the article CASTLE will be found the plan of the main work, which is here supplemented by an elevation of the donjon (or keep). The waved face of the inner or main wall of the castle, giving a divergent fire over the front, is an interesting feature in advance of the time. So also is the masonry protection of the machicolation at the top of the donjon, a protection which at that time was usually given by wooden hoardings. After the death of Richard, Philip Augustus besieged the château, and carried it after a blockade of seven months and a regular attack of one month. In this attack the tower A was first mined, after which the whole of that outwork was abandoned by the defenders. The outer enceinte was next captured by surprise; and finally the gate of the main wall was breached by the pioneers. When this happened a sudden rush of the besiegers...
The flanking power of the tower itself. The arrangement is seen in several of the towers at Carcassonne, and has in it the germ of the idea of the bastion.

The defences of Carcassonne, remodelled in the latter half of the 13th century on the old Visigoth foundations, exemplify some of the best work of the period. Figs. 5 and 6 (reproduced from Viollet-le-Duc) show the plan of the defences of the town and castle, and a bird's-eye view of the castle with its two barbicans. The thick black line is the main wall; beyond this are the lists and then the moat. It will be noted that the wall of the lists as well as the main wall is defended by towers. There are only two gates. That on the east is defended by two great towers and a semicircular barbican. The gate of the castle, on the west, has a most complicated approach defended by a line of gates and flanking walls, which cannot be shown on the small scale, and beyond these is a huge circular barbican in several storeys, capable of housing 1500 men. On the side of the town the castle is protected by a wide moat, and the entrance is masked by another large semicircular barbican.

An interesting feature of the general arrangement is the important point, which the lists have assumed. The slight wooden barricade of older times has developed into a wall with towers; and the effect is that the besieger, if he gains a footing in the lists, has a very narrow space in which to work the engines of attack. The castle, after the Roman fashion, adjoins the outer wall of the town, so that there may be a possibility of communicating with a relieving force from outside after the town has fallen. There were also several posterns, small openings made in the wall at some height above the ground, for use with rope ladders.

The siegecraft of the period was still that of the ancients. Mining was the most effective form of attack, and the approach to the walls was covered by engines throwing great stones against the hoardings of the parapets, and by cross-bowmen who were sheltered behind light mantlets moved on wheels. Barrels of burning pitch and other incendiary projectiles were thrown as before; and at one siege we read of the carcasses of dead horses and barrels of sawdust being thrown into the town to breed pestilence, which had the effect of forcing a capitulation.

With all this the attack was inferior to the defence. As Professor C. W. C. Oman has pointed out, the mechanical application of the three powers of tension, torsion and counterpoise (in the missile engines) had its limits. If these engines were enlarged they grew too costly and unwieldy. If they were multiplied it was impossible on account of their short range and great bulk to concentrate the fire of enough of them on a single portion of the wall.

It is difficult to give anything like an accurate account, in a small space, of the changes in fortification which took place in the two centuries after the introduction of gunpowder.

The number of existing fortifications that had to be modified was infinite, so also was the number of attempted solutions of the new problems. Engineers had not yet begun to publish descriptions of their "systems"; also the new names and terms which came into use with the new works were spread over Europe by engineers of different countries, and adopted into new languages without much accuracy.

Artillery was in use for some time before it began to have any effect on the design of fortification. The earliest cannon threw so very light a projectile that they had no effect on masonry and...
were more useful for the defence than the attack. Later, larger pieces were made, which acted practically as mortars, throwing stone balls with high elevation, and barrels of burning composition. In the middle of the 15th century the art of cannon-founding was much developed by the brothers Bureau in France. They introduced iron cannon balls and greatly strengthened the guns. In 1428 the English besieging Orleans were entirely defeated by the superior artillery of the besieged. By 1450 Charles VII. was furnished with so powerful a siege train that he captured the whole of the castles in Normandy from the English in one year.

But the great change came after the invasion of Italy by Charles VIII. with a greatly improved siege train in 1494. The astonishing rapidity with which castles and fortified towns fell before him proved the uselessness of the old defences. It became necessary to create a new system of defence, and, says Casserio, "thanks to the mental activity of the Renaissance and the warlike conditions prevailing everywhere, the time could not have been more favourable." There is no doubt that the engineers of Italy as a body were responsible for the first advance in fortification. There, where vital and mental energy were at boiling-point, and where the first striking demonstration of the new force had been given, the greatest intellects, men such as Leonardo da Vinci, Michelangelo and Machiavelli, busied themselves over the problem of defence.

It has been claimed that Albert Dürer was the first writer on modern fortification. This was not so; Dürer's work was published in 1527, and more than one Italian engineer, certainly Martini of Siena and San Gallo, had preceded him. Also Machiavelli, writing between 1512 and 1527, had offered some most valuable criticisms and general principles. Dürer, moreover, had little influence on the progress of fortification; though we may see in his ideas, if we choose, the germ of the "polygonal" system, developed long afterwards by Montalembert. Dürer's work was to some extent a connecting link between the old fortification and the new. He proposed greatly to enlarge the old towers; and he provided both them and the curtains with vaulted chambers for guns (casemates) in several tiers, so as to command both the ditch and the ground beyond it. His projects were too massive and costly for execution, but his name is associated with the first practical gun casemates.

Before beginning to trace the effect of gunpowder on the design of fortification, it may be noted that two causes weakened the influence of the castles. First, their owners were slow to adopt the new ideas and abandon their high strong walls for low extended parapets, and, secondly, they had not the men necessary for long lines of defence. At the same time the corporations of the towns had learnt to take an active part in warfare, and provided trained and disciplined soldiers in large numbers.

When artillery became strong enough to destroy masonry from a distance two results followed: it was necessary to modify the masonry defences so as to make them less vulnerable, and to improve the means of employing the guns of the defence. For both these purposes the older castles with their restricted area were little suited, and we must now trace the development of the fortified towns.

Probably the first form of construction directly due to the appearance of the new weapons was the bulwark (boulevard, bulwark or bollwerk). This was an outwork usually semicircular in plan, built of earth consolidated with timber and revetted with hurdles. Such works were placed as a shield in front of gates, which could be destroyed even by the early light cannon-balls; and they offered at the same time advanced positions for the guns of the defence. They were found so useful for gun positions for flanking fire that later they were placed in front of towers or at intervals along the walls for that purpose.

This, however, was only a temporary expedient, and we have now to consider the radical modifications in design. These affected both the construction and trace of the walls. The first lesson taught by improved artillery was that the walls should not be set up as high as targets, but in some manner screened. One method of doing this in the case of old works was by placing bulwarks in front of them. In other cases the caponiers or outer walls, being surrounded on the sides by moats, were already partially screened and suitable for conversion into the main defence; and as with improved flanking defence great height was no longer essential, the tops of the walls were in some cases cut down. In new works it was natural to sink the wall in a ditch, the earth from which was useful for making rams. As regards resistance to the effect of shot, it was found that thin masonry walls with rubble filling behind them were very easily destroyed. A bank of earth behind the wall was the solution of the vibration of the shot, but once a breach was made the earth came down, making a slope easy of ascent. To obviate this, horizontal layers of brushwood, timber and sometimes masonry were built into the earth bank, and answered very well (fig. 7).

Another expedient of still greater value was the use of counterforts. The earliest counterforts were simply buttresses built against from the wall into the rampart instead of outward (fig. 8). Their effect was to strengthen the wall and make the breaches more difficult of ascent. An alternative arrangement for strengthening the wall was an arched gallery built behind it under the rampart (fig. 9). This construction was in harmony with the ideas, already familiar, of a passage in the wall from which countermines could be started; but it has the obvious weakness that the destruction of the face wall takes away one of the supports of the arch. The best arrangement which is ascribed to Albert Dürer, was the "counter-arched revetment." This consisted of a series of arches built between the counterforts, with their axes at right angles to the face of the wall. Their advantage was that, while supporting the wall and taking all the weight of the rampart, they formed an obstacle after the destruction of the wall more difficult to surmount than the wall itself and very hard to destroy. The counter-arches might be in one, two or three tiers, according to the height of the wall (figs. 10 and 11), the latter without the earth of the rampart and showing also a countermining purpose. A more important question, however, than the improvement of the passive defence or obstacle was the development of the active
defence by artillery. For this purpose it was necessary to find room for the working of the guns. At the outset it was of course a question of modifying the existing defences at as little cost as possible. With this object the roofs of towers were removed and platforms for guns substituted but this only gave room for one or two guns. Also the loopholes in the lower storeys of towers were converted into embrasures to give a grazing fire over the ditch; this became the commonest method of strengthening old works for cannon, but was of little use as the resulting field of fire was so small. In some places the towers were made larger, with a semi-circular front and side walls at right angles to the curtain. Such towers built at Langres early in the 16th century had walls 20 ft. thick to resist battering.

Even in new works some attempts were made to combine artillery defence with pure masonry protection. The works of Albert Dürer in theory, and the bridge-head of Schaffhausen in practice, are the best examples of this. The Italian engineers also showed much ingenuity in arranging for the defence of ditches with masonry caponiers. These were developed from external buttresses, and equally with the casemated flanking towers of Dürer contained the germ of the idea of "polygonal" defence.

The smaller towers were soon generally adopted, as the rampart; that is, a bank of earth thrown up behind the wall, which, while strengthening the wall as already indicated, offered plenty of space for the disposal of the guns.

The ditch, which had only occasionally been used in ancient and medieval fortification, now became essential and characteristic.

The ditch. A serving as did for the double purpose of supplying earth for a rampart and allowing the wall to be sunk for concealment, it was found also to have a definite use as an obstacle. Hitherto the wall had sufficed for this purpose, the ditch being useful mainly to prevent the besieger from bringing up its engines of attack. When the wall (or escarp) was lowered, the obstacle offered by the ditch was increased by reveting the front side of it with a counterscarp. Beyond the counterscarp of the earth excavated from the ditch was piled up to increase the protection given to the masonry wall. This earth was sloped down gently on the outer side to meet the natural surface of the ground and in such a way as to be swept by the fire from the ramparts and was called the glacis.

Now, however, a new difficulty arose. In all times a chief element in a successful defence has consisted in action by the besieged outside the walls. The old ditches, when they existed, had merely a slope on the far side leading up to the ground-level; and the ditch was a convenient place in which troops preparing for a sortie could assemble without being seen by the enemy, and ascend the slope to make their attack. The introduction of the counterscarp wall prevented sorties from the ditch. At first it was customary, after the introduction of the counterscarp, to leave a narrow space on the top of it, behind the glacis, for a patrol path. Eventually the difficulty was met by widening this patrol path into a space of about 30 ft., in which there was room for troops to assemble. This was known as the covered way.

With this last addition the ordinary elements of a profile of modern fortification were complete and are exemplified in fig. 12.

Fig. 10.

Up to the gunpowder period the trace of fortifications, that is, the plan on which they were arranged on the ground, was very simple. It was merely a question of an enclosure wall adapted to the site and provided with towers at suitable intervals. The foot of the wall could be seen and defended everywhere, from the tops of the towers and the machicolated galleries. The introduction of ramparts and artillery made this more difficult, and it was necessary to arrange them in two ways. The rampart was interposed between the defences and the face of the wall, place or not to vertical defence. Also with the inferior gun-carriages of the time very little depression could be given to the guns, and thus the top of the enceinte wall, with or without a rampart, was not a suitable position for guns intended to flank the ditch in their immediate neighbourhood. The problem of the "trace" therefore at the beginning of the 16th century was to rearrange the line of defence so as to give due opportunity to the artillery of the besieged, both to oppose the besiegers' breaching batteries and later to defend the breaches. At the outset the latter rôle was the more important.

In considering the early efforts of engineers to solve this problem we must remember that for economical reasons they had to make the best use they could of the existing walls. At first for flanking purposes casemates on the ditch level were used, the old flanking towers being enlarged for the purpose. Masonry galleries were constructed across the ditch, containing casemates which could fire to either side, and after this casemates were still used in the counterscarps. Some use was also made of the ditch from deepened beyond the counterscarp. It was then realized, however, that the flanking defence of the body of the wall was apt to be dependent on outworks, and that greater freedom was required for guns than was consistent with casemate defence. The bulwark (which in its earliest shape suggests that it was in some sort the offspring of the barbican, placed to protect an entrance) gave plenty of space for guns, but was too detached for security. The enlarged tower, as an integral part of the line, gave security, and its walls at right angles to the curtain gave direct flanking fire, but the guns in it were too cramped. The blending of the two ideas produced the bastion, an element of fortification which dominated the science for three hundred years, and so impressed itself on the imagination that to this day any strong advanced position in a defensive line is called by that name by unscientific writers. The word had been in use for a long time in connexion with extemporized towers or platforms for flanking purposes, the earliest forms being bastille, bastide, bastillon, and in its origin it apparently refers rather to the quality of work in the construction than to its defensive intention.

The earliest bastions were modified bulwarks with straight faces and flanks, attached to the main wall, for which the old towers often acted as keeps; and at first the terms bulwark and bastion were more or less interchangeable. Fig. 13, taken from a contemporary MS. by Violley-le-Duc, shows a bastion added to the old wall of Troyes about 1548. On the other hand, in fig. 14 (taken from an English MS. of 1559, which again is based on the Italian work of Zanchi published in 1555), we find a spoken of as "bulwarks" and as "bastions." The triangular works between the bastions are described as "ramparts," intended to prevent the curtains from breaching fire. (We may also notice in this design the broad ditch, the counterscarp with narrowed coverway, and loopholes indicating counterscarp galleries.)

Towards the end of the 16th century the term "bulwark" began to be reserved for banks of earth thrown up a little distance in front of the main wall to protect it from breaching fire, and it thus reverted to its original defensive intention. The term "bastion" henceforth denoted an artillery position connected by flanks to the main wall; and the question of the arrangement of these flanks was one of the main preoccupations of engineers.

Fig. 11.

Fig. 12.

Fig. 13.—Bastion at Troyes.
Flanks retired, casemated or open, or sometimes in several tiers were proposed in infinite variety.

Thus, while in the early part of the 16th century the actual modification of existing defences was proceeding very slowly on account of the expense involved, the era of theoretical "systems" had begun, based on the mutual relations of flank and face. These can be grouped under three heads as follows:

1. The crémaille or indented trace: Faces and flanks succeeding each other in regular order (fig. 15).

2. The tenaille trace: Flanks back to back between the faces (fig. 16). The development of the flanks in this case gives us the star trace (fig. 17).

3. The bastioned trace: Flanks facing each other and connected by curtains (fig. 18).

In comparing these three traces it will be observed that unless casemates are used the flanking in the first two is incomplete. Guns on the ramparts of the faces cannot defend the flanks, and therefore there are "dead" angles in the ditch. In the bastioned trace there is no "dead" ground, provided the flanks are so far apart that a shot from the rampart of a flank can reach the ditch at the centre of the curtain.

Here was therefore the parting of the ways. For those who objected to casemate fire, the bastioned trace was the way of salvation. They were soon in the majority; perhaps because the symmetry and completeness of the idea captivated the imagination. At all events the bastioned trace, once fairly developed, held the field in one form or another practically without a rival until near the end of the 18th century. The Italian engineers, who were supreme throughout most of the 16th century, started it; the French, who took the lead in the following century, developed it, and officially never deserted it until late in the 19th century, when the increasing power of artillery made enceintes of secondary importance.

It will be useful at this point to go forward a little, with a couple of explanatory figures, in order to get a grasp of the component parts of the bastioned trace as ultimately developed, and of its outworks.

In fig. 19 ABCD represents part of an imaginary line drawn round the place to be fortified, forming a polygon, regular or irregular.

ABC is an exterior angle or angle of the polygon.

BC is an exterior side.
BB is an interior side.
abc is the trace of the enceinte.
abdef is a bastion.
abdef is a demi-bastion.
d is a face of the bastion.
e is a flank of the bastion.
f is the curtain.
g is the gorge.
(Two demi-bastions with the connecting curtain make the bastioned front, defghi.)

ef bisecting the exterior angle ABC is the capital of the bastion.
fxy is the perpendicular, the proportionate length of which to the exterior side BC (usually about one-sixth) is an important element of the trace.
efC is the angle of defence.
BC is the diminished angle.
ede is the flanked angle or salient angle of the bastion.
e is the shoulder of the bastion.
def is the angle of the shoulder.
efg is the angle of the flank.

The line of the escarp is called the magistral line since it regulates the trace. When plans of fortifications are given without much detail, this line, with that of the counterscarp and the crest of the parapet, are often the only ones shown,—the crest of the parapet, as being the most important line, whence the fire proceeds, being usually emphasized by a thick black line.

Fig. 20, reproduced from a French engraving of 1795, shows an imaginary place fortified as a hexagon with bastions and all the different kinds of outworks then in use. The following is the explanation of its figuring and lettering.

1. Flan bastion: Placed in the middle of a curtain when the lines of defence were too long for musketry range.
3. Tenaille bastion: Used when the flanked angle is too acute; that is, less than 70°.
4. Redans: Used along the bank of a river, or when the parapet of the covered way can be taken in reverse from the front.
A, B, Ravelins.
C. Demi-lunes: So called from the shape of the gorse. They differ from the ravelins in being placed in front of the bastions instead of the curtain.
D. Counter-guards: Used instead of demi-lunes, which were then going out of fashion.
E. Simple tenaille.
F. Double tenaille (see L and M).

If the tenaille E is reduced in width towards the gorse, as shown alternatively, it is called a swallow-tail. If the double tenaille is
reduced as at G, it is called a bonnet de prêtre. Such works were rarely used.)

H. Hornwork: Much used for gates, &c.
I. Crown-work.
K. Crowned hornwork.
L. M. New forms of tenaille: (N.B.—These are the forms which ultimately retained the name.)
N. New form of work called a demi-lune lunette, the ravelin N being protected by two counter-guards, O.
P. Re-entering places of arms.
Q. Traverses.
R. Salient places of arms.
S. Places of arms without traverses.
T. Orillon, to protect the flank V.
X. A double bastion or cavalier.
Y. A refortification with a ditch, of the breach Z.

&c. Traverses to protect the terreplein of the ramparts from which enfilade.

Turning back now to the middle of the 16th century we find in the early examples of the use of the bastion that there is an attempt made to use the curtain with the curtain, the flanks being considered the only weak points of the eneint. Accordingly, the flanks are arranged at right angles to the curtain, and the prolongation of the faces sometimes falls near the middle of it. When it was found that the faces needed protection, the first attempts to give it were made by erecting cavaliers, or raised parapets, behind the parapet of the curtain or in the bastions.

The first example of the complete bastioned system is found in Paciotto's citadel of Antwerp, built in 1568 (fig. 21). Here we have faces, flanks and curtain in due proportion; the faces long enough to contain a powerful battery, and the flanks able to defend both curtain and faces. The weak points of this trace, due to its being arranged on a small pentagon, are that the terreplein or interior space of the bastions is rather cramped, and the salient angles too acute.

In the systems published by Speckle of Strassburg in 1589 we find a distinct advance. Speckle's actual constructions in fortification are of no great importance; but he was a great traveller and observer, and in his work, published just before his death, he has evidently assimilated, and to some extent improved, the best ideas that had been put forward up to that time.

Two specimens from Speckle's work are well worth studying as connecting links between the 16th and 17th centuries.

Fig. 22 is early 16th-century work much improved. There are no outworks, except the covered way, now fully developed, with a battery at the re-entering place of arms. The bastions are large, but the faces directed on the curtain get little protection from the flanks. To make up for this they are flanked by the large cavaliers in the middle of the curtain. The careful arrangement of the flank should be noted; part of it is retired, with two tiers of fire, some of which is arranged to bear on the face of the bastion. The great saliency of the bastion is a weak point, but the whole arrangement is simple and strong.

In the second example, known as Speckle's "reinforced trace" (fig. 23), we find him anticipating the work of the next century. The ravelin is here introduced, and made so large that its faces are in prolongation of those of the bastions. Speckle's other favourite ideas are here: the cavaliers and double parapets and his own particular invention of the low batteries behind the re-entering place of arms and the gorge of the ravelin. These low batteries did not find favour with other writers, being liable to be too easily destroyed by the besieger's batteries crowning the salients of the covered way.

Speckle's book is of great importance as embodying the best work of the period. His own ideas are large and simple, but rather in advance of the powers of the artillery of his day.

At the beginning of the 17th century we find the Italian engineers following Paciotto in developing the complete bastioned trace; but they got on to a bad line of thought in trying to reduce everything to symmetry and system. The era of geometrical fortification (or, as Sir George Clarke has called it, "drawing-board" fortification) had already begun with Marchi, and his followers busied themselves entirely in finding geometrical solutions for the application of symmetrical bastioned fronts to such imaginary forms of perimeter as the oval, club, heart, figure of eight, &c. Marchi, however, was one of the first to think of prolonging the resistance of a place by means of outworks such as the ravelin. De Villenoisy says that Busca was the first to discuss the proportions and functions of all the component parts of a front; and Floriani, about 1630, was the last of the important Italians. The characteristics of a good deal of Spanish fortification carried out at this time were, according to the same authority, that the works were well adapted to sites, and the masonry excellent but too much exposed, while the bastions were too small. The Dutch and German schools will be referred to later.

The French engineers now began to take the lead in adapting the principles already established to actual sites. In the first half of the century the names of de Ville and Pagan stand out as having contributed valuable studies to the advancement of the science. In putting forward their designs they discussed very fully such practical questions as the length of the line of defence, whether this should be governed by the range of artillery or musketry fire, the length of flanks, the use in them of orillons, casemates and retired flanks, the size of bastions, &c.

It is the latter half of the 17th century, however, which is one
of the most important periods in the history of fortification, chiefly because it was illuminated by the work of Vauban. It was at this time also a prodigious output of purely theoretical fortification began, which went on till the French Revolution. Many of the "systems" published at this time were elaborated by men who had no practical knowledge of the subject, some of them priests who were engaged in educating the sons of the upper classes, and who had to teach the elements of fortification among other things. They naturally wrote treatises, which were valuable for their clearness of style, and with their industry and ingenuity the elaboration of existing methods was a very congenial task. Most of these essays took the form of multiplication and elaboration of outworks on an impossible scale, and they culminated in such fantastic extravagances as the system of Rhan, published in 1769 (fig. 24). These proposals, however, were of no practical importance.

The work of the real masters who knew more than they published can always be recognized by its comparative simplicity. The greatest of these was Sebastien le Prestre de Vauban (q.v.). Born in 1633, and buried in Prieuré in 1707 in war or preparations for war, he earned alike by his genius, his experience, his industry, and his personal character the chief place among modern military engineers. His experience alone puts him in a category apart from others. Of this it is enough to say that he took part in forty-eight sieges, forty of which he directed as chief engineer without a single failure, and repaired or constructed more than 160 places. Vauban's genius was essentially practical, and he was no believer in systems. He would say, "One does not fortify by systems but by common sense." Of new ideas in fortification he introduced practically none, but he improved and modified existing ideas with consummate skill in actual construction. His most original work was in the attack (see below), which he reduced to a scientific method most certain in its results. It is therefore one of the ironies of fate that Vauban should be chiefly known to us by three so-called "systems," known as his "first," "second," and "third." How far he was from following a system is shown by de Villeninois, who reproduces twenty-eight fronts constructed by him between 1667 and 1698, no two of which are quite alike and most of which vary very considerably to suit local conditions.

Vauban's "first system," as variously described by other writers even in his own time, is pieced together from some of the early examples of his work. The second system is the "tower bastion" defence of Bel fort and Landau (1684-1688), obviously suggested by a design of Castriot's one hundred years earlier; and the third system is the front of Neu-Breisach (1698), which is merely Landau slightly improved. In other works, between 1688 and 1698, he did not keep to the tower bastion idea.

It will be convenient to take the "first system," as reproduced in the Royal Military Academy text book of fortification (fig. 25) as typical of much of Vauban's work. It may be observed that he sometimes uses the straight flank, and sometimes the curved flank with orillon. Parapets in several tiers are never used, nor cavaliers. The ravelin is almost always used. It is small, having little artillery power and giving no protection to the shoulders of the bastions. Sometimes it has flanks and occasionally a keep.

The tenaille is very generally found. In this form, viz. as a shield to the escarp of the curtain, it was probably invented by him. Fig. 25 shows two forms. In both the parapet of the tenaille to be kept low, so that the flanks might defend a breach at the shoulder of the opposite bastion, with artillery fire striking within 12 ft. of the base of the escarp. Traverses are used for the first time on the covered way to guard against enfilade fire; and the re-entering place of arms, to which Vauban attached considerable importance, is large.

For the construction of the trace an average length of about 400 yds. (which, however, is a matter entirely dependent on the site) may be taken for the exterior side. The perpendicular, except for polygons of less than six sides, is one-sixth, and the faces of the bastions two-sevenths of the exterior side. The flanks are chords of a circle struck from the opposite shoulder as centres. An arc described with the same radius, but with the angle of the flank as a centre, and cutting the perpendicular produced outwardly, gives the salient of the ravelin; the prolongations of the faces of the ravelin fall upon the faces of the bastions at 11 yds. from the shoulders. The main ditch has a width of 38 yds. at the salient of the bastions, and the counter-scarp is directed upon the shoulders of the adjoining bastions. The ditch of the ravelin is 24 yds. wide throughout. As regards the profile the bastions and curtain have a command of 25 ft. over the country, 17 ft. over the crest of the glacis and 8 ft. over the ravelin. The ditches are 18 ft. deep throughout. In his later works he used demi-revetments.

Fig. 26 shows the tower bastions of Neu-Breisach, or the so-called "third system." It is worth introducing, simply as showing that even a mind like Vauban's could not resist in old age the tendency to duplicate defences. Here the main bastions and tenaille are detached from the enceinte. The line of the enceinte is broken with flanks and further flanked by the towers. The ravelin is large and has a keep. The section through the face of the bastion shows a demi-revetment with wide berth, and a hedge as an additional obstacle.

After Vauban died, though the theories continued, the valuable additions to the system were few. Among his successors in the early part of the 18th century Cormontaigne (q.v.) has the greatest reputation, though his experience and authority fell short of Vauban's. He was a clear thinker and writer, and the elements of the system were distinctly advanced by him. His trace includes an enlarged ravelin with flanks, the ends of which were intended to close the gap at the end of the tenaille, and a keep to the ravelin with flanks. He provides a very large re-entering place of arms, also with a keep, the ditches of which are carefully traced so as to be protected from enfilade by the salients of the ravelin and bastion. He was also in favour of a permanent retenchment of the gorge of the bastion. His works were printed, with many alterations, more than twenty years after his death, to serve as a textbook for the school of Mézières. This school was established in 1748, and from this time forward there was an official school of thought, based on Vauban. Cormontaigne's work, therefore, represents the modifications of Vauban's ideas accepted.
by French engineers in the latter part of the 18th century. The school of Mézières was afterwards replaced by that of Metz, which carried on its traditions. Such schools are necessarily conservative, and hence, in spite of the gradual improvement in ordnance and firearms, we find the main elements of the bastioned system remaining unchanged right up to the period of

**FORTIFICATION AND SIEGECRAFT**

Fig. 26.—Neu-Breisach.

the Franco-German War in 1870. Chasseloup-Laubat tells us that, before the Revolution, to attempt novelties in fortification was to write one's self down ignorant. How far the general form of the bastion with its outworks had become crystallized is evident from a cursory comparison of fig. 27 with Vauban's early work. This figure is the front of the Metz school in 1822, by General Noizet.

Since, therefore, the official view was that the general outlines of the system were sacred, the efforts of orthodox engineers from Cormontaigne's time onwards were given to improvements of detail, and mainly to retard breaching operations as long as possible. We find enormous pains being bestowed on the study of the comparative heights of the masonry walls and crest levels; with the introduction here and there of glacis slopes in the ditches, put in both to facilitate their defence and to protect portions of the escarp.

Among the unorthodox two names deserve mention. The first of these is Chasseloup-Laubat (g.e.), who served throughout the wars of the Republic and Empire, and constructed the fortress of Alessandria in Piedmont.

Chasseloup's main proposals to improve the bastioned system were two:

First, in order to prevent the bastions from being breached through the gaps made by the ditch of the ravelin, he threw forward the ravelin and its keep outside the main glacis. This had the further advantage of giving great saliency to the ravelin for cross-fire over the terrain of the attack. On the other hand, it made the ravelin liable to capture by the gorge. It is probable that this system would have lent itself to a splendid defence by an able commander with a strong force; but under the opposite conditions it has a dangerous element of weakness.

Secondly, in order to get freedom to use longer fronts than those admissible for the ordinary bastioned trace, he proposed to extend his exterior side up to about 650 yds. and to break the faces of his bastions; the portion next the shoulder being defended from the flank of the collateral bastion and coinciding with the line of defence, and the portion next the salient, up to about 80 yds. in length, being defended from a central keep or caponier placed in front of the treble. The natural criticism of this arrangement is that it combines some of the defects of both the bastioned and polygonal systems without getting the full advantages of either.

Fig. 28 shows a half front of Chasseloup's system, of ordinary length, as actually constructed. The section shows an interesting
detail, viz. the Chasseloup mask—a detached mask with tunnels for the casemate guns to fire through, the intention of which is to save them from being destroyed from a distance.

The second name is that of Captain Choumara of the French Engineers, born in 1787, whose work was published in 1837.
Two leading ideas are due to him. The first is that of the "independence of parapets." A glance at any of the plans that have already been shown will show that hitherto the crests of parapets had always been traced parallel to the escarp or magistral line. Choumara pointed out that, while it was necessary for the escarp to be traced in straight lines with reference to the flanking arrangements, there was no such necessity as regards the parapets. By making the crest of the parapet quite independent of the escarp line he obtained great freedom of direction for his fire. The second idea is that of the "inner glacis." This was a glacis parapet placed in the main ditch to shield the escarp; its effect being to prevent the escarp of the body of the place from being breached in the usual way by batteries crowning the crest of the covered way.

The need for Choumara's improvements has passed by, but he was in his time a real teacher. One sentence of his strikes a resounding note: "What is chiefly required in fortification is simplicity and strength. It is not on a few little contrivances carefully hidden that one can rely for a good defence. The fate of a place should not depend on the intelligence of a corporal shut up in a small post prepared for his detachment."

Before leaving the bastioned system it will be of interest to study a couple of actual and complete examples, one irregular and one regular. Fig. 29 shows the defences of Sedan as they were at the end of the 17th century. One sees the touch of Vauban here and there, but the work is for the most part apparently early 17th century. It will be observed that on the river side of the town the defence consists of very irregular bastions with duplicated wet ditches (see the Dutch style, below); and on the other side, where water is not available, strength is sought for by pushing a succession of hornworks far out.

Fig. 30 is Saarlouis, constructed by Vauban in 1680 in his early manner, a remarkable example of symmetry. Vauban of course never thought of aiming at symmetry, which is of itself neither good nor bad, but it is interesting to note such a perfect example of the system.

It must here be remarked that the reproach of "geometrical" fortification is in no way applicable to the works of Vauban and his immediate successors. The true geometric fortification, which worshipped symmetry as a fetish, marked, as has been already pointed out, the decadence of the Italian school. Vauban and his fellows excelled in adapting works to sites, the real test of the engineer.

The bastioned system was the 17th-century solution of the fortification problem. Given an artillery and musketry of short range and too slow for effective frontal defence, a ditch is necessary as an obstacle. What is the best means of flanking the ditch and of protecting the flanking arrangements? If Vauban elected for the bastion, we must before criticizing his choice remember that he was the most experienced engineer of his day, a man of the first ability and quite without prejudice. What is matter for regret is that the authority of Vauban should have practically paralysed the French school during the 18th and most of the 19th century, so that while the conditions of attack and defence were gradually altering they could admit no change of idea, and their best men, who could not help being original, were struggling against the whole weight of official opposition.

Again, such duplication of outworks as we see at Sedan is not geometric fortification. It is a definite attempt to retard the attack, on ground favourable to it, by successive lines of defence. As to the policy of this, no axiom can be laid down. Nowadays most of us think, as Machiavelli did, that a single line of defence is best and that a second line only serves to suggest the advisability of retreat. There are also, of course, the recognized drawbacks of outworks, difficulty of retreat, of relief and so forth, and the moral effect of their loss. But the engineers of such defences as Ostend and Candia might well say, "Oh, if only we had held on to that bastion for so many months we had had a second and a third line of permanent retrenchment to fall back upon, we could have held the place for ever." And who shall say that they were wrong? Let us at all events remember that the leading engineers of that time were men who had passed their lives in a state of war, and that we ourselves in comparison with them are the theorists.

From the end of the 16th century the Dutch methods of fortification acquired a great reputation, thanks to the stout resistance offered to the Spaniards by some of their fortresses, the three years' defence of Ostend being perhaps the most striking example. Prolonged defences, which were mainly due to the desperate energy of the besieged, were credited to the quality of their defences. In point of fact the Dutch owed more to nature, and more still to their own spirit, than to art; but they showed a good deal of skill in adopting recent ideas to their needs.

Three conditions governed the development of the Dutch works at this time, viz., want of time, want of money and abundance of water. When the Netherlands began their revolt against Spain, they would no doubt have been glad enough of expensive monastery fortresses on such models as Paciotto's citadel of Antwerp. But there was neither time nor money for such works. Something had to be extemporized, and fortunately for them they had wet ditches to take the place of high revetted walls. Everywhere water was near the surface, and rivers or canals were available for inundations. A wide and shallow ditch, while making a good obstacle, was also the readiest means of obtaining earth for the ramparts. High command was, owing to the flatness of the country, unnecessary and even undesirable, as it did not allow of grazing fire.

What the Dutch actually did in strengthening their towns gives little evidence of system. Starting as a rule from an existing enceinte, sometimes a medieval wall, they would provide a broad wet ditch. No further provision was usually made on the sides of the town which were additionally protected by a river or inundation. On the other sides the wet ditch was made still broader, and sometimes contained a counterguard, sometimes ravelins and lunettes. These were quite irregular in their design and relation to each other. At the foot of the glacis would be found another but narrower wet ditch, which was a peculiarly Dutch feature; and sometimes if the town was in a bend of a river there would be a canal cut across the bend in a straight line, strengthened by several raeds.

Speaking generally, they endeavoured to provide for the want
of a first-class masonry obstacle by multiplication of wet ditches, and further to strengthen these obstacles by great quantities of palisading, for which purpose the timber of old ships was used. They also recognized the inherent weaknesses of wet ditches, as, for instance, that when frozen they no longer provide an obstacle; and they studied the means, not only of causing inundations, but also of arranging to empty as well as to fill the ditches at will. Simon Stevin was the leader in this work.

Nevertheless a Dutch school of design did come into existence at this time. The leaders, early in the 17th century, were Simon Stevin, Maurice and Henry of Nassau, Marollois and Freitag. The fortress of Coevorden, constructed by Prince Maurice, of which fig. 31 shows a front, is a well-known example of this, and the section shows clearly some typical features of the school.

![Fig. 31.—Coevorden.](image)

The elements of the plan are those of the early bastioned trace, but we find added both ravelins and lunettes, very regular in design. There is also the ditch at the foot of the glacis, and surrounding the rampart of the enceinte a continuous fausse-braie. This work, which partook of the nature of both boulevard and counterguard, served several purposes. It was desirable that the weight of the rampart should be drawn back a little from the edge of the ditch, and the fausse-braie filled what would otherwise have been dead ground at the foot of the rampart. It also afforded a grazing fire over the ditch, which was very important, and which the rampart supported by a plunging fire.

Coehoorn (q.v.), the contemporary and nearest rival to Vauban, was the greatest light of the Dutch school. Like Vauban he was distinguished as a fighting engineer, both in attack and defence; but in the attack he differed from him in relying more on powerful artillery fire than systematic earthworks. He introduced the Coehoorn mortar. His “first system,” which was employed at Mannheim (fig. 32), is reproduced for the sake of comparison with the Coevorden front designed a hundred years earlier. Among other points will be noticed the combination of wet and dry ditches; the very broad main ditch with counterguard; the roomy keep of the ravelin; the expansion of the fausse-braie into an independent low parapet; and the powerful flanking fire in three tiers.

![Fig. 32.—Coehoorn’s First System.](image)

The “tenaille” system and the “polygonal” system which grew out of it are mainly identified with the German school. That school, says von Zastrow, does not, like that of France, represent the authoritative teaching of an official establishment, but rather the general practice of the German engineers. It was founded on the principles of Dürer, Speckle and especially Rimpler, and much influenced in execution by Montalembert. “The German engineers desired a simple trace, a strong fortification with retrenchments and keeps, bomb-proof accommodation and an organization suitable for an offensive defence.”

These had always been the German principles. Already in the 16th century the Prussian defences of Kustrin, Spandau and Peitz had large bomb-proof casemates sufficient for a great part of the garrison. The same thing is seen in the defences of Giogau, Schweidnitz, &c., built by Frederick the Great. These works show various applications of the tenaille system. In 1776 Frederick became acquainted with the work of Montalembert, and his influence is seen in the casemates of Kosel.

Whether through the influence of Albert Dürer or not cannot be said, but while the bastion was being developed in France the tenaille and the accompanying casemates from the first found acceptance in Germany, and thence in eastern and northern Europe. De Groote, who wrote in 1618, produced a sort of tenaille system, and may have been the inspiration of Rimpler. Düllich (1640), Landsberg the elder (1648), Griendel d’Auch (1677), Werthmuller (1685) and others advocated both bastion and tenaille, sometimes in combination; the German bastion being usually distinguished by short faces and long flanks.

Rimpler, who was present at the siege of Candia (taken by the Turks in 1669) and died at that of Vienna in 1683, exercised a great influence. He had been struck by the weakness of the early Italian bastions at Candia, and published a book in 1673 called *Fortification with Central Bastions*, which was practically the polygonal trace. Zastrow thinks that Rimpler inspired Montalembert. He left unfortunately no designs to illustrate his ideas.

Landsberg the younger (1670–1746), a major-general in the Prussian service, who saw many sieges, also had a great influence. He appears to have been the first who frankly advocated the tenaille alone, chiefly on the ground that the flank, which was the most important part of the bastioned system, was also the weakest. Fig. 33 shows his system, published in 1712.

It was, however, ultimately a Frenchman, Marc René Montalembert (q.v.), who was the great apostle of the tenaille, though in his later years he leaned more to the polygonal trace. He objected to the bastioned trace on many grounds; principally that the bastion was a shell trap, that the flanks by crossing their fire lost the advantage of the full range of their weapons, and that the curtain was useless for defence. He took the view that the bastions with their ravelins constituted practically a tenaille trace, spoilt by the detachment of the ravelins and cramped by the presence of the curtains and flanks. His tenaille system consisted of redans, with salient angles of 60° or more, flanking each other at right angles; from which he gave to his system the name of “perpendicular fortification.”

Lazare Carnot (q.v.), the “Organizer of Victory,” was in
fortification, a follower of Montalembert, and produced in 1707 a tenaille system (fig. 34) on strong and simple lines.

In 1812 Carnot offered three systems. For a dry and level site he recommended a bastioned trace; but for wet ditches and for irregular ground, tenaille traces. Both of these latter differ from his 1797 trace in that the re-entering angle is reinforced by a tenaille whose faces are parallel to the main faces and reach almost to the salients. There are also counterguards in front of the salients, whose ends overlap the ends of the tenaille. (N.B. To avoid confusion between the tenaille trace and the tenaille, it should be noted that the latter is a low detached parapet placed in front of the escarp of the body of the place, partly as a shield, and partly as an additional line of defence. It is used in front of the curtain in the bastioned trace, and in the re-entering angle in the tenaille trace.)

Other important features of Carnot's work were: a continuous general retranchment or interior, a line of parapets following more or less the lines of the main parapet; the use of the detached wall in place of the escarp revetment; and the countersloping glacis. This last (of which Carnot was not the inventor), instead of sloping gently outwards from a crest raised about 8 ft. down to the natural level of the ground, sloped inwards from the ground-level to the bottom of the ditch. The advantage of the additional glacis or counterscarp was thus lost to the defence. On the other hand, the besiegers' saps, as they progressed down the glacis, were exposed to a plunging fire from the parapet.

Carnot was also, like Coehorn, a great believer in the mortar; but while Coehorn introduced the small portable mortar that bears his name, Carnot expected great results from a 13 in. mortar throwing 600 iron balls at each discharge. He endeavoured to prove mathematically that the discharge of these mortars would in due course kill off the whole of the besiegers. This idea was realized at the battle of Posen, where the first effective use of mortars in warfare was made. He ended, however, that the war of position was the best method of attack, and that it was only a question of time before the enemy would be driven out of his positions.

Fig. 35.—Mortar-casemate and Detached Wall.

These mortars he emplaced in open fronted mortar-casemates, in concealed positions. Fig. 35 shows in section one of these mortar-casemates, placed between the parapet of the retranchment and a detached wall.

The leading idea of Montalembert was that for a successful defence it was necessary for the artillery to be superior to that of the enemy. This idea led him to the adoption of casemates in several tiers; in preference to open parapets, exposed to artillery fire of all kinds, high angle, ronchet and reverse. In considering the defects of bastions he had arrived at the conclusion that for flanking purposes two forms of trace were preferable; either the tenaille form, connecting the ravelins with the body of the place, or the form in which the primary flank is placed, one facing each other with overlapping fire, as with the bastions, should be placed back to back in the middle of the exterior side Fig. 36 is an example of this. The central flanking work resulting from this arrangement is the caponier of the early Italians, reintroduced and developed; and with it Montalembert laid the foundation of the polygonal system of our own time.

Montalembert was one of the first to foresee the coming necessity for detached forts, and it was for these that he chiefly proposed to use his caponier flanking, preferring the tenaille system for large places. In abandoning the bastioned trace he was already committed to the principle of casemate defence for ditches; and the combination of this principle with his desire for an overwhelming artillery defence led him in the course of years of controversial writing into somewhat extravagant proposals. For instance, for a square fort of about 400 yds. side, he proposed over 1000 casemathe guns; and one of his caponier sections shows 10 tiers of casemathe above the other. Confiding in the power of such an artillery, he freely exposed the upper parts of his casemates to direct fire.

Montalembert is said to have contributed more new ideas to fortification than any other man. His designs must be considered in some ways unworkable and unsound, but all the best work of the 19th century rests on his teaching. The Germans, who already used the tenaille system and made free provision of bomb-proof casemates, took from him the polygonal trace and the idea of the entrenched camp.

The polygonal system in fortification implies straight or slightly broken exterior sides, flanked by casemathe coupes. The caponier is the vital point of the front, and is protected in important works by a ravine and keep. The essence of the system is its simplicity, which allows of its being applied to any sort of ground level or broken, and to long or short fronts.

The final period of smooth bare artillery is an important one in the history of fortification. It is true that the many expensive works that were constructed at this time were obsolete almost as soon as they were finished; but this was inevitable, thanks to the pace at which the world was travelling. After the Napoleonic wars the German Confederation began to strengthen its frontiers; and considering that they had not derived much strategic advantage from their existing fortresses, the Germans took up Montalembert's idea of entrenched camps, utilizing at the same time his polygonal system with modifications for the main enceintes. The Prussians began with the fortresses of Coblenz and Cologne; later Posen, Königsberg and other places were treated on the same lines. The Austrians constructed, among other places, Linz and Verona. The German Confederation reinforced Mainz with improved works, and reorganized entirely Rastatt and Ulm. The Bavarians built Germersheim and Ingolstadt. While all these works were conceived in the spirit of Rimpler and Montalembert, they showed the differences of national temperament. The Prussian works, simple in design, relied upon powerful artillery fire, and exposed a good deal of masonry to the enemy's view. The Austrians covered part of their masonry with earth and gave more attention to detail.
The German development of the polygonal system at this time is of great importance, since the great casematory caponiers were designed without sufficient consideration for the increasing powers of artillery. One example (fig. 37) is given for the sake of historical comparison. It is a front of Posen.

"The exterior side of the front is about 690 yds. (600 metres) long. It is flanked by a central caponier, which is protected by a detached bastion... The main front is broken back to flank the faces of the bastion from casemates behind the escarp, as well as from the parapet.

"The central caponier forms the keep of the whole front and sweeps both the interior and the ditch by its flanking fire. It has two floors of gun-casemates and one for musketry, and on the top is a parapet completely commanding alike the outworks and the body of the place. It contains barrack accommmodation for a battle of 100 men, and has a large inner courtyard closed at the gorge by a detached wall. The caponier is itself flanked by three small caponiers at the head, and one at the inner end of each flank.

"The escarp of the body of the place is a simple detached wall; that of the detached bastion is either a detached wall with piers and arched, or a counter-arched revetment. At the salient of the bastion there is a mortar battery under the rampart, and a casemated traverse for howitzers upon the terreplein. The flanks of the bastion are parallel to those of the caponier, and at the same distance from it as the faces.

"Masonry blockhouses, loopholed for musketry, are provided as keeps of the re-entering and salient places of arms. In the latter case they have stairs leading down into a counterscarp gallery, which serves as a base for countermine galleries, and is connected with the detached bastion by a gallery under the ditch. The counterscarp is not revetted if the ditch is wet.

"The angle of the polygon should not be less than 160°; in order that the prolongation of the main ditch may fall within the salients of the detached bastions of the neighbouring fronts, and the masonry of the caponiers may thus be hidden from outside view." (R.M.A. Text-book of F. & M.E., 1886.)

We have now reached a period when the "detached fort" becomes of more importance than the organization of the enceinte. The early conception of the rôle of detached forts in combination with the fortress was to form an entrenched camp within which an army corps could seek safety if necessary. The idea had occurred to Vauban, who added to the permanent defences of Toulon a large camp defended by field parapets attached to one side of the fortress. The substitution of a ring of detached forts, while giving it the greater safety of permanent instead of field defences, gave also a wider area and freer scope for the operations of an army seeking shelter under the guns of a fortress, and at the same time made siege more difficult by increasing the line of investment. The use of the detached fort as a means of protecting the body of the place from bombardment had not yet been made necessary by increased range of artillery.

When these detached forts were first used by Germany the scope of the idea had evidently not been realised, as they were placed much too close to the fortress. Those at Cologne, for instance, were only some 400 or 500 yds. in advance of the ramparts. The same leading idea is seen in most of these forts as in the new enceintes; i.e. a lunette, with a casemated keep at the gorge. The keep is the essential part of the work, the rampart of the lunette serving to protect it from frontal artillery fire. The keep projects to the rear, so as not only to be able to fling its own gorse, but to give some support to the neighbouring works with guns protected from frontal fire. This is a valuable arrangement, which is still sometimes used. The front ditches of the lunettes were flanked by caponiers. Some of the larger forts were simple quadrangular works with casemate barracks and caponier ditch defence.

In 1830, in Austria, the archduke Maximilian made an entirely fresh departure with the defences of Linz. The idea was to provide an entrenched camp at the least possible cost, whose works should require the smallest possible garrison. With this object Linz was surrounded with a belt of circular towers spaced about 600 yds. apart. The towers, 25 metres in diameter, were enclosed by a ditch and glacis, and contained 3 tiers of casemates. The masonry was concealed from view by the ditch and glacis. On the top of the tower was an earth parapet, over which a battery of 15 guns fired en barbette. In order to find room for so many guns in the restricted space, the whole 13 were placed parallel and close together on a single specially designed mounting.

This new departure was received with a certain amount of approval at the time, which is somewhat difficult to account for, as a more faulty system could hardly be devised; but the experiment was never repeated.

The credit for much of the clear views and real progress made in Germany during this period is due to General von Brese-Winiari, inspector-general of the Prussian engineers.

France, for a few years after 1815, could spare little money for fortifications, and nothing was done but repairs and minor improvements on the old lines. Belgium, having some money in hand, rebuilt and improved in detail a number of bastioned fortresses which had fallen into disrepair.

In 1830 France began to follow the lead of Germany with entrenched camps. The enceinte of Paris was reconstructed, and detached forts were added at a cost, according to von Zastrow, of £8,000,000. The Belgian and German frontiers of France being considered fairly protected by the existing fortresses, they turned their attention to the Swiss and Italian frontiers, and constructed three fortresses with detached forts at Bellfort, Besançon and Grenoble. The cost of the new works at Lyons was, according to the same writer, £1,000,000 without the armament. Here and elsewhere the enceinte was simplified on account of the advanced defences. That of Paris, which was influenced by political considerations, was a simple bastioned trace with rather long fronts and without ravelins or other outworks; the escarp was high and therefore exposed, and the counterscarp was not revetted.

As regards the detached forts there was certainly a want of clearness of conception. Those of Paris were simply fortresses in miniature, square or pentagonal figures with bastioned fronts and containing defensible barracks. Those of Lyons were much more carefully designed, but the authors wavered between two ideas. Unwilling to give up the bastion, but evidently hankering after the new caponiers, they produced a type which it is difficult to praise. The larger works were irregular four- or five-sided figures with bastioned fronts; and practically the whole interior space was taken up by a large keep, with its ditch, on the
The smaller works, instead of a keep, had defensible barracks in the gorge.

During the period 1855–1870 a considerable impulse was given to the science of fortification, both by the Crimean War and the arrival of the rifled gun. One immediate result of these was the condemnation of masonry exposed to artillery fire. The most important work of the period was the new scheme of defence of Antwerp, initiated in 1859.

This is chiefly interesting as giving us the last and finest expression of the medieval enceinte, at a time when the war between the polygonal and bastioned traces was still raging, though the boom of the long-range guns had already given warning that a new era had begun. Antwerp is also associated with the name of General Brialmont (q.v.), of the Belgian engineers, whom posterity will no doubt regard as the greatest writer on fortification of the latter half of the 19th century.

We give in figs. 38, 39 and 40 the general plan of the 1859 defences of Antwerp, the plan of a front of the enceinte, and its sections, as showing almost the last word of fortification before the arrival of high explosives.

The defences of Antwerp were designed, as the strategic centre of the national defence of Belgium, for an entrenched camp for 100,000 men. The length of the enceinte is about 9 m. The detached forts, which on the sides not defended by inundation are about 1½ m. apart and from 2 to 3 m. in front of the enceinte, are powerful works, arranged for a garrison of 1000 men. They have each a frontal crest-line of over 750 yds. and are intended for an armament of 120 guns and 15 mortars.

The general arrangement of the fronts of the enceinte should be compared with the earlier German type of Posen. It will be noticed that while the large casemated caponier at Posen breaks the enceinte and flanks it both without and within, at Antwerp the caponier is detached—a much sounder arrangement—and flanks the front only. The defence of the faces rests on the width of the wet ditches and on the flanking power of the caponier; there is no attempt to add to it by fausse-braie or detached wall. The dimensions are everywhere very generous, allowing free movement for the troops of the defence; the covered way is 22 yds.
wide and there is a double terreplein on the face. The parapet of the face is 27 ft. thick. The masonry of the casemate guns in the caponier, first flank and low battery, is protected by earth, à la Hayo.

In 1859 Austria acknowledged the influence of the new artillery with some new forts at Verona. The detached forts built by Radetzky in 1848 were only from 1000 to 2000 yds. distant from the ramparts. Those now added, of which fig. 41 is an example, were from 3000 to 4000 yds. out.

In the same year the land defences of some of the British dockyards were taken in hand. These first serious attempts at permanent fortification in England were received with approval on the continent, as constituting an advance on anything that had been done before. The detached forts intended to keep an enémy outside bombarding distance were roomy works with small keeps. The parapets were organized for artillery and the ditches were defended by caponiers or counterscarp galleries. The forts were spaced about a mile apart and arranged so as to support each other by their fire.

The sieges of the Franco-German War of 1870 are alluded to in the section below dealing with the "Attack of Fortresses." As regards their effect on the designs of fortification the most important thing to note is the distance to which it was thought necessary to throw out the detached forts. These distances were of course influenced by the character of the ground, but for the most part they were very largely increased. Thus at Paris the fort at St Cyr was 18,000 yds. from the enceinte; at Verdun the distances varied from 2300 to 12,000 yds.; at Belfort the new forts were from 4500 to 11,500 yds. out; at Metz 2300 to 4500; and at Strasbourg 3200 to 10,000. One result of these increased distances was of course to increase very largely the length of the zone of investment, and therefore the strength necessary for the besieging force.

As regards the character of the works, the typical shape adopted both in France and Germany was a very obtuse-angled lunette, shallow from front to rear. The German type had one parapet only, which was organized for artillery and heavily traversed, the living casemates being under this parapet. The ditch defence was provided for by caponiers and a detached wall (see fig. 42).

The French forts had two parapets, that in the rear being placed over living casemates (in two tiers, as shown in the section of fig. 43 by a dotted line), and commanding the front one. There was a long controversy as to whether the artillery of the fort should be on the upper or the lower parapet, the advocates of the upper parapet attaching great importance to the command that the guns would have over the country in front. The other school, objecting to having guns on the skyline, preferred to sacrifice the command and place them on the lower parapet, as in fig. 43, the infantry occupying the upper parapet. It will be observed that the bastioned trace is abandoned, the ditches, like those of the German fort, being defended by caponiers.

While a great deal of work was done on these lines, a very active controversy had already begun on the general question as to whether guns should be employed in forts at all. Some declared that the accuracy and power of artillery had already developed so far, that guns in fixed and visible positions must needs be put out of action in a very short time. The remedy proposed by these was the removal of the guns from the forts into "wing-batteries" which should be less conspicuous; but soon the broader idea was put forward of placing the guns in concealed positions and moving them from one to another by means of previously prepared roads or railroads. Others declared that there was no safety for the guns outside the forts, and that the use of steel turrets and disappearing cupolas was the only solution of the difficulty. General Brialmont, who had by this time become the first European authority on fortification questions, ranged himself on the side of the turrets. The younger
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school were largely in favour of mobility and expressed themselves eagerly in a shower of pamphlets.

It was at this juncture that a new factor was introduced, namely, the obus-torpille, or long shell with high-explosive bursting charge. With its appearance we say good-bye to the old school and enter upon the consideration of the fortification of to-day.

II. MODERN PERMANENT FORTIFICATION

Modern fortification dates by universal consent from 1885. The Germans had begun experiments a year or two before this, with long shell containing large charges of gun-cotton. But it was the experiments at Fort Malmaison in France in 1886 that set the military world speculating on the future of fortification. The fort was used as a target for 8-in. shell of five calibres length containing large charges of melinite. The reported effects of these made a tremendous sensation, and it was thought at first that the days of permanent fortification were over. Magazine casemates were destroyed by a single shell, and revetment walls were overturned and practicable breaches made by two or three shells falling behind them. It must be remembered, however, that the works were not adapted to meet this kind of fire. The casemates had enough earth over them to tamp the shell thoroughly, but not enough to prevent it from coming into contact with the masonry, and the latter was not thick enough to resist the explosion of the big charges. Other experiments were made in the same direction in Germany, Holland, Belgium and Austria.

The Germans used shell containing from 60 to 130 lb of high explosive.

After the first alarm had subsided foreign engineers set about adapting their works to meet the new projectiles. Revetments were enormously strengthened, and designed so that their weight resisted overturning. Concrete roofs were made from 6 to 10 ft. thick, and in many cases the surface of the concrete was left bare so as to expose a hard surface to the shell without any earth tamping. The idea of cupolas and shielded guns gained ground, and is now practically accepted all over the continent of Europe. In many cases the main armament, in some only the safety armament (see below), is in cupolas in the forts.

But meanwhile Europe had been flooded with literature on the subject, and the whole policy of fortification as well as its minutest details were discussed ad ovo. The extremists of both sides revelled in their opportunity. Some declared that, with the use of heavy guns and armour, fortresses could be made stronger than ever. Others held that modern fortresses were far too expensive, that their use led to strategic mistakes, and (arguing from certain well-known examples) that extemporized field defences could offer as good a resistance as permanent works.

![Map of Metz in 1899](image-url)
European military opinion generally is now more or less agreed on the following lines:—

1. Important places must be defended by fortresses.
2. Their girdle of forts must be far enough out to prevent the bombardment of the place.
3. An enceinte is desirable, but need not be elaborate.
4. A few guns (called "safety armament") should be in the forts, and these must be protected by armour.
5. The bulk of the artillery of the defence should be outside the forts; the direct-fire guns preferably in cupolas, the howitzers in concealed positions.
6. The forts should be connected by lines of entrenched infantry positions and obstacles, permanent bomb-proof shelters being provided for the infantry.
7. There should be ample communications—radial and peripheral—between the place and the forts, both by road and rail.

Special lines of communication—such as mountain passes—should be closed by barrier forts.

These considerations will now be taken somewhat more in detail, but first it will be useful to deal with the plan of Metz in 1899 (fig. 44).

Here the fortifications of successive periods can be readily recognized. First the old enceinte, unaltered by the Germans and now déclassé. Next the detached forts, begun by the French engineers in 1868 and still unfinished in 1870, can be readily recognized by their bastioned trace. Among them are Mont Manteuffel, formerly St Julien, and Fort Goeben (fig. 45), formerly Queuleu. These were not altered in their general lines.

This early line of detached forts, less than 3000 yds. from the enceinte, was completed by the Germans with forts of polygonal type such as Fort Prinz August. The hill of St Quentin (fig. 46), a very important point, was converted into a fortified position, with two forts and connecting parapets, and a communication running north to Fort Alvensleben.

The arrangement of wing batteries in connexion with the forts can be clearly noted at Fort Manteuffel. These are reinforced by other batteries either for the defence of the intervals or to dominate important lines of approach such as the valley of the Moselle (canal battery at Montigny). To these were added later armoured batteries.

There are also infantry positions, shelters and magazines in connexion with this line.

Finally some new forts of modern type were commenced in 1889 at about 9000 yds. from the place.

Leaving out of consideration at present the strategic use of Fortresses, groups of fortresses, the places which, as mentioned above, are intrinsically worth being defended as fortresses are:

(a) Centres of national, industrial or military resources.
(b) Places which may serve as points d'appui for manoeuvres.
(c) Points of intersection of important railroads.
(d) Bridges and crossings of principal rivers.
(e) Certain lines of communication across a frontier.

Examples of (a) are Paris, Antwerp, Lyons, Verdun. Again for (a) and (b), as is pointed out by Plessis and Legrand, Metz in the hands of the Germans may serve both as a base of supplies and a point d'appui for one flank. Strasbourg is a bridge-head giving the Germans a secure retreat across the Rhine if beaten in the plains of Alsace, and an opportunity of resuming the offensive when they have re-formed behind the river.

The distance of detached forts from the place depends on the range of the siege artillery and the distance at which it can usually be established from the forts, and is variously given by different contemporary writers at from 4 to 9 km. (4500 to 10,000 yds.). The bombarding range of siege howitzers with heavy shells is considered to be about 8000 yds., and if it is possible for them to be emplaced within say 2000 yds. of the forts, this would give a minimum distance of 6000 yds. from the forts to the body of the place. Some writers extend the minimum distance to 7 km., or nearly 8000 yds. In practice, however, it must happen that the position of the forts is determined to a very large extent by the lie of the ground. Thus some good positions for forts may be found within 4000 or 5000 yds. of the place, and no others suitable on the same front within 15,000 yds. In that case the question of expense might necessitate choosing the nearer positions. Some examples of the actual distances of existing forts have already been given. Others, more recent, are, at Bucharest 7-10 km., Lyons 8-102, Copenhagen 7-8 and Paris 14-17. Strategic pivots are in a different category from other fortresses. While not necessarily protected from bombardment, they may yet have one or two forts thrown out from 9 to 12 km., to get advantage of ground. Such are Langres, Epinal and Belfort.

The Enceinte.—The desirability of this is almost universally allowed; but often it is more as a concession to tradition than for any valid reason. The idea is that behind the line of forts, which is the main defensive position, any favourable points that exist should be provisionally fortified to assist in a "step-by-step" defence; and behind these again the body of the place should be surrounded by a last line of defence, so that the garrison may resist to the last moment. It may be remarked that apart from the additional expense of an enceinte, such a position would not, under modern conditions, be the most favourable for the last stages of a defence. Again, there is the difficulty that it is practically impossible to shut in a large modern town by a continuous enceinte. It has been proposed to construct the enceinte in sections in front of the salient portions of the place. This system of course abandons several of the chief advantages claimed for an enceinte.

In actual practice enceintes have been constructed since 1870 in France and other countries, consisting of a simple wall 10 or 12 ft. high with a barrette and loophole at intervals. This course of action can only be looked upon as a measure of police. For war purposes, in face of modern artillery, it is a reductio ad absurdum.

The Safety Armament.—If the bulk of the artillery is to be placed in positions prepared on the outbreak of war, it is considered very necessary that a few heavy long-range guns should be permanently in position ready at any moment to keep an enemy at a distance, forcing him to open his first batteries at long range and checking the advance of his investment line. Such guns would naturally be in secure positions inside the forts, and if they are to be worked from such positions they must have armour to shield them from the concentrated fire of the numerous field artillery that a besieger could bring to bear from the first.

Artillery outside the forts constitutes the most important part of the defence, and there is room for much discussion as to whether it should have positions prepared for it beforehand.
or should be placed in positions selected as the attack develops itself. On the one hand the preparation of the positions beforehand, which in many cases means the use of armour and concrete, increases very largely the initial expense of the defence, and ties the defender somewhat in the special dispositions that become desirable once the attack has taken shape. Moreover, such expenditure must be incurred on all the fronts of the fortress, whereas the results would only be realized on the front or fronts actually attacked. On the other hand much time and labour are involved in emplacing heavy and medium artillery with extemporized protection, and this becomes a serious consideration when one remembers how much work of all kinds is necessary in preparing a fortress against attack. Again, to avoid the danger of a successful attack on the intervals between the forts before their defences have been fully completed, the fire of the guns in the intermediate positions might be urgently required. The solution in any given case would no doubt depend on the importance of the place. In most cases a certain amount of compromise will come in, some preparation being made for batteries, without being completed. Armoured batteries of whatever kind must in any case be prepared in peace time. It should not be overlooked that at whatever theories may exist about successive lines of defence, the onus of the defence will now lie on the fort line, just as it formerly did on the enceintes, so that line should be fully prepared, and should not have to commence its fight in a position of inequality.

Defence of Intervals of Forts.—The frontal fire of the batteries in the intervals and the flanking fire of some of the guns in the forts will play an important part, but the main reliance should be on infantry defence. A fully prepared fortress would have practically a complete chain of infantry fighting positions and obstacles between the forts, at all events on the fronts likely to be seriously attacked. The positions would consist largely of fire trenches, with good communications; but it is pretty generally recognized that there must be some points d'appui in the shape of redoubts or infantry forts, and also bomb-proof shelter for men, ammunition and stores near the fighting line. This is usually included in the redoubts. If they are to resist the heaviest shell, such shelters must be built in peace time.

Communications are of the first importance, not merely to facilitate the movement of the enormous stores of ammunition and materials required in the fighting line, but also that defenders may fully utilize the advantage of acting on interior lines. They should include both railways and roads running from the centre of the place to the different sectors of defence, and all round, in rear of the line of forts; also ample covered approaches to the fighting line. Concealment is essential, and where the lie of the ground does not help, it must be got from earth parapets or plantations.

The principal use of barrier forts is in country where the necessary line of communication cannot be easily diverted. For instance, in a comparatively flat country a barrier fort commanding a road or railway is of little use because roads may be found passing round it, or a line of railway may be diverted for some miles to avoid it. But in mountainous country, where such diversion is impossible, it will be necessary for the enemy to capture the fort before he can advance; and the impossibility of surrounding it, the few positions from which siege artillery can be brought into play, and the fact that there is practically only one road of approach to be denied, make these positions peculiarly suitable for forts with armoured batteries. Italy makes considerable use of such forts for the defence of frontier passes.


Before going into details, it is worth while to state the full claim of strategic fortification advanced by General Brialmont, the most thorough of all its advocates. It is as follows:

A. Fortify the capital.
B. Fortify the points where main lines of communication pass a strategic barrier.
C. Make an entrenched camp at the most important centre of communication in each zone of invasion; and support it by one or two places arranged so as to make a fortified district.

From Brialmont's Progrés de la défense des états et de la fortification permanente depuis Vauban, by permission of M. le Commandant G. Meeûs.

Fig. 47.
D. Close with barrier forts the lines necessary to an enemy across mountains or marshes.
E. Make a central place behind a mountain chain as a pivot for the army watching it.
F. Defend mountain roads by provisional fortifications.
G. Make a large place in each theatre of war which is far from the principal theatre, and where the enemy might wish to establish himself.
H. Fortify coasts and harbours.

Objections to these proposals will be readily supplied by the
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officials of the national treasury and the commanders-in-chief of the active armies.

So many types of detached forts have been proposed by competent authorities, as well as actually constructed in recent years, that we have to consider all of them, and a few only will be reproduced of those which are most representative of modern continental thought.

Taking first the type of heavily armed fort, which contains guns for the artillery fight as well as safety armorment, we must give precedence to General Brevalmont. The two works here shown are taken from the Progrès de la défense des états, &c., published in 1898. The pentagonal fort (fig. 47) has two special features. In section 1 is shown the armament in the garrison gallery in which the defenders of the parapet may take shelter from the bombardment preceding an assault. In section 2 it will be seen that the counterscarp galleries flanking the ditch are drawn back from the face of the counterscarp, the space between them being utilized to obscure the view from the flanking galleries, and perhaps drive the defenders out of them by throwing smoke-producing materials into the ditch at the moment of an assault. The arrangement may save the occupants of the galleries from excessive heat and anxious fumes but will not of course prevent the smoke from obscuring the view.

The following points may be noticed about this design in comparing it with earlier types. There is no escarp, the natural slope of the rampart being carried down to the bottom of the ditch. There is a counterscarp to the faces, but no covered way. The flanks have no counterscarp, but a steel fence at the foot of the slope, and the covered way which is utilized for a wire entanglement which is under the Arc of the parapet. The gage has a very slight bastioned indentation, which allows for an efficient flanking of the ditch by a couple of machine guns placed in a single casemate on either side.

The abolition of the covered way as such is noteworthy. It marks an essential difference between the fort and the old enceinte profiles; showing that offensive action is not expected from the garrison of the fort, and is the duty of the troops of the intermediate lines.

The great central mass of concrete containing all the casemates and the gun-cupolas, a very popular feature, is omitted in this design. Advantage is taken of the great lateral extent of the fort to spread the casemates under the faces, flanks and gage, with a communication across the centre of the fort. This arrangement gives more freedom to the disposition of the cupolas.

The thickness of the concrete over the casemate arches is more than 8 ft. Communication between the faces and the counterscarp galleries is obtained by posterns under the ditch. From Brevalmont's Progrès de la défense des états, &c., by permission of Commandant G. Meela.

Fig. 49.—Fort Molsheim, Strasbourg.

This parapet has no concrete shelter for the defenders. The casemates are all collected in the keep and the gorge, with a passage all round giving access to the parapet and the cupolas.

Fig. 49 is a German work, Fort Molsheim at Strasbourg. This is a simple type of triangular fort. The main mass of concrete rests on the gage, and is divided by a narrow courtyard to give light and air to the front casemates. The fort has a medium armament for the artillery fight, consisting of four 6-in. howitzers in cupolas. On each face are two small Q.F. guns in cupolas for close defence, for which purpose, it will be seen, there is also an infantry parapet. At the angles are look-out turrets. The ditch has escarp and counterscarp, and is defended by counterscarp galleries at the angles. There is no covered way. The thickness of concrete over the casemates, where it is uncovered, is about 10 ft.

Fig. 50 is Fort Lyngby at Copenhagen. The new Copenhagen defences are very interesting, giving evidence of clear and original thought, and effectiveness combined with economy. There is one special feature worth noting about the outer ring of forts, of which Lyngby is one. These works are intended for the artillery fight only, their main armament being four 6-in. guns (in pairs) and three 6-in. howitzers, all in cupolas. The armament for immediate defence is tripling, consisting of only two 57-mm. guns and a machine-gun. There is no provision for infantry defence. The ditch has no escarp or counterscarp, and is flanked by counterscarp galleries at the salient.

It is usual in the case of works so slightly organized for their own defence, and intended only for the long-range artillery fight, to withdraw them somewhat from the front line. The Danish engineers, however, have not hesitated to put these works in the very front line, some 2000 metres in front of the permanent intermediate batteries. The object of this is to force the enemy to establish his heavy artillery at such long ranges that it will be able to afford little assistance to the trench attack of the infantry. The intermediate batteries, being withdrawn, are comparatively safe. They therefore do not require expensive protection, and can reserve their strength to resist the advance of the attack. The success of this arrangement will depend on the fighting strength of the cupolas under war conditions; and what that may be, war alone can tell us.

In the details of these works, besides the bold cutting down of defensive precautions, we may note the skillful and economical use of layers of large stones over the casemates to diminish the thickness of concrete required. The roofs of the casemates are stiffened underneath with steel rails, and steel lathing is used to prevent lumps of concrete from falling on the occupant. The living casemates look out on the gorge, getting plenty of light and air, while the magazines are under the cupolas.

The forts above described are all armed with a view to their taking an important part in the distant artillery fight. The next type to be considered (fig. 51) is selected mainly because it is a good example of the use of concealed flanking batteries, known on the continent as batteries traditoires, which seem to be growing in popularity.

This design by Colonel Voorduin of the Dutch engineers has a
medium armament, which is not intended for the artillery duel, but to command the immediate front of the neighbouring forts and the intervals. The fort is long and narrow, with small casemate accommodation. It contains eight 4.7-in. guns. Two of these are in a cupola concealed from view, though not protected, by a bank of earth in front. The other six are in an armoured battery behind the cupola. It may be remarked that as the cupola gets no real protection from the covering mass of earth, it would be better to be able to utilize the fire of its guns to the front. The *batterie idéale*, if properly protected overhead, would be very difficult to silence, and its flanking fire would probably be available up to the last moment. There is very much to be said both for and against the policy of so emplacing the guns. The immediate defence of the work, with the aid of a broad wet ditch, is easy; but the great mass of concrete, which is intended to form an indestructible platform and breastwork for the infantry, would seem to be a needless expense.

Fig. 52, designed by the Austrian lieutenant field-marshals Moritz Ritter von Brunner (1839-1904), is selected as a type of the intermediate fort which is intended only to be a strong point in the infantry line of defence between the main forts. It has a protected armament, but this, which consists only of four small Q.F. guns in cupolas, is for its own defence, and not to take part in the artillery duel. There is also a movable armament of four light Q.F. guns on wheels, for which a shelter is provided between the two observatory cupolas. The garrison would be a half company of infantry, for whom casemates are provided in the gorge. The gorge ditch is flanked by a caponier, but there is no flank defence for the front ditch. This is defended by a glacis parapet. At the bottom of the ditch is a wire entanglement and the glacis slope is planted with thorns. The thickness of concrete on the casemates is 2 metres (6 ft. 7 in.). This is a strong and simple form of infantry work, but considering its rôle it appears to be needlessly expensive.
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Fig. 53 is an Italian type of barrier fort in mountainous country. A powerful battery of eight medium guns protected by a Gruson shield commands the approach. The fort with its dwelling casemates is surrounded by a deep ditch flanked bycounterscarp galleries. There are certain apparent weaknesses in the type, but the difficulties of the attack in such country and its limitations must be born in mind.

Modern Details of Protection and Obstacle.—After considering the above types of fort, it will be of use to note some of the details in which modern construction has been modified to provide against the increasing power of artillery.

The penetration of projectiles varies according to the nature of the soil—the lighter the better for protection. Sand offers the greatest resistance to penetration, clay the least. Since, however, the penetration of heavy shells fired from long ranges with high elevation may be 20 ft. or more in ordinary soil, we can no longer look to earth alone as a source of protection against bombardment. Again a moderate quantity of earth over a casemate increases the explosive effect of a shell by "tamping" it, that is by preventing the force of the explosion from being wasted in the open air.

**Bomb-proof protection.**

We find therefore that in most modern designs the tops of casemates are left uncovered, or with only a few inches of earth over them, in which grass may be grown for concealment.

For the materials of casemates and revetment walls exposed to fire, concrete (q.v.) has entirely replaced masonry and brickwork, not because of its convenience in construction, but because it offers the best resistance. The exact composition of the concrete is a matter that demands great care and knowledge. It should be, like an armour plate, hard on the surface and tough within. The great thickness of 10 ft. of concrete for casemate arches, very generally prescribed on the continent in important positions, is meant to meet the danger of several successive shells striking the same spot. To stop a single shell of any siege calibre in use at present, 5 ft. of good concrete would be enough. A good deal is expected from the use of "reinforced concrete" (that is concrete strengthened by steel) both for revetment walls and casemates.

Parapets are frequently made continuous or glacis-wise, that is the superior slope is prolonged to the bottom of the ditch so that the whole rampart can be swept by the fire of the defenders from the crest, and there is no dead ground in front of it. It is also common to build the crest of the parapet in solid concrete, with sometimes a concrete bannette, so that bombardment shall not destroy the line the defenders have to man in repelling an assault. This concrete parapet may be further reinforced by hinged steel bullet-proof plates, to give head cover; which when not in use hang down behind the crest.

The escarp is falling into disfavour, on account of the great expense of a revetment that can withstand breaching fire. A counterscarp of very solid construction is generally used. It is low and gives cover to a wire entanglement in the ditch. This may be supplemented by a steel unclimbable fence, and by entanglements or thorn plantations on the covered way and the lower slopes of the parapet. Entanglements are attached to steel posts bedded in concrete. The upper parts of revetments and the foundations of walls are protected against the action of shells, that falling steeply might act as mines to overturn them, by thick aprons of large stones. Fig. 54 shows most of these dispositions.

Electric search-lights are now used in all important works and batteries. They are usually placed in disappearing cupolas. They are of great value for discovering working parties at night, and lighting up the foreground during an attack; and since only the projector need be exposed, they are not very vulnerable. Their value, however, must not be over-estimated. The most powerful search-light can not in any way compare with daylight as an illuminant, and, like all other mechanical contrivances, they have certain marked drawbacks in war. They may give rise to a false confidence; an important light may fail at a critical moment; and in foggy weather they are useless.

The use of armour (see also ARMOUR-PLATES) for coast batteries followed closely upon its employment for ships, for those were the days of short ranges and close fighting, and it seemed natural not to leave the battery in a position of inferiority to
the ship in the matter of protection. In England the coast battery for a generation after the Crimean War was a combination of masonry and iron; and in 1860 Brialmont employed armoured turrets at Antwerp in the forts which commanded the Scheldt. For land defence purposes, however, engineers were very slow to adopt armour. Apart from all questions of difficulty of manufacture, expense, &c., the idea was that sea and land fronts were radically different. It was pointed out that a ship gun, fired from an unsteady platform, had not enough accuracy to strike repeated blows on the same spot; so that a shield which was strong enough to resist a single shot would give complete protection. A battery on a land front, on the other hand, was exposed to an accurate fire from guns which could strike successive blows on the same spot, and break down the resistance of the strongest shield. But in time continental opinion gradually began to turn in favour of iron protection. Practical types of disappearing and revolving cupolas were produced, and many engineers were influenced in their favour by the effect of the big high-explosive shell. Eventually it was argued that, after all, the object of fortification is not to obtain a resisting power without limit, but to put the men and guns of a work in an advantageous position to defend themselves as long as possible against a superior force; and that from this point of view armour cannot but add strength to defensive works.

The question has of course long passed beyond the stage of theory. Practically every European state uses iron or steel casemates and cupolas. German, Danish, Italian and other types of forts so armed have been shown. Recent French types have not been published, but it is known that cupolas are employed; and Velichko, the Russian authority, long an uncompromising opponent of armour, in the end changed his views. These countries have had to proceed gradually, by improving existing fortresses, and with such resources as could be spared from the needs of the active armies. Among the smaller states Rumania and Belgium have entered most freely into the new way. In England, which is less directly interested, opinion has been led by Sir George Clarke, since the publication in 1850 of his well-known book on fortification. Having witnessed officially the experiments at Bucharest in 1885 with a St Chamond turret and a Grusun cupola, he expressed himself very strongly against the whole system. Besides pointing out very clearly the theoretical objections to it, and the weak points of the constructions under experiment, he added: "The cost of the French turret was about £10,000 exclusive of its armament, and for this sum about six movable overbank guns of greater power could be provided." In view of the weight that belongs of right to his criticisms it is as well to point out that while this remark is quite true, yet the six guns would require also six gun detachments, with arrangements for supply, &c.; a consideration which alters the working of this apparently elementary sum. The whole object of protection is to enable a few men and guns successfully to oppose a larger number.

At the time when Sir George Clarke's first edition came out, such extravagances were before the public as Mougin's fort: "a mastless turret ship," as he called it, "buried up to the deck-level in the ground and manned by mechanics." Such ideas tended to throw discredit on the more reasonable use of armour, but whether the system be right or wrong, it exists now and has to be taken account of. Nowhere has it been applied more boldly than in Rumania. The defences of Bucharest (designed by Brialmont) consist of 18 main and 18 small forts, with intermediate batteries. The main forts are some 4,500 yds. apart, and 11,000 to 12,000 yds. from the centre of the place. The typical armament of a main fort is six 6-in. guns in three cupolas (one for indirect fire), two 8-4-in. howitzers in cupolas, one 4-7-in. howitzer in a cupola, six small Q.F. guns in disappearing cupolas. The total armament of the place (all protected) is eighty-six 6-in. guns, seventy-four 8-3-in. howitzers, eighteen 4-7-in. howitzers, 127 small calibre Q.F. guns in disappearing cupolas, 476 small calibre Q.F. guns in casemates for flanking the ditches. The "Sereth Line" will be described later.

**Different Forms of Protection: Casemate, Cupola, &c.**

The broad difference between casemates or shielded batteries and turrets and cupolas is that the former are fixed while the latter revolve and in some cases disappear. The casemate thus has the disadvantages that the arc of fire of the gun, which has to fire through a fixed embrasure or port-hole, is very limited, and that the muzzle of the gun and the port-hole, the weak points of the system, are constantly exposed to the fire of the enemy. The advantage of the casemate lies in its comparative cheapness and the greater strength of a fixed structure. It is well suited for barrier forts (fig. 53) and other analogous positions; and the Italians amongst other nations have so employed it at such places as the end of the Mont Cenis tunnel. Steel and iron casemates are also useful as caissoners for ditch flanking (fig. 55).

**Turrets and Cupolas.** The difference between a turret and a cupola is that the former is cylindrical with a flat or nearly flat top and presents a vertical target; while the latter is a flattened
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The turret appears to be little used. The object of both forms is at once to give an all-round arc of fire to the guns and to allow of the weak point of the structure, the port-hole and muzzle of the gun, being turned away from the enemy in the intervals of firing. Both usually emerge from a mass of concrete, which is reinforced round the opening by a collar of chilled cast iron about 12 to 15 in. thick.

There are four types of cupolas, viz. (a) Disappearing, (b) Oscillating, (c) Central pivot, (d) On roller rings.

Disappearing cupolas are used chiefly for small quick-firing guns, on account of the expense of the various systems. They can be used for medium guns. The details of the best foreign systems are secret. (b) The oscillating turret is a Mougin type, in which the turret is supported in the centre by a knife-edge on which it can swing. The oscillation is controlled by powerful springs. The effect of it is that after firing, the front of the cupola with the port-hole swings downwards under cover, and is held there until the gun is ready to fire again. (c) Schumann’s centre pivot is understood to be approved in Germany. It has been adopted in Rumania and Belgium for howitzer cupolas. It is only suitable for a single piece; $d$ is strong and steady—the best cupola for coast batteries; $c$ and $d$ are best for rapid fire because they can be loaded without lowering. They are suited for long guns.

The following types are illustrated as being generally representative of the different classes of cupola. Fig. 56 is a section of Messrs. Krupp’s typical cupola for one 6-in. gun. The shield is of nickel steel, the collar of cast steel. A small space is left between the cupola and its collar to prevent the possibility of the shield jamming after being damaged. The guns are muzzle-pivoting and thickened out near the muzzle by the addition of a ring, so as to close the port as much as possible. The recoil is controlled within narrow limits both to economize space and to prevent the smoke from the muzzle from getting into the cupola. To facilitate the elevation and depression of the gun (with muzzle pivoting the breech has of course to be moved through a much larger arc than with ordinary mountings) it is balanced by a counterweight. The cupola rests on a roller ring and is traversed by a winch. It can be turned through a complete circle in about one minute.

**Fig. 56.—Cupola for 6-in. gun (Friedr. Krupp A.G.).**

Fig. 57 shows a Schumann shielded mortar (sphero-mortar, Kugelmörser). In this case it will be observed that the cupola is replaced by an enlargement of the encircling collar; and the mortar (8-4 in. calibre) is enclosed in a sphere of cast iron, so as to close completely the opening of the collar in any position.

**Fig. 57.—Grunon Spherical Mortar.**

The mechanism of these cupolas and hand winches are much in use for the lighter natures of guns. The armouuring of course keeps pace with improvements in manufacture. The chilled cast iron first made popular by the Grunon firm is now little used except for such purposes as the collar round a cupola. Wrought iron, steel and compound plates for the tops of cupolas have all been tried, the most recent Krupp-Grunon designs being of nickel steel.

The sighting in some cases may be done by sights on the gun, with suitable enlargements in the port-hole; in others by sights affixed to the cupola itself (which of course can give horizontal direction only); in others training and elevation are given in accordance with the readings on electric dials, or instructions by telephone or speaking tube. There is of course nothing unreasonable in this in the case of indirect fire guns and howitzers, for if not firing from cupolas they would be behind the shelter of some wood or quarry.

Schumann’s System: “Armoured Fronts.” — Lieut.-Colonel Maximilian Schumann (1827-1889) of the Russian engineers, who took a very prominent part in the design and advocacy of armoured defences, eventually produced a system which dispensed entirely with forts and relied on the fire of protected guns. It consists of several lines of batteries for Q.F. guns and howitzers in cupsolas. He considered that such batteries would be able to defend their own front, and that the infantry garrison was not to be called into action except in the case of the enemy breaking through at some point of the line.

This system was actually adopted by Rumania (1889-1892) for the Seret Line. There are three routes by which the Russians can enter the country across the Seret River: through Focsani, Nemlass and Galatz. These three routes are barred by bridge-heads, those at Focsani, the most important, being on the left bank of the Milikov, a tributary of the Seret.

The Focsani works consist of 71 batteries arranged on a semicircular front about 12 m. long, and from 8000 to 10,000 yds. in advance of the bridges. The batteries are placed in three lines, which are about 500 yds. apart, and are subdivided into groups. The normal group consists of 5 batteries, of which 3 are in the first line, 1 in the second, and 1 in the third. The first-line batteries each contain five small Q.F. guns in travelling
cupolas. The second-line batteries, each six small Q.F. guns in disappearing cupolas. The third-line batteries have one 120-mm. gun in a cupola, and two 210-mm. spherical mortars with Gruson shields. The immediate defence of the batteries consists of a glacis planted with thorn bushes and a wire entanglement.

The fortification of these three bridge-heads are said to have cost about £1,100,000. But the system of "armoured fronts" is never likely to be reproduced, having been condemned by all authoritative continental opinion. Its defects have been summarized by Schroeter as follows: weakness of artillery at long ranges, want of security against a surprise rush, the neglect of the use of infantry in the defence, and the difficulty of command. This last is the most serious of all. It is indeed difficult to conceive that any one should expect half-a-dozen expert gunners, each shut up in an iron box with a gun, to stop the rush of a thousand men, even by day. But imagine the feelings of the gunner on the night of a big attack, alone in his box, his nerves already strained by a preliminary bombardment and nights of watching. He hears the sounds of battle all around, he knows nothing of the progress of the attack, but expects everything, and feels every moment the door of his box being opened and the bayonet entering his back. No wise commander would submit his troops to such a test.

Sir George Clarke and Unarmoured Systems.—Before leaving the subject of fortresses it is necessary to consider the ideas of those who, while recognizing the necessity for places permanently organized for defence, prefer to treat them more from the point of view of perfected field defences. It is to the credit of English military science that Sir George Clarke may be taken as the representative of this school of thought. His study of fortification, as he tells us, began with a history of the defence of Plevna (1853). He was led to compare the resistance made behind extemporized defences at such places as Scyavostopol, Karal and Plevna, with those at other places fortified in the most complete manner known to science. From this comparison he drew the conclusion that the true strength of fortification does not depend on great masonry works intricately pieced together at vast expense, but on organization, communications and invisibility.

In his 1897 edition he says:

"Future defences will divide themselves naturally into the following categories: (1) Permanent works wholly constructed in peace time and forming the key points of the position. (2) Gun emplacements, magazines and shelters for men in rear of the main line, all concrete structures and platforms to be completed, though some earthwork may be left until the position is placed in a state of defence. (3) Field works, trenches, &c., guarding the intervals between the permanent defences in the main line, or providing rear positions. These should be deliberately planned in time of peace ready to be put in hand at short notice. The essence of a well-fortified position is that the weapons of the defender shall obtain the utmost possible scope of action, and that those of the attacker shall have the minimum chances of effecting injury."

Since Sir George Clarke published his first edition in 1890 continental ideas have expanded a good deal. The foregoing statement as to the three categories of defences would be accepted anywhere now: the differences of opinion come in when we reach the stage of classifying under the first head the permanent works to be constructed in peace time. In most countries these would include forts with guns for the artillery duel, forts with safety armaments, fixed batteries with or without armour, and forts for infantry only. Sir George

![Disappearing Turret for Searchlight](image)

From Leithnitz's Beständig Befestigung.

Fig. 59.—Disappearing Turret for Searchlight.
of groups of redoubts guarding the artillery positions. In this case, the redoubts in a group might be distributed on a curve bent back in approximately horse-shoe form.

The keystones of the close defence of the fighting line in future will undoubtedly be these infantry redoubts, and therefore it is of great interest to compare with the above types two studies put forward by Schroeter (Die Festung in der heutigen Kriegführung), one in his first edition in 1898 (fig. 62), and the other in the second in 1905 (fig. 63). In both these the defensive arrangements are merely trenches of field profile with entanglements, the command and the obstacle being less than in Sir George Clarke's work; and it will be noticed that in the 1905 type, published after the Russo-Japanese War, the plan is much

less simple and arrangements for close flanking defence have been introduced. But these works of Schroeter's are merely infantry supporting points in a line which contains forts of the triangular type with guns, and armoured batteries, as well as a very complete arrangement of field defences and communications; while Sir G. Clarke's redoubts are the only permanent works giving casemate protection in the front line.

The comparative merits of either design for an infantry redoubt are not of much importance. It is agreed that the main line of defence must consist of a more or less continuous line of field defences and obstacles, and that at some points in the line there should be infantry supporting points with bomb-proof protection capable of resisting big shells. The open question is, what additional works, if any, are required for the artillery, whether for the medium and heavy guns that will take part in the "artillery duel," or for the lighter natures that will help in the close fight and defence of the intervals. Is it best for the defenders to rely on armoured protection or on concealment for his guns?

Official opinion outside England has certainly sanctioned armour, since all over the continent it is to some extent adopted in practice. National practice is usually based on the advice of the most distinguished officers of the day, and therefore it is unsafe to condemn it hastily. Sir George Clarke and those who are with him—and they are many, both in Great Britain and abroad—object entirely to armour. He says (Fortification, ed. 1907, p. 96): "The great advantage possessed by the attack in all ages has been the employment of a mobile artillery against armaments cribbed, cabined, and confined by fortification. It is necessary to perpetuate this advantage?" Of course the effect of long-range weapons, in increasing the length of front that can be held by a given force, has given much greater
The argument as to the vulnerability of shielded guns is not at present strong. Sir George says \(\textit{(ib. p. 94)}\), "If the high angle fire . . . is ever to find a favourable opportunity, it will surely be against a cupola, the site of which can generally be determined with accuracy." On the other hand he says \(\textit{(p. 90)}\), "During the long and costly experiments carried on at Bucharest in 1885-1886, 164 rounds were fired from the Krupp 21 cm. mortar at targets of about 40 sq. metres area" \(\textit{(about 430 sq. ft.)}\) "without obtaining a single hit. The range was 2700 yds.; the targets were towers built upon a layered plain; the shooting conditions were ideal; and the fall of each shell was telephoned back to the firing point; but it must have been evident to the least instructed observer that to attempt to group 6 or 8 shells on an invisible area 2 metres square would have been absolutely futile." These facts are adduced to prove that it is not necessary to give great thickness to concrete casemates, to resist successive bursts of shells in the same place; but surely they are equally applicable to cupolas. Again \(\textit{(p. 252)}\), "The experience gained at Port Arthur was not altogether encouraging as regards the use of high angle fire. The Russian vessels in the harbour were sunk by opening their sea-valves . . . Fire was subsequently directed upon them from 11 in. howitzers at ranges up to about 7300 yds. This was deliberate practice from siege batteries at stationary targets; but the effect was distinctly disappointing." The cupolas therefore can hardly be considered ideal targets: and the probability is that they would hold their own against both direct and indirect fire for a long time. There are other freedom of action to the defence and this should be taken full advantage of.

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\[\text{ATTACK}\]

and stronger arguments against the general use of them, all of which are clearly set forth by Sir George Clarke.

The worst objections to the cupola are the military disadvantages of isolation and immobility, and the multiplication of mechanical arrangements. For a successful round from a disappearing cupola, the elevating and traversing arrangements, the elevating and loading gear of the gun, and the telephone communication, must all be in good order. At night the successful co-operation of the searchlight is also in many cases necessary.

The teaching of history is all against immobile mechanical defences. Initiative, surprise, unforeseen offensive action, keeping the besieger in ignorance of the dispositions of the garrison, and of what progress he is making: all these, with their influence on the morale of both sides, tend towards successful defences and do not point towards the use of armour.

It may further be said that the use of armour as a general rule is unnecessary, because a concealed battery is a protected one; and with the long ranges now usual for heavy guns and howitzers, there is not generally much difficulty about concealment.

In the opinion, however, of the present writer an exception must be made for guns intended to flank the line of defence, which would generally need bomb-proof over-head cover. Further, when we leave theory and come to the consideration of actual problems of defence, it will often be found that it is necessary to place guns in certain positions where good concealment cannot be got. In such cases some form of protection must be given if the guns are to engage the concealed batteries of the attack.

III. THE ATTACK OF FORTRESSES

In considering the history of siegecraft since the introduction of gunpowder, there are three main lines of development to follow, viz. the gradually increasing power of artillery, the systematizing of the works of attack, and in recent times the change that has been brought about by the effect of modern small-arm fire.

Cannon appear to have been first used in sieges as mortars, to destroy hoardings by throwing round stones and barrels of burning composition. Early in the 13th century we find cannon throwing metal balls, not only against hoarding and battlements, but also to breach the bases of the walls. It was only possible to work the guns very slowly, and archers or crossbowmen were needed in support of them, to drive the defenders from the crannies or loopholes of the battlements. At that period the artillery was used in place of the medieval siege engines and in much the same manner. The guns of the defence were inaccurate, and being placed high on the walls were made ineffective by bad mountings, which did not allow of proper depression. The besieger therefore could place his guns close to the walls, with only the protection of a few large gabions filled with earth, set up on the ground on either side of the muzzle.

In the course of the 15th century the power of artillery was largely increased, so that walls and gates were destroyed by it in an astonishingly short time. Three results shortly followed.
The guns of the defence having gained equally in effectiveness, greater protection was needed for the attack batteries; bastions and outworks were introduced to keep the besieger at a distance from the inner walls; and the walls were sunk in ditches so that they could only be breached by batteries placed on the edge of the glacis.

Early in the 16th century fortresses were being rapidly remodelled on these lines, and the difficulties of the attack were at once very much increased. The tendency of the assailants was still to make for the curtain, which had always been considered the weak point; but the besiegers now found that they had to bring their guns right up to the edge of the ditch before they could make a breach, and in doing so had to pass over ground which was covered by the converging fire from the faces of the bastions. Towards the end of the century the attack of the curtain was delayed and the cross-fire over the ground in front increased by the introduction of ravelins.

The slight gabion protection for the siege batteries was at first replaced by strong timber shelters. These were found inadequate; but a still greater difficulty was that of bringing up the siege guns to their positions, emplacing them and maintaining communication with them under fire. In addition to this, the guns of the defence until they could be overpowered (a slow process) dominated a wide belt of ground in front of the fortress; and unless the besiegers could find some means of maintaining a strong guard close to their batteries these were liable to be destroyed by sorties from the covered way.

Gradually the whole problem of siege work centred round the artillery. The besiegers found that they had first to bring up enough guns to overpower those of the defence; then to advance their guns to positions from which they could breach the walls; and throughout these operations to protect them against sorties. Breaches once made, the assault could follow on the old lines.

The natural solution of the difficulty of approach to the trenches was the use of trenches. The Turks were the first to make systematic use of them, having probably inherited the idea from the Eastern Empire. The soldiers of Christendom, however, strangely disliked digging, and at first great leaders like Bayard and Montluc had themselves to use pick and shovel, to give their men an example. In due course the necessity of the trenches was recognized, but the soldiers never took kindly to them, and the difficulty was dealt with in a manner reminiscent of the feudal ages, by impressing large bodies of peasantry as workmen whenever a siege was in contemplation.

Through the 16th and most of the 17th century, therefore, we find the attack being conducted by means of trenches leading to the batteries, and supported by redoubts often called “places of arms” also made by trench work. During this period the result of a siege was always doubtful. Both trenches and batteries were arranged more or less at haphazard without any definite plan; and naturally it often happened that offensive action was achieved against the trenches would dig up the attack and at times delay it indefinitely. Fig. 64, taken from a late 17th-century print by de Fer of Paris, gives a good idea of the general practice of that day when Vauban's methods were not yet generally known.

Another weak point about the attack was that after the escarp walls had been strengthened to resist artillery fire as has been described, there was no clear idea as to how they should be breached. The usual process was merely an indiscriminate pounding from batteries established on the crest of the glacis. Thus there were cases of sieges being abandoned after they had been carried as far as the attempt to breach.

It is in no way strange that this want of method should have characterized the attack for two centuries after artillery had begun to assert its power. At the outset many new ideas had to be assimilated. Guns were gradually growing in power; sieges were conducted under all sorts of conditions, sometimes against medieval castles, sometimes against various and widely differing examples of the new fortification; and the military systems of the time were not favourable to the evolution of method. It is the special feature of Vauban's practical genius for siege warfare that he introduced order into this chaos and made the issue of a siege under normal conditions, a mere matter of time, usually a very short time.

The whole of Vauban's teaching and practice cannot be condensed into the limits of this article, but special reference must be made to several points. The most important of these is his general arrangement of the attack. The ultimate object of the attack works was to make a breach for the assaulting columns. To do this it was necessary to establish breaching batteries on the crest of the glacis; and before this could be done it was necessary to overpower the enemy's artillery. This preliminary operation is nowadays called the "artillery duel." In Vauban's day the effective range of guns was 600 to 700 yds. He tells us that it was customary to establish batteries at 1000 yds. from the place, but that at that range they did little more than make a great deal of noise. The first object of the attack, therefore, after the preliminary operations of investment, &c., had been completed, was to establish batteries within 600 or 700 yds. of the place, to counter-batter or enflade all the faces bearing on the front of attack; and to protect these batteries against sorties. After the artillery of the defences had been subdued—if it could not be absolutely silenced—it was necessary to push trenches to the front so that guns might be conveyed to the breaching positions and emplaced there in batteries. Throughout these operations it was necessary to protect the working parties and the batteries against sorties.

For this purpose Vauban devised the Places d'armes or lignes parallèles. He tells us that they were first used in 1673 at the siege of Maastricht, where he conducted the attack, and which was captured in thirteen days after the opening of the trenches. The object of these parallels was to provide successive positions for the guard of the trenches, where they could be at hand to repel sorties. The latter were most commonly directed against the trenches and batteries, to destroy them and drive out the working parties. The most vulnerable points were the heads of the approach trenches. It was necessary, therefore, that the guard of the trenches should be in a position to reach the heads of the approaches more quickly than the besieged could do so from the covered way. This was provided for as follows.

The first parallel was usually established at about 600 yds. from the place, this being considered the limiting range of action.
of a sortie. The parallel was a trench 12 to 15 ft. wide and 3 ft. deep, the excavated earth being thrown forward to make a parapet 3 or 4 ft. high. In front of the first parallel and close to it were placed the batteries of the "first artillery position."

While these batteries were engaged in silencing the enemy's artillery, for which purpose most of them were placed in prolongation of the faces of the fortress so as to enflade them, the "Approach Trenches" were being pushed forward. The normal attack included a couple of bastions and the ravelin between, with such faces of the fortress as could support them; and the approach trenches (usually three sets) were directed on the capitals of the bastions and ravelin, advancing in a zigzag so arranged that the prolongations of the trenches always fell clear of the fortress and could not be enfladed.

Fig. 65, taken from Vauban's Attack and Defence of Places, shows clearly the arrangement of trenches and batteries.

After the approach trenches had been carried forward nearly half-way to the most advanced points of the covered way, the second parallel was constructed, and again the approach trenches were pushed forward. Midway between the second parallel and the covered way, short branches called Demi-parallels were thrown out to either flank of the attacks: and finally at the foot of the glacis came the third parallel. Thus there was always a secure position for a sufficient guard of the trenches. Upon an alarm the working parties could fall back and the guard would advance.

Trenches were either made by common trenchwork, flying trenchwork or sap. In the first two a considerable length of trench was excavated at one time by a large working party extended along the trench: flying trenchwork (formerly known as flying sap) being distinguished from common trenchwork by the use of gabions, by the help of which protection could be more quickly obtained. Both these kinds of trenchwork were commenced at night, the position of the trench having been previously marked out by tape. The "tasks" or quantities of earth to be excavated by each man were so calculated that by daybreak the trench would afford a fair amount of cover. Flying trenchwork was generally used for the 2nd parallel and its approaches, and as far beyond it as possible. In proportion as the attack drew nearer to the covered way, the fire of the defenders' small-arms and wall-pieces naturally grew more effective, though by this time most of their artillery would have been dismounted by the fire of the siege batteries. It therefore became necessary before reaching the 3rd parallel to have recourse to sap.

Sapping required trained men. It consisted in gradually pushing forward the end of a narrow trench in the desired direction. At the sap-head was a squad of sappers. The leading man excavated at intervals, usually by turning the two saps at right angles to right or left for a few feet, then forward, and so on as shown in fig. 66. The distance apart of these traverses being of course regulated by the height from which the enemy's fire commanded the trench.

The latter stages in the attack are illustrated in fig. 70. From the third parallel the attack was pushed forward up the glacis by means of the double sap. It was then pushed right and left along the glacis, a little distance from the crest of the covered way. This was called "crowning" the covered way,
and on the position thus gained breaching batteries were established in full view of the escarp. While the escarp was being breached, if it was intended to use a systematic attack throughout, a mine gallery (see Mining below) was driven under the covered way and an opening made through the counterscarp into the ditch. The sap was then pushed across the ditch, and if necessary up the breach, the defenders' resistance being kept up by musketry and artillery fire from the covered way. The ravelin and bastions were thus captured successively, and where the bastions had been retrenched the same methods were used against the retrenchment.

Vauban showed how to breach the escarp with the least expenditure of ammunition. This was done by making, with successive shots placed close together (which was feasible even in those days from a position so close as the crest of the covered way) horizontal and vertical cuts through the revetment wall. The portion of revetment enclosed by the cuts being thus detached from support was overturned by the pressure of the earth from the rampart. Ricochet fire was also the invention of Vauban. He showed how, in enfilading the face of a work, by using greatly reduced charges a shot could be made to drop over the crest of the parapet and skim along the terreplein, dismounting guns and killing men as it went.

The constant success of Vauban must be ascribed to method and thorough organization. There was a deadly certainty about his system that gave rise to the saying "Place assiège, place prise." He left nothing to chance, and preferred as a rule the slow and certain progress of saps across the ditch and up the breach to the loss and delay that might follow an unsuccessful assault. His contemporary and nearest rival Coehorn tried to shorten sieges by heavy artillery fire and attacks across the open; but in the long run his sieges were slower than Vauban's.

So much a matter of form did the attack become under these conditions, that in comparing the supposed defensive powers of different systems of fortification it was usual to calculate the number of days that would be required in each case before the breach was opened, the time being measured by the number of hours of work required for the construction of the various trenches and batteries. It began to be taken as a matter of course that no place under any circumstances could hold out more than a given number of days; and naturally, when the whole question had become one of formula, it is not surprising to find that places were very often surrendered without more than a perfunctory show of resistance.

The theory of defence at this time appeared to be that since it was impossible to arrest the now methodical and protected progress of the besiegers' trenches, no real resistance was possible until after they had reached the covered way, and this idea is at the root of the extraordinary complications of outworks and multiplied lines of ramparts that characterized the "systems" of this period. No doubt if a successor to Vauban could have brought the same genius to bear on the actual defence of places as he did on the attack, he would have discovered that the essence of successful defence lay in offensive action outside the body of the place, viz., with trench against trench. For want of such a man the engineers of the defence resigned themselves contentedly to the loss of the open ground outside their walls, and relied either upon successive permanent lines of defence, or if these did not exist, upon extemporized retrenchments, usually at the gorge of the bastion.

It is curious that such experienced soldiers as most of them were should not have realized the fatal effect upon the minds of the defenders which this almost passive abandonment of line after line must needs produce. Even a civilian—Machiavel—had been into the truth of the matter years before he said (Treatise on the Art of War, Book vii.): "And here I ought to give an advice . . . to those who are constructing a fortress, and that is, not to establish within its circuit fortifications which may serve as a retreat to troops who have been driven back from the first line . . . I maintain that there is no greater danger for a fortress than near fortifications whither troops can retire in case of a reverse; for once the soldier knows that he has a secure retreat after he has abandoned the first post, he does in fact abandon it and so causes the loss of the entire fortress."

It must, however, be remembered that in those days when soldiers were mostly of a separate or professional caste, the whole thing had become a matter of business. Fighting was so much regulated by the laws and customs of war that men thought nothing of giving up a place if, according to accepted customs, the enemy had advanced so far that they could no longer hope to defend it successfully. Once this idea had set in it became hopeless to expect successful defences, save now and then when some officer of very unusual resolution was in command. This is the real reason for the feeble resistance so often made by fortresses in the 17th and 18th centuries, which has been attributed to inherent weakness in fortifications.

Custom exacted that a commandant should not give up a place until there was an open breach or, perhaps, until he had stood at least some assault. Even Napoleon recognized this limitation of the powers of the defence when in the later years of his reign he was trying to impress upon his governors the importance of their charge. The limitation was perfectly unnecessary, for history at that time could have afforded plenty of instances of places that had been successfully defended for many months after breaches were opened, and assault after assault repulsed on the same breach. But the same soldiers of the 17th and 18th centuries who had created this artificial condition of affairs,
established it by making it an understood thing that a garrison which surrendered without giving too much trouble after a breach had been opened should have honourable consideration; while if they put the besiegers to the pains of storming the breach, they were liable to be put to the sword.

It has been necessary to dwell at some length on the siegecraft of Vauban and his time, not merely for its historical interest, but because the system he introduced was practically unaltered until the end of the 19th century. The sieges of the Peninsular War were conducted on his lines; so was that of Antwerp in 1830; and as far as the disposition of siege trenches was concerned, the same system remained in the Crimea, the Franco-German War and the Russo-Turkish War. The sieges in the Napoleonic wars were few, except in the Iberian peninsula. These last differed from those of the Vauban period and the 18th century in this, that instead of being deliberately undertaken with ample means, against fortresses that answered to the requirements of the time, they were attempted with inadequate forces and materials, against out-of-date works. The fortresses that Wellington besieged in Spain had rudimentary outworks, and escarp that could be seen and breached from a distance. At that time, though the power of small arms had increased very slightly since the last century, there had been a distinct improvement in artillery, so that it was possible to breach a visible revetment at ranges from 500 to 1000 yds. Wellington was very badly off for engineers, siege artillery and material. Trench works could only be carried out on a small scale and slowly. Time being usually of great importance, as in the first two sieges of Badajoz, his technical advisers endeavoured to shorten sieges by breaching the escarp from a distance—a new departure—and launching assaults from trenches that had not reached the covered way. Under these circumstances the direct attacks on breaches failed several times, with great loss of life. Wellington in one or two earlier despatches reflected on his engineers for not establishing their batteries on the crest of the glacis. The failures are, however, clearly due to attempts to push sieges to a conclusion without proper preparation.

So much has been written of late years in criticism of the fortifications to what may be called the Vauban period that it is important to note what were the preparations considered necessary for a siege at that time (Journals of Sieges in Spain, 1811 to 1814). Sir John Jones summarizes his own experience in Spain and the data accumulated by practical engineers in former sieges from the time of Vauban onwards, in the following conclusions: The actual work of entrenching, sapping, &c., on the front attacked was much the same whether the fortress contained 50 men or 15,000. On the other hand the guard of the trenches was proportionate to the fighting men inside the fortress. (The total number of men had of course to be sufficient to allow three or four complete shifts or "reliefs" for all work and duties.) Adding a proportion of men for art, for other duties, he calculates, for the vigorous siege of an ordinary place situated in open country and containing 5000 men, a corps of 32,080 effective, and remarks further that this force would be greatly exhausted after a month's service. The same place held by 10,000 would call for a besieging army of 50,000. (For numbers increasing, but not working parties.) Thus the besieger should if possible have a superiority of 7 to 1 if the garrison numbered 5000, 6 to 1 if 10,000, and 5 to 1 if 15,000 and so on. As regards artillery, he should have as many, and if possible a greater proportion of guns, and to those of the defender on the front of attack, as well as howitzers for sweeping every line subject to enflade and mortars for destroying traverses, &c.

Later in the siege, more howitzers and mortars to clear the covered way and places of arrival, and finally, after the covering of the covered way, fifty additional battering guns would be required. It is apparent from this that the practical engineers of the day looked upon a siege as a serious matter, and did not find permanent fortifications wanting in defensive strength.

During the long peace that followed the Napoleonic wars, one advance was made in siegecraft. In England in 1824 successful experiments were carried out in breaching an unseen wall by curved or indirect fire from howitzers. At Antwerp in 1830 the increasing power and range of artillery, and especially of howitzers, were used for bombarding purposes, the breaches being mostly made by mines. Then came one of the world's great sieges; that of Sevastopol in 1854-1855 (see Crimean War). The outstanding lesson of Sevastopol is the value of an active defence; of going out to meet the besieger, with counter-trench and counter-mines. This lesson has increased in value for us in proportion to the increased power of the rifle.

In comparing the resistance made behind the earthworks of Sevastopol with the recorded defences of permanent works, it is essential to remember that the conditions there were quite abnormal. Sir John Jones has told us what the relative forces of besiegers and besieged should be, and the necessary preponderance of artillery for example. The following quote is from a letter of Sir John Jones:

"The siege corps should be sufficiently strong—(1) To invest the fortress completely, and maintain the investment against all the efforts of the garrison. (2) If a regular siege is contemplated, to execute and guard all the siege works. (3) Complete investment may sometimes be impossible, but experience has repeatedly shown that the difficulties of a siege are enormously increased if the garrison are able to draw fresh troops and supplies from outside, and to rid themselves of their sick and wounded. "

These conditions were so far from being fulfilled at Sevastopol that (a) there was no investment—in fact the Russians came nearer to investing the Allies; (b) the Russians had the preponderance in guns almost throughout; (c) the Russian force in and about Sevastopol was numerically superior to that of the Allies. We must add to this that Todleben had been able to get rid of most of his
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Civilian population, and those who remained were chiefly dockyard workmen, able to give most valuable assistance on the defence works. The circumstances were therefore exceptionally favourable to an active defence. The weak point about the extemporized earthworks, which eventually led to the fall of the place, was the want of good bombproof cover near the parapets.

The Franco-German War of 1870 produced no great novelty. The Germans were not anxious to undertake siege operations when it could be avoided. In several cases minor fortresses surrendered after a slight bombardment. In others, after the bombardment failed, the Germans contented themselves with establishing a blockade or detaching a small observing force. By far the most interesting siege was that of Belfort (q.v.). Here Colonel Denfert-Rochereau employed the active defence so successfully by extemporizing detached redoubts and fortifying outlying villages, that he obliged the besiegers (who, however, were a small force at first) to take upon an investing line 25 m. long; and succeeded in holding the village of Danjoutin, 2000 yds. in advance of the enceinte, for two months after the siege began. He also used indirect fire, withdrawing guns from the ramparts and placing them in the ditches, in the open spaces of the town, &c. At Paris the French found great advantage in placing batteries in inconspicuous positions outside the forts. Their direct fire guns were at a disadvantage in being fired through embrasures. These had served during the Franco-German War, and artillery fire was very inaccurate, but had now for a long time been recognized by the best engineers as out of date. The Germans since the siege of Düppel in 1864 had mounted their siege guns on “overbank” carriages; that is, high carriages which made it possible to fire the guns over the parapet of the battery without embrasures. The guns in the Paris forts which were further handicapped by conspicuous parapets and the bad shooting of the gunners were easily silenced.

At Strassburg indirect fire against escarp was used. The escarp of Lunette 53 was successfully breached by this method. The breaching battery was 870 yds. distant, and the shot struck the face of the wall at an angle (horizontally) of 50°, the effect being observed and reported from the counterscarp. 1000 rounds from 60-pounder guns sufficed to make a breach 30 yds. wide.

Fig. 71 is a good example of the attack in the late stages. It will be observed that batteries for mortars and field guns are established in the counterscarp of the line. The narrow wet ditch of Lunette 53 was crossed by a dam of earth and fascines, the headway protected by a parapet or screen of sandbags.

Lunette 52 was unrevetted, and its ditch was more than 60 yds. wide; and 6 to 9 ft. deep. . . . It was determined to effect the passage by a cask bridge, for which the casks were furnished by breweries near at hand. . . . The formation of the bridge was begun at nightfall. A pioneer swam across, hauled over a cable, and made it fast to the bridge on the berm. Four men were stationed in the water, close to the covered way, the casks were rolled down to them one after the other, and fitted with saddles, so as to form piers. . . . These piers were successively boomed out along the line of the cable. In two hours the bridge was finished, and the lunette was entered. . . . The work had not been discovered by the besieged, and the formation of lodgments inside the lunette was already begun, when the noise made by some troops in passing the bridge attracted attention, and drew a fire which cost the besiegers about 50 men. A second trestle was substituted for the bridge, and was repeatedly struck by shells.” (R.E. Professional Papers, vol. xix.)

It is curious to realize that this happened at so recent a time. Such operations would be impossible now, as long as any defending guns remained in action.

On the whole it may be said that siegecraft gained practically nothing from the Franco-German War. The Russo-Turkish war taught less, Plevna (q.v.) having been defended by field works and attacked by the old-fashioned methods. For the long years of the 19th century, military opinion was quite a lost as to how the sieges of the future would work out. As guns and projectiles continued to improve the “attaque brusquée” proposed by von Sauer had many adherents. It was thought that a heavy bombardment would paralyse resistance and open the way for an attack, to be delivered by great numbers and with special appliances for crossing obstacles. Others thought that the strength of the defence, as manifested by the Plevna field works, would be greater than ever when the field works were backed by permanent works, good communications and the resources of a fortress. One thing was obvious—namely, that as long as the artillery of the place, of even the smallest calibres, remained unshattered, the difficulty of trenchwork and sapping would be enormously increased, and no one seemed to have formed a clear conception of how that difficulty was to be met. A lecture delivered in Germany about 1895 is worth quoting as a fair example of the vagueness of idea then prevailing: “For the attack, the following is the actual procedure: Accumulation and preparation of material for attack before the fortress: advance of attacking artillery, covered by infantry. Artillery duel. Throwing forward of infantry: destruction of the capability for defence of the position attacked; when possible by long-range artillery fire, otherwise by the aid of the engineers. Occupation of the defensive position. Assault on the inner lines of the fortress.” That seemed quite a simple prescription, but the necessary drugs were wanting. And even since Port Arthur great uncertainty as to the future of the attack remains.

Modern artillery has much simplified the construction of siege batteries. Formerly siege batteries and rampart batteries opposed each other with direct fire at ranges not too long for the unaided human eye, and the shells, travelling with low velocity, hit into the parapets, and, exploding, produced their full effect. Accordingly the task of the gunners was an accurate fire, to destroy the parapets and embrasures, and to dismount the guns. The parapets of siege batteries were therefore made from 18 to 30 ft. thick, and the construction of such batteries, with traverses, &c., involved much work. The height of parapet necessary for proper protection being 7 ft. 6 in. to 8 ft., a great deal of labour could be saved by sinking the gun-platforms about 4 ft. below the surface level, but of course this was only possible where rock or water were not near the surface.

The effect of modern projectiles was to reduce the thickness of earth necessary for parapets. High velocity projectiles are very easily deflected upwards by even a slight bank of earth. This is
especially the case with sand. Loose earth is better than compacted earth, and clay offers the least resistance to penetration. These facts were taken note of in England more than on the Continent in the design of instructional siege batteries.

The question of the choice of the gunpowder in modern batteries is far more simplified by the long ranges at which artillery will fight in future. It will as a rule be possible to place howitzer batteries in such positions that even from balloons it will be difficult to locate; and even direct fire batteries will usually be able to provide that sort of a protection, with the result that an 8 howitzer requiring a concrete bed, which could not be made at short notice. The Japanese, however, at Port Arthur made concrete platforms for 11 howitzers. It may be remarked that difficulties which loom largely in the present age will be considerably smaller in the future.

Again another gain is that in connexion with magazines. The old powder magazines were particularly dangerous adjuncts to batteries, and had to be very carefully bomb-proofed. Such propelling and ingredient powders are more than ever harmful to man and beast. They are very difficult to detonate, and if set on fire do not explode like gunpowder. It is therefore unnecessary to provide bomb-proof magazines for them in connexion with the batteries.

It is a well-known fact that the plain Q magazine is, to say the least, more important than it has ever been. Leaving out of the question the bringing up of supplies from the base of operations, the task of distribution at the front is a very large one. The Paris siege-maneuvres of 1894 furnished an example of this. The magazine at Meaux, 10 miles from the first artillery position, and the average distance from the 1st artillery position to the principal fort attacked was 5000 yards. The front of assault on Port Vauxjouls and its collateral batters was 4500 yards. The Japanese battery was practically in artillery position; say 100 guns, spread over a front of 4000 yards. To connect Meaux with the front, the French laid some 30 m. of narrow gauge railway largely along existing roads. The line was single, with numerous branches and connections. They ran 11 regular trains per day, and half-a-dozen smaller ones. The amount of artillery material sent up was over 5000 tons, without any projectiles; but it can be imagined that large demands were also made on transport for other purposes. For instance, one company of infantry, which served very efficiently in the siege of Port Arthur, had to re-supply one company of artillery, and the transport sent up would be limited only by the power of transporting it.

A siege train of 100 pieces could probably dispose of from 2000 to 3000 tons of ammunition a day, at the maximum rate of firing. This is a question, however, and an important one, of the provision of stores. An important point in connexion with the open (putting aside accidental circumstances) will be the configuration of the ground. Assuming that local conditions do not specially favour the artillery of either side, it is highly probable that the artillery will be of the same kind. If the batteries can be in a position to silence those of the defence from the 1st or distant artillery position (which, whether they are in cups or in concealed positions, will in any case be an extremely difficult task), it will be necessary for the batteries of the besieger to point their fire for those that offer better positions for fire and observation. In doing this they will have to face the defenders' infantry, entrenched, backed by their unshielded guns, and having secure places of assembly from which they can attack their attackers. A battery can work forward and establish themselves under these conditions will depend on the ground. It will then be for the engineers to cross the remaining space by sap. This, under present conditions, will be a medical problem, and may even take long enough to cause the failure of the siege.

As to the manner of the sap, it will certainly be “deep,” as long as the defence retains any artillery power. When the 4 ft. 6 in. sap already been penetrated by the enemy, the problem is a very different one, and the sieges of the future will probably necessitate a very deep sap, that is one in which the whole of the necessary cover is got below the surface of the earth.

The method of an open trench, about 6 ft. deep, this whole of the excavated earth being carried away through the trench to the rear; or a blinded trench, covered in as it progresses by splinter-proof timbers and earth; or a tunnelled trench, leaving a foot or so of surface earth undisturbed. In either case nothing should be done to the trench which might make it necessary to add a slight parapet in places, to give command over the fore-keep for the rifles of the guard of the trenches.

The final trench cannot be pushed up quite close to the defenders' trenches and obstacles. After that further progress must either be made by mining, or as seems very probable, by getting the better of the defenders in a contest with shells from short-range mortars.

In the whole course of a siege war the actual bravery and vigilance which lent itself to the defensive methods of the time, so in the future the detached forts and supporting points in the girdle of a fortress will be sited where smooth and gentle slopes of ground give the utmost opportunity to the defenders' fire, and the least chance of concealment to the enemy. There will be considerable latitude of choice in the defensive positions; though not, of course, as much as in the offensive, and more rigidity of ground for the raison d'etre of the castle. In some places, as at Port Arthur, the whole country-side may be reason of its steep and broken slopes be unfavourable to the defence, though even then genius will turn the maxim to good account; and in the retreat of the German army it will provide for a space of 1000 yds. or, so, swept by fire and illuminated by searchlights, in front of his lines. That space will have to be crossed by sap, and it needs little imagination to realize how great the efforts will be to delay the besieger.

There are other modern methods of siege warfare to be noticed, the use of which is common to besiegers and besieged. Much is expected of balloons; but the use of these in war is unlikely to correspond to peace expectations. They must be kept at a considerable distance. Besides the enemy's gun, dynamite and accessories, and the means of making gas which is too much to expect, even if an enemy were obliging enough to give notice of his intentions.

Telephones and all other means of transmitting intelligence rapidly are highly important, and the use of these is easier now than ever, as the trench is high up, and the lines marked with numbered squares are necessary for directing artillery fire, especially from cupolas. Organization in every branch will be of greater importance than ever, and the question of communication and the making of maps will be no less important. Maps made usefully of supplementary and detailed study, in view of the great weight of ammunition and supplies that will have to be handled.

The use of light mortars for the trenches, introduced by Cochrane and improved by the Japanese, is making a big impression on the future. In the future, even if it cannot be made use of against the trench lines, that for the batteries, and on the use of light mortars made to throw large charges of high explosive for short distances with great accuracy.

For a brief narrative of the siege of Port Arthur in 1904, one of the most interesting siege histories, both as regards its epic interest and its military importance, the reader is referred to the article Russo-Japanese War.

Definitions.—The following definitions may be useful, but have little to do with the evolution of the attack, to which this section is mainly devoted.

Investment.—This most necessary, almost indispensable operation of every siege consists in surrounding the fortress with sufficient numbers of the outside world.

Preliminary investment, was carried out by cavalry and light troops before the arrival of the besieging force, consists in closing the roads so as to shut out supplies and reinforcements. Close investment should be of such a character as to prevent any sort of communication, movement, or supplementary and the term “blockade” is sometimes loosely used instead of investment.

Lines of Circumvallation and Contravallation.—These new obsolete lines were in great use until the 19th century. The circumvallation was the line of parapet and trench sometimes made by the besieger all round the town or fort attacked, as a protection to his own force, to protect it when there was a chance of attack by a relieving army. The line of contravallation was the line of parapet and trench sometimes made by the besieger all round the town or fort attacked, as a protection to his own force, to keep out enemy's light forces.

Observing Force.—When circumstances make the reduction of a particular fortress in the theatre of operations unnecessary a force is often detached to "observe" it. The duty of this force will be to report any enemy's action which might be hostile action such as raids on the lines of communications.

Bomber Troops.—This operation, common to all ages, consists in a general (sometimes an indiscriminate) fire against either the whole town or fort or the garrison, by means of heavy artillery of various calibres. In ancient and medieval times the effect of a bombardment—whether of ordinary missiles, of incendiary projectiles, or of poisonous matters tending to breed pestilence—upon a population closely crowded within its walls was very powerful. In the present day little military importance is attached to bombardment, since under modern conditions it cannot do much real harm.
IV. Military Mining

It has been noted already that mining is one of the most ancient resources of siege warfare. The use of gunpowder in mining operations dates from the end of the 15th century. When Shakespeare makes Fluellen say, at Henry V.'s siege of Harfleur, 'th'artillery is dug himself four yards under the countermines; I think 'a will plow up all, if there is not better directions,' he is anticipating the development of siegecraft by nearly 100 years. Pedro di Navarro, a Spanish officer, is credited with the first practical use of explosive mines. He employed them with great success during the siege of Naples in 1503; and afterwards, when rebuilding the Castello Nuovo after the siege, was probably the first to make permanent provision for their use in countermines. Countermining had been a measure of defence against the earlier methods of attack-mining; the object being to break into the besiegers' galleries and fight hand to hand for the possession of them. When the explosive mine was introduced, it became the object of the defenders to establish their countermines near the besiegers' galleries and destroy them by the effect of the explosion. In the 400 years or so that have passed this branch of warfare has changed less than any other. Methods of mining have not advanced much, and the increased power of high explosives as compared with gunpowder has its least advantage in moving masses of earth.

When a besieger has arrived by means of trenches within a certain distance of the enemy's works without having subdued their fire, he may find that the advance by sap becomes too slow and too dangerous. He can then advance underground by means of mine galleries, and by exploding large charges at the heads of these galleries can make a series of craters. These craters are then occupied by infantry, and are connected with each other and with the parallel in rear by trenches, thus forming a new parallel. If not interfered with by the defenders the besieger can advance in this way until he reaches the countermine. His mines will now be turned to a new purpose, viz. to breach the countermine and afterwards the escarp. This is done by placing suitable charges at intervals behind the scarps at such a height above the foundations that the pressure of the earth above the mine will more than counterbalance the resistance of the masonry.

But if the defenders are active, they will countermine. There is as a general rule this broad difference between the mines of the defence and those of the attack, that the defenders do not wish the surface of the ground broken, lest increased opportunities of getting cover should be offered to the besiegers. The object of the defence, therefore, is to destroy the besiegers' galleries without forming craters, and for this purpose they generally endeavour to get underneath the attack galleries. The defenders may, however, wish, if the opportunity is allowed them, to explode mines under the attack parallels, in which case there is of course no objection to disturbing the surface.

"At the commencement of the subterranean war the main object of the defence is to force the besieger to take to mining operations as early as possible, as it is a tedious operation and will prolong the siege. Every endeavour must be made to push forward the countermines so as to meet and check the attack. On the approach of the opponents to each other careful listening for the enemy must be resorted to. To this end it is necessary at irregular intervals to suspend all work for some minutes at a time, closing doors of communication and employing experienced listeners at the heads of the countermines. This matter is a most important one, as a premature explosion of the defender's mines is a double loss to the defender, a loss of a mine and an advantage to the enemy in more than one way. As soon as the overcharged mines of the besieger have been fired, a heavy fire should be brought to bear on the miners, and if possible be made to prevent the enemy occupying them. At the same time every effort should be made underground to surround with galleries, and as it were isolate, the craters so as to prevent the besieger making a new advance from them. The efforts of the attack at this stage will probably be directed to the formation of what are called 'Boule shafts' (i.e. shafts partially lined in which charges are hastily fired with little or no tamping), and to meet these in time the defender may resort to the use of boring tools, and so place charges somewhere in advance of the heads of the counter-

mines. His great object must be to prevent as long as possible the besieger from getting underground again; and these occasions, when the power of resistance is temporarily equal to, if not greater than, that of the attack, should be made the most of by the defence." (Lewis, Text-book on Fortification, &c., 1893.)

The defence has the advantage, in the case of fortresses, of being able to establish beforehand a system of countermine galleries in masonry. Many systems have been worked out for this purpose. A good typical arrangement is that of General Marescot, published in 1799, shown in fig. 72.

From Textbook of Fortification, by permission of the Controller H.M. Stationary Office.

**Fig. 72.**

The main galleries (those running out in a straight line from the countermine gallery e to three of the points a) fall gently to the front to a depth of 30 or 40 ft. below the surface—the deeper they are the less they will suffer from the enemy's mines. Branch galleries (marked c b+d c) run obliquely upward from them to right and to left, leading to the mines, which are placed at various depths, according to circumstances.

Two main points must be observed in any system of countermines: the branch galleries must run obliquely forward, so as not to present their sides to the action of the enemy's mines; and the distance between the ends of the branches from adjacent main galleries should be such that the enemy cannot pass between them unheard. This distance will vary with the nature of the soil, but may be taken roughly as 20 yds. A convenient size for main galleries is 6 ft. high by 3 ft. wide: branch galleries may be 5 ft. by 3 ft. When the enemy is approaching, other branch galleries, called *listeners*, will be pushed out from main
and branch galleries. The section to fig. 1 of fig. 74 shows openings left for the purpose.

Another use of mines in defence is in connexion with breaches. A permanent arrangement for this purpose, by General Dufour, is shown in fig. 72. Yet another use, on which much ingenuity was expended in the 18th century, is to extemporize refretments.

The charges of mines depend of course upon the effect which is desired. When the charge is strong enough to produce a crater, the radius of the circular opening on the surface of the ground is called the radius of the crater. The line drawn from the centre of the charge to the nearest surface, which is expressed in feet, is called the line of least resistance (L.L.R.). When a mine produces a crater the diameter of which is equal to the line of least resistance, it is called a one-lined crater; when the diameter is double the L.L.R., a two-lined crater and so on. Common mines are those which produce a two-lined crater. Over-charged mines produce craters greater than two-lined, and undercharged mines less. A camouflet does not produce a crater; it is used when the object is to destroy an enemy's gallery without breaking the surface. Fig. 73 shows sections of the different kinds of mines, with their different kinds of mines.

**Action of a Common Mine**

![Diagram of a Common Mine](image)

**Probable spheroids of rupture for overcharged Mines**

<table>
<thead>
<tr>
<th>Charge</th>
<th>Radius</th>
<th>H.R.R.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 lined 1027 lbs. (3-05 C)</td>
<td>37 ft (2-51)</td>
<td>37 (I)</td>
</tr>
<tr>
<td>4 lined 2312 lbs. (6-66 C)</td>
<td>55 ft (3-36)</td>
<td>55 (I)</td>
</tr>
<tr>
<td>5 lined 4314 lbs. (11-90 C)</td>
<td>67 ft (4-61)</td>
<td>67 (I)</td>
</tr>
<tr>
<td>6 lined 1397 lbs. (21-95 C)</td>
<td>72 ft (4-91)</td>
<td>72 (I)</td>
</tr>
<tr>
<td>7 lined 1315 lbs. (34-83 C)</td>
<td>85 ft (5-51)</td>
<td>85 (I)</td>
</tr>
</tbody>
</table>

From Instructions in Military Engineering, by permission of the Controller of H.M. Stationary Office.

**Fig. 73.—Mines.**

Craters and the effect they will produce downwards and horizontally in ordinary earth.

Consideration of this figure will show that it is possible to place a long charge at such a depth below the surface that it will destroy all galleries of the enemy within a considerable radius, without much disturbing the surface of the ground.

Bored mines, which have been alluded to above, are a comparatively recent innovation. When the enemy is heard at work in one of his galleries and his position approximately determined by the sound, it is necessary to drive a branch gallery with all speed in that direction, and when it has advanced as far as appears necessary, to load, tamp and discharge a mine before the enemy can fire his own mine. This is one of the most delicate and dangerous operations of war, and success will fall to those who are at the same time most skilful and most determined. The work can be hastened and made less dangerous as follows: Instead of driving a branch gallery, a hole several inches in diameter is bored in the required direction. With suitable tools there is no difficulty in driving a straight bore hole 20 or 30 ft. long. A small charge of high explosives is then pushed up to the end of the borehole and fired. This forms a small camouflet chamber by compressing the earth around it. Into this chamber the charge for the mine is passed up the bore-hole. No tamping of course is required.

Mine warfare is slow, dangerous and uncertain in its results. It will certainly delay the besiegers' advance very much and may do so indefinitely. One point is distinctly in favour of the defence, namely that when ground has been much mined it becomes charged with poisonous gases. Some explosives are less noxious than others in this way, and it will be advantageous for the attack, but not necessarily for the defence, to make use of these.

**Calculation of Charges.**—The quantity of powder required for a charge expressed in lbs. in terms of L.L.R., and the following formulae are used:

$$I = \frac{5}{10^2}$$

For an overloaded mine

$$c = \frac{5}{10^2} \times (H - L + I)$$

For an undercharged mine

$$c = \frac{5}{10^2} \times (I - 9 (H - L))$$

The values to be given to $s$ are:

<table>
<thead>
<tr>
<th>Nature of Soil</th>
<th>Value of $s$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very light earth</td>
<td>0-80</td>
</tr>
<tr>
<td>Common earth</td>
<td>1-00</td>
</tr>
<tr>
<td>Hard sand</td>
<td>1-25</td>
</tr>
<tr>
<td>Earth mixed with stones</td>
<td>1-30</td>
</tr>
<tr>
<td>Clay mixed with loam</td>
<td>1-55</td>
</tr>
<tr>
<td>Clay mixed with sand</td>
<td>1-66</td>
</tr>
<tr>
<td>Rock or good old brickwork</td>
<td>2-30</td>
</tr>
<tr>
<td>Very good old brickwork</td>
<td>2-50</td>
</tr>
</tbody>
</table>

Military mining is carried on by means of vertical shafts and horizontal or inclined galleries. When the soil is very stiff, very little or even no lining is required for shafts and galleries; but usually they have to be lined either with cases or frames.

Cases make a complete lining of 2 in. planking. Frames are used at intervals of 4 or 5 ft. to support a partial lining of planks. Cases are of course preferable in other respects; but in ordinary soil they take up more timber.

There are two kinds of gallery in ordinary use in the British service, namely the common gallery whose interior dimensions with cases are 5 ft. 6 in. × 2 ft., and the branch gallery which is 4 ft. × 2 ft. The shaft has about the same dimensions as a branch gallery. Formerly it was sometimes necessary to use the common gallery in the systematic attack of a fortress to get guns down into the ditch. For this purpose a "great gallery" was used, 6 ft. 6 in. in height and 6 ft. 8 in. wide, internal dimensions.

**Shafts and galleries.**

**Miners' Tools.**—These are few and simple. The pick and shovel differ from the ordinary types in having rather shorter handles suitable for the confined space in which they are used. There is also a push-pick, an implement with a straight handle and a pointed shovel head 6 in. long and 3 in. wide. The miner's truck, used for drawing the earth and rocks to the end of the gallery to the bottom of the shaft, is a small wooden truck holding about 2 cubic. ft. of earth. Formerly the noise of the wheels of the truck passing over the uneven wooden floor of the gallery was very liable to be heard by the enemy. To obviate the baying no current leather types should be run on batters nailed to the floor. The miner's bucket is a small wooden bucket with a couple of ropes attached, by which the earth can be drawn up the shaft. Nowadays, however, the truck itself has chains attached to it by which it is drawn by, with the aid of a windlass or windlass on the surface. By this method more earth can be taken up in one lift, and time and labour are not wasted in transferring the contents of the truck to the bucket.

**Ventilation** is an important point. The breath of the miners and the burning of their candles (when electric light is not available) vitiates the air in the galleries; so that even in clean ground a gallery should not be driven more than 60 ft. without providing some means of renewing the air. This is usually done by forcing air through the end of the gallery to the bottom of the shaft, by means of a pump or bellows, through a flexible hose to the head of the gallery. Where mines have been fired close by, there is great danger from poisonous gases filtering through the soil into the gallery. This difficulty is nowadays met by the use of special apparatus, such as helmets into which fresh air is pumped, and the wearers need not breathe the air of the gallery at all.

Ventilation can also be assisted by boring holes vertically to the surface of the ground.

Where a point has been reached at which it is proposed to fire a mine, a chamber just large enough to hold the charge is cut in the
side of the gallery. The object of this is to keep the charge out of the direct line of the gallery and thus increase the force of the explosion. The charge may be placed in canvas bags, barrels or boxes, precautions being taken against damp.

The operation of loading is of the greatest importance, for if the mine is not expressly handled, not only is valuable time lost, which may give the enemy his opportunity, but it will probably be necessary to tamper the mine in order to renew the fuze; an operation attended by considerable danger. The loading is done outside the mine and the charge is then brought in by the officer in charge with his own hands. He has to work in a very cramped position and practically in the dark (unless with electric light) as of course no naked lights can be allowed near powder. Everything should be done to prevent the charge from being wet before the fuze is placed in the charge. The powder should be well and evenly divided, and the fuze properly placed in the charge and fastened securely.

Whatever method of firing (see below) is employed, the officer who loads the mine must be careful to see that it is so arranged as to make firing certain, and that the leads passing out of the gallery are not liable to damage in the process of loading. An empty charge should never be driven into the gallery solidly, for such a distance that there should be no possibility of the charge wasting its force along the gallery. The distance depends on the charge and on the solidity of the tamping. For a compressed charge of 3 ft. diameter there should be a charge of earth when the tamping is of earth in sandbags; for a 3-lined crater, to about 2 L.L.R. Tamping can be improved by jamming pieces of timber across the shaft or gallery among the other filling.

Even this tamping may be done electrically, or by means of safety or instantaneous fuse or powder hose. Electric firing is the safest and best, and allows of the charge being exploded at any given moment. For this purpose electric fuses (for powder) or electric detonators (for gunpowder or other high explosive) are employed. The current that fires them is passed through copper wire leads.

The safety fuse used in the British service burns at the rate of about 3 ft. a minute. A crater at 15 ft. a minute can be filled under water. They are often used in conjunction, a considerable length of instantaneous fuse, leading from the charge, being connected to a short length of safety fuse. Powder hose, an old-time expedient, can be extrapolated by making a charge of gunpowder damp in a sandbag, and filling it with powder. It burns at the rate of 10 to 20 ft. per second.

Explosives.—The old-fashioned gunpowder of the blacked variety is still the best for most kinds of military mines. Pebble and priest—be it as much as possible, as they are said to be more dense, and their action is so slow that some of the gases of explosion can escape through the pores of the earth. High explosives, with their quick shattering and rending effect, are more effective against gunpowder; but they give off much more poisonous fumes than gunpowder. Some recent high explosives, however, have been specially designed to be comparatively innocuous in this respect.

Some formulae have been given above for the calculation of charges. It will, however, simplify matters for the reader to record some actual instances of charges fired both in peace and war.

In the matter of scientific experiment we find Vauban as usual leading the way, and the following results among others were obtained by him at Tournay in 1686 and 1689: A charge of 162 lb placed 13 ft. below the surface produced a crater of 13 ft. radius (a two-lined crater, or "common mine"). Gallevy's experiments, equal to 2 L.L.R. But it is noticed that the horizental and vertical directions. Double the charge, placed at double the depth, i.e., 324 lb with an L.L.R. of 27 ft. made no crater, but like the first destroyed galleries below it and on each side at distances equal to the L.L.R. A charge of 324 lb placed in a two-lined crater and destroyed a gallery distant 61 ft. horizontally.

Bernard Forest de Belidor, a French engineer, made many experiments at La Fère about 1732, and 20 years later, as a general officer and inspector of mines, continued them on a larger scale. His experiments were directed towards destroying an enemy's galleries at greater distances than had hitherto been supposed possible, by means of very large charges (in proportion to the L.L.R.) which he called "mines bâtonnes," and "mines de terre." One of them, of 5400 lb with an L.L.R. of 16 ft. 3 in., made a crater of 42 ft. 3 in. radius. Readers of Carlyle's "Frederick the Great" may recall his description of the contest of the rival engineers on this occasion. At Graudenz in 1862 (experiments) a charge of 131 lb of powder placed 10 ft. deep, unempted, in a vertical shaft, made a crater of 15 ft. 6 in. radius. A charge of 412 lb of guncotton, calculated as being equivalent to the above charge of powder and placed under the same conditions, made a crater of 14 ft. radius. The absence of tamping in both cases of course placed the gunpowder at a disadvantage.

Perhaps the most interesting mine ever fired was that at the siege of Petersburg in the American Civil War, in June 1864. The circumstances were all abnormal, and the untechnical account of it in Battles and Leaders of the Civil War (vol. iv.) is well worth perusal. No mining tools or materials and very little explosives were available, and the only success one had chance of confidence in the success of the attempt except its originator, Lieut.-Colonel Picasaw, a mining engineer by profession, his regiment which was recruited from a mining population, and General Butler, in whose service it was executed. The two-lined craters were 130 yds. apart. The mine gallery was started behind the Federal lines and driven a distance of 510 ft. till it came under a field redoubt in the Confederate lines. There two branches were made right and left, each about 38 ft. long, and in them eight mines aggregating 8000 lb of powder were placed. The firing attempt to fire them failed, and an officer and a sergeant volunteered to enter the gallery to seek the cause of the failure. A defective splice in two lines of fuze was discovered and repaired. At the second attempt all the mines were fired, and the crater was made a gigantic crater 170 ft. long by 60 ft. wide and 30 ft. deep. The occupants of the redoubt, at least several hundred men (they have been stated at 1000), were blown up and mostly killed. The attack was successful, as the Confederate troops were thrown into confusion and the Federal line was advanced. The infantry was drawn up in readiness to advance, but no outlets had been provided from the parallel, and this and other causes delayed the occupation of the crater and gave the defending artillery a moment's advantage. The assaulting columns gained the crater but could not advance beyond it in face of the defending fire, nor could they establish themselves within it, on its steep clay sides, for want of entrenching tools. A good many troops were sent forward in support, but being in many cases of inferior quality, they could not be induced to go forward, and huddled in disorder in the already overcrowded crater. Over 1000 of these were captured when the Confederates retook the crater by a counter-attack and the total loss of the Federals in the attack was nearly 4000.

The wars of the last generation have done little or nothing to advance the science of military mining, but a good deal has been done in peace to improve the means. Electric lighting and electric firing of mines will be a great help; modern drilling machines may be used to go through rock; ventilating arrangements are much improved; and the use of bored mines is sure to have great developments. The Russo-Japanese War taught nothing new in mine warfare, or as to the effects of mines, but the siege of Port Arthur had this moral and practical lesson; just as in future, in the frontal attack of positions, trench mortars and trench, so in fortress warfare mine will be more necessary than ever. It appears that they will be essential to destroy both the ditch-dunking arrangements of forts and the escarp or other permanent obstacle beyond the ditch.

V. Field Fortification

Field Fortifications, now more often spoken of as field defences, are those which are constructed at short notice, with the means locally available, usually when the enemy is near at hand. Subject to the question of time, a very high degree of strength can be given to them, if the military situation makes it worth while to expend sufficient labour. A century or more ago, the dividing line between permanent and field fortification was very rigidly drawn, since in those days a high escarp screw mounted on a rampart was essential to a permanent position, and the cost of constructing it was beyond the resources of the state. Works without masonry, in other ways made as strong as possible with deep ditches and heavy timbers,—such as would require about six weeks for their construction,—were known as semi-permanent, and were used for the defence of places which acquired strategic importance in the course of a war, but were not immediately threatened. The term field fortification was reserved for works constructed of lighter materials, with parapets and ditches of only moderate development. Redoubts of this class required a fortnight at most for their construction.

In modern fortification if cupolas and deep revetted ditches were essential to permanent defences, the dividing line would be equally clear. But as has been shown, this is not universally admitted, and where the resources exist, the use of our present
means of construction, such as steel joists, railway rails, reinforced concrete and wire, in conjunction with the defensive power of modern fire-arms, makes it possible to extemporize in a very short time works having much of the resisting power of a permanent fortress. Further, such works can be expanded from the smallest beginnings; and, if the site is not too exposed, in the presence of the enemy.

Field fortification offers, as regards the actual constructions, a very limited scope to the engineer; and a little consideration will show that its defensive possibilities were not greatly affected by the change from machine-thrown projectiles to those fired by rude smooth-bore guns. There is therefore nothing in the history of this branch of the subject that is worth tracing, from the earliest ages to about the end of the 18th century. One or two points may be noticed. The use of obstacles is probably one of the earliest measures of defence. Long before missile weapons had acquired such an importance as to make it worth while to seek shelter from them, it would obviously have been found desirable to have some means of checking the onrush of an enemy physically or numerically superior. Hence the use of the wicker-fort or “knight of the day,” pits, palisades hidden in the grass, entanglements and similar obstacles. In this direction the ages have made no change, and the most highly civilized nations still use the same obstacles on occasion.

Another use of field defences common to all ages is the protection of camps at night, where small forces are operating against an enemy more numerous but inferior in arms and discipline. In daylight such an enemy is not feared, but at night his numbers might be dangerous. Hence the Roman practice of making each foot-soldier carry a couple of stakes for palisades; and the simple defence of a thorn zariba used by the British for their camps in the Sudan.

Palisades and trenches, abatis and sharpened stakes have always been used. Except wire, there is practically no new material. As to methods, the lagers of the Boers are preceded by the wagon-forts of the Hunsites, and those no doubt by similar arrangements of British or Assyrian war chariots; and so in almost every direction it will be found that the expedient of trench has had a forerunner in those of the countless yesterdays. The only really marked change in the arrangements of field defences has been caused not by gunpowder but by quick-firing rifle weapons. For that reason it is worth while to consider briefly what were the principles of field fortification at the end of the 18th century. That period has been chosen because it gives us the result of a couple of centuries of constant fighting between disciplined troops with fairly effective fire-arms. The field defences of the 18th century are transitional in character. Based mainly on the old methods, they show only faint attempts at adaptation to new conditions, and it was not till quite the end of the century that the methods now accepted began to take shape.

The essential elements of fieldworks up to the time of the Peninsular War were command and obstacle; now they are protection and concealment.

The command and obstacle were as necessary in the days of smooth-bore muskets and guns as in those of javelins and arrows. When the enemy could get close up to a work without serious loss, and attack in close order, the defenders needed a really good obstacle in front of them. Moreover, since they could not rely on their fire alone to repulse the attack, they needed a two-deep line, with reserves close at hand, to meet it with the “armes blanche.” For this purpose a parapet 7 or 8 ft. high, with a steep slope, perhaps palisaded, up which the attackers must climb after passing the obstacle, was excellent. The defenders after firing their last volley could use their bayonets from the top of the parapet with the advantage of position. The high parapet had also the advantage that the attackers could not tell what was going on inside the redoubt, and the defenders were sheltered from their fire as well from view until the last moment.

The strength of a fortified line in the 18th century depended principally on its redoubts. Lines of shelter trenches had little power of defence at the time, unless they held practically as many men as would have sufficed to fight in the open. Obstacles on the other hand had a great value against the inelastic tactics of the time, than they have now. A good position therefore was one which offered good fire-positions for redoubts and plenty of facilities for creating obstacles. Strong redoubts which could resist determined assaults; good obstacles in the intervals, guns in the redoubts to sweep the intervals, and troops in formed bodies kept in reserve for counter-strokes—these were the essentials in the days of the smooth-bore.

The redoubts were liable to a heavy cannonade by field-guns before the attack. To withstand this, the parapets had to be made of a suitable thickness—from 4 or 5 ft. upwards—according to the time available, the resisting nature of the soil, and the severity of the bombardment expected.

The whole of the earth for the parapet was as a rule obtained from the ditch, in order to make as much as possible of this obstacle. The garrison in all parts of the interior of the redoubt were to be sheltered, if possible, from the enemy’s fire, and with this object great pains were bestowed on the principle of “defilade.” The object of defilade was a great fetish in theoretical works, was so to arrange the height of the parapet with reference to the terreplein of a work that a straight line (not, be it observed, the trajectory of the projectiles) passing from the muzzle of a musket or gun on the most commanding point of the enemy’s position, over the crest of the parapet, should just clear the head of a defender standing in any part of the work. This problem of defilade became quite out of date after the development of time shrapnel, but was nevertheless taught with great rigour till within the last twenty years.

The sectional area of the ditch was calculated so that with an addition of about 10% for expansion it would equal that of the parapet. If a wider and deeper ditch was considered necessary, the surplus earth could be used to form a glacis.

The interior of the redoubt had to afford sufficient space to allow the garrison to sleep in it, which was sometimes a matter of some difficulty if a small irregularly shaped work had to contain a strong garrison. Consideration of the plan and sections of these works will show that the banquette for infantry with its slopes, and the gun platforms, took off a good deal from the interior space within the crest-line. Guns were usually placed at the salients, where they could get the widest field of fire. They were sometimes placed on the ground level, firing through embrasures in the parapet, and sometimes on platforms so as to fire over the parapet (en barbette).

As in permanent fortification, immense pains were taken to elaborate theoretically the traces of works. A distinction was made between forts and redoubts, the former being those which were arranged to flank their own ditch, while the redoubts did not. Redoubts again were classed as “closed,” those which had an equally strong defence all round; and “half-closed,” those which had only a single parapet or timber stockade for the gorge or rear faces. Open works (those which had no gorge defence) were named according to their trace, as redons and lunettes. A redan is a work with two faces making a salient angle. It was frequently used in pairs with somewhat straight lines of trench or breastwork. A lunette is a work with two faces, usually forming an obtuse angle, and two flanks.

The forts described in the text-books, as might be expected, were designed with great ingenuity, with bastioned or demi-bastioned fronts, star traces, and so forth, and in the same books intricate calculations were entered into to balance the remblai and dèblai, that is, the amount of earth in the parapets with that excavated from the ditches. In practice such niceties of course disappeared, though occasionally when the ground allowed of it star forts and bastioned fronts were employed.

On irregular ground the first necessity was to fit the redoubt to the ground on which it stood, so as to sweep the whole of the foreground, and this was generally a sufficiently difficult matter without adding the complications of flanking defenses. Sir John Jones, speaking of the traces of the several works in the Torres Vedras lines, says—
"The redoubts were made of every capacity, from that of fig. 74 a, limited by want of space on the ground it occupied to 50 men and two pieces of artillery, to that of fig. 74 b, for 500 men and six pieces of artillery, the importance of the object to be gained, the artiller process by the faces was generally so extensive as to demand more coolness in the defenders than ought reasonably to be expected to aim along the ditch of the opposite face: and further, this construction prevented the fire of the work being more powerful in front than in rear.

In order to decide on the proper trace of a work, it is necessary to consider whether its object be to prevent an enemy establishing himself on the ground on which it is to be placed, or whether it be to insure a heavy fire of artillery on some other point in its vicinity. In the first case every consideration should be sacrificed to that of adding to its powers of self-defence by flanks or other expedients. In the second, its powers of resistance are secondary to the establishment of a powerful offensive fire and its trace cannot be too simple. Latterly, the shape of the redoubts was invariably that most fitted to the ground, or such as best parried the enfilade fire or musketry plague of neighbouring heights, care being taken to present the front of fire deemed necessary towards the pass, or other object to be guarded; and such will generally be found the best rule of proceeding.

This recommendation, however, is not intended to apply to isolated works of large dimensions, and more particularly to those considered the key of any position. No labour or expense should be spared to render such works capable of resisting the most furious assaults, either by breaking the parapet into flanks, or forming a flank defence in the ditch; for the experience gained in the Peninsula shows that an unflanked work of even more than an ordinary field profile, if skilfully and determinedly assaulted, will generally be carried. Nor does the serious evil of curtailing the interior space, which renders breaks in the outline so objectionable in small works, apply to works of large dimensions. Under this view, the great works on Monte Agraca (fig. 75) must be considered as very defective, the flank defence being confined to an occasional break of a few feet in the trace, caused by a change of direction in the contour of the height, whilst the interior space is more than doubly sufficient for the number of its allotted garrison to encamp.

Fig. 74.—Torres Vedras Works.

Fig. 75.—Monte Agraca, Torres Vedras.

The works of Torres Vedras have been chosen for illustration because they offer very good historical examples, and also because of the value of the critical remarks of Sir John Jones, who as a captain was the engineer in charge of their construction. At the same time it must be remembered that they differ from ordinary field-works in having an unusual degree of strength, plenty of time and civilian labour having been available for their construction. In this respect they approximate more to semipermanent works, the main reason why they did not receive under the circumstances a greater development of ditch and parapet being that in addition to the large number of works required, much labour was expended in abatis, inundations, scarping hill-sides and constructing roads.

Some further remarks of Sir John on the situations of the works are very instructive:—

"Many of the redoubts were placed on very elevated situations on the summit of steep hills, which gave them a most imposing
appearance; but it was in reality a defect ... for the fire of their artillery on the object to be guarded became so plugging as to lose half its powers; the musketry could not be made to scour the face of the hill sufficiently; and during the night both arms became of most uncertain effect.

"The domineering situation of the redoubts, however, gave confidence to the young troops which composed their garrisons, protected them from a cannonade, and screened their interior from musketry, unless fired at a high angle, and consequently at random. These considerations perhaps justify the unusually elevated sites selected for most of the redoubts on the lines, though they cannot induce an approval of them as a general measure."

The chief principle of the period was thus that the redoubts were the most important features of lines of defence, and that they combined physical obstacle and protection with good musketry and artillery positions. The value of concealment was not ignored, but it was as a rule subordinated to other considerations.

The principles of this time remained unaltered until after the Crimean War. In the American Civil War the power of the rifle began to assert itself, and it was found that a simple breastwork defended by a double rank of men could protect itself by its fire against an ordinary assault. This power of the rifle gave greatly enhanced importance to any defences that could be hastily extemporized behind walls, hedges or any natural cover. About the period of the Franco-German War other considerations came in. The increased velocity of artillery projectiles reduced in some ways their destructive effects against earth parapets, because the shell had an increasing tendency to deflect upwards on striking a bank of loose earth. Also the use of shrapnel made it impossible for troops to find cover on the terreplein of a work some distance behind the parapet.

These considerations, however, were not fully realized at that time. The reason was partly a want of touch between the engineers and the non-technical branches of most armies, and partly that original writers from the Napoleonic wars to the present day have been more occupied with the primary question of the value of field defences as a matter of tactics than with their details considered from the standpoint of fortification. There was always an influential school of writers who declared against all defences, as being injurious to the offensive spirit so essential to success. These writers who treated of the arrangement of defences devoted themselves to theoretical details of trace quite after the old style; discussing the size and shape of typical redoubts, their distance apart and relation to lines of trenches, &c. The profiles—the thick parapet with command of 7 ft. or more, the deep ditch, and the inadequate cover behind the parapet—remained as they had been for a century.

The American Civil War showed the power of rifles behind slight defences. Plevna in 1877 taught a further lesson. It proved the great resisting power of extemporized lines; but more than that, we begin to find new arrangements for protection against shell fire (see plans and sections in Greene's The Russian Army and its Campaign in Turkey). The trace of the works and the sections of parapet and ditch suggest Torres Vedras; but a multiplication of interior traverses and splinter-proof shelters show the necessity for a different class of protection. The parapet was designed according to the old type; for want of a better; the traverses and shelters were added later, to meet the necessities of the case. The Turks also used two or three tiers of musketry fire, as for instance one from the crest of the glacis, one from the parapet, and one from a traverse in rear of it. This, however, is a development which will not be necessary in future, thanks to magazine rifles.

From 1877 to 1890 the efficiency of rifles and guns rapidly increased, and certain new principles, causing the field defences of the present day to differ radically from those of the 18th century, remained to be developed. These may be considered under the following heads: the nature of protection required, the diminished need of obstacle, and the adaptation of works to ground.

The principle that thickness of parapet is no longer required, to resist artillery fire, was first laid down at Chatham in 1896. The distance at which guns now engage makes direct hits on parapets comparatively rare. Further, a shell striking near the crest of a parapet may perhaps kill one man if he is in the way, and displace a bushel of earth. That is nothing. It is the contents of the shell, whether shrapnel or explosive, that is the source of danger and not the shell itself. Thus the enemy's object is to burst his common shell immediately behind the parapet, or his shrapnel a short distance in front of it, in order to get searching effect. It follows that a parapet is thick enough if it suffices to stop rifle bullets, since the same thickness will a fortiori keep out shrapnel bullets or splinters of shell. For this purpose 3 ft. is enough.

Real protection is gained by a trench close in rear of the parapet, deep enough to give shelter from high angle shrapnel, and narrow enough to minimize the chance of a common shell dropping into it. This protection is increased by frequent traverses across the trench.

The most essential point of all is concealment. In gaining this we say good-bye finally to the old type of work. Protection is now given by the trench rather than the parapet; command and the ditch-obstacle (which furnished the earth for the high parapet) are alike unnecessary. Concealment can therefore be studied by keeping the parapet down to the lowest level above the surface from which the foreground can be seen. This may be 18 in. or less.

The need of obstacle, in daylight and when the defenders are not abnormally few, has practically disappeared. For daylight, or when the assailant is so strong as to be able to force home his attack in face of protected rifle fire, what is needed is not a deep ditch immediately in front of the parapet, difficult to climb, but also difficult to flank, but an obstacle that will detain him under fire at short range. It may be an entanglement, an abatis, an inundation: anything that will check the rush and make him move slowly.

In the adaptation of works to ground, the governing factor is the power of the rifle in frontal defence. We have seen that in Peninsular times great reliance was placed on the flanking defence of lines by guns in redoubts. Infantry extended behind a simple line of trench could not resist a strong attack without such support. Now, however, infantry behind a slight trench, with a good field of fire should be able to defend themselves against any infantry attack.

This being so, the enemy's artillery seeks to locate the trenches and to cover them with a steady hail of shells, so as to force the defenders to keep down under cover. If they can succeed in doing this, it is possible for the attacking infantry to advance, and the artillery fire is kept up until the last moment, so that the attack may have the narrowest possible space to cover after the defenders have manned their parapets and opened fire. Fig. 78 shows the action of various natures of projectiles.

From Mill. Engineering, by permission of the Controller of H.M. Stationery Office.

Fig. 78.—Effect of Projectiles.

We need not here discuss the rôle of the defenders' artillery in replying to that of the enemy and playing on the attack; nor for the moment consider how far the defence of the trenches while under artillery fire can be made easier by overhead cover. The main question is—what is, in view of the nature of the attack,
Concealment of trenches is generally attempted by covering the freshly turned earth of the small parapet with sods, leafy branches or grass. In this connexion it should be remembered that after a day or two cut leaves and grass wither and may become conspicuous against a green surface. Where the ground is so even that a good view of the foreground is possible from the surface level, the trench may be made without a parapet; but this entails great labour in removing and disposing of the excavated earth. A common device is to conceal the parapet as well as possible and to make a dummy trench some distance away to draw fire.

Besides the direct concealment of trenches, care must be taken that the site is not conspicuous. Thus a trench should not be placed along the missing line of two different kinds of cultivation, or along the edge of a belt of heather on a hillside, or where a difference of gradient is sharply defined; or where any conspicuous landmark would help the enemy's artillery to get the range.

Trenches are broadly distinguished as "fire trenches" and "cover trenches," according as they are for the firing line or supporting troops. The following simple types are taken from the 1908 edition of Military Engineering (part I): "Field Defences".

Fig. 82 is the most common form of fire trench, in which labour is saved by equalizing trench and parapet. This would take 1½ to 2 hours in ordinary soil. Fig. 83 shows the same trench improved by 2 or 3 feet of earth. Fig. 84 shows a fire trench without parapet, with cover trench and communication.

The addition of a loophole of sand-bags, sledged on the top for concealment (called head-cover), gives increased protection, but at the cost of greater prominence for the parapet (fig. 85). Overhead cover can only be provided in fire trenches by giving the parapet still greater height and it is not usually done. Portions of the trench not used for firing can, however, be given splinter-proof protection by putting over them branches or bundles, covered with a few inches of sods or by boards, or sheets of corrugated iron if they can be had. A better plan when time permits is to provide cover trenches immediately behind and communicating with the fire trench.

The question of redoubts has been vexed one for many years; partly, this was not possible to be unnecessary in view of the resisting power of a line of trenches, but chiefly because the redoubt was always imagined as one of the older type, with a high conspicuous parapet. Of course a redoubt of such a nature would be readily identified and made untenable. But the idea of a redoubt does not necessarily imply command. Its object is that it shall be capable of all-round defence. There is no doubt that as there is always a possibility of lines being pierced somewhere, it is desirable, unless the whole line is to be thrown into confusion and forced back, to have some point at which the defenders can maintain themselves. This is not possible unless at such points there is provision for defence towards both flanks and rear, that is to say, when there are redoubts, which can hold on after certain portions of the line have been lost and thereby can localize the enemy's success and simplify...
the action of supporting troops. In order that redoubts may exercise this function, all that is necessary is that their defenders should be able to see the ground for a furlong in front of them in every direction. Their parapets, therefore, need to be in no way more conspicuous than those of the neighbouring fire trenches, and in that case there is no fear of their drawing special attention from the enemy's artillery. Whatever theories may have been put forward on the subject in practice they are constantly used, and in the Russo-Japanese War, where the experience of South Africa was already available, we find them in the fighting lines on both sides.


Figs. 90 and 91.

The modern type of field redoubt is a fire trench, no more conspicuous than the others, in any simple form adapted to the ground that will give effective all-round fire, such as a square with blunted angles. Enhanced strength may be given by deepening the trenches and improving the overhead cover; and special use may here be made of obstacles.

Within the redoubt cover may be provided for men in excess of those required to man the parapet, by means of cover trenches and field casemates. Fig. 86 gives the general idea of such a redoubt, and figs. 87, 88 the plan and section of the interior shelters. Such a work can easily be made quite invisible from a distance. It gives excellent cover against shrapnel, but would not be tenable against howitzer common shell, if the enemy did manage to bring an accurate fire to bear on it.

Fig. 89 shows the section of a parapet with two shelters behind it for a work with a high command of 5 or 6 ft. This work would require a concealed position, which can often be found a little in rear of the firing line.

In the South African War a good deal of interest was excited by a type of trench used by the Boers. It was very narrow at the side, giving only just room for a man to stand; but undercut or hollowed out below, so that he could sit down with very good cover. Such a section is only possible in very firm soil. Apart from this, the type is really only suited to rifle pits, as a trench proper should have room for officers and N.C.O.s to move along within it. The Boers showed great skill in concealing their trenches. One good point was that there was generally something making a background immediately behind the men's heads, so that they did not stand out in relief when raised above the parapet.

In the Russo-Japanese War the Russian trenches at the outset were of old-fashioned type and very conspicuous. Later on better types were evolved. Figs. 90 and 91 are a couple of sections from Port Arthur; the first borrowed from the Boers but wider at the top. The Japanese appear to have taken this type mainly from the latest British official books, but applied them with great skill to the ground studying especially invisibility. In their prepared positions they used large redoubts manned by several companies.

Cover for Guns.—Some degree of cover for guns, in addition to the shield, is always desirable. If the gun stands on the natural surface of the ground, the cover is called an epaulment. In that case a bank is thrown up in front of the gun, about 1 ft. high in the centre, and


Fig. 89.

3 ft. 6 in. high at the ends. On either side of the gun and close up to the bank is a small pit for the gunners. The rest of the earth for the epaulment is got from a trench in front. If the gun is sunk, the shelter is called a gun-pit.

In this case there is no bank immediately in front of the gun. Shelter can be got more quickly with a pit than an epaulment, but it is generally undesirable to break the surface of the ground.
The commonest forms of obstacle now used are abatis and wire entanglements. Fig. 93 shows a well-finished type of abatis. The branches are stripped and pointed, and the butts are buried and pegged firmly down. Wire entanglement may be advanced. A large abatis should be protected from artillery fire, which is sometimes done by placing it in a shallow excavation with the earth thrown up in front of it.


Fig. 93.—Abatis.

WIRE may be used as a high or low entanglement or as a fence or trip wire or concealed obstacle. The usual form of high wire entanglement consists of several rows of stout stakes 4 or 5 ft. long, driven firmly into the ground about 6 ft. apart, and connected horizontally and diagonally with wire. Palisades are still used, and need no description. They were formerly made bullet-proof, but this is no longer possible. Fricasees are seldom heard of now, though they may appear occasionally in a modified form. They were much used in connexion with deep ditches, and are palisades placed so as to project horizontally from the escarp, or sloping forward in the bottom of the ditch. Military pits both deep and shallow (the latter, shown in Fig. 94, called trous de loup) are not so much used as formerly, because the obstacle is hardly worth the labour expended on it. Both, however, were employed in the Russo-Japanese War. Cross's feet, formerly much used as a defence against cavalry, are practically obsolete. They consisted of four iron spikes joined together as their bases in such a manner that however they were thrown down one point would always be pointing upwards (fig. 94). Chevaux-de-frise (q.v.) were formerly a much-used type of obstacle.

A more important innovation, especially in connexion with obstacles, is that of lighting up the foreground at night. Portable electric illuminations are most valuable, especially for detecting the enemy's movements at some distance: but their use will naturally always be restricted. Star shells and parachute lights fired from guns are not of much use for the immediate foreground, and do not burn very long. They were formerly chiefly of use in siege works, to light up an enemy's working parties. Germany has introduced light-balls fired from pistols, which will probably have a considerable future.

Various civilan forms of flare-light would be very useful to illuminate obstacles, but cannot well be carried in the field. Bonfires are very useful when material is available. They require careful treatment, e.g., they must be so arranged that they can be lighted instantaneously (they may be lighted automatically, by means of a trip wire and a fuze); they must give a bright light at once (this can be ensured with shavings or straw sprinkled with petroleum); they must be firmly built so that the enemy cannot destroy them easily; and if possible there should be a screen arranged behind them so that they may not light up the defence as well as the attack.

Blockhouses are familiar to the public from the part they played in the South African War of 1899-1902. In the old-fashioned permanent fortification they were used as keeps in such positions as re-entering places of arms and built of masonry. Blockhouses have long been used in the Balkans for frontier outposts; they are sometimes built cruciform, so as to get some flanking defence. In the form of bullet-proof log-cabins they have played a great part in warfare between pioneer settlers and savages.

From Mil. Engineering, by permission of the Controller H.M. Stationery Office.

Fig. 96.—Fougasse.

In the 19th century blockhouses were usually designed to give partial protection against field artillery; the walls being built of two thicknesses of logs with earth between them, the roof flat and covered with 2 or 3 ft. of earth, and earth being piled against the walls up to the loopholes. Nowadays they are employed only in positions where it is not likely that artillery will be brought against them: but they may be made tenable for a while even under artillery fire if they are surrounded by a trench and palisade.

Blockhouses are especially useful for small posts protecting such points as railway bridges, which the enemy may attempt to destroy by cavalry raids. The essential feature is a bullet-proof hole, arranged for all-round fire, with enough interior space for the garrison to sleep in. The roof may be simply weatproof. Some arrangement for storing water must be provided. Circular blockhouses were very popular in South Africa. They were made of sheets of corrugated iron fastened 6 ft. apart on a wooden framework, the space between the sheets being filled with small stones. The loopholes were made of sheet-iron frames inserted in the walls. Fig. 97 shows a section of some of these blockhouses.

The defence of woods was formerly an important branch of field defences. Abatis and entanglements could readily be extemporized, trunks of trees made strong breastworks, and the wood would conceal the numbers of the attacking army. Blocks, therefore, generally considered a useful addition to a line of defence. It was customary to hold the front edge of the wood, the irregularities of the outline being utilized for frontal and flanking fire, while obstacles were disposed some 50 yds. in front. In a carefully prepared position, clearings would be made parallel to the front and some distance back from it, for support positions, and great attention was paid (in theory at least) to clearing communications, erections, etc., so that the defending troops might move freely in any desired direction.

Woods, however, had their inherent drawbacks. The ground is hard to dig, clearing involves great labour; and communication, at the best, is cramped. Nowadays a wood can hardly be considered a strong defensive element in a line. The front of it is an excellent ranging mark for artillery, and positions within the wood are not easily made, because of the difficulty of trenching, and the fact that no reasonable amount of timber will make a broad front proof against the modern bullet. Once an enemy gets a footing within a wood, the position is more favourable to offensive than to defensive action. If a wood has to be occupied in a line of defence, it is probable that in most cases the rear edge or a line slightly behind it would be the best to fortify, though the front edge would no doubt be held by the fighting line at the outset.

The defence of villages is another question which has been much affected by recent improvements in artillery. Formerly villages were very important adjuncts to a line of defence, and strong points for a detached force to hold. There were indeed always drawbacks. The preparations for defence entailed...
CONCLUSION

FORTIFICATION AND SIEGECRAFT

a good deal of labour, and the defending force was scattered in houses and enclosures, so that control and united action were difficult. But the value of the ready-made protection afforded by walls was so great—and sometimes even decisive—that villages were occupied and fortifications abandoned. This is generally true of forts, as far as the extent to which it will be impossible to say, until after the next European war. A village under fire is not now an ideal defensive position. A single shrapnel penetrating the outer wall may kill all the inhabitants, whereas if a wall is practically ruined a house.

The object of entrenching under fire is to enable attacking infantry, when their advance is checked by the enemy's fire, to maintain the ground they have won by extemporizing covers where none was needed before. This was felt in the American Civil War, and towards the close of it a small entrenching spade 22 in. long and weighing only 1 lb was introduced by Brigadier-General H. W. Benham into the Army of the Potomac. Since that time entrenching spades have been issued in England in the form of a small trowel, or of a pick, shovel, saw, hand-axe or corkscrew. A tool that will serve more than one use is seldom satisfactory for any.

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Extremes are perilous. Progress in this direction has been delayed by the reluctance of military authorities to add a portable entrenching tool to the heavy burden already carried by the infantry soldier. Further delay has resulted from the temptation of engineers to invent a tool that shall weigh nothing, go easily in the pocket, and be available as a pick, shovel, saw, hand-axe or corkscrew. A tool that will serve more than one use is seldom satisfactory for any.

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allded to have been recognized, and many commanders returned the old spirit of chivalry in their reluctance to say the "looth word." The gallant Marshal d'Essé, who feared nothing but the idea of dying in his bed, was lying ill at his country house when he was sent for by the king. He was ordered to take command at Thérouanne, then threatened by Charles V., and made his farewell with these words, which remind us somewhat of Grenville: "Sire, je m'en vais donc de bon et loyal cœur; mais j'ai ouï dire que la place est mal enveillé, non pas seulement pourvue de palles, de tranchies, ni de hottes pour remparer et remuer la terre; mais lors, quand entendez que Thérouanne est prise, dites hardiment que d'Essé est guéri de sa jaunisse et mort." And he made good his word; for he was killed at the breach by a shot from the arquebus of a Spanish soldier.

Sometimes the ardour of defence inspired the whole body of the inhabitants. Fine examples of this are the defences of Rochelle (1627) and Saint-Jean de Lône (1630), but these are too long to quote. We may, however, mention Livron, which is curious. In 1574 Henry III. sent one of his favourites, Saint Lary Bellegarde, against the Huguenots in the Dauphiné. Being entrusted with a good army, this gentleman hoped to achieve some of the impendings. The enemy was attacking the little town of Livron, which had no garrison and was defended only by the inhabitants. But he was repulsed in three assaults, and the women of the town conceived such a contempt for him that they came in crowds to empty their slopes at the breach by way of insult. This annoyed him very much, and he ordered a fresh assault. The women alone sustained this one, repulsed it light-heartedly, and the siege was raised.

The history of siege warfare has more in it of human interest than any other branch of military history. It is full of the personal element, of the nobility of human endurance and of dramatic surprises. And more than any battles in the open field, it shows the great results of the courage of men fighting at bay. Think of Clive at Arcot. With 400 Europeans and 200 sepoys, with two 18-pounders and 8 lighter guns, he held the fort against 150 Europeans and some 10,000 native troops. "The fort." (says Orme) "seemed little capable of sustaining the impending siege. The walls were in many places ruinous; the rampart too narrow to admit the firing of artillery; the parapet low and slightly built; several of the towers were decayed, and none of them capable of receiving more than one piece of cannon; the ditch was in most places fordable, in others dry and in some choked up," etc. These feeble ramparts were commanded almost everywhere by the enemy's musketry from the houses of the city outside the fort, so that the defenders were hardly able to show themselves without being hit, and much loss was suffered in this way. Yet with his tiny garrison, which numbered about one man for every 7 yds. of the enclosure, Clive sustained a siege of 50 days, ending with a really severe assault on two large open breaches, which was repulsed, and after which the enemy hastily decamped.

Such feats as this make arguments about successive lines of defence and the necessity of keeps seem very barren. History, as far as the writer knows, shows no instances where successive lines had been held with much success; whereas breaches have been already mentioned, namely, that a garrison might honourably make terms when there was an open breach in their main line of defence. This is a question upon which Carnot delivers himself very strongly in endeavouring to impress upon French officers the necessity of defence to the last moment. Speaking of Cormontaigne's imaginary Journal of the Attack of a Fortress (which is carried up to the 35th day, and finishes by the words "It is now time to surrender"), he says with great scorn: "Cronin would have cried, "It is time to begin fighting." He would have said as at the siege of Quillebœuf, "Crillon is without, the enemy is without." Thus when Bayard was defending the shattered walls of Mézières, M. de Cormontaigne, if he had been there, would have had said, "It is time to surrender." Thus when Guise was repairing the breaches of Metz under the redoubled fire of the enemy, M. de Cormontaigne, if he had been there, would have said: "It is time to surrender." Carnot of course allows that Cormontaigne was personally brave. His scorn is for the accepted principle, not for the man.

It is interesting to contrast with this passage some remarks by Sir John Jones, made in answer to Carnot's book. He says in the notes to the second volume of the Journals of the Sieges in Spain: "When the breach shall be pushed properly forward, if the governor insists upon the ceremony of his last retreatment being stormed, as by so doing he spils the blood of many brave men without a justifiable object, his life and the lives of the garrison should be made the forfeit. A system enforced by terror must be counteracted by still greater terror. Humanity towards an enemy in such a case is cruelty to one's own troops. . . . The principle to be combated is not the obligation to resist the breach— for where there is a good retreatment the bastion should be disputed equally with the counter-guard or the ravelin and can as safely be so—but the doctrine that surrender shall not take place in the successful resistance becomes hopeless."

Carnot's word is "fight to the last." Sir John Jones says the commander has no right to provoke further carnage when resistance is hopeless. The question of course is, When is resistance hopeless? Sir John Jones's reputation leaves little doubt that if he had been commanding a fortress on British soil he would not have thought resistance hopeless as long as there was anything whatever left to defend. The reason why these two men of similar temper are found in opposition is quite simple. When Carnot wrote, the French army occupied most of the important fortresses of Europe, and it was to the interest of the emperor that if attacked they should be held to the last moment, in order to cause the enemy as much delay and loss as possible. Jones, on the other hand, was one of the engineers who were engaged in besieging those fortresses, and his arguments were prompted by sympathy for his own countrymen whose lives were sacrificed by the prolongation of such resistance.

A century has passed since Carnot and Jones wrote, and the ideas which they had concreted were cast aside by the Napoleonic era. In the 18th century fortresses were many, good roads, few, and campaigns for the most part leisurely. To the European nations of that time, inheritors of a perennial state of war, the idea of concentrating the national resources on a short and decisive campaign had not occurred. The "knock-out blow" had not been invented. All these conditions are now so changed that new standards must be and indeed have been set up, both for the defence of places and the general employment of fortification.

As regards the conduct of the defence, the massacre of a garrison as a penalty for holding out too long would meet with no sympathy in the present day. On the other hand, the issue of modern wars is worked out so rapidly that if a fortress is well defended, with the advantage of the present weapons, there is always a chance of holding out till the close of the war. If the place is worth holding, it should as a rule be held to the bitter end on the chance of a favourable turn in affairs; moreover, the maintenance of an important siege under modern conditions imposes a severe strain on the enemy and immobilizes a large number of his troops.

In concluding this article, some elementary considerations in connexion with the use of permanent defences may be noticed, though the general question of strategic fortification is outside its scope. The objects of fortification differ, as has been shown, from age to age. In former times a peaceful people exposed to the raids of piratical Norsemen might find their refuge tower essential; later, a robber-baron might look on his castle as so much capital invested; a wealthy medieval town might prove the value of its walls more than once in a generation; a country without a standing army might gain time for preparation by means of fortresses barring the roads across the frontier. But how does the question stand to-day among European countries which can mobilize
their full fighting strength at a few hours' notice? It can only be answered when the circumstances of a particular country are examined.

If we assume such an impossible case as that of two nations of equal fighting strength and equal resources standing ready in arms to defend a common frontier, and that the theatre of war presents no difficulties on either side, then the use of permanent fortifications, merely as an adjunct to military strength, is wrong. Fortresses do not decide the issue of a campaign; they can only influence it. It is better, therefore, to put all the money the fortress would have cost, and all the man-power that its maintenance implies, into the increase and equipment of the active army. For the fate of the fortress must depend ultimately on the result of the operations of the active armies. Moreover, the very assumption that resources on both sides are equal means that the nation which has spent money on permanent fortifications will have the smaller active army, and therefore condemns itself beforehand to a defensive rôle.

This general negation is only useful as a corrective to the tendency to over-fortify, for such a case cannot occur. In practice there will always be better ways of using a given amount of money for fortification. A nation may, as in the case of Bavaria, confine itself to an economical defence by a few men and some inexpensive barrier forts. A nation may have close to its frontier an important strategic centre, such as a railway junction, or a town of the first manufacturing importance, which must be protected. In such a case it may be necessary to guard against accidents by means of a fortress. Again, if one nation is admittedly slower in mobilization than the other, it may be desirable to guard one portion of the frontier by fortresses so as to force invasion into a district where concentration against it is easiest.

As for the defence of a capital, this cannot become necessary if it stands at a reasonable distance from the frontier until the active armies have arrived at some result. If the fighting strength of the country has been practically destroyed, it is not of much use to stand a siege in the capital. There can be but one end, and it is better, as business men say, to cut losses. If the fighting strength is not entirely destroyed and can be recruited within a reasonable time, say two or three months, then it appears that under modern conditions the capital might be held for that time by means of extemporized defences. The question is one that can only be decided by going into the circumstances of each particular case.

The case of a weak country with powerful and aggressive neighbours is in a different category. If she stands alone she will be eaten up in time, fortifications or no fortifications; but if she can reckon on assistance from outside, it may be worth while to expend most of the national resources on permanent defences.

These hypothetical cases have, however, no value, except as illustrations to the most elementary arguments. The actual problems that soldiers and statesmen have to consider are too complex to be dealt with in generalities, and no mere treatise can supply the place of knowledge, thought and practice.

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church built in the 8th century. In 1124 David I. instituted the bishopric of Ross, with its seat here, and the town acquired some fame for its school of theology and law. The cathedral is believed to have been founded in 1330 by the countess of Ross (her canopy tomb, against the chancel wall, still exists) and finished in 1485 by Abbot Fraser, whose previous residence at Melrose is said to account for the Perpendicular features of his portion of the work. It was Early Decorated in style, cruciform in plan, and built of red sandstone, but all that is left are the south aisles of the nave and the chancel, with the chapter-house, a two-storied structure, standing apart near the north-eastern corner. The cathedral and bishop’s palace were destroyed by order of Cromwell, who used the stones for his great fort at Inverness. Another relic of the past survives in the bell of 1460. These ruins form the chief object of interest in the town, but other buildings include the academy and the Black Isle combination poorhouse. The town is an agricultural centre of some consequence, and the harbour is kept in repair. Rosemarkie, in the churchyard of which is an ancient Celtic cross, is much resorted to for sea-bathing, and there is a golf course in Chanonry Ness. The burgh belongs to the Inverness district group of parishes.

FORT SCOTT, a city and the county-seat of Bourbon county, Kansas, U.S.A., on the Marne river, about 100 m. S. of Kansas City, Missouri. Pop. (1880) 5372; (1890) 11,446; (1900) 10,322, of whom 1205 were negroes; (1910 census) 10,463. It is the point of intersection of the Kansas City, Fort Scott & Memphis (St. Louis & San Francisco system), the Missouri, Kansas & Texas, and the Missouri Pacific railways, and has in consequence a large traffic. The city is built on a rolling plain. Among its institutions are an Epworth house (1899), Mercy hospital (1899), the Goodlander home, and a Carnegie library. Near the city there is a national cemetery. Fort Scott is in the midst of the Kansas mineral fields, and its trade in bituminous coal is especially important. Building stones, cement rock, clays, oil and gas, lead and zinc are also found in the neighbourhood. An excellent white sulphur water is procured from artesian wells about 800 ft. deep, and there is a mineral-water bath house. The city is also a trading centre for a rich farming region, and is a horse and mule market of considerable importance. Among its manufactures are mattresses, syrup, bricks, pottery, cement and foundry products. In 1905 the total value of the city’s factory product was $1,340,026, being an increase of 89% since 1900. The city owns and operates its waterworks. The fort after which the city is named was established by the Federal government in 1842, at a time when the whole of eastern Kansas was still parcellled out among Indian tribes; it was abandoned in 1855. The town was platted in 1857, and Fort Scott was chartered as a city in 1860.

FORT SMITH, a city and the county-seat of Sebastian county, on the extreme W. border of Arkansas, U.S.A., lying about 440 ft. above sea-level, on the S. bank of the Arkansas river, at its junction with the Poteau, and at the point where the Arkansas breaks through the Boston mountains. Pop. (1860) 11,311; (1900) 11,587, of whom 2497 were of negro descent and 684 were foreign-born; (1910 census) 23,073. Transportation is afforded by the river and by six railways, the St Louis & San Francisco, the St Louis, Iron Mountain & Southern, the Arkansas Central, the Fort Smith & Western, the Midland Valley and the Kansas City Southern. A belt line round the business centre of the city facilitates freight transoms. Some of the business streets are unusually broad, and the streets in the residential district are well shaded. Fort Smith is the business centre of a fine agricultural country and of the Arkansas coal and natural gas region. It has extensive wholesale jobbing interests and a large miscellaneous trade, partly in its own manufactures, among which are cotton and timber products, chairs, mattresses and other furniture, wagons, brooms and bricks. In 1905 the total value of the factory product was $2,329,454, an increase of 66-2% since 1900. The public schools have a rich endowment: the proceeds of lands (about 200 acres) once belonging to the local military reservation, which—except the part occupied by a national cemetery—was given by Congress to the city in 1864. Near the centre of the city are a Catholic academy, convent and infirmary; and there is a Carnegie library. A United States army post was established here in 1817; the town was laid out in 1821; and the county was created in 1831. Fort Smith was incorporated as a town in 1842, and was chartered as a city in 1845. All transportation was by river and wagon until 1876, when the railway was completed from Little Rock. The military post, in earlier years the chief depot for the western forts, was abandoned in 1871. During the Civil War Fort Smith was strongly in sympathy with the Confederacy. The fort was seized by state troops in April 1861, and was reoccupied by the Union forces in September 1863. There was considerable unrest due to border “bush-whacking” throughout the war, and several skirmishes took place here in 1864. The area of the city was more than doubled in 1905.

FORTUNA (Fortune), an Italian goddess of great antiquity, but apparently not native at Rome, where, according to universal Roman tradition, she was introduced by the king Servius Tullius as Fortuna Primigenia, and established in a temple on the Etruscan side of the Tiber outside the city, or on the steppes, as her special enclosure on the bare desert near the western gates. Thus Sallust says, “fortuna” was the name of a goddess worshipped by the Shepherds of the westernmost countries, and identified with the Greek goddess Epeira or Persephone. The Romans distinguished three goddesses under this name: One was the goddess of good fortune, who would assist her countrymen in fighting for their freedom; another was the goddess of bad fortune, who would cause ruin and disaster to her countrymen; and the third was the goddess of chance, who would assist her countrymen in any cause. The goddess of chance was called the “fortuna” of the gods, and was represented as a woman with a wheel, which was a symbol of fortune, and was the emblem of the goddess of chance. The goddess of chance was called the “fortuna” of the gods, and was represented as a woman with a wheel, which was a symbol of fortune, and was the emblem of the goddess of chance.

The best account of this difficult subject is to be found in Rosecher’s Mythological Lexicon (i.e.); see also Wissowa, Religion und Kultur der Römer, p. 206 ff. (W. W. F. *)

FORTUNATUS, ATILIIUS, Latin grammerian, flourished in the 4th century A.D. He was the author of a treatise on metres, dedicated to one of his pupils, a youth of senatorial rank, who desired to be instructed in the Horatian metres. The manual opens with a discussion of the fundamental ideas of metre and the chief rules of prosody, and ends with a detailed analysis of the metres of Horace. The chief authorities used are Caesar Bassus and the Latin adaptation by Juba the grammarian of the Tāṣpā of Heliodorus. Fortunatus being a common name in the African provinces, it is probable that the Fortunatus of whom we hear was a countryman of Juba, Terentianus Maurus and Victorinus.

Editions of the Ars in H. Keil, Grammatici Latini, vi., and separately by him (1885).

FORTUNATUS, the legendary hero of a popular European chap-book. He was a native, says the story, of Famagusta in Cyprus, and meeting the goddess of Fortune in a forest received from her a purse which was continually replenished as often as he drew from it. With this he wandered through many lands, and at Cairo was the guest of the sultan. Among the treasures which the sultan showed him was an old naples hat which had the power of transporting its wearer to any place he desired. Of this hat he feloniously possessed himself, and returned to Cyprus, where he led a luxurious life. On his death he left the
pen the hat to his sons Ampedo and Andelasia; but they were jealous of each other, and by their recklessness and folly soon fell on evil days. The moral of the story is obvious; men should desire reason and wisdom before all the treasures of the world. In its full form the history of Fortunatus occupies in Karl Simrock's Die deutschen Volksbücher, vol. iii., upwards of 158 pages. The scene is continually shifted—from Cyprus to Flanders, from Flanders to London, from London to France; and a large number of secondary characters appear. The style and allusions indicate a comparatively modern date for the authorship; but the nucleus of the legend can be traced back to a much earlier period. The stories of Jonathas and the three jewels in the Gesta Romanorum, of the emperor Frederick and the three precious stones in the Cento Novelle antiche, of the Mazin of Khorassan in the Thousand and one Nights, and the flying scaffold in the Bahor Dausch, have all a certain similarity. The earliest known edition of the German text of Fortunatus appeared at Augsburg in 1509, and the modern German investigators are disposed to regard this as the original form. Innumerable versions occur in French, Italian, Dutch and English. The story was dramatized by Hans Sachs in 1553, and later by Tieck in 1807; and the latter's comedy appeared in a German translation, Karl und Tragödien, 1629. Ludwig Tieck has utilized the legend in his Phantasus, and Adelbert von Chamisso in his Peter Schlemihl; and Ludwig Uhland left an unfinished narrative poem entitled "Fortunatus and his Sons." See Dr Fr. W. V. Schmidt's Fortunatus und seine Söhne, eine Zauber-Tragödie, von Thomas Decker, mit einem Anhang, &c. (Berlin, 1819); Joseph Johann Görrès, Die deutschen Volksbücher (1807).

FORTUNATUS, VENANTIIUS HONORII CLEMENTIANUS (330–600), bishop of Poitiers, and the chief Latin poet of his time, was born near Cenada in Treviso in 330. He studied at Milan and Ravenna, with the special object of excelling as a rhetorician and poet, and in 365 he journeyed to France, where he was received with much favour at the court of Sigbert, king of Austrasia, whose marriage with Brunhild he celebrated in an epitaphalium. After remaining a year or two at the court of Sigbert he travelled in various parts of France, visiting persons of distinction, and composing short pieces of poetry on any subject that occurred to him. At Poitiers he visited Queen Radegonde, who lived there in retirement; and she induced him to prolong his stay in the city indefinitely. Here he also entered into the friendship of the famous Gregory of Tours and other eminent ecclesiastics. He was elected bishop of Poitiers in 599, and died about 609. The later poems of Fortunatus were collected in 11 books, and consist of hymns (including the Vexilla regis prodeunt, Englished by J. M. Neale as "The royal banners forward go"), epithets, poetical epistles, and verses in honour of his patroness Radegonde and her sister Agnes, the abbess of a nunnery at Poitiers. He also wrote a large poem in 4 books in honour of St Martin, and several lives of the saints in prose. His prose is stiff and mechanical, but most of his poetry has an easy rhetorical flow. A collection of the works of Fortunatus was published by C. Brower at Fulda in 1609 (2nd ed., Mainz, 1617). The edition of M. A. Luschi (Rome, 1786) was afterwards reprinted in Migne's Patrologiae cursus completus, vol. lxxviii. See the edition by Leo and Krusch (Berlin, 1881–1885). There are French lives by Nisard (1880) and Loroux (1885).

FORTUNE, ROBERT (1813–1888), Scottish botanist and traveller, was born at Kelloc in Berwickshire on the 26th of September 1813. He was employed in the botanical garden at Edinburgh, and afterwards in the Royal Horticultural Society's garden at Chiswick, and upon the termination of the Chinese War in 1842 was sent out by the Society to collect plants in China. His travels resulted in the introduction to Europe of many beautiful flowers; but another journey, undertaken in 1848 on behalf of the East India Company, had much more important consequences, occasioning the successful introduction into India of the tea-plant. In subsequent journeys he visited Formosa and Japan, described the culture of the silkworm and the manufacture of rice paper, and introduced many trees, shrubs and flowers now generally cultivated in Europe. The incidents of his travels were related in a succession of interesting books. He died in London on the 13th of April 1886.

FORTUNY, MARIANO JOSE MARIA BERNARDO (1838–1874), Spanish painter, was born at Reus on the 11th of June 1838. His parents, who were in poor circumstances, sent him for education to the primary school of his native town, where he received some instruction in the rudiments of art. When he was twelve years old his parents died and he came under the care of his grandfather, who, though a joiner by trade, had made a collection of wax figures, with which he was travelling from town to town. In the working of this show the boy took an active part, modelling and painting many of the figures; and two years later, when he reached Barcelona, the cleverness of his handiwork made so much impression on some people in authority there that they induced the municipality to make him an allowance of forty-two francs monthly, so that he might be enabled to go through a systematic course of study. He entered the Academy of Barcelona and worked there for four years under Claudio Lorenza, and in March 1857 he gained a scholarship that entitled him to complete his studies in Rome. Then followed a period of more than two years, during which he laboured at the Museum at Rome converting the old pictures to which he had access at Rome. To this period and that which followed by the outbreak of the war between Spain and the emperor of Morocco, Fortuny was sent by the authorities of Barcelona to paint the most striking incidents of the campaign. The expedition lasted for about six months only, but it made upon him an impression that was powerful enough to affect the whole course of his subsequent development, and to implant permanently in his mind a preference for the glitter and brilliancy of African colour. He returned to Spain in the summer of 1860, and was commissioned by the city of Barcelona to paint a large picture of the capture of the camps of Muley-el-Abbas and Muley-el-Hamed by the Spanish army. After making a large number of studies he went back to Rome, and began the composition on a canvas fifteen metres long; but though it occupied much of his time during the next few years, he never finished it. He busied himself instead with a wonderful series of pictures, mostly of no great size, in which he showed an astonishing command over vivacities of technique and modulations of colour. He visited Paris in 1868 and shortly afterwards married the daughter of Federico Marabelli, the director of the royal museum at Madrid. Another visit to Paris in 1870 was followed by a two years' stay at Granada, but then he returned to Rome, where he died somewhat suddenly on the 21st of November 1874 from an attack of malarial fever, contracted while painting in the open air at Naples and Portici in the summer of 1874.

The work which Fortuny accomplished during his short life is distinguished by a superlative facility of execution and a marvellous cleverness in the arrangement of brilliant hues, but the qualities of his art are those that are attainable by a master of technical resource rather than by a deep thinker. His insight into subtleties of illumination was extraordinary, his dexterity was remarkable in the extreme, and as a colourist he was vivacious to the point of extravagance. At the same time in such pictures as "La Vicia" and "Choosing a Model," and in some of his Moorish subjects, like "The Snake Charmers" and "Moors playing with a Vulture," he showed himself to be endowed with a sensitive appreciation of shades of character and a thorough understanding of the peculiarities of a national type. His love of detail is insatiable, and he chose motives that gave him the fullest opportunity of displaying his readiness as a craftsman. See Davillier, Fortuny, sa vie, son œuvre, sa correspondance, &c. (Paris, 1876); C. Yriarte, Fortuny (Artistes célèbres vivants) (Paris, 1899.)

FORT WAYNE, a city and the county-seat of Allen county, Indiana, U.S.A., 102 m. N.E. of Indianapolis, at the point where the St Joseph and St Mary's rivers join to form the Maumee river. Pop. (1880) 26,880; (1890) 35,933; (1900) 45,115, of whom 6791 were foreign-born; (1910, census) 63,933. It is served by the Cincinnati, Hamilton & Dayton, the Fort Wayne,
Cincinnati & Louisville, the Grand Rapids & Indiana, the Lake Shore & Michigan Southern, the New York, Chicago & St Louis, the Pennsylvania and the Wabash railways, and also several urban electric lines. The site of the city is high about 700 ft. above the plains of the surrounding level, and its land area was in 1906 a little more than 6 sq. m. The streets are laid out on a rectangular plan and bordered by a profusion of shade trees. The city has several parks, including Lawton Park (31 acres), in which there is a monument in honour of Major-General Henry Ware Lawton (1843-1899), who lived in Fort Wayne for a time, Lake Side Park (22 acres), Reservoir Park (13 acres), Piqua Park (1 acre), and Old Fort Park (½ acre), which is on the site of Old Fort Wayne. The educational institutions include the German Concordia Collegium (Lutheran), founded in 1839, and having 220 students in 1908, and the state school for feeble-minded youth (1870). The city has a Carnegie library. Fort Wayne is one of the most important railway centres in the Middle West, and several railways maintain here their principal car and repair shops, which add greatly to the value of its manufacturing industries; in 1905 it ranked first among the cities of the state in the value of cars constructed and repaired by steam-railway companies. The other manufactories include foundries and machine shops, iron and steel mills, knitting mills, planing mills, sash and door, car-wheel, electrical machinery, and woodware factories and flour mills. In 1905 the total value of the factory product of the city was $15,129,562, showing an increase of 34.7½ per cent. to 1905.

The Miami Indians had several villages in the immediate neighbourhood, and the principal one, Kekionaga (Miami Town or Great Miami Village), was situated on the E. bank of the St Joseph river, within the limits of the present city. On the E. bank of the St Mary’s a French trading post was built about 1680. In 1749-1750 the French fort (Fort Miami) was moved to the E. bank of the St Joseph. The English occupied the fort in 1760 and Pontiac captured it in May 1763, after a siege of more than three months. In 1790 the Miami villages were destroyed. In September 1794 General Anthony Wayne built on the S. bank of the Maumee river the stockade fort which was named in his honour, the site of which forms the present Old Fort Park. By the treaty of Greenville, concluded by General Wayne on the 3rd of August 1795, a piece of land 6 sq. m. in area, including the tract of the Miami towns, was ceded to the United States, and free passage to Fort Wayne and down the Maumee to Lake Erie was guaranteed to the people of the United States by the Indians. By the treaty of Fort Wayne, concluded by General W. H. Harrison on the 7th of June 1803, the tract above Greenville was reserved to the United States by the treaty of Greenville was described and defined; by the second treaty of Fort Wayne, concluded by Harrison on the 30th of September 1809, the Indians sold to the United States about 2,000,000 acres of land, mostly S.E. of the Wabash river. In September 1813 Fort Wayne was besieged by Indians, who withdrew on the arrival, on the 12th of September, of General Harrison with about 2,700 men from Kentucky and Ohio. The fort was abandoned on the 10th of April 1819 and no trace of it remains. The first permanent settlement here was made in 1815, and the village was an important fur-trading depot until 1830. The opening of the Wabash & Erie canal in 1843 stimulated its growth. A town was platted and was made the county-seat in 1824; and in 1840 Fort Wayne was chartered as a city.

See W. A. Brice, History of Fort Wayne (St. Wayne, 1868); John B. Allen, History of the Earliest Settlement, by Europeans to the Close of the Territorial Government in 1816 (Indianapolis, Ind., 1859); and Charles E. Scobum, History of the Maumee River Basin, from the Earliest Accounts to its Organization into Counties (Delaware, Ohio, 1905).

FORT WILLIAM, the principal town of Thunder Bay district, Ontario, Canada, 426 m. (by rail) E.S.E. of Winnipeg, on the Kaministikoua river, about a mile from Lake Superior. It is the lake terminus of the Canadian Pacific railway, of the new Grand Trunk Pacific railway, and of several steamship lines. Port Arthur, the terminus of the Canadian Northern railway, lies 4 m. to the N.E. Fort William contains numerous grain elevators, railway repair shops and docks, and has a large export trade in grain and other farm products. Minerals are also exported from the mining district, of which it is the centre. Industries, such as saw, planing and flour mills, have also sprung up. The population was 4800 in 1901, but has since increased with great rapidity.

Fort William, a police burgh of Inverness-shire, Scotland. Pop. (1901) 2087. It lies at the north-eastern end of Loch Linnhe, an arm of the sea, about 62 m. S.S.W. of Inverness by road or canal, and was, in bygone days, one of the keys of the Highlands. It is 1223 m. N.E. of Glasgow by the West Highland railway. The fort, at first called Kilmallie, was built by General Monk in 1655 to hold the Cameron men in subjection, and was enlarged in 1690 by General Hugh Mackay, who renamed it after William III., the burgh then being known as Maryburgh in honour of his queen. Here the perpetrators of the massacre of Glencoe met to share their plunder. The Jacobites unsuccessfully besieged it in 1715 and 1746. The fort was dismantled in 1860, and demolished in 1890 to provide room for the railway and the station. Amongst the public buildings are the Belford hospital, public hall, court house and the low-level meteorological observatory, constructed in 1891, which was in connexion with the observatory on the top of Ben Nevis, until the latter was destroyed by fire in 1904. Its great industry is distilling, and the distilleries about 2 m. from the town are a familiar feature in the landscape. Beyond the railway station stands the obelisk to the memory of Ewen Macdalachan (1775-1822), the Gaelic poet, who was born in the parish. Fort William is a popular tourist resort and place of call for the steamers passing through the Caledonian canal. The town is the point from which the ascent of Ben Nevis—4515 m. E.S.E. as the crow flies—is commonly made. At Corrach, about 2 m. N., the Caledonian canal begins, the series of locks between here and Banavie—within little more than a mile—being known as "Neptune's Staircase." Both the Lochy and the Nevis enter Loch Linnhe immediately to the north of Fort William. A mile and a half from the town, on the Lochy, stands the grand old ruin of Inverlochy Castle, a massive quadrangular pile with a round tower at each corner, a favourite subject with landscape painters. Close by is the scene of the battle of the 2nd of February 1645, in which Montrose completely defeated the earl of Argyll. The modern castle, in the Scottish Baronial style, 135 m. to the N.E. of this stronghold and farther from the river, is the seat of Lord Abinger.

FORT WORTH, a city and the county-seat of Tarrant county, Texas, U.S.A., about 30 m. W. of Dallas, on the S. bank of the Trinity river. Pop. (1880) 1966; (1890) 23,616; (1900) 26,688, of whom 17,926 were foreign-born and 4249 were negroes; (1910) census 73,312. It is served by the Chicago, Rock Island & Gulf, the Fort Worth & Denver City, the Fort Worth & Rio Grande, and the St Louis, San Francisco & Texas of the "Frisco" system, the Gulf, Colorado & Santa Fé, the Houston & Texas Central, the International & Great Northern, the Missouri, Kansas & Texas, the St Louis South-Western, the Texas & Pacific, and the Trinity & Brazos Valley (Colorado & Southern) railways. Fort Worth is beautifully situated on a level space above the river. It is the seat of Fort Worth University (coeducational; a Methodist Episcopal institution, which was established as the Texas Wesleyan College in 1881, received its present name in 1898, comprises an academy, a college of liberal arts and sciences, a conservatory of music, a law school, a medical college, a school of commerce, and a department of oratory and elocution, and in 1907 had 833 students; the Polytechnic College (coeducational; Methodist Episcopal, South), which was established in 1890, has preparatory, collegiate, normal, commercial, and fine arts departments and a summer school, and in 1906 had 12 instructors and (altogether) 690 students; the Texas Masonic manual training school; St Andrews school (Protestant Episcopal), and St Ignatius Academy (Roman Catholic). There are several good business, municipal and county buildings, and a Carnegie library. On the 3rd of April 1900 a fire destroyed ten blocks in the centre of the city. Fort Worth lies in the
midst of a stock-raising and fertile agricultural region; there is an important stockyard and packing establishment just outside the city; and considerable quantities of cotton are raised in the vicinity. Among the products are packed meats, flour, beer, trunks, crackers, candy, paint, ice, paste, cigars, clothing, shoes, mattresses, woven wire beds, furniture and overalls; and there are foundries, iron rolling mills and tanneries. In 1905 the total value of the city's factory product was $3,668,351, an increase of 62.5% since 1900; Fort Worth in 1900 ranked first among the cities in the state in the value of its factory product; in 1905 it ranked fourth.

Fort Worth's numerous railways have given it great importance as a commercial centre. The municipality owns and operates the waterworks and the electric-lighting plant.

A military post was established here in 1849, being called first Camp Worth and then Fort Worth. It was abandoned in 1853. A settlement grew up about the fort, and the city was incorporated in 1873. The fort and the settlement were named in honour of General William Jenkins Worth (1794–1849), a native of Hudson, New York, who served in the War of 1812, commanded the United States forces against the Seminole Indians in 1834–1835, served under both General Taylor and General Scott in the Mexican War, distinguishing himself at Monterey (where he earned the brevet of major-general) and in other engagements, and later commanded the department of Texas. In 1867 Fort Worth adopted a commission form of government.

**Forty**, the cardinal number equal to four tens. The word is derived from the O. Eng. *foote*, a combination of *feor* (four) and *tig*, an old form of "ten," used as a suffix, cf. Icel. *tiu*, Dan. *ti*, ten, and Ger. *vierzig*, forty. The name "The Forty" has been given to various bodies composed of that number of members, particularly to a judicial body in ancient Athens, who tried small cases in the rural districts, and to a court of criminal jurisdiction and two civil appeal courts in the Venetian republic.

**Forum** (Lat. from *fortis*; "out of doors"), in Roman antiquity, any open place used, like the Greek *agora*, for transactions of mercantile, judicial or political business; sometimes merely as a promenade. It was level, rectangular in form, surrounded by porticoes, basilicas, courts of law and other public buildings. In the laws of the Twelve Tables the word is used of the vestiabulum of a tomb (Cicero, *De legibus*, ii. 24); in a Roman camp the forum was an open place immediately beside the praetorium; and the term was no doubt originally applied generally to the space in front of any public building or gateway. In Rome (q.v.) itself, however, during the period of the early history, forum was almost a proper name, denoting the flat and formerly marshy space between the Palatine and Capitoline hills (also called Forum Romanum), which probably even during the regal period afforded the accommodation necessary for such public meetings as could not be held within the area Capitolina. In early times the Forum Romanum was used for athletic games, and the porticoes were galleries for spectators; there were also shops of various kinds. But with the growth of the city and the increase of provincial business, more than one forum became necessary, and under the empire a considerable number of *civilia* (judicial) and *renalia* (mercantile) fora came into existence. In addition to the Forum Romanum, the Fora of Caesar and Augustus belonged to the former class; the Forum *boarium* (cattle), *holitorium* (vegetable), *pisicarium* (fish), *pistorium* (bread), *vinarium* (wine), to the latter. The Fora of Nerva (also called *transitorium* or *pierium*, because a main road led through it to the Forum Romanum), Trajan, and Vespasian, although partly intended to facilitate the course of public business, were chiefly erected to embellish the city. The construction of separate markets was not, however, necessarily the rule in the provincial fora; thus, in Pompeii, at the north-east end of the forum, there was a *macellum* (market), and shops for provisions and possibly money changers, and on the east side a building supposed to have been the clothworkers' exchange, and at Tingad in North Africa (a military colony founded under Trajan) the whole of the south side of the forum was occupied by shops. The forum was usually paved, and although on festival occasions chariots were probably driven through, it was not a thoroughfare and was enclosed by gates at the entrances, of which traces have been found at Pompeii. When the sites for new towns were being selected, that for the forum was in the centre, and the two main streets crossed one another close to but not through it. At Tingad the main streets are some 5 or 6 ft. lower than the forum. The word *forum* frequently appears in the names of Roman market towns; as, for example, in Forum Appii, Forum Julia (Frëjus), Forum Livii (Forli), Forum Sempontii (Fossombrone). These fora were distinguished from *vicus* by the possession of a municipal organization, which, however, was less complete than that of a prefurecte. In legal phraseology, which distinguishes the forum *commune* from the forum *privilegium*, and the forum *generale* from the forum *speciale*, the former is practically equivalent to "court" or "forum." For the fora at Rome, see *Rome: Archaeology*, and works quoted.

**Forum Appii**, an ancient post station on the Via Appia, 43 m. S.E. of Rome, founded, no doubt, by the original constructor of the road. Horace mentions it as the usual halt at the end of the first day's journey from Rome, and describes it as full of boatmen and cheating innkeepers. The presence of the former was due to the fact that it was the starting-point of a canal which ran parallel to the road through the Pomptine Marshes, and was used instead of it at the time of Strabo and Horace (see *Appia*, *Via*). It is mentioned also as a halting place in the account of Paul's journey to Rome (Acts xxviii. 15). Under Nerva and Trajan the road was repaired; one inscription records expressly the paving with silex (replacing the former graveling) of the section from Triptonium, 4 m. N.W., to Forum Appii; the bridge near Triptonium was similarly repaired, and that at Forum Appii, though it bears no inscription, is of the same style. Only scanty relics of antiquity have been found here; a post station was placed here by Pius VI. When the Via Appia was reconstructed. (T. As.)

**Forum Caligii**, a post station on the Via Claudia, about 23 m. N.W. of Rome (not 32 m. as in the *Antonine Itinerary*), situated above the western bank of the Lacus Sabatinus (modern Lake of Bracciano), and connected with the Via Cassia at Vacanae by a branch road which ran round the N. side of the lake (Ann. Inst., 1859, 43). The site is marked by the church of SS. Marcus, Marcianus and Liberatus, which was founded in the 5th or 6th century A.D. Inscriptions mentioning the Forof Clodianienses have come to light on the spot; and an inscription of the Augustan period, which probably stood over the door of a villa, calls the place Pausilypon—a name justified by the beauty of the site.

See *Notitiae degni scavi* (1889), 5; D. Vaglieri, *ibid.* (1895), 342.

**Forum Traiani** (mod. Fordongianus), an ancient town of Sardinia, on the river Thyrus (Tiro), and a station on the Roman road through the centre of the island from Carales to Olbia and Turris Libisonis. Many of its ruins have been destroyed since 1860. The best preserved are the baths, erected over hot mineral springs. The tanks for collecting the water and the large central *pisicarium* are noteworthy. The bridge over the Tibro has been to some extent modernized. On the opposite bank are the scanty remains of an amphitheatre. Not far off is a group of *mareaghi*, of which that at St Barbara in the commune of Villanova Truschedda is one of the finest. See Taramelli in *Notitiae degni scavi* (1903), 469.

**Fosbroke, Thomas Dudley** (1770–1842), English antiquary, was born in London on the 27th of May 1770. He was educated at St Paul's school and Pembroke College, Oxford,
FOSCARI—FOSCOLO

graduating M.A. in 1792. In that year he was ordained and became curate of Horsley, Gloucestershire, where he remained till 1810. He then removed to Walford in Herefordshire, and remained there the rest of his life, as curate till 1830, and afterwards as vicar. His first important work, British Monachism (2 vols., 1802), was a compilation, from manuscripts in the British Museum and Bodleian libraries, of facts relating to English monastic life. In 1799 Fosbroke had been elected fellow of the Society of Antiquaries. The work for which he is best remembered, the Encyclopaedia of Antiquities, appeared in 1824. A sequel to this, Foreign Topography, was published in 1828. Fosbroke published many other volumes. He died at Walford on the 1st of January 1842.

FOSCAI, FRANCESCO (1373–1457), doge of Venice, belonged to a noble Venetian family, and held many of the highest offices of the republic—ambassador, president of the Forty, member of the Council of Ten, inquisitor, procurator of St Mark, amico-godo di comun, &c. His first wife was Maria Priuli and his second Maria Nani; of his many children all save one son (Jacopo) died young. But although a capable administrator he was ambitious and adventurous, and the reigning doge Tommaso Mocenigo, when speaking on his deathbed of the various candidates for the succession, warned the council against electing Foscarci, who, he said, would perpetually plunge the republic into disastrous and costly wars. Nevertheless Foscarci was elected (1423) and reigned for thirty-four years. In proclaiming the new doge the customary formula which recognized the people's share in the appointment and asked for their approval—the last vestige of popular government—was finally dropped.

Foscarci's reign bore out Mocenigo's warning and was full of wars on the terra firma, and through the doge's influence Venice joined the Florentines in their campaign against Milan, which was carried on with varying success for eight years. In 1430 an attempt was made on Foscarci's life by a noble to whom he had refused an appointment; and three years later a conspiracy of young bloods to secure the various offices for themselves by illicit intrigues was discovered. These events, as well as the long and expensive wars and the unsatisfactory state of Venetian finances, induced Foscarci to ask permission to abdicate, which was, however, refused him. In 1439, in the course of the war, one of Foscarci's balsamic was seized, and this event, by which the name of Foscarci has become famous. The doge's son Jacopo, a cultivated and intelligent but frivolous and irresponsible youth, was in that year accused of the serious crime of having accepted presents from various citizens and foreign princes who either desired government appointments or wished to influence the policy of the republic. Jacopo escaped, but was tried in contumacy before the Council of Ten and condemned to be exiled to Napoli di Romania (Nauplia) and to have his property confiscated. But the execution of the sentence was delayed, as he was lying ill at Trieste, and eventually the penalty was commuted to banishment at Treviso (1446). Four years later Ermolao Donato, a distinguished official who had been a member of the Ten at the time of the trial, was assassinated and Jacopo Foscarci was suspected of complicity in the deed. After a long inquiry he was brought to trial for the second time, and although all the evidence clearly pointed to his guilt the judges could not obtain a confession from the accused, and so merely banished him to Candia for the rest of his life, with a pension of two hundred ducats a year. In 1456 the council received information from the rector (governor) of Candia to the effect that Jacopo Foscarci had been in treasonable correspondence with the duke of Milan and the sultan of Turkey. He was summoned to Venice, tried and condemned to a year's imprisonment, to be followed by a return to his place of exile. His aged father was allowed to see him while in prison, and to Jacopo's entreaties that he should obtain a full pardon for him, he replied advising him to bear his punishment without protest. When the year was up Jacopo returned to Candia, where he died in January 1457. The doge was overwhelmed with grief at this bereavement and became quite incapable of attending to business. Consequently the council decided to ask him to abdicate; at first he refused, but was finally obliged to conform to their wishes and retired on a yearly pension of 1,000 ducats. Within a week Pasquale Malipiero was elected in his place and two days later (5th of November 1457) Francesco Foscarci was dead.

The story is a very sad and pathetic one, but legend has added many picturesque though quite apocryphal details, most of them tending to show the iniquity and harshness of Jacopo's judges and accusers, who, with their defects of character, were probably not without many virtues. The most accurate account is contained in S. Romani's Storia documenta di Venezia, lib. x. cap. iv. vii. and x. (Venice, 1855); where the original authorities are quoted; see also Berlan, I due Foscarci (Turin, 1852). Among the poetical works on the subject Byron's tragedy is the most famous (1821), and Roger's poem Italy (1821); Giuseppe Verdi composed an opera on the subject entitled I due Foscarci.

FOSCOLO, UGO (1778–1827), Italian writer, was born at Zante in the Ionian Isles on the 26th of January 1778. On the death of his father, a physician at Spalatro, in Dalmatia, the family removed to Venice, and in the University of Padua Foscolo prosecuted the studies begun in the Dalmatian grammar school. The fact that amongst his Pauian masters was the abbé Cesariotti, whose version of Ossian had made that work highly popular in Italy, was not without influence on Foscolo's literary tastes, and those of a modern novelist might be found in ancient Greek. His literary ambition revealed itself by the appearance in 1797 of his tragedy Tieste—a production which obtained a certain degree of success. Foscolo, who, from causes not clearly explained, had changed his Christian name Niccolo to that of Ugo, now began to take an active part in the stormy political discussions which the fall of the republic of Venice had provoked. He was a prominent member of the national committees, and addressed an ode to Napoleon the liberator, expecting from the military successes of the French general, not merely the overthrow of the effete Venetian oligarchy, but the establishment of a free republican government.

The treaty of Campo Formio (17th Oct. 1797), by which Napoleon handed Venice over to the Austrians, gave a rude shock to Foscolo, but did not quite destroy his hopes. The state of mind produced by that shock is reflected in the Letters of Jacopo Ortis (1798), a species of political writer,—for the hero of Foscolo embodies the mental sufferings and suicide of an undeceived Italian patriot just as the hero of Goethe places before his readers the gradual process of cutting the Gordian knot, short the life of a private German scholar. The story of Foscolo, like that of Goethe, had a groundwork of melancholy fact. Jacopo Ortis had been a real personage; he was a young student of Padua, and committed suicide there under circumstances akin to those described by Foscolo. At this period Foscolo's mind appears to have been only too familiar with the thought of suicide. Cato and the many classical examples of self-destruction scattered through the pages of Plutarch appealed to the imaginations of young Italian patriots as they had done in France to those of the heroes and heroines of the Gironde. In the case of Foscolo, as in that of Goethe, the effect produced on the writer's mind by the composition of the work seems to have been beneficial. He had seen the ideal of a great national future rudely shattered; but he did not despair of his country, and sought relief in now turning to gaze on the ideal of a great national poet. At Milan, whither he repaired after the fall of Venice, he was engaged in other literary pursuits besides the composition of Ortis. The friendship formed there with the great poet Parini was ever afterwards remembered with pride and gratitude. The friendship formed with another celebrated Milanese poet soon gave place to a feeling of bitter enmity. Still hoping that his country would be freed by Napoleon, he served as a volunteer in the French army, took part in the battle of the Trebia and the siege of Genoa, was wounded and made prisoner. When released he returned to Milan, and there gave the last touches to his Ortis, published a translation of and commentary upon Callimachus, commenced a version of the Iliad, and began his translation of Sterne's Sentimental Journey. The result of a memorandum prepared for Lyons, where, along with other Italian delegates, he was to have laid before Napoleon the state of Italy, only proved that the views cherished by him for his
FOSSOBRONE 

FOSSOBRONE, a town and episcopal see of Piedmont, Italy, in the province of Cuneo, 15 m. N.E. of it by rail, 130 ft. above sea-level. Pop. (1901) 7660 (town), 18,715 (commune). It has an imposing castle with four towers, begun by Filippo d'Acàia in 1314. The cathedral was reconstructed at the end of the 18th century. The place began to acquire some importance in the 13th century. It appears as a commune in 1297, but in 1253 had to yield to Asti. It finally surrendered in 1314 to Filippo d'Acàia, whose successor handed it over to the house of Savoy. It lies on the main line from Turin to Cuneo, and has a branch line to Mondovi.

FOSSANO, an abbey of Italy, in the province of Rome, near the railway-station of Sonnino, 64 m. S.E. of Rome. It is the finest example of a Cistercian abbey, and of the Burgundian Early Gothic style, in Italy, and dates from the end of the 12th to the end of the 13th century. The church (1178–1208) is closely similar to that of Casamari. The other conventual buildings also are noteworthy. Thomas Aquinas died here in 1274.


FOSS (or Foss) WAY, the Early English name of a Roman road or series of roads in Britain, used later by the English, running from Lincoln by Leicester and Bath to Exeter. Almost all the Roman line is still in use as modern road or lane. It passes from Lincoln through Newark and Leicester (the Roman Rutæ) to High Cross (Venonæ), where it intersects Watling Street at a point often called "the centre of England." Hence it runs to Moreton-in-the-Marsh, Cirencester, Bath and Ilchester, crosses the Severn near Chard, Axminster and Honiton, and enters Exeter. Antiquaries have taken it farther, usually to Totnes, but without warrant. (See further under ERMINE STREET.) (F. H. J.)

FOSSICK (probably an English dialectical expression, meaning fussy or troublesome), a term applied by the gold diggers of Australia to the search for gold by solitary individuals, in untried localities or in abandoned diggings. A "fossicker," or pocket miner, is one who buys up the right to search old claims, in the hope of finding gold overlooked by previous diggers.

FOSSOMBRONE (anc. Forum Sempronii), a town and episcopal see of the Marches, Italy, in the province of Pesaro and Urbino, 11 m. E.E. of the latter by road, 304 ft. above sea-level. Pop. (1901) town, 7551, commune, 10,847. The town is situated in the valley of the Metauro, in the centre of fine scenery, at the meeting-point of roads to Fano, to the Porto pass and Fossato di Vico (the ancient Via Flaminia), to Urbino and to Ninagala, the last crossing the river by a fine bridge. The cathedral, rebuilt in 1763–1784, was left unfinished by the architect Domenico Rosselli of Rovezzano, a richly sculptured archaia of 1480. S. Francesco has a lunette by him over the portal. The library, founded by a nephew of Cardinal Passionei, contains some antiquities. Above the town is a medieval castle. There is a considerable trade in silk.

The ancient Forum Sempronii lay about 2 m. to the N.E. at S. Martino al Piano, where remains still exist. It was a station on the Via Flaminia and a municipium. The date of its foundation is not known. Excavations in 1870–1880 led to the discovery of a house and of other buildings on the ancient road (A. (J. M. S.)

FOSS EDWARD (1787–1870), English lawyer and biographer, was born in London on the 16th of October 1875. He was a solicitor by profession, and on his retirement from practice in 1840, he devoted himself to the study of legal antiquities. His Judges of England (9 vols., 1848–1864) is a standard work, characterized by accuracy and extensive research. Biographia italicæ: A Biographical Dictionary of Italian Jews, appeared shortly after his death. He assisted in founding the Incorporated Law Society, of which he was president in 1842 and 1843. He died of apoplexy on the 27th of July 1870.

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Vernacelli in Notizie degli scavi, 1880, 438). It already had a bishop in the years 499–502. In 1295 the Malatesta obtained possession of it, and kept it until 1444. It was then, with Pesaro, given to di Montefeltro of Urbino, and with the latest passed to the papacy under Urban VIII. in 1641.

FOSSEMBOLI, VITTORIO, COUNT (1754–1844). Tuscan statesman and mathematician, was born at Arezzo. He was educated at the university of Pisa, where he devoted himself particularly to mathematics. He obtained an official appointment in Tuscany in 1782, and twelve years later was entrusted by the grand duke with the direction of the works for the drainage of the Val di Chiana, on which subject he had published a treatise in 1789. In 1796 he was made minister for foreign affairs, but on the French occupation of Tuscany in 1799 he fled to Sicily. On the erection of the grand duchy into the ephemeral kingdom of Etruria, under the queen-regent Maria Luisa, he was appointed president of the commission of finance. In 1809 he went to Paris as one of the senators for Tuscany to pay homage to Napoleon. He was made president of the legislative commission on the restoration of the grand duke Ferdinand III. in 1814, and subsequently prime minister, which position he retained under the grand duke Leopold II. His administration, which was terminated by his death, greatly contributed to promote the well-being of the country. He was the real master of Tuscany, and the bases of his rule were equality of all subjects in the law, honesty in the administration of the state, and toleration of opinions, but he totally neglected the moral improvement of the people. At the age of seventy-eight he married, and twelve years afterwards died, in 1844.

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Foster, Sir Clement Le Neve (1841–1904). English geologist and mineralogist, the second son of Peter Le Neve Foster (for many years secretary of the Society of Arts), was born at Camberwell on the 23rd of March 1841. After receiving his early education at Boulogne and Amiens, he studied successively at the Royal School of Mines in London and at the mining college of Freiburg in Saxony. In 1860 he joined the Geological Survey in England, working in the Wealden area and afterwards in Derbyshire. Conjointly with William Topley (1841–1894) he communicated to the Geological Society of London in 1865 the now classic paper "On the superficial deposits of the Valley of the Medway, with particular reference to Denudation in that region." In this paper the sculpturing of the Wealden area by rain and rivers was ably advocated. Retiring from the Geological Survey in 1865, Foster devoted himself to his attention to mineralogy and mining in Cornwall, Egypt, and Venezuela. In 1872 he was appointed an inspector of mines under the home office for the S.W. of England, and in 1880 he was transferred to the N. Wales district. In 1890 he was appointed professor of mining at the Royal College of Science and he held this post until the close of his life. His later work is embodied largely in the reports of mines and quarries issued annually by the home office. He was distinguished for his extensive scientific and practical knowledge of metalliferous mining and stone quarrying. He was elected F.R.S. in 1892 and was knighted in 1903. While investigating the cause of a mining disaster in the Isle of Man in 1897 his constitution suffered much injury from carbonic-oxide gas, and he never fully recovered from the effects. He died in London on the 10th of April 1904. He published Ore and Stone Mining, 1894 (ed. 5. 1904); and The Elements of Mining and Quarrying, 1903.

Foster, George Bulas (1847– ), Canadian politician and financier, was born in New Brunswick on the 3rd of September 1847, of U.E. Loyalist descent. After a brilliant university career at the university of Brunswick, at Edinburgh and Heidelberg, he returned to Canada and taught in various local schools, eventually becoming professor of classics and history in the local university. In 1881 he became Conservative member for King's County, N.B., in the Dominion parliament, and in 1888 it was rumored that Sir John Macdonald as minister of marine and fisheries, in 1888 he became minister of finance, which position he held till the defeat of his party in 1896. A careful and even brilliant financier, and a keen debater, he became known as a strong believer in protection for Canadian industries and in preferential trade within the British empire.

Foster, John (1770–1843). English author and dissenting minister, generally known as the "Essayist," was born in a small farmhouse near Halifax, Yorkshire, on the 17th of September 1770. Partly from constitutional causes, but partly also from the want of proper companions, as well as from the grave and severe habits of his parents, his earlier years were enshrouded in a somewhat gloomy and sombre atmosphere, which was never afterwards wholly dissipated. His youthful energy, finding no proper outlet, developed within him a tendency to morbid intensity of thought and feeling; and, according to his own testimony, before he was twelve years old he was possessed of a "painful sense of an awkward but entire individuality."

The small income accruing to Foster's parents from their farm they supplemented by weaving, and at an early age he began to assist them by spinning wool by the hand wheel, and from his fourteenth year by weaving double stuffs. Even when this was not sufficient, however, he had the "feelings of a foreigner in the place," and though he performed his monotonous task with conscientious diligence, he succeeded so indifferently in fixing his wandering thoughts upon it that his work never without difficulty passed the ordeal of inspection. He had acquired a great taste for reading, to gratify which he sometimes shut himself up alone in a barn, afterwards working at his loom "like a horse," to make up for lost time. He had also at this period a "passion for making pictures with a pen." Shortly after completing his seventeenth year he became a member of the Baptist church at Hebden Bridge, with which his parents were connected; and with the view of preparing himself for the ministerial office he began about the same time to attend a seminar in Bruceley Hall conducted by his pastor Dr Fawcett. After remaining three years at Brearley Hall he was admitted to the Baptist College, Bristol, and on finishing his course of study at this institution he obtained an engagement at Newcastle- on-Tyne, where he preached to an audience of less than a hundred persons, in a small and dingy room situated near the river at the top of a flight of steps called Tuthill Stairs. At Newcastle he remained only three months. In the beginning of 1793 he proceeded to Dublin, where, after failing as a preacher, he attempted the practice of medicine. It was his fate to make but little success that he did not prosecute the experiment for more than eight or nine months. From 1797 to 1799 he was minister of a Baptist church at Chichester, but though he applied himself with more earnestness and perseverance than formerly to the discharge of his ministerial duties, his efforts produced little apparent impression, and the gradual diminution of his hearers necessitated his resignation. After employing himself for a few months at Battersea in the instruction of twenty African youths brought to England by Zachary Macaulay, with the view of having them trained to aid as missionaries to their fellow-countrymen, he in 1800 accepted the charge of a small congregation at Downend, Bristol, where he continued about four years. In 1804, chiefly through the recommendation of Robert Hall, he became pastor of a congregation at Frome, but a swelling in the thyroid gland compelled him in 1806 to resign his charge. In the same year he published the volume of Essays on which his literary fame most largely if not mainly rests. They were written in the form of letters addressed to the lady whom he afterwards married, and consist of four papers,—""On a Man writing Memoirs of himself;" "On Decision of Character;" "On the Application of the Epithet Romantic;" and "On some Causes by which Evangelical Religion has been rendered unacceptable to Men of Cultivated Taste."

The success of this work was immediate, and was so considerable that on resigning his charge he determined to adopt literature as his profession.
The Eclectic Review was the only periodical with which he established a connexion; but his contributions to that journal, which were begun in 1807, number no fewer than 135 articles. On his marriage in May 1808 he removed to Bourton-on-the-Water, a small village in Gloucestershire, where he remained till 1817, when he returned to Downend and resumed his duties to his old congregation. Here he published in 1820 his Essay on Popular Ignorance, which was the enlargement of a sermon originally preached on behalf of the British and Foreign School Society. In 1821 he removed to Stapleton near Bristol, and in 1822 he began a series of fortnightly lectures at Broadmead chapel, Bristol, which were afterwards published. On the settlement of Robert Hall at Bristol this service was discontinued, as in such circumstances it appeared to Foster to be "altogether superfluous and even bordering on impertinent." The health of Foster during the later years of his life was somewhat infirm, the result chiefly of the toll and effort of literary composition; and the death of his only son, his wife and the greater number of his most intimate friends combined with his bodily ailments to lend additional sombreness to his manner of regarding the events and arrangements of the present world—the "visage of death" being always "something luminous." He died at Stapleton on the 15th of October 1843.

The cast of Foster's mind was meditative and reflective rather than logical or metaphysical, and though holding moderately Calvinistic views, his language even in preaching very seldom took the mould of theological forms. Though always retaining his connexion with the Baptist denomination, the evils resulting from organized religious communities seemed to him so great that he came to be "strongly of opinion that churches are useless and mischievous institutions, and the sooner they are dissolved the better." The only Christian observances which he regarded as of any importance were public worship and the Lord's Supper, and it so happened that he never administered the ordinance of baptism. His cast of thought is largely coloured by a constant reference to the "endless future." He was a firm believer in supernatural appearances, and cherished a longing hope that a ray of light from the other world might sometimes in this way be vouchsafed to mortals. As a writer he was most painstaking and laborious in his choice of diction, and his style has its natural consequent defects, though the result is eloquent in its way.

Besides the works already alluded to, Foster was the author of a Discourse on Missions (1818); "Introductory Essay" to Doddridge's Rise and Progress of Religion (1825); "Observations on Mr. Hall's Character as a Preacher," prefixed to the collected edition of Hall's Works (1822); an "Introduction to a pamphlet by Mr. M'Nab on Dr. John Home, a writer," and the chief matter contributed to the Morning Chronicle, and contributions to the Eclectic Review, published posthumously in 2 vols., 1843. His Life and Correspondence, edited by J. E. Ryland, was published in 1846.

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(1876), which became a standard work, and Lectures on the History of Physiology in the 17th, 18th and 19th Centuries (1901), which consisted of lectures delivered at the Cooper Medical College, San Francisco, in 1900. He died suddenly in London on the 29th of January 1907.

Foster, Myles Birket (1825-1869), English painter, was born at North Shields. At the age of sixteen he entered the workshop of Ebenezer Landells, a wood engraver, with whom he worked for six years as an illustrative draughtsman, devoting himself mainly to landscape. During the succeeding fifteen years he became famous as a prolific and accomplished illustrator, but about 1861 abandoned illustration for painting, and gained wide popularity by his pictures, chiefly in water colours, of landscapes and rustic subjects, with figures, mainly of children. He was elected in 1860 associate and in 1862 full member of the Royal Society of Painters in Water Colours. His work is memorable for its delicacy and minute finish, and for its daintiness and pleasantness of sentiment.

See Birket Foster, his Life and Work (extra number of the Art Journal) by Marcus B. Hulsh (1890), an interesting sketch; and Birket Foster, his Writings, by H. M. Cundall (London, 1906), a very complete and fully illustrated biography.

Foster, Stephen Collins (1836-1864). American song and ballad writer, was born near Pittsburg, Pennsylvania, on the 4th of July 1836. He was the youngest child of a merchant of Irish descent who became a member of the state legislature and was related by marriage to President Buchanan. Stephen early showed talent for music, and played upon the flageolet, the guitar and the banjo; he also acquired a fair knowledge of French and German. He was sent to school in Towanda, Pennsylvania, and later to Pittsburg, Pennsylvania, and when thirteen years old he wrote the song "Sadly to Mine Heart Appealing." At sixteen he wrote "Open thy Lattice, Love"; at seventeen he entered his brother's business house, Cincinnati, Ohio, where he remained about three years, composing meanwhile such popular pieces as "Old Uncle Ned," "O Susannah!" and others. He then adopted song-writing as a profession. His chief successes were songs written for the negro melodists or Christy minstrels. Besides those mentioned the following attained great popularity: "Nelly was a Lady," "Old Kentucky Home," "Old Folks at Home," "Massa's in de Cold Cold Ground," &c. For these and other songs the composer received considerable sums, "Old Folks at Home" bringing him, it is said, 15,000 dollars. For most of his songs Foster wrote both songs and music. In 1850 he married and moved to New York, but soon returned to Pittsburg. His reputation rests chiefly on his negro melodies, many of which have been popular on both sides of the Atlantic and sung in many tongues. "Old Black Joe," the last of these negro melodies, appeared in 1861. His later songs were sentimental ballads. Among these are "Old Dog Tray," "Gentle Willie," "We have missed you," &c. His "Come where my Love lies Dreaming" is a well known vocal quartet.

Although as a musician and composer Foster has little claim to high rank, his song-writing gives him a prominent place in the modern developments of popular music. He died at New York on the 13th of January 1864.

Fostoria, a city, partly in Seneca, partly in Hancock, and partly in Wood county, Ohio, U.S.A., 35 m. S. by E. of Toledo. Pop. (1890) 7070; (1900) 7730 (284 foreign-born); (1910) 9597. It is served by the Baltimore & Ohio, the New York, Chicago & St. Louis, the Ohio & Erie, the Lake Erie & Western, and the Hocking Valley railways, and by two interurban electric lines. The city is situated in an agricultural region, and is abundantly supplied with the products of the vicinity. Among the city's manufactures are glass, flour, planing mill products, brass and iron, carriages, barrels, incandescent lamps, carbons, wire nails and fences, automobile engines and parts, railway torpedoes and muslin underwear. The waterworks are owned and operated by the municipality.

In 1832, upon the coming of the first settlers, two towns, Rome and Risdon, were laid out on the site of what is now Fostoria. A bitter rivalry arose between them, but they were finally united under one government, and the city thus formed was named in
honour of Charles W. Foster, whose son Charles Foster (1828—
1904), governor of the state from 1880 to 1884 and secretary of
the United States treasury from 1893 to 1895, did much to pro-
mote its growth. Fosteria was chartered as a city in 1854.

FOTHERGILL, JOHN (1712—1780), English physician, was
born of a Quaker family on the 8th of March 1712 at Carr End
in Yorkshire. He took the degree of M.D. at Edinburgh in 1736,
and after visiting the continent of Europe he in 1740 settled in
London, where he gained an extensive practice. In the epidemics
of influenza in 1775 and 1776 he is said to have had sixty patients
daily. In his leisure he made a study of conchology and botany;
and at Upton, near Stratford, he had an extensive botanical
garden where he grew many rare plants obtained from various
parts of the world. He was the patron of Sidney Parkinson, the
South Sea voyager. A translation of the Bible (1764 sq.) by
Anthony Purver, a Quaker, was made and printed at his expense.
His pamphlet entitled "Account of the Sore Throat attended
with Ulcers" (1748) contains one of the first descriptions of
diphtheria in English, and was translated into several languages.
He died in London on the 26th of December 1780.

FOTHERINGAY, a place Northamptonshire, England,
picturesquely situated on the left bank of the River Nene; § m.
from the town of Peterborough, on the Peterborough branch of the London & North-Western railway. The castle, of which nothing but the
earthworks and foundations remain, is famous as the scene of
the imprisonment of Mary queen of Scots from September 1586 to her trial and execution on the 8th of February 1587. The
earthworks, commanding a ford of the river, are apparently
very early date, and probably bore a castle from Norman times.
It became an important stronghold of the Plantagenets from the
time of Edward III., and was the birthplace of Richard III.
in 1452. The church of St Mary and All Saints, originally
collegiate, is Perpendicular, and only the nave with aisles, and
the tower surmounted by an octagon, remain; but the building
is in the best style of its period. Edward, second duke of York,
who was killed at the battle of Agincourt in 1415, Richard, the
duke of York, and his duchess, Cicely (d. 1493), also his son the
earl of Rutland, who with Richard himself, fell at the battle
of Wakefield in 1460, are buried in the church. Their monuments
were erected by Queen Elizabeth, who found the choir and tombs
in ruins.

FOUCAULT, JEAN BERNARD LÉON (1819—1868), French
physicist, was the son of a publisher at Paris, where he was born
on the 18th of September 1819. After an education received
chiefly at home, he studied medicine, which, however, he speedily
abandoned for physical science, the improvement of L. J. M.
Daguerre's photographic processes being the object to which
he first directed his attention. During three years he was experi-
mental assistant to Alfred Donné (1801—1878) in his course of
lectures on microscopic anatomy. With A. H. L. Fizeau he
carried on a series of investigations on the intensity of the light
of the sun, as compared with that of carbon in the electric arc,
and of lime in the flame of the oxyhydrogen blowpipe; on the
interference of heat rays, and of light rays differing greatly in
lengths of path; and on the chromatic polarization of light.
In 1840 he contributed to the Comptes Rendus a description of
an electromagnetic regulator for the electric arc lamp, and,
in conjunction with H. V. Regnault, a paper on binocular
microscopy. By the use of a revolving mirror similar to that used by Sir
Charles Wheatstone for measuring the rapidity of electric
currents, he was enabled in 1840 to demonstrate the greater
velocity of light in air than in water, and to establish that the
velocity of light in different media is inversely as the refractive
indices of the media. For his demonstration in 1831 of the
diurnal motion of the earth by the rotation of the plane of oscilla-
tion of a freely suspended, long and heavy pendulum exhibited
by him at the Pantheon in Paris, and again in the following
year by means of his invention the gyroscope, he received the
Copley medal of the Royal Society in 1835, and in the same year
he was made physical assistant in the imperial observatory at
Paris. In September of that year he discovered that the force
required for the rotation of a copper disk becomes greater when
it is made to rotate with its rim between the poles of a magnet,
the disk at the same time becoming heated by the eddy or
"Foucault currents" induced in its metal. Foucault invented in
1857; the polarizer which bears his name, and in the succeeding
year devised a method of giving to the spectum of reflecting
 telescopes the form of a spheroid or a paraboloid of revolution.
With Wheatstone's revolving mirror he in 1862 determined
the absolute velocity of light to be 298,000 kilometres (about 185,000
m.) a second, or 10,000 kilom. less than that obtained by previous
experimenters. He was created in that year a member of the
Bureau des Longitudes and an officer of the Legion of Honour,
in 1864 a foreign member of the Royal Society of London,
and next year a member of the mechanical section of the
Institute. In 1865 appeared his papers on a modification
of Watt's governor, upon which he had for some time been experi-
menting with a view to making its period of revolution constant,
and on a new apparatus for regulating the electric light; and
in the following year (Compt. Rend. lxiii.) he showed how, by
the deposition of a transparently thin film of silver on the outer side
of the object glass of a telescope, the sun could be viewed without
injuring the eye by excess of light. Foucault died of paralysis
on the 19th of February 1868, at the age of 53. In the year 1845
he edited the scientific portion of the Journal des Débats. His
chief scientific papers are to be found in the Comptes Rendus,
1847—1869.

xvii. (1869), pp. lxxxiii.—lxxxiv.; Lissajous, Notice historique sur la
des et les travaux de Léon Foucault (Paris, 1875).

FOUCHE, JOSEPH, DUKE OF ORTANO (1763—1820), French
statesman, was born in a small village near Nantes on the 21st
of May 1763. His father, a seafaring man, destined him for the
sea; but the weakness of his frame and the precocity of his
talents soon caused this idea to be given up. He was educated at
the college of the Oratorians at Nantes, and showed marked
aptitude for studies both literary and scientific. Desiring to
enter the teaching profession he was sent to an institution kept
by brethren of the same order at Paris. There also he made
rapid progress, and soon entered upon tutorial duties at the
colleges of Niort, Saumur, Vendôme, Juilly and Arras. At Arras
he had some dealings with Robespierre at the time of the begin-
ing of the French Revolution (1789).

In October 1790 he was transferred by the Oratorians to their
college at Nantes, owing to irregularities due to his zeal for
revolutionary principles; but at Nantes he showed even more
democratic fervour. His abilities and the zeal with which
he espoused the most subversive notions brought him into
favour with the populace at Nantes; he became a leading
member of the local Jacobin club; and on the dissolution of
the college of the Oratorians at Nantes in May 1792, Fouche gave
up all connexion with the church, whose major vows he had
not taken. After the downfall of the monarchy on the 10th of
August 1792, he was elected as deputy for the department of the
Lower Loire to the National Convention which met at the
autumnal equinox and proclaimed the republic. The literary
and pedagogic sympathies of Fouche at first brought him into
touch with Condorcet and the party, or group, of the Girondists;
but their vacillation at the time of the trial and execution of
Louis XVI. (December 1792—January 21, 1793) led him to
coordinate, if not to side with the Jacobins, the less scrupulous and
more thoroughlygoing champions of revolutionary doctrine.
On the question of the execution of the king, Fouche, after some
preliminary hesitations, expressed himself with the utmost vigour
in favour of immediate execution, and denounced those who
"wavered before the shadow of a king."

The crisis which resulted from the declaration of war by the
Convention against England and Holland (Feb. 1, 1793), and
a little later against Spain, brought Fouche into notoriety as
one of the fiercest of the Jacobinical fanatics who then held
power at Paris. While the armies of the first coalition threatened
the north-east of France, a revolt of the royalist peasants of
Brittany and in Vendée menaced the Convention on the west.
That body deposed Fouche with a colleague, Villers, to proceed
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to the west as commissioners invested with almost dictatorial powers for the crushing of the revolt of "the whites." The vigour with which he carried out these duties earned him other work, and he soon held the post of commissioner of the republic in the department of the Nièvre. Together with Chaumette, he helped to initiate the atheistical movement, the founders of which in the autumn of 1793 began to aim at the extinction of Christianity in France. In the department of the Nièvre he ransacked the churches, sent their spoils to the treasury and established the cult of the goddess of Reason. Over the cemeteries, he ordered these words to be inscribed: "Death is an eternal sleep." He also waged war against luxury and wealth, and desired to abolish the use of money. The new cult was inaugurated at Paris at Notre Dame by the strange orgy known as "The Festival of Reason" (November 10, 1793).

Fouché then proceeded to Lyons to execute the vengeance of the Convention on that city, which had revolted against the new Jacobin tyranny. Preluding his work by a festival remarkable for its obscene parody of religious rites, he then, along with his colleague, Collot d'Herbois, set the guillotine and cannon to work with a rigour which made his name odious. Modern revolutionists have preserved to posterity the memories that at the close of those horrors Fouché exercised a moderating influence. Outwardly his conduct was marked by the utmost rigour, and on his return to Paris early in April 1794, he thus characterised his policy: "The blood of criminals fertilises the soil of liberty and establishes power on sure foundations." By that time Robespierre had struck down the other leaders of the atheistical party; but early in June 1794, at the time of the "Festival of the Supreme Being," Fouché ventured to mock at the theistic revival which Robespierre then inaugurated. Sharp passages of arms took place between them, and Robespierre procured the ejection of Fouché from the Jacobin Club (July 14, 1794). Fouché, however, was working with his customary skill and energy, and along with Tallien and others, managed to effect the overthrow of the theistic dictator on Thermidor 10 (July 28, 1794). The ensuing reaction in favour of more merciful methods of government threatened to sweep away the group of Terrorists who had been mainly instrumental in carrying through the coup d'état of Thermidor; but, thanks largely to the skill of Fouché in intrigue, they managed to keep at the head of affairs. Discords, however, crept in which left him for a time almost isolated, and it needed all his ability to withstand the attacks of the moderates. A vigorous attack on him by Boissy d'Anglas, on the 9th of August 1795, caused him to be arrested, but the troubles which ensued in Vendôme averted the doom that seemed to be pending; and he owed his release to the amnesty which was passed on the proclamation of the new constitution of the year 1795.

In the ensuing period, known as that of the Directory (1795-1799), Fouché remained at first in obscurity, but the relations which he had with the communists, once headed by Chaumette and now by François N. ("Gracchus") Babeuf (q.v.), helped him to rise once more. He is said to have betrayed to the director Barras the secret of the strange plot which Babeuf and a few accomplices hatched in the year 1796; but recent research has tended to throw doubt on the assertion. His rise from poverty was slow, but in 1797 he gained an appointment for the supply of military matériel, which often constituted a throne for him in intrigue and influence. After offering his services to the royalists, whose movement was then gathering force, he again decided to support the Jacobins and the director Barras (q.v.). In the coup d'état of Fructidor 1797 he made himself serviceable to Barras, who in 1798 appointed him to be French ambassador to the Cisalpine republic. At Milan he carried matters with such high a hand against the Gallophobes of that government that his actions were disavowed and he himself was removed; but in the confused state in which matters then were, he was able for a time to hold his own and to intrigue successfully against his successor. Early in 1799 he returned to Paris, and after a brief tenure of office as ambassador at The Hague, he became minister of police at Paris (July 20, 1799). The newly elected director, Sieyès (q.v.), was then in the ascendant and desired to curb the excesses of the Jacobins, who had recently reopened their club. Fouché, casting consistency to the winds, closed the Jacobins club in a manner at once daring and clever. Thereupon he hunted down the pamphleteers and editors, whether Jacobins or royalists, who were obnoxious to the government, so that at the time of the return of Bonaparte from Egypt (October 1799) the ex-Jacobin was one of the most powerful men in France.

Knowing well the unpopularity of the directors, Fouché lent himself to the schemes of Bonaparte and Sieyès for their overthrow. His activity in furthering the coup d'état of Brumaire 18-19 (November 9-10, 1799) procured him the favour of Bonaparte, who kept him in office (v. Napoleon I.). In the ensuing period of the Consulate (1799-1804) Fouché behaved with the utmost adroitness. While curbing the royalists and extreme Jacobins who at first alone opposed Bonaparte, Fouché was careful to temper as far as possible the arbitrary actions of the new master of France. In this difficult task he acquitted himself with so much skill as to earn at times the gratitude even of the royalists. Thus, while counteracting a foolish intrigue of theirs in which the duchesse de Guiche was the chief culprit, Fouché took pains to shield her. Equally skillful was his action in the affair of the so-called Aréna-Ceracchi plot, in which the agents provocateurs of the police were believed to have played a sinister part. The chief "conspirators" were easily ensnared and were executed when the affair of Nîvôse (December 1800) enabled Bonaparte to act with rigour. This far more serious attempt (in which royalist conspirators exploded a bomb near the First Consul's carriage with results disastrous to the bystanders) was soon seen by Fouché to be the work of royalists; and when the First Consul, eager to entrap the still formidable Jacobins, sought to fasten the blame on them, Fouché firmly declared that he would not only assert but would prove that the outrage was the work of royalists. All his efforts, however, failed to avert the punishment which Bonaparte was resolved to inflict on the leading Jacobins. In other matters (especially in that known as the Plot of the Placards in the spring of 1802) Fouché was thought to have secured the Jacobins concerned from the vengeance of the First Consul. In any case the latter resolved to rid himself of a man who had too much power and too much skill in intrigue to be desirable as a subordinate. On the proclamation of Bonaparte as First Consul for life (August 1, 1802) Fouché was deprived of his office; but the blow was softened by the suppression of the ministry of police and by the attribution of most of its duties to an extended ministry of justice. Fouché also became a senator and received half of the reserve funds of the police which had accumulated during his tenure of office. He continued, however, to intrigue through his spies, whose information was so superior to that of the new minister of police as to render great services to Napoleon at the time of the Cadoudal-Pichegru conspiracy (February-March 1804).

As a result Napoleon, now emperor, brought back Fouché to the re-constituted ministry of police (July 1804); he also later on entrusted to him that of the interior. His work was no less important than that at the time of the Consulate. His police agents were ubiquitous, and the terror which Napoleon and Fouché inspired, owing to their proven ability to benefit by plots, partly accounted for the absence of conspiracies after 1804. After the abdication of Napoleon (December 1814) Fouché uttered the mot of the occasion: "Sire, Austerlitz has shattered the old aristocracy; the boulevard St Germain no longer conspires."

That Napoleon retained some feeling of distrust, or even of fear, of Fouché was proved by his conduct in the early days of 1808. While engaged in the campaign of Spain, the emperor heard rumours that Fouché and Talleyrand, once bitter enemies, were having interviews at Paris in which Murat, king of Naples, was concerned. At once the sensitive autocrat hurried to Paris, but found nothing to incriminate Fouché. In that year Fouché received the title of duke of Otranto. During the absence of Napoleon in Austria in the campaign of 1809, the British Walcheren expedition threatened for a time the safety of
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Antwerp. Fouché thereupon issued an order to the prefects of the northern departments of the empire for the mobilization of 60,000 National Guards. He added to the order a statement in which occurred the words: "Let us prove to Europe that although the genius of Napoleon can throw lustre on France, his presence is not necessary to enable us to repulse the enemy."

The emperor's approval of the measure was no less marked than his disapproval of the words just quoted. The next months brought further causes of friction between emperor and minister. The latter, knowing the desire of his master for peace at the close of the year 1809, undertook on his own account to make secret overtures to the British ministry. A little later Napoleon opened negotiations and found that Fouché had forestalled him. His rage against his minister was extreme, and on the 3rd of June 1810 he dismissed him from his office. However, as it was not the emperor's custom completely to disgrace a man who might again be useful, Fouché received the government of Rome. He went thither, not as governor but as fugitive, for on receiving the emperor's order to give up certain important documents of his former ministry, he handed over only a few, declaring that the rest were destroyed. At this the emperor's anger was still further inflamed, and after his arrival at Florence, that the storm was still raging at Paris, prepared to sail to the United States. Compelled, however, by stress of weather and sickness to put back again, he found a mediator in Elisa Bonaparte, grand duchess of Tuscany, to whom he was allowed to settle at Aix and finally to return to his domain of Point Carré. In 1812 he sought vainly to turn Napoleon from the projected invasion of Russia; and on the return of the emperor in haste from Smorgoni to Paris at the close of that year, the ex-minister of police was suspected of complicity in the conspiracy of General Malét, which came so strangely near to success. From this suspicion Fouché cleared himself and gave the emperor useful advice concerning internal affairs and the diplomatic situation. Nevertheless, the emperor, still distrustful of the arch-intriguer, ordered him to undertake the government of the Illyrian provinces. On the break-up of the Napoleonic system in Germany in October 1813, Fouché was ordered to repair to Rome and thence to Naples, in order to watch the movements of Murat. Before Fouché arrived at Naples Murat threw off the mask and invaded the Roman territory, whereupon Fouché received orders to return to France. He arrived at Paris on the 10th of April 1814 at the time when Napoleon was being contained by his marshals to abdicate.

The conduct of Fouché at this crisis was characteristic. As senator he advised the senate to send a deputation to the comte d'Artois, brother of Louis XVIII., with a view to a reconciliation between the monarchy and the nation. A little later he addressed to Napoleon, then at Elba, a letter begging him in the interests of peace and of France to withdraw to the United States. To the new sovereign Louis XVIII. he sent an appeal in favour of liberty and recommending the adoption of measures which would conciliate all interests. It was not successful, but Fouché remained un molested.

This was far from satisfying him, and when he found that there were no hopes of advancement, he entered into relations with conspirators who sought the overthrow of the Bourbons. Louis XVIII. and Daguerre were concerned in the affair, but their refusal to take the course desired by Fouché and other bold spirits led to nothing being done. Soon Napoleon escaped from Elba and made his way in triumph to Paris. Shortly before his arrival at Paris (March 19, 1815) Louis XVIII. sent to Fouché an offer of the ministry of police, which he declined, saying, "It is too late; the only plan to adopt is to retreat." He then foiled an attempt of the royalists to arrest him, and on the arrival of Napoleon he received for the third time the portfolio of police. That, however, did not prevent him from entering into secret relations with Metternich at Vienna, his aim being then, as always, to prepare for all eventualities. Meanwhile he used all his powers to induce the emperor to popularize his rule, and he is said to have caused the insertion of the words "The sovereignty resides in the people; it is the source of power" in the declaration of the council of state. But the autocratic tendencies of Napoleon could scarcely be held in check, and Fouché, fearing the fall of the empire, at once and without delay took measures to expedite it and secure his own interests. On the 22nd of June Napoleon abdicated for the second time, and Fouché was next day elected president of the commission which provisionally governed France. Already he was in touch with Louis XVIII., then at Ghent, and now secretly received the overtures of his agent at Paris. While ostensibly working for the recognition of Napoleon II., he facilitated the success of the Bourbon cause, and thus procured for himself a place in the ministry of Louis XVIII. Even his skill, however, was unequal to the task of conciliating hot-headed royalists who remembered his vote as regicide and his fanaticism as terrorist. He resigned office, and after acting for a brief space as ambassador at Dresden, he retired to Prague. Finally he settled at Trieste, where he died on the 25th of December 1820. He had accumulated great wealth.

Marked at the outset by fanaticism, which, though cruel, was at least conscientious, Fouché's character deteriorated in and after the revolution of 1830. Nevertheless, his career was not without value. The transition represented all that was worst in the life of Fouché during the period of the Revolution and Empire. In Fouché the enthusiasm of the earlier period appeared as a cold, selfish and remorseless fanaticism; in him the bureaucracy of the period 1795-1809 and the autocracy of Napoleon found their ablest instrument. Yet his intellectual pride prevented him sinking to the level of a mere tool. His relations to Napoleon were marked by a certain aloofness. He multiplied the means of resistance even to that irresistible autocrat, so that though removed from office, he was never wholly disgraced. Despised by all for his trepinations, he nevertheless was sought by all on account of his cleverness. He repaid the contempt of his superiors and the adulation of his inferiors by a mask of impenetrable reserve or scorn. He sought for power and neglected no means to make himself serviceable to the party whose success appeared to be imminent. Yet, while appearing to be the servant of the victors, present or prospective, he never gave up to any one party. In this versatility he became Talleyrand, of whom he was a close replica. Both professed, under all their shifts and turns, to be desirous of serving France. Talleyrand certainly did so in the sphere of diplomacy; Fouché may occasionally have done so in the sphere of intrigue.

Bibliography.—Fouché wrote some political pamphlets and reports, the chief of which are Réflexions sur le jugement de Louis Capet (1793); Lettre au général Desmarest (1793); Rapport et projet de lois relatifs aux collèges (1793); Rassemblement des grands de l'empire et de l'antiqueoldemacie; Affranchis [Lyons] (1794); Lettre aux préfets concernant les départements, etc. (1801); also the letters of 1815 noted above, and a Lettre au duc de Wellington (1817). The best life of Fouché is that by L. Maddox, Foucher (2 vols., Paris, 1901). The so-called Foucher Mémoires are not genuine, but they were apparently compiled, at least in part, from notes written by Fouché, and are often valuable, though their account of events (e.g. of the negotiations of 1809-1810) is not seldom untrustworthy. For those negotiations see Napoleon et l'Angleterre (Paris, 1903, Eng. trans., London, 1904). For the plots with which Fouché had to deal see E. Daudet, La comédie et les Chansons sous le Consulat et l'Empire (Paris, 1893); P. M. Desmarais, Histoire de la police (Paris, 1893, 2nd ed., 1900); E. Picard, Bonaparte et Moreau (Paris, 1905); G. A. Thierry, Complots et gens de police; le dépôt de libelles (Paris, 1903) (Eng. trans., London, 1903); H. Welsch, Le portrait de Robespierre sous le Consulat et l'Empire (Paris, 1894). (J. HL. R.)

FOUCHER, SIMON (1644-1660), French philosopher, was born at Dijon on the 1st of March 1644. He was the son of a merchant, and appears to have taken orders at a very early age. For some years he held the position of honorary canon at Dijon, but this he resigned in order to take up his residence in Paris. He graduated at the Sorbonne, and spent the remainder of his life in literary work in Paris, where he died on the 27th of April 1660. In his day Foucher enjoyed considerable repute as a keen opponent of Malebranche. His philosophical standpoint was one of scepticism in regard to external perception. He revived the old arguments of the Academy, and advanced them with much ingenuity against Malebranche's doctrine. Otherwise
his scepticism is subordinate to orthodox belief, the fundamental dogmas of the church seeming to him intuitively evident. His object was to reconcile his religious with his philosophical creed, and to remain a Christian without ceasing to be an academician. His writings against Malebranche were collected under the title Disseratissima on the researh of the vérité, 1693.

See F. Rabbe, L'Abbé Simon Foucher (1867); C. Jourdian in Dictionnaire des sciences philosophiques (1875). pp. 557-559.

FOUCHÉT, JEAN, or JEHAN (c. 1415-1485), French painter, born at Tours, is the most representative and national French painter of the 15th century. Of his life little is known, but it is certain that he was in Italy about 1437, where he executed the portrait of Pope Eugenius IV., and that upon his return to France, whilst retaining his purely French sentiment, he grafted the elements of the Tuscan style, which he had acquired during his sojourn in Italy, upon the style of the Van Eycks, which was the basis of early 15th-century French art, and thus became the founder of an important new school. He was court painter to Louis XI. Though his supreme excellence as an illuminator and miniaturist, of exquisite precision in the rendering of the finest detail, and his power of clear characterization in work on this minute scale, have long since procured him an eminent position in the art of his country, his importance as a painter was only real when his portraits and altarpieces were for the first time brought together from various parts of Europe in 1904, at the exhibition of the French Primitives held at the Bibliothèque Nationale in Paris. One of Foucquet's most important paintings is the diptych, formerly at Notre Dame de Melun, of which one wing, depicting Agnes Sorel as the Virgin, is now at the Antwerp Museum and the other in the Berlin Gallery. The Louvre has his oil portraits of Charles VII., of Count Willezdk, and of Jouvenal des Ursins, besides a portrait drawing in crayon; whilst an authentic portrait from his brush is in the Liechtenstein collection. Far more numerous are his illuminated books and miniatures that have come down to us. The Brunton-Laroche collection at Frankfort contains forty miniatures from a Book of Hours, painted in 1467 for Etienne Chevalier who is portrayed by Foucquet on the Berlin wing of the Melun altarpiece. From Foucquet's hand again are eleven out of the fourteen miniatures illustrating a translation of Josephus at the Bibliothèque Nationale. The second volume of this MS., unfortunately with only one of the original thirteen miniatures, was discovered and bought in 1903 by Mr Henry Yates Thompson at a London sale, and restored by him to France. See Œuvres de Jean Foucquet (Curner, Paris, 1866-1867); A. de Chamaques and P. Gauthier, Œuvres des arti exécutés pour le duc de Berry en 1417-1418 (Paris, 1897); M. de Cazes, "Jean Fouquet", from vol. i. and ii. of the Anciennes des Juifs (London, 1902); Charles Blanc, Histoire des peintres de toutes les écoles (introduction); and Georges Lafenestre, Jean Foucquet (Paris, 1902).

FOUGÈRES, a town of north-western France, capital of an arrondissement in the department of Ille-et-Vilaine, 30 m. N.E. of Rennes by rail. Pop. (1906) 21,847. Fougères is built on the summit and slopes of a hill on the right bank of the Nançon, a tributary of the Rance. It was formerly one of the strongest places on the frontier towards Normandy, and it still preserves some portions of its medieval defences, notably a gateway of the 15th century known as the Porte St Sulpice. The castle, which is situated in the lower part of the town, directly overlooking the Nançon, is now a picturesque ruin, but gives abundant evidence in its towers and outworks of its former strength and magnificence. The finest of the towers was erected in 1242 by Hugues of Lusignan, and named after Mélusine, the mythical foudness of the family. The churches of St Léonard and St Sulpice both date, at least in part, from the 15th century. An hôtel de ville and a belfry, both of the 15th century, are of architectural interest, and the town possesses many curious old houses. There is a statue of General B. de Lari Coisère (d. 1812), born in the town. Fougères is the seat of a subprefecture, and has a tribunal of first instance, a chamber of commerce and a communal college. It is the chief industrial town of its department, being a centre for the manufacture of boots and shoes; tanning and leather-dressing and the manufactory of sail-cloth and other fabrics are also important industries. Trade is in dairy produce and in the granite of the neighbouring quarries. Fougères frequently figures in the history of the 11th to the 15th century. It was taken by the English in 1166, and again in 1448; and the name of Suriere, the captor on the second occasion, is still borne by one of the towers of the castle. In 1488 it was taken by the troops of Charles VIII. under the Trémouil. In the middle ages Fougères was a lordship of some importance, which in the 13th century passed into the possession of the family of Lusignan, and in 1307 was confiscated by the crown and afterwards changed hands many times. In 1793, during the wars of the Vendée, it was occupied by the insurgents.

FOUILLÉE, ALFRED JULES EMILE (1838- ), French philosopher, was born at La Pouzigue on the 18th of October 1838. He held several minor philosophical lectureships, and from 1864 was professor of philosophy at the lycées of Douai, Montpellier and Bordeaux successively. In 1867 and 1868 he was crowned by the Academy of Moral Science for his work on Plato and Socrates. In 1872 he was elected master of ceremonies of the École Normale, in recognition of his two treatises, Platonis Hippia Minor sive Socratice contra liberum arbitrium argumenta et La Liberté et le déterminisme. The strain of the next three years' continuous work undermined his health and his eyesight, and he was compelled to retire from his professorship. During these years he had published works on Plato and Socrates and a history of philosophy (1875); but after his retirement he further developed his philosophical position, a speculative eclecticism through which he endeavoured to reconcile metaphysical idealism with the naturalistic and mechanical standpoint of science. In L'Evolutionnisme des idées-forces (1890), La Psychologie des idées-forces (1893), and La Morale des idées-forces (1907), is elaborated his doctrine of idées-forces, or of mind as efficient cause through the tendency of ideas to realize themselves in appropriate movement. Ethical and sociological developments of this theory succeed its physical and psychological treatment, the consideration of the antinomy of freedom being especially important. Fouillée's wife, who by a previous marriage was the mother of the poet and philosopher Jean Marie Gauy (1854-1888), is well known, under the pseudonym of "C. Bruno", as the author of educational books for children.

His other chief works are: L'Idée moderne du droit en Allemagne, en Angleterre et en France (Paris, 1878); La Science sociale contemporaine (1886); La Propriété sociale et la démocratie (1884); Critique des systèmes de morale contemporains (1883); La Morale, Éthique et Politique (1891-1893); L'Avenir de la métaphysique fondée sur l'expérience (1889); L'Enseignement au point de vue national (1891); Descartes (1893); Tempérament et caractère (2nd ed., 1895); Le Mouvement positiviste et la conception sociologique du monde (1890); La Psychologie du peuple français (2nd ed. ; 1898); La France au point de vue moral (1900); L'Esquisse psychologique des peuples européens (1903); Nietzsche et l' "immoralisme" (1903); Le Moralement de Kant (1890).

FOULD, ACHILLE (1800-1867), French financier and politician, was born at Paris on the 17th of November 1800. Of a rich Jewish banker, he was associated with and afterwards succeeded his father in the management of his business. As early as 1824 he entered political life, having been elected in that year as a deputy for the department of the Hauts Pyrénées. From that time to his death he actively busied himself with the affairs of his country. He readily acquiesced in the revolution of February 1848, and is said to have exercised a decided influence in financial matters on the provisional government then formed. He shortly afterwards published two pamphlets against the use of paper money, entitled, Pas d'Assignats! and Observations sur la question financière. During the presidency of Louis Napoleon he was four times minister of finance, and took a leading part in the economical reforms then made in France. His strong conservative tendencies led him to oppose the doctrine of free trade, and disposed him to hail the coup d'état and the new empire. On the 25th of January 1852, in consequence of the decree confuting the property of the Orleans family,
he resigned the office of minister of finance, but was on the same day appointed senator, and soon after rejoined the government as minister of state and of the imperial household. In this capacity he directed the Paris exhibition of 1855. The events of November 1860 led once more to his resignation, but he was recalled to the ministry of finance in November of the following year, and retained office until the publication of the imperial letter of the 10th of January 1867, when Émile Ollivier became the chief adviser of the emperor. During his last tenure of office he had reduced the floating debt, which the Mexican war had considerably increased, by the negotiation of a loan of 300 millions of francs (1865). Foulard, besides uncommon financial abilities, had a taste for the fine arts, which he developed and refined during his youth by visiting Italy and the eastern coasts of the Mediterranean. In 1857 he was made a member of the Academy of the Fine Arts. He died at Tarbes on the 5th of October 1867.

FOULIS, ANDREW (1712-1775) and ROBERT (1707-1776), Scottish printers and publishers, were the sons of a Glasgow maltman. Robert was apprenticed to a barber; but his ability attracted the attention of Dr Francis Hutcheson, who strongly recommended him to establish a printing press. After spending 1738 and 1739 in England and France in company with his brother Andrew, who had been invited to the chancery and received an act of incorporation, he started business in 1741 in Glasgow, and in 1743 was appointed printer to the university. In this same year he brought out Demetrius Phalerus de eloctione, in Greek and Latin, the first Greek book ever printed in Glasgow; and this was followed in 1774 by the famous 12mo edition of Horace which was long but erroneously believed to be immaculate: though the successive sheets were exposed in the university and a reward offered for the discovery of any inaccuracy, six errors at least, according to T. F. Dibdin, escaped detection. Soon afterwards the brothers entered into partnership, and they continued for about thirty years to issue carefully corrected and beautifully printed editions of classical works in Latin, Greek, English, French and Italian. They printed more than five hundred separate publications, among them the small editions of Cicero, Tacitus, Cornelius Nepos, Virgil, Tibullus and Propertius, Lucretius and Juvenal; a beautiful edition of the Greek Testament, in small 4to; Homer (4 vols. fol., 1756-1758); Herodotus, Greek and Latin (6 vols. 12mo, 1761); Xenophon, Greek and Latin (12 vols. 12mo, 1760-1769); Gray's Poems; Percy's Reliques of Ancient Poetry; The Hutcheson Club; The Correspondence of Voltaire and Camisard; The Foulis's Miscellanies; The Smiles of a Philosopher; The Works of Tickler, etc. Foulis's designs were executed, is perhaps the most famous production of the Foulis press. The brothers spared no pains, and Robert went to France to procure manuscripts of the classics, and to engage a skilled engraver and a copper-plate printer. Unfortunately it became their ambition to establish an institution for the encouragement of the fine arts; and though one of their chief patrons, the earl of Northumberland, warned them to "print for posterity and prosperity," they spent their money in collecting pictures, pieces of sculpture and models, in paying for the education and travelling of youthful artists, and in copying the masterpieces of foreign art. Their countrymen were not ripe for such an attempt, and the "Academy" not only proved a failure but involved the projectors in ruin. Andrew died on the 18th of September 1775, and his brother went to London, hoping to realize a large sum by the sale of his pictures. They were sold for much less than he anticipated, and Robert returned broken-hearted to Scotland, where he died at Edinburgh on the 17th of June 1776. Robert was the author of a Catalogue of Paintings, Present and Recent, which appeared in 1797. The Remains of Foulis and the Rewards carried on under the same name by Robert's son Andrew.

See W. J. Duncan, Notices and Documents Illustrative of the Literary History of Glasgow, printed for the Maitland Club (1831), which inter alia contains a catalogue of the works printed at the Foulis press, and a list of the examples and busts in plaster of Paris produced at the "Academy" in the university of Glasgow.

FOULLON, JOSEPH FRANÇOIS (1717-1780), French administrator, was born at Saumur. During the Seven Years' War he was intendant-general of the armies, and intendant of the army and navy under Marshal de Belle-Isle. In 1717 he was appointed intendant of finances. In 1780, when Necker was dismissed, Foulon was appointed minister of the king's household, and was thought of as a regency party as a substitute. But he was unpopular on all sides. The farmers-general desired him on account of his severity, the Parisians on account of his wealth accumulated in utter indifference to the sufferings of the poor; he was reported, probably quite without foundation, to have said, "If the people cannot get bread, let them eat hay.

After the taking of the Bastille on the 14th of July, he withdrew to his estate at Vitry and attempted to spread the news of his death; but he was recognized, taken to Paris, carried off with a bundle of hay tied to his back to the hôtel de ville, and, in spite of the intervention of Lafayette, was dragged out by the populace and hanged to a lamp-post on the 22nd of July 1780.


FOUNDATION (Lat. fundatio, from fundare, to found), the act of building, constituting or instituting on a permanent basis; especially the establishing of any institution by endowing or providing it with funds for its continual maintenance. The word is thus applied also to the institutions so established, such as a college, monastery or hospital; and the terms "on the foundation," or "foundationer," are used of members of such a college or society who enjoy, as fellows, scholars, &c., the benefits of the endowment. Formerly "foundation" also meant the charter or incorporation of any such institution or society, and it is still applied to the funds used for the endowment of such institutions.

The terms "old foundation" and "new foundation" used in connexion with the organizing of English cathedral chapters have no reference to the age of the cathedrals. At the time of the Reformation under Henry VIII. the old college chapters were left unchanged, and are referred to as the "old foundations," but the monastic chapters were all suppressed, consequently new chapters had to be formed for their cathedrals and these constitute the "new foundations."

"Foundation" also means the base (natural or artificial) on which any erection is built up; generally made below the level of the ground (see Foundations below). A foundation-stone is one of the stones at the base of a building, generally a corner-stone, frequently laid with a public ceremony to celebrate the commencement of the building. The term is also applied to the ground-work of any structure, such as, in dress-making, the underskirt over which the real skirt is hung; any material used for stiffening purposes, as "foundation muslin or net."

In knitting or crochet the first stitches on to which all the rest are worked are called the "foundation chain."

In gem-cutting the "foundation square" is the first of eight squares round the edges of a brilliant made in bevel planes and from which the angles are all removed to form three-corner facets.

FOUNDATIONS, in building. The object of foundations is to distribute the weight of a structure equally over the ground. In the construction of a building the weights are concentrated at given points on piers, columns, &c., and these foundations require to be spread so as to reduce the weight to an average. In the preparation of a foundation care must be taken to prevent the lateral escape of the soil or the movement of a bed upon sloping ground, and it is also necessary to provide against any damage by the action of the atmosphere. The soils met with in ordinary practice, such as rock, gravel, chalk, clay and sand, vary as to their capabilities of bearing weight. There is no provision in any English building acts as to the load that may be placed on any of these soils, but under the New York Building Code it is provided that, where no test of the sustaining power of the soil is made, different soils, excluding mud, at the bottom of the footings shall be deemed to safely sustain the following loads to the superficial foot:

<table>
<thead>
<tr>
<th>Material</th>
<th>Load per sq. ft</th>
</tr>
</thead>
<tbody>
<tr>
<td>Soft clay</td>
<td>1 ton</td>
</tr>
<tr>
<td>Ordinary soft clay and sand, together in layers</td>
<td>2 tons</td>
</tr>
<tr>
<td>Loam, clay or fine sand, firm and dry</td>
<td>3 tons</td>
</tr>
<tr>
<td>Very firm coarse sand, stiff gravel or hard clay</td>
<td>4 tons</td>
</tr>
</tbody>
</table>
A comparison of the pressure exerted on an ordinary foundation by the walls of the several thicknesses and heights provided for by the London Building Act of 1894, and a comparison of a few of the principal authorities, will be found useful in helping us to arrive at a decision as to what can safely be allowed. Take as an example a wall of the warehouse class, 70 ft. high, whose section at the base for a height of 27 ft. is $2\frac{1}{2}$ bricks thick (or $2\frac{1}{4}$ in.), and for the same distance in height again is $2$ bricks thick (or 18 in.), the remainder to the top being $1\frac{1}{2}$ bricks thick (or 14 in.). The weight of brickwork per foot run of such a wall is 4-05 tons on any area of 3-75 ft. super. of brickwork. According to the act the concrete is to project 4 in. on each side; we have then an additional area of -66 ft. super. to add, thus making the total foundation area of each foot run of wall 4-41 ft. super. to take a weight of 4-05 tons or nearly a ton per foot super. (viz. -9 tons).

Another factor must, however, be taken into consideration, viz. the weight distributed from the loaded floor and from the roof. In this case there would be at least six floors, and the entire weight could hardly be taken at less than 6 tons, which would give a total weight of 10-05 tons on an area of 4-41 ft. super., or a load of 2-28 tons per foot super. This is on the assumption that no extra weight has been thrown on the foundations by openings or piers, or by girders, &c., in which case, in addition to the work being executed in cement, the foundations should be increased in area. Piers always involve a great increase of weight on the foundations, and in very many instances this increased weight, instead of being provided for by increasing the area of the foundations and so reducing the weight per foot super., is only partly met by the improper method of merely increasing the depth of the concrete, while keeping the same projection of concrete round the footings as for the walls. As an example take an iron column to carry a safe load of 80 tons, standing on a York stone template, and in turn supported by a brick pier 22\frac{1}{2} in. square. In this case we should have, after allowing for the projection of concrete on either side, an area of 4 ft. 5 in. square, or 19-6 ft. super., and this would give a pressure of 4-1 tons per foot on the foundations, or almost twice as much as in the previous example of a warehouse wall. Here, instead of increasing the depth of the concrete, it would be necessary to increase its width; if it were made 6 ft. square, we should have an area of 36 ft. super. to take the 80 tons, and thus the pressure would only be 2-2 tons per foot, and the cost of the foundation be much the same.

If we compare a section of wall of the dwelling-house class, as prescribed by the London Building Act, we find that, taking a wall 50 ft. high and having a thickness at base of 22\frac{1}{2} in. as for the warehouse wall to which we have referred, we have a wall weighing 3-75 tons per foot super. on an area of 4-41 ft. super., or 8-53 tons per foot without weight of floors and roof as against the -9 tons in the warehouse example. To this must be added the weight of, say, 5 floors and roof at a total of 3 tons per foot run of wall, and we then have an aggregate of 6-75 tons per foot run and 1-50 tons per foot super, as against 2-28 tons in the warehouse class.

If we turn from the act to text-books we find that Colonel Seddon in the Aide Memoir gives the load which ordinary foundations will bear as a safe load per foot super. as follows:

<table>
<thead>
<tr>
<th>Weight</th>
<th>Tons</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rock, moderately hard</td>
<td>9</td>
</tr>
<tr>
<td>Rock of strength of good concrete</td>
<td>1/3</td>
</tr>
<tr>
<td>Rock, very soft</td>
<td>1/3</td>
</tr>
<tr>
<td>Firm earth</td>
<td>1/1</td>
</tr>
<tr>
<td>Hard clay</td>
<td>1/1</td>
</tr>
<tr>
<td>Clean dry gravel and clean sharp sand prevented from spreading sideways</td>
<td>1/1</td>
</tr>
</tbody>
</table>

Most of the work in London may be classed under one of the latter heads, and according to this table we have, when we erect walls in accordance with the building act, to overload our foundations.

As to the possibility of spreading weights, we have as an example the chimney at Adkin's Soap Works in Birmingham, 312 ft. high, so arranged that its pressure on the foundations is only 2\frac{1}{2} tons per foot super., also the great St Rollox chimney at Glasgow, which has a weight of 4,500 tons; the weight of the Eiffel Tower (7,500 tons) is so spread out over 4 bases, each 130 ft. square, that the pressure is only 117 tons, or 2\frac{1}{2} cwt., per foot super. The Tower Bridge has a load of 16 tons per foot on the granite bed under the columns of towers, reduced by spreading to an actual pressure on the clay foundation of 4 tons. The piers under the Holborn Viaduct have a load of 2\frac{1}{2} tons only, those of the Imperial Institute 2\frac{1}{2} tons, and those of the destructor cells and chimney shaft at Great Yarmouth 4 tons 62 cwt. per foot super. From these various examples it would appear that on sound clay or gravel foundation a load of from 2\frac{1}{2} to 4 tons may be employed with safety.

One of the first and most important requirements in preparing drawings for a large building is to ascertain the nature of the subsoil strata at different levels over the proposed site, so as to be able to arrange the footings accordingly at various depths and to decide as to the various forms and methods to be employed. For this purpose trial holes or borings are made until such subsoil is reached which the concrete foundation may safely be put. If no such solid bottom is found, as often happens near the water side, special foundations must be employed, such as dock, gridiron, cantilever and pile foundations. For the sake of a clear conception of the varying subsoils we may mention the following, in which will be noticed the great depths dug before getting through the made ground: At the Bank of England there were 22 ft. of made ground resting on 5 ft. of gravel; and the Athenaeum and Royal Institution, with a total depth of 6 ft. below the ground line upon blue clay. A boring at Highbury New Park gave: (1) 2 ft. made ground, (2) 18 ft. loam, (3) 9 ft. sand, (4) 4 ft. peat, and (5) 8 ft. gravel and sand. These examples shew that it is necessary to know before laying down a foundation, to ascertain the nature of the subsoil, care must be taken not to calculate upon uniformity. Thus at the block 2 of the admiralty extension new buildings (London), one of the trial holes upon the south-west side of the old buildings showed the clay to be in the 299 ft. below the surface of the ground which was in a dock, built upon the London clay at a depth of 30 ft. in solid concrete 6 ft. thick. At the Hotel Victoria, in Northumberland Avenue (London), the various subsoils are as follows: (1) 38 ft. of gravel, (2) 6 ft. clay and gravel mixed, (3) 2 ft. gravel and sand, (4) 6 ft. rising sand; (2) 4 ft. fine ballast, and at a depth of 50 ft. blue clay. At the south end the clay was 43 ft. down and at the north end 37 ft. The front wall was constructed on a concrete bed 9 ft. at the north end, a concrete raft 6 ft. wide, forming a species of boxes, and the whole covered with a depth of 6 ft. of concrete upon which the walls were raised. The foundation for 53 Parliament Street, where running sand was encountered, was constructed with short piles, 7 or 8 ft. long and 6 in. diameter, each filled together to a depth of 8 ft. below the whole foundation, the tops were then sawn off level, and a concrete raft, 7 or 8 ft. thick, was built over the whole area. At the Institution of Civil Engineers, Great George Street, Westminster, the piles were made on the ground plan in the form of a square, the side of the building were carried down about 22 ft. below the pavement level, that on the west side being 22 ft. deep and that on the east side 24 ft.

The London Building Act and the model by-laws prohibit the erection of buildings on sites that have been used as "shoots" for faecal matter or vegetable refuse, and in such cases the objectionable material must be removed prior to the buildings being erected upon the site. As a plan for the disposal from which it was taken filled up with dry brick or other rubbish well rammed. Foundations are usually executed by excavators or navvies, and the tools and implements used are boring rods, level pegs, lines, spirit level, pickaxe, various shovels, wheel-barrow, rammer or punner, &c. In digging the ordinary trenches and
excavations, should the ground be loose, planking and strutting have
to be employed. This consists of rough boarding put along the sides
of the trenches and wedged tight with wailing pieces and struts;
this work is done by navvies. Figs. 1 and 2 show the general forms
of planking and strutting for the construction of buildings must be notified when the
piles are to be driven.
The New York Code, Section 26, further goes on to say that
foundation walls shall be constructed to include all walls and piers
built below the level of the curb, to serve as supports for the walls, piers, columns, girders, or beams. Foundation walls shall be built of stone, brick, Portland
cement concrete, iron or steel. If built of rubble stone or Portland
cement concrete, the foundation wall must be at least 8 in. thicker than the wall above them to a depth of 12 ft. below the curb level, and for every additional 10 ft. or part thereof deeper, they shall be increased 4 in.
in thickness. If built of brick, they shall be at least 4 in. thicker than the wall next above them to a depth of 12 ft. below the curb
level, and for every additional 10 ft. or part thereof deeper, they shall be increased 4 in. in thickness. The footing or base course shall
be of stone or concrete, or both, or of concrete and stepped up
brickwork of sufficient thickness and area to bear safely the weight
above. The footing or base course shall be at least 12 in. wider
than the concrete base, so as to carry the load with safety. For small
structures and for small piers sustaining light loads the
foundation of buildings having jurisdiction may, in its discretion,
allow the substitution of a strong frame of wood
footing or base courses. All base stones shall be bedded and laid
horizontally, edge to edge. If stepped-up footing of brick is used in place of
stone above the concrete, the offsets if laid in single courses shall
to the effect that in the case of solid brick, the
thickness of the concrete base shall not exceed 3 in. for the first course of brickwork back one
half the thickness of the concrete base, as properly to distribute the
to the building. It will be seen by the foregoing
that this method is considerably less expensive than in London. The
London Building Act mentions that the footing shall rest
on the solid ground or concrete or upon other solid substructure.
The building act amendment says: "The foundations of the walls
of every house or building shall be formed of a bed of good concrete earth,
strongly compacted or massive, in thickness not less than
4 in. on each side of the lowest course of footings."

**Various Types of Foundations.**—The most natural foundations
for all cases are those composed of the earth walls that are built directly
above the ground. The proper ground is not expensive, as the
system of placing a bed of concrete under the walls, digging trenches
where the walls are to come until a solid bottom is reached, and
in these laying the concrete. The London Building Act requires
this concrete to be 4 in. wide on each side of the wall, but it is generally made 6 in. wider
on each side and in general circumstances the depth of the concrete is
varied according to the weight placed upon it.

Walls of brick or stone are laid down for old water-course,
&c., where deep basements are excavated, or where the ground lies
low, naturally water is met with, and where water is the ground is
soft. It is here that special foundations are required.

In such cases it is essential to use concrete piers or stilts. These
are placed in such positions as to take the weights of the building,
and sunk to depths of 40 ft. or more or as the case may
require according to the nature of the ground; and
on the top of these stilts or piers cubes or blocks are turned
over (fig. 3). As an example of the stilts principle,
mention may be made of some premises at Stratford and
a church at South Bermondsey, London, in which concrete piers
were sunk at 12 ft. centres apart and 44 ft. square, in pot holes dug
out for the purpose. The London Building Act permits the
intervening untrustworthy ground with a minimum thickness of
18 in. or the piers were connected by concrete lintels 3 ft. thick
in which steel rods were imbedded. At Sion College, Victoria
Embankment, London, the concrete stilts or piers 8 ft. square, and
down to the London clay; from the tops of these stilts brick arches were turned, spanning
the spaces between the piers, and upon these arches the walls
were built.

Pile foundations, used in the case of soft ground, for small works,
consist either of stout scaffold poles or of timbers varying from 6 in.
to 12 in. square according to requirements (fig. 4). The bottom
ends of these timbers have an iron shoe with a point, so as to
be easily driven into the ground, and the tops of the timbers have an
iron band round, so that when the timbers are being driven in
the band prevents them from splitting (fig. 5). The methods of driving these piles are various. The usual plan is to erect a temporary structure, upon one side of which is a guide path faced with sheet-iron so as to give a smooth face. Up and down this guide path a heavy iron weight, called a monkey, is worked; the monkey is hoisted to the top of the guide path by means of a crab worked by hand or steam, and when released descends with a good force, and so drives the piles into the ground. The monkey usually weighs from 2 cwt. to 10 cwt. and is allowed a drop of 15 or 40 ft.

Piles are driven all round under the walls at varying intervals or under piers where the weights of a building are to be concentrated. In the erection of the Chicago public library four Norway pine piles, each with an average diameter of 13 in., were driven to a depth of 52 ft. and loaded with a dead load of 50-7 tons per pile for a period of two weeks, and no settlement taking place 30 tons per pile was adopted as a safe load. The following are some examples of loads used in practice: passenger station, Harrison Street, Chicago, piles 50 ft.

Concrete piles. When in length, each carrying 25 tons; elevator, Buffalo, N.Y., piles 20 ft. in length, weight 25 tons; Trinity church, Boston, 2 tons; Schiller building, Chicago, 35 tons per pile, but in this case the building settled considerably. All timber grillage and the tops of all piles should be kept below the lowest water level, and be capped with concrete or stone. In Boston it is obligatory to cap with blocks of granite.

Another form of foundation takes the shape of Portland cement concrete blocks, and is used chiefly for bridges and in marshy land, etc. In some cases cylinders of brickwork are built, and the centres are filled with blocks of concrete and grouted in. The Yarmouth destructor cells and chimney shaft were built in this way: the cylinders were constructed of 9 in. brickwork built in Portland cement, the lower 4 ft. being encased in a wooden drum with cutting edge sunk into the gravel and sand at least 2 ft. The cylinders were sunk by the aid of a grab, the bottom being levelled and the concrete blocks laid by a diver. Use is also made of piles consisting of Portland cement concrete having steel rods embedded in it, and provided with iron shoes and head for driving (fig. 6).

Cast iron screw piles (fig. 7) used in very loose sandy soils, consist of large hollow cast iron columns with flat screw blades cast on the lower ends. The projection of this screw from the pile may vary from 9 in. to 18 in., with a pitch of from one-quarter to one-half of the projection, the blade making a little over one turn round the shaft. For most requirements a diameter of screw from $\frac{3}{4}$ to $\frac{4}{4}$ ft. will be found sufficient, a sandy foundation requiring the largest. The lower end of the tube is generally left open, the edge being bevelled and occasionally provided with teeth to assist in cutting into and penetrating the soil.

Another system of piling known as sheet piling (fig. 8), consists in driving piles into the ground at intervals, and between these, also driven into the ground, are timbers measuring 3 in. by 9 in., which form a wall to keep the soft earth up under the building. In this way the earth is prevented from spreading out and so causing the building to settle unevenly.

Another kind of foundation, known as plank foundation (fig. 9), consists of elm planks, about 9 in. by 3 in. laid across the trench and spiked together; on the top of these are laid similar planks but at right angles to the last, and upon the platform thus formed the wall is built. This method is used in soft ground.

Caissons are usually employed by engineers for the construction of the foundations of bridge piers, but instances of their use in foundations for buildings are to be found in the American Surety and the Manhattan Life Insurance buildings, New York City. The latter building is 242 ft. high to the parapet, and the dome and tower rise 108 ft. higher. The building is carried on 16 solid masonry piers, taken down 54 ft. below the street level to solid rock, and these piers support the 34 cast iron columns upon which the building is erected. The piers to each building were constructed by the pneumatic caisson process (see CAISSONS). A good plan for foundations when the ground is loose and sandy is to build upon wells of brickwork, a method which has been successively practised in Madras. The wells are made circular, about 3 ft. in diameter and one brick thick. The first course is laid and cemented together on the surface of the ground when it is dry, and the earth is excavated inside and round about it to allow it to sink. Then another is laid over it and again sunk. The well is thus built downwards. The brickwork is sunk bodily to a depth of 10 ft. or more, according to a plan.
to building to be erected upon it, and the interior is filled up with rubble work. All the public buildings at Madras were erected upon foundations of this kind. Well foundations were employed under the city hall, Kansas City, and the Stock Exchange, Chicago.

Coffer dams are wooden structures used to keep back the water whilst piercing in foundations on the waterside, and are constructed with two rows of timbers, 12 in. square as piles spaced about 6 ft. apart, and filled in between with a double row of 2 in. or 3 in. boards, the space between the rows being packed with clay piddle (fig. 10). The general rule for the thickness of a coffer dam is to make it equal to the depth of water. An interesting example of a coffer dam is that at the Keyham dock extension, where piles varied in length from 65 ft. to 85 ft. They were driven in a double row 5 ft. apart, and over 13,000 were used. Dock foundations are constructed after the fashion of a large concrete tank, and are adapted to large sites where a difficulty arises as to the ingress of water. They are considered the best method of constructing a building on soft ground and of keeping a building dry (fig. 11). This type of foundation was used at the new colonial office, Whitehall, London, and the new admi ralty buildings at St. James’s Park, London. A few buildings treated after the style of a dock, but in some instances without the enclosing walls, are the following:

At the admiralty buildings already mentioned a concrete retaining wall completely surrounds the exterior below the ground, and is joined up to the underpinning work; the whole site being covered with concrete 6 ft. thick, a huge tank is formed of an average inside clear depth of 20 ft. in which the basements are built. The new "Old Bailey" buildings in Newgate Street, London, are constructed on a concrete table 5 ft. thick, as also are the Army and Navy Auxiliary Stores, Victoria Street. At Kennet’s Wharf, near Southwark Bridge, a concrete table, 8 ft. thick, was spread all over the site, with an extra thickness under the walls. Foundations formed similarly to dock foundations, but in addition having steel joists and rods inserted in the thickness of the concrete table, to tie the whole together, are known as gridiron foundations.

In the Hennebuque concrete system, all beams, &c., are formed with small rods and then surrounded with concrete; it is designed for floors and for spreading the weight of a building over an extended foundation on soft ground.

Where a heavy wall is to be built against an old one and there is not sufficient room, the coffer founda tions, the plan is adopted of building pier foundations at some distance from the proposed new wall. On the top of these piers rest steel cantilevers over steel pin rockers upon cast iron bedplates; the cantilevers are secured at one end to a column, while the other ends go through the full thickness of the new wall. Upon these last ends is placed a steel girder upon which the wall is built. This construction (fig. 12) has been used in America, and in the Ritz Hotel, Piccadilly, London.

Another form of cantilever foundations was employed in the case of some premises at Carr’s Lane, Birmingham, partly built over the Great Western railway tunnel (fig. 13). In this instance large piers were built below the ground at the side of the tunnel. From the tops of these piers large steel cantilevers were erected projecting over the crown of the tunnel, and on these steel girders were fixed and the building constructed upon them.

In modern Tunis, a section of which city is built on marshy ground, the subsoil is an oozy sediment, largely deposited by the sewage water from the ancient or Arab quarter of the city, which is situated on an adjacent hill. This semi-liquid mud has a depth of about 33 ft. To prepare the soil for supporting an ordinary house, pits from 8 ft. to 10 ft. square are excavated to a depth of about 10 ft., to the level of the ground water. A mixture is made of the excavated soil and powdered chalk, procured from chalks and marl-burnt stone from the lime-kilns, which soon crumbles to fine dust when exposed to the air. The mixture is thrown into pits in layers about 12 in. thick and rammed down for a very long time by specially trained labourers. A gang of 15 or 20 men will work at least 10 or 12 days ramming for the foundations of a moderate-sized house. An extremely hard bed is thus obtained, reaching to within 18 in. of the surface of the ground, and on this artificial bed the foundations of the building are laid. Although this construction is crude, it is stated that the practical results are superior to those obtained by using piles, concrete or other recognized methods, and in all cases the cost is much less, for labour is cheap.

A novel and interesting foundation was designed for a signal station at Cape Henlopen, Delaware. This is built on top of the highest sandhill at Cape Henlopen, so that the observer may have an unobstructed view; it rises about 80 ft. above the level of the sea and is exposed to all winds and weather, while it is absolutely required that it shall stand firmly planted in such a way that even a hurricane shall not shake it or make it tremble, since that would affect the sight of the telescope in the observatory. The usual mode of securing such a building is by means of a foundation of screw piles or of heavy timbers sunk into the sand; this method, however, has the disadvantage that if the wind shifts the sand away from around the foundation, it becomes undermined and its effect is destroyed. To avoid such an accident, recourse was had to the following design, which was considered to be cheap and at the same time to provide an effective anchorage. The building is entirely of wood; it has a cellar, above which are two rooms one above the other, and the whole is
FOUNDING (from Lat. fundere, to pour), the process of casting in metal, of making a reproduction of a given object by running molten metal into a mould taken in sand, loam or plaster from that object. To enable the founder to prepare a mould for the casting, he must receive a pattern similar to the casting required. Some few exceptions occur, to be noted presently, but the above statement is true of perhaps 98% of all castings produced. The construction of such patterns gives employment to a large number of highly skilled men, who can only acquire the necessary knowledge through an apprenticeship lasting from five to seven years. A knowledge of two trades at least is involved in the work of pattern construction—that of the craft itself and that of the moulder and founder. Patterns have to be constructed strongly. They are generally of wood, and they thus require skill in the use of woodworking tools and the making of timber joints, together with a knowledge of the behaviour of timber, &c. Some few patterns are made in iron, brass or white metal alloys. They have to be embedded in a matrix of sand by the founder, and being enclosed, they have to be withdrawn without inflicting any damage in the way of fracture in the sand. Since case work involves shapes that are often very intricate, including projections and hollow spaces of all forms, it is obvious that the withdrawal of the patterns without entailing tearing up and fracture of the sand must involve many difficult problems that have to be as fully understood by the pattern-maker as by the moulder. It is from this point of view that the work of the pattern-maker should be approached in the first place. No closed mould can possibly be made without one or more joints, for if a pattern is wholly enclosed in a matrix of sand it cannot be withdrawn except by making a parting in the sand, and it is not difficult to conceive that the parting in the pattern might advantageously be made to coincide, either exactly or approximately, with that of the mould. Nor must obstacles exist to the free withdrawal of patterns. They must therefore not be wider or larger in the lower than in the upper parts; actually they are made a trifle smaller or "tapered." Nor may they have any lateral extensions into the lower sand, unless these can be made to withdraw separately from the main portion of the pattern. Finally, there are many internal spaces which cannot be formed by a pattern directly in the sand, but provision for which must be made by some means extraneous to the pattern, as by cores.

A single example must illustrate the main principles which have just been stated. The object selected is a bracket which involves questions of joints, of cores, of pattern construction and of moulding. The casting, the pattern, and its mould are illustrated. Fig. 1 illustrates in plan the casting of a double bracket, the end elevation of which is seen in fig. 2; the pattern of which presents obvious difficulties in the way of withdrawal from a mould, supposing it were made just like its casting. But if it be made as in fig. 3, with the open spaces A, B, in fig. 2, occupied with core prints, and the pieces A, A in fig. 3 left loosely skewed over, everything will "deliver" freely. Moreover the pattern might be made solidly as shown in fig. 3, or else jointed and dowelled in the plane a-a, as in fig. 4, or along the upper faces of the prints b-b, fig. 3. The

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**Fig. 1.**

**Fig. 2.**

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The subject of foundations, being naturally of the first importance, is one that calls for most careful study. It is not of so much importance that the ground be hard or even rocky as that it be compact and of similar consistency throughout. It is not always that a site answers to this description, and the problem of what will be the best form of foundation to use in placing a building, more especially if that building be of large dimensions and consequently great weight, on a site of soft yielding soil, is one that often most difficult of solution. The foregoing article indicates in a brief manner some of the obstacles the architect or engineer is required to surmount before his work can even be started on its way to completion.

timber shadings in Figs. 3 and 4 illustrate points in the most suitable arrangement of material. The prints are "boxed up." Fig. 4 shows a certain stage of the moulding, in which one half of the pattern has been "rammed" in sand, and turned over in the "bottom box," and the upper half is ready to be rammed in the "top box," with "russel." The lower loose piece has had its skewer removed during the ramming. Fig. 5 illustrates the mould completed and ready for pouring. The boxes have been parted, the pattern has been withdrawn, cores inserted in the impressions left by the prints, vents taken from the central body of cinders, the pouring basin made, and the boxes cottered together.

Each single detail now briefly noted in connexion with this bracket is amplified and modified in an almost infinitesimal number of ways to suit the ever varying character of foundry work. Yet this process does not touch some of the great subdivisions of moulding and casting. There is a large volume of large and heavy work for which complete patterns and core boxes are never made, because of the great expense that would be involved in the pattern construction. There are also some cases in which the methods adopted would not permit of the use of patterns, as in that group of work in which the sand or loam is "swep," to the form required for the moulds and cores by means of striking boards, loam boards, core boards or strickles. In these classes of moulding the loose green sands and core sands are not much used; instead, loam—a wet and plastic sand mixture—is employed, supported against the (loam moulds) or applied core mortars, large, long, or plaster bladex, &c. In these cases the edge of the striking board is a counterpart of the profile of the work swept up. Joints also have to be made in such moulds, not of course in order to provide for the removal of a pattern, but for the exposure of the separate parts in course of construction, and for closing them up, or putting them together in their due relations. These joints also are swept by the boards, generally cut to produce suitable "checks," or "registers" to ensure that they accurately fit together.

Fig. 6, showing a portion of a sweep-up mould, illustrates the general arrangement. A plate, A, carries a quantity of bricks, B, which are embedded in loam, and break joint. To a striking bar, C, supported by a step, a striking board or sweeping board, D, is bolted, and is swept round against plastic loam, which is afterwards dried. The check on the board at A corresponds with a similar check on the board which strikes the interior of the pan, and by which top and bottom portions of the mould are registered together. This is indicated in dotted outline. Its mould also is swept on bricks, and turned over into place, and the metal is poured into the space b, b, between the two moulds. There is also a large group of swept-up work which is not symmetrical about a centre of rotation. Then the movements of the sweeping boards are controlled by the edges of "core plates," or of "core irons" (Fig. 7). Bend pipes, and the volute casings of centrifugal pumps and pipes, afford examples of this kind. In Fig. 7, A is the core iron, held down by weights, and B the "strickle," sweeping the upper half bend C, two such halves pasted together completing the core.

Core-making is a special department of foundry work, often involving as much detail as the construction and moulding of patterns. Two perfectly plain boxes are shown in Figs. 8 and 9, in both of which provision exists for removing the box parts from the core after the latter has been rammed. Core boxes are jointed and tapered, and often have loose pieces within them, and also prints, into the impressions of which other cores are inserted.

**Fig. 7.**

**Machine-moulding.—** There is a development of modern methods of founding which is effecting radical changes in some departments of foundry practice, namely, moulding by machines. The advantages of this method are manifold, and its limitations
are being lessened continually. There are two broad departments between which machine-moulding is divided. One, of less importance, is that of toothed wheels; the other is that of general work, except of a very massive character.

Gear-wheel moulding machines are essentially a special adaptation of the mechanism of the dividing engine, by means of which, instead of using a complete pattern of a toothed wheel, two or three pattern teeth are used, and the machine takes charge of the correct pitching or division of the teeth moulded therefrom, leaving to the moulder the

**FIG. 8.**

work only of turning the handle of the division plate, and ramming the sand around the pattern teeth. The result is accurate pitching, and the use of two or three teeth instead of a full pattern, together with any core boxes and striking boards that are necessary for the arms.

The other department of machine moulding includes nearly every conceivable class of work of small and medium dimensions. There are some dozens of distinct types of machines in use, for no one type is suitable for all classes of moulds, while some are designed specially for one or two kinds only.

The fundamental principles of operation are briefly these: The pattern parts constitute, by their method of attachment to a plate or table A (fig. 10), an integral portion of the machine, so that they must partake of certain movements which are imparted to it. Often patterns mounted, as in fig. 10, are moulded by hand, without any aid from a machine, by means of "plate-moulding." The delivery of the pattern from the sand is invariably accomplished by a perpendicular movement of a portion of the machine (fig. 11), withdrawing either the pattern from the mould or the mould from the pattern. The important point is that the perpendicular movement being under the coercion of the vertical guides provided in the hand machines, or the hydraulic ram in fig. 11, is free from the unsteadiness which is incidental to withdrawal by the hands of the moulder; and if the machine performed nothing more than this it would justify its existence. Little or no taper is required in the pattern, and the moulds are more nearly uniform in dimensions than hand-made moulds. But there are other advantages. In machine-moulding the joint

**FIG. 9.**

faces for parting moulds are produced by the faces of the plates on which the pattern is mounted (figs. 10 and 11), instead of by the hands and trowel of the moulder. When the joint face is of irregular outline, as it often is, this item alone saves a good deal of time, which again is multiplied by the number of moulds repeated, often amounting to thousands. Further, provision is generally made on machine plates for the ingates and runners (fig. 10) through which the metal enters the mould, the preparation of which in hand work occupies a considerable amount of time. Another great advantage applies especially to the case of deep moulds. These give much trouble in hand-moulding in consequence of the liability of the sand to become torn up during the withdrawal of the pattern. But in machine-moulding such patterns are enclosed by a plate, termed a "stripping plate," which is pierced to allow the patterns to pass through, and which, being maintained firmly on the sand during the lifting of the pattern, prevents it from becoming torn up. This is not merely a matter of convenience, but is a necessity in numerous instances. The most familiar example is that of the teeth of gear wheels, in which even a very slight amount of taper interferes with accurate engagement, and this is representative of many other portions of mechanism. These stripping

**FIG. 10.**

plates are of metal, but in order to save the cost of filing them in iron or steel, many are cheaply made by casting a white metal alloy round the actual pattern itself in the first place, the whole metal being enclosed and retained in a plain iron frame which forms the body of the plate. Lastly, many machines, but not the majority, include provision for mechanically ramming the sand around the pattern, or power instead of by hand. This is really the least valuable feature of a moulding machine, because it is not applicable to any but rather shallow moulds. It is commonly used for these, but the consistence and homogeneity of a mass of sand round a pattern having deep perpendicular sides can only be ensured by careful hand ramming.

The highest economies of machine-moulding are obtained when (1) several small patterns are mounted and moulded at once on a single plate (fig. 10); (2) when top and bottom parts of a mould are produced on different machines, carrying each its moiety of the pattern; (3) when the machine and pattern details are simplified so much that the labour of trained moulders is displaced by that of unskilled attendants who are taught in a month or two the few simple operations required. That is the direction in which repetitive casting is now rapidly tending.

In fig. 11 A is the plate, which in its essentials corresponds with the plate A in fig. 10, but which in the machine is made to swivel so as to bring each half of the pattern B, B in turn uppermost for ramming in the box parts C, C. The ramming is done by hand, the final squeeze being imparted against the presser D by the action of the hydraulic ram E pushing the plate, mould and box up against D. The plate being then lowered, and turned over, the further descent of the ram withdraws the bottom box from the pattern, which is the stage seen in the illustration. Then the half mould is run away on the carriage F, provided with wheels to run on rails.

Though casting in iron, steel, the bronzes, aluminium, &c., is
carried on by different men in distinct shops, yet the foregoing principles and methods apply to all alike. Work is done in green, i.e. moist sand, in dry sand (the moulds being dried before being used), and in plastic loam (which is subsequently dried). Hand and machine moulding are practised in the last-named excepted.

The foundlings were those due to the various characteristics of the different metals and alloys, which involve differences in the sand mixtures used, in the dimensions of the pouring channels, of the temperature at which the metal or alloy must be poured, of the fluxes used, and of the Mendeleev's chemical character. Hence the practice which is suitable for one department must be modified in others. Many castings in steel would inevitably fracture if poured into moulds prepared for iron, many iron castings would be dashed if poured into moulds suitable for brass and neither brass nor steel would fill a mould having ingates proportioned suitably for iron.

A special kind of casting is that into "chill moulds," adopted in a country where iron is not worked. A pattern and core are made larger than the size of the casting required by the exact amount that the metal will shrink in cooling from the molten to the cold state. This amount varies from 1 in. to 1 in., in thin iron castings, to 1 in. to 3 in. in thick ones. The casting is made in a box of wood, and the cores set in the box over the pattern. When the iron has solidified, the cores are broken away, and the casting is left to cool in the box. The casting is then removed from the box and the pattern and cores are cast away.

The shrinkage of metal is a fact which has to be taken account of in all foundling work. A pattern and mould are made larger than the size of the casting required by the exact amount that the metal will shrink in cooling from the molten to the cold state. This amount varies from 1 in. to 3 in., in thin iron castings, to 1 in. to 3 in. in thick ones. The casting is made in a box of wood, and the cores set in the box over the pattern. When the iron has solidified, the cores are broken away, and the casting is left to cool in the box. The casting is then removed from the box and the pattern and cores are cast away.

The foundling hospitals, originally institutions for the reception of "foundlings," i.e. children who have been abandoned or exposed, and left for the public to find and save. The early history of such institutions is connected with the practice of infanticide, and in western Europe where social disorder was rife and famine of frequent occurrence, exposure and extensive sales of children were the necessary consequences. Against these evils, which were noticed by several councils, the church provided a rough system of relief, children being deposited (jactati) in marble shells at the church doors, and tended first by the matriculare or male nurses, and then by the nutrici or foster-parents. But it was in the 7th and 8th centuries that definite institutions for foundlings were established in such towns as Trier, Milan and Montpellier. In the 15th century Garcia, archbishop of Valencia, was a conspicuous figure in this charitable work; but his fame is entirely eclipsed by that of St. Vincent de Paul, who in the reign of Louis XIII., with the help of the counts of Joigny, Mme le Gras and other religious ladies, rescued the foundlings of Paris from the horrors of a primitive institution named La Couche (rue St. Landry), and ultimately obtained from Louis XIV. the use of the Sécretaire for their accommodation. Letters patent were granted to the Paris hospital in 1747. The Hôtel-Dieu of Lyons was the next in importance. No provision, however, was made outside the great towns; the houses in the cities were overcrowded and administered with laxity; and in 1764 Necker prophesied that the state would yet be seriously embarrassed by this increasing evil. From 1425 to 1780 the law had imposed on the seigneurs de haute justice the duty of succouring children found deserted on their territories. The first constitutions of the Revolution undertook as a state debt the support of every foundling. For a time premiums were given to the mothers of illegitimate children, the "enfants de la patrie." By the law of 12 Brumaire, An II. "Toute recherche de la maternité est interdite," while by art. 341 of the Code Napoléon, "la recherche de la maternité est admise."

France.—The laws of France relating to this part of what is called L'Assistance Publique are the decree of January 1814, the instruction of February 1823, the decree of the 5th of March 1824, the law of the 5th of May 1849, the law of the 24th of July 1889 and the law of the 27th of June 1904. These laws carry out the general principles of the law of 7 Frimaire An V., which completely decentralized the system of national poor relief established by the Revolution. The enfants assistés include: (1) and (2) foundlings proper, (3) children abandoned by their parents, (4) ill-treated, neglected or morally abandoned children whose parents have been deprived of their parental rights by the decision of a court of justice, (5) children, under sixteen years of age, and wholly dependent for support who have been delegated by a tribunal to the state. Children classified under 1-5 are termed "pupilles de l'assistance," "wards of public charity," and are distinguished by the law of 1904 from children under the protection of the state who are placed in institutions by a legal act of their parents or relatives. No allowances to the foster-parents, (nutrices) in the country for board, school-money, etc.; (3) clothing; (4) travelling-money for nurses and children; (5) printing, etc.; (6) expenses in time of sickness and for burials, are borne in the proportion of two-fifths by the state two-fifths by the department, and the remaining fifth by the commune. The following figures show the number of children (exclusive of enfants secrétaires) relieved at various periods:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number relieved</th>
</tr>
</thead>
<tbody>
<tr>
<td>1890</td>
<td>95701</td>
</tr>
<tr>
<td>1895</td>
<td>121201</td>
</tr>
<tr>
<td>1900</td>
<td>138308</td>
</tr>
</tbody>
</table>

The droit de recherche is conceded to the parent on payment of a small fee. The decree of 1814 contemplated the repayment of all expenses by a parent reclaiming a child. The same decree directed that the child be kept at a government hospital, under proper supervision, for the first year after birth. When the period expired, the parent was entitled to receive the child, or to be reimbursed for expenses incurred. The government did not desire to bar the way of adoption, but the system was not successful. The law of 1860, which was the first in the series of successive modifications to the law of 1814, directed that in the event of adoption, the child was to be registered in the same manner as a foundling. The law also established "commission à bureau ouvert," the transfer of orphans from one department to another, the hygiene and service of hospitals and the inspection of nurses, the education and declaration of the children and the rights of the state in their future. Reference may be made to the end of this article.

Belgium.—In this country the arrangements for the relief of foundlings and the appropriation of public funds for that purpose very much resemble those in France, but are not so clearly described apart from the general questions of local government and poor law administration. The Commissions des Hospices Civiles, however, are purely communal bodies, although they receive pecuniary assistance from the state. The decree of 1812 directed that there should be an asylum and a wheel for receiving foundlings in every arrondissement. The last "wheel," that of Antwerp, was closed in 1860. (See Des Institutions de bienfaisance et de prévoyance en Belgique, 1850 à 1866, by M. P. Lebailly."

Italy is very rich in foundling hospitals, pure and simple, orphanage and other destitute children being separately provided for. (See Della carità preventiva in Italia, by Signor Fano.) In Rome one branch of the Foundling Hospital founded in 1508 by St. Ignatius of Loyola still exists, and the Schola Cotoniana and the Schola Cotoniana in Rome, which were separated from the Schola Cotoniana founded in 1528 by St. Ignatius of Loyola, still exist. The average annual number of foundlings supported is about 3000. (See The Charitable Institutions of Rome, by Mr. C. A. Morrell.)
support of about 160 children by the "Congregazione di Carità," acting through 30 parish boards (deputazione frazionale).

**Austria.**—In Austria foundling hospitals occupied a very prominent place in the general instructions which, by rescript dated 16th of April 1781, the Emperor Francis I, issued upon the establishment of the foundling administration. In 1818 foundling asylums and lying-in houses were declared to be state institutions. They were accordingly supported by the state treasury until the fundamental law of 20th October 1860, which transferred the responsibility for the administration of the foundlings to the local authorities. The child was claimed by the mother, if the mother were willing to raise the child. The family was looked upon as a living institution, dependent upon provincial funds, and are quite separate from the ordinary parochial poor institute. Admission is free when the child is found on the street, or is sent by a criminal court, or when the mother undertakes to raise the child for four months as nurse or midwife. There is not now a restriction depending upon provincial funds, and are quite separate from the ordinary parochial poor institute. However, there are many cases where the state supports the funds for the local authorities. The admission is free for all children, and it is the duty of the state to support the children up to the age of fifteen. The average annual number of applications is over 300, and of admissions between 40 and 50. The children used to be named after women, but the names were discontinued by a resolution of the first hospital in London.

The foster-parents may retain the children in their service or employment until the age of twenty-two, but the true parents may at any time reclaim the foundlings by reimbursing the asylum and compensating the foster-parents.

**Russia.**—Under the old Russian system of Peter I, the foundlings were received at the church windows by a staff of women paid by the state. In 1735, the Emperor, being desirous of establishing a religious institution for the care of destitute children, created the foundling hospital, which was opened in 1737. The foundling hospital has been a great success in every respect. The administration is under the control of the state, and the foundlings are placed in the hands of the local authorities. The greatest difficulty is to find a suitable place for the hospital. The hospital is almost without exception a haven of safety for the destitute child. The church is supported by the state, and the foundlings are placed in the hands of the local authorities. The best management is unable to prevent a high mortality. The hospital is a valuable source of revenue for the charitable institutions, and it is in the interest of the state to keep it open.

In America, foundling hospitals, which are chiefly private charities, exist in most of the large cities.

**Great Britain.**—The Foundling Hospital of London was incorporated by royal charter in 1739 for the maintenance and education of foundling children. The hospital is under the management of the Thomas Coram, who is entitled to the whole credit of the foundation, states as its object to prevent the frequent murders of poor miserable children at their birth, and to suppress the inhuman criminality of the parents. The hospital is a haven of safety for the destitute child. The administration is under the control of the state, and the foundlings are placed in the hands of the local authorities. The hospital is almost without exception a haven of safety for the destitute child. The church is supported by the state, and the foundlings are placed in the hands of the local authorities. The best management is unable to prevent a high mortality. The hospital is a valuable source of revenue for the charitable institutions, and it is in the interest of the state to keep it open.
which consists of a series of basins cut in the solid rock and descending in steps to the stream. The water had been originally led from one to the other by small conduits, the lowest of which was ornamented by two rampant lions in relief. The term is applied equally to the simpler arrangements for letting water gush into an ornamental basin or to the more elaborate ones by which water is mechanically forced into high jets; and a "fountain" may be either the ornamental receptacle or the jet of water itself. In modern times the examples of ornamental or useful fountains are legion, and it will suffice here to mention some of the more important facts of historical interest.

Among the Greeks fountains were very common in the cities. Springs being very plentiful in Greece, little engineering skill was required to convey the water from place to place. Receptacles of sufficient size were made for it at the springs; and to maintain its purity, structures were raised enclosing and covering the receptacle. In Greece they were dedicated to gods and goddesses, nymphs and heroes, and were frequently placed in or near temples. That of Pirene at Corinth (mentioned also by Herodotus) was formed of white stone, and contained a number of cells from which the pleasant water flowed into an open basin. Legend connects it with the nymph Pirene, who shed such copious tears, when breast feeding a infant, that the water was changed into a fountain. The city of Corinth possessed many fountains. In one near the statues of Diana and Bellerophon the water flowed through the hoofs of the horse Pegasus. The fountain of Glaucus, enclosed in the Odeum, was dedicated to Glaucus, because she was said to have thrown herself into it believing that its waters could counteract the poisons of Medea. Another Corinthian fountain had a bronze statue of Poseidon standing on a dolphin from which the water flowed. The fountain constructed by Theagenes at Megara was remarkable for its size and decorations, and for the number of its columns. One at Lerna was surrounded with pillars, and the structure contained a number of seats affording a cool summer retreat. Near Pharae was a grove dedicated to Apollo, and in it a fountain of water. Pausanias gives a definite architectural detail when he says that a fountain at Patrae was reached from without by descending steps. Mystical, medicinal, surgical and other qualities, as well as supernatural origin, were ascribed to fountains. One at Cyane in Lycia was said to have healing virtue, and water given at any hour would issue from it with power to see whatever they desired to see; while the legends of fountains and other waters with strange powers to heal are numerous in many lands. The fountain Enneaeranus at Athens was called Callirrhoe before the time the water was drawn from it by the nine pipes from which it took its later name. Two temples were above it, according to Pausanias, one dedicated to Demeter and Persephone, and the other to Triptolemus. The fountain in the temple of Erechtheus at Athens was supplied by a spring of salt water, and a similar spring supplied that in the temple of Poseidon Hippios at Mantinea.

The water-supply of Rome and the works auxiliary to it were on a scale to be expected from a people of such great practical power. The remains of the aqueducts which stretched from the city across the Campagna are amongst the most striking monuments of Italy. Vitruvius (book viii.) gives minute particulars concerning the methods to be employed for the discovery, testing and distribution of water, and describes the properties of different waters with great care, proving the importance which was attached to these matters by the Romans. The aqueducts supplied the baths and the public fountains, from which last, all the populace, except such as could afford to pay for a separate pipe to their houses, obtained their water. These fountains were therefore of large size and numerous. They were formed at many of the castelli of the aqueducts. According to Vitruvius, each castellum should have three pipes,—one for public fountains, one for baths and the third for private houses. Considerable revenue was drawn from the possessors of private water-pipes. The Roman fountains were generally decorated with figures and heads. Fountains were often also the ornament of Roman villas and country houses; in those so situated the water generally fell from above into a large marble basin, with at times a second fall into a still lower receptacle. Two adjacent houses in Pompeii had very remarkable fountains. One, says Gell, *"is covered with a sort of mosaic consisting of vitrified tesserae of different colours, but in which blue predominates. These are sometimes arranged in not indelicate patterns, and the grand divisions as well as the borders are entirely formed and ornamented with real sea-shells, neither calcined by the heat of the eruption nor changed by the lapse of so many centuries"* (Pompeiana, i. 156). Another of large size was similarly decorated with marine shells, and is supposed to have borne two sculptured figures, one of which, a bronze, is in the museum at Naples. This fountain projects 5 ft. 7 in. from the wall against which it is placed, and is 7 ft. wide in front, while the height of the structure up to the eaves of the pediment is 7 ft. 7 in. On a central column in the piscina was a statue of Cupid, with a dove, from the mouth of which water issued. Cicero had, at his villa at Formiae, a fountain which was decorated with marine shells.

Fountains were very common in the open spaces and at the crossways in Pompeii. They were supplied by leaden pipes from the reservoirs, and had little ornament except a human or animal head, from the mouth of which it was arranged that the water should rise and fall, or that simple running fountains exist, but the remains of jets d'eau, such as the following drawing exists representing a vase with a double jet of water, standing on a pedestal placed in what is supposed to have been the impluvium of a house. There was also a jet d'eau at the eastern end of the peristyle of the Fullonica at Pompeii.

As among the Greeks, so with the early Celts, traces of superstitious beliefs and usages with relation to fountains can be traced in monumental and legendary remains. Near the village of Primaune in Brittany was a very remarkable monument,—one possibly unique, as giving distinct proof of the existence of an ancient cult of fountains. Here is a dolmen composed of a horizontal table supported by two stones only, one at each end. All the space beneath this altar is occupied by a large square basin formed of large flat stones, which receives a fountain of water. At Lochrist is another vestige of the Celtic cult of fountains. Beneath the church, and at the foot of the hill upon which it is built, is a sacred fountain, near which is erected an ancient chapel, which with its ivy-covered walls has a most striking effect. On its numerous steps a fountain protects this fountain. Miraculous virtues are still attributed to it. On certain days the country people still come with offerings to draw it (see La Poix de Freminville, Antiquités de la Bretagne, i. 191). In the enchanted forest of Brochelande, so famous from its connexion with Merlin, was the fountain of Baranton, which was said to possess strange characters. Whoever drew water from it, and sprinkled the steps therewith, produced a tremendous storm of thunder and hail, accompanied with thick darkness.

Christianity transferred to its own uses the ancient religious feeling concerning fountains. Statues of the Virgin or of saints were erected upon the rude structures that collected the water and preserved its purity. There is some uniformity in the architectural characteristics of these structures during the middle ages. A very common form in rural districts was that in which the fountain was reached by descending steps (fontaine grotte). A large basin received the water, sometimes from a spout, but often from the spring itself. This basin was covered by a sort of porch or vault, with at times moulded arches and sculptured figures. On the banks of the Clain at Pottiers is a fountain of this kind, the Fontaine des Forgerons, which though restored in 1597 was originally a structure of the 14th century. This kind of fountain is frequently decorated with figures of the Virgin or of saints, or with the family arms of its founder; often, too, the water is the only ornament of the structure, which bears a simple inscription. A large number of these fountains are to be found in Brittany and indeed throughout France, and the great antiquity of some of them is proved by the superscriptions regarding them which still exist amongst the peasantry. A form more common in populous districts was that of a large open basin, round, square, polygonal, or lobed in
FOUNTAINS ABBEY—FOUQUÉ

form, with a columnar structure at the centre, from the lower part of which it was arranged that spouts should issue, playing into an open basin, and supplying vessels brought for the purpose in the cleanest and quickest manner. The columns take various forms, from that of a simple regular geometrical solid, with only grotesque masks at the spouts, to that of an elaborate and ornate Gothic structure, with figures of virgins, saints and warriors, with mouldings, arches, crockets and finials. At Provins there is a fountain said to be of the 12th century, which is in form an hexagonal vase with a large column in the centre, the capital of which is pierced by three mouths, which are furnished with heads of bronze projecting far enough to cast the water into the basin. In the public market-place at Brunswick is a fountain of the 15th century, of which the central structure is made of bronze. Many fountains are still existing in France and Germany which, though their actual present structure may date no earlier than the 15th or 16th century, have been found on the place of, and perhaps may almost be considered as restorations of, pre-existing fountains. Except in Italy few fountains are of earlier date than the 14th century. Two of that date are at the abbey of Fontaine Daniel, near Mayenne, and another, of granite, is at Limoges. Some of these middle-age fountains are simple, open reservoirs enclosed in structures which, however plain, still carry the charm that belongs to the stone-work of those times. There is one of this kind at Cully, Calvados, walled on three sides, and fed from the spring by two circular openings. Its only ornamentation is a small empty niche with mouldings. At Lincoln is a fountain of the time of Henry VIII., in front of the church of St Mary Wickford. At Durham is one of octagonal plan, which bears a statue of Neptune.

The decay of architectural taste in the later centuries is shown by the fountain of Limoges. It is in form a rock representing Mount Parnassus, upon which are carved in relief Apollo, the horse Pegasus, Philosophy and the Nine Muses. At the top Apollo, in the 16th-century costume, plays a harp. Rocks, grass and sheep fill up the scene.

Purely ornamental fountains and jets d'eau are found in or near many large cities, royal palaces and private seats. The celebrated Fontana di Trevi, at Rome, was erected early in the 18th century under Pope Clement XII., and has all the characteristics of decadence. La Fontana Paolina and those in the piazza of St Peter's are perhaps next in celebrity to that of Trevi, and are certainly in better taste. At Paris the Fontaine des Innocents, the earliest, and those of the Place Royale, of the Champs Elysées, and of the Place de la Concorde are the most noticeable. The fountain of the lions and other fountains in the Alhambra palace are, with their surroundings, a very magnificent sight. The largest jets d'eau are those at Versailles, at the Sydenham Crystal Palace and at San Idefonso.

About the earliest drawing of any drinking fountain in England occurs in Moxon's Tutor to Astronomie and Geographie (1659); it is "surmounted by a dial, which was made by Mr John Leak, and set upon a composite column at Leadenhall corner, in the majority of Sir John Dethick, Knight." The water springs from the top and base of the column, which stands upon a square pedestal and bears four female figures, one at least of which represents the costume of the period.

In the East the public drinking fountains are a very important institution. In Cairo alone there are three hundred. These "sbeels" are not only to be seen in the cities, but are plentiful in the fields and villages.

The Metropolitan Drinking Fountain Association (1859) has done much to provide facilities in London for both man and beast to get water to drink in the streets. And in the United States liberal provision has also been made by private and public enterprise.

FOUNTAINS ABBEY, one of the most celebrated ecclesiastical ruins in England. It lies in the sequestered valley of the river Skell, 3 m. S.W. of the city of Ripon in Yorkshire. The situation is most beautiful. The little Skell descends from the uplands of Pateley Moor to the west a clear swift stream, traversing a valley clothed with woods, conspicuous among which are some ancient yew trees which may have sheltered the monks who first sought retreat here. Steep rocky cliffs enclose the vale. Mainly on the north side of the stream, in an open glade, rise the picturesque and extensive ruins, the church with its stately tower, and the numerous remnants of domestic buildings which enable the great abbey to be almost completely reconstructed in the mind. The arrangements are typical of a Cistercian house (see Abbaye). Building began in earnest about 1135, and was continued steadily until the middle of the 13th century, after which the only important erection was Abbot Huby's tower (c. 1250). The demesne of Studley Royal (marquess of Ripon) contains the ruins. It is in part laid out in the formal Dutch style, the work of John Aislabie, lord of the manor in the early part of the 18th century. Near the abbey is the picturesque Jacobean mansion of Fountains Hall.

In 1732 the prior and twelve monks of St Mary's abby, York, being dissatisfied with the easy life they were living, left the monastery and with the assistance of Thurlstan, archbishop of York, founded a house in the valley of the Skell, where they adopted the Cistercian rule. While building their monastery the monks are said to have lived at first under an elm and then under seven yew trees called the Seven Sisters. Two years later they were joined by Hugh, dean of St Peter's, York, who brought with him a large sum of money and a valuable collection of books. His example was followed by Serlo, a monk of St Mary's abbey, York, and by Tosci, a citizen of York, and others. Henry I. and succeeding sovereigns granted them many privileges. During the reign of Edward I. the monks appear to have again suffered from poverty, partly no doubt owing to the invasion of the Scots, but partly also through their "misconduct and extravagance." On account of this Edward I. in 1291 appointed John de Berwick custodian of the abbey so that he might pay their debts from the issues of their estates, allowing them enough for their maintenance, and Edward II. in 1316 granted them exemption from taxes. After the Dissolution Henry VIII. sold the manor and site of the monastery to Sir Richard Gresham, and from him after passing through several families it came to the marquess of Ripon.

See Victoria County History, Yorkshire: Dugdale, Monasticon; Surtees Society, Memorials of the Abbey of St Mary of Fountains, collected and edited by J. R. Walloran (1869-28).

FOUQUÉ, FERDINAND ANDRÉ (1828-1904), French geologist and petrologist, was born at Mortain, dept. of the Manche, on the 21st of June 1828. At the age of twenty-one he entered the École Normale in Paris, and from 1843 to 1858 he held the appointment of keeper of the scientific collections. In 1877 he became professor of natural history at the Collège de France, in Paris, and in 1881 he was elected a member of the Academy of Sciences. As a stratigraphical geologist he rendered much assistance on the Geological Survey of France, but in the course of time he gave his special attention to the study of volcanic phenomena and earthquakes, to minerals and rocks; and he was the first to introduce modern petrographical methods into France. His studies of the eruptive rocks of Corsica, Santorin and elsewhere; his researches on the artificial reproduction of eruptive rocks, and his treatise on the optical characters of felspars deserve special mention; but he was perhaps best known for the joint work which he carried on with his friend Michel Lévy. He died on the 7th of March 1904. His chief publications are: Micrologie, décrivant les roches éruptives (2 vols., 1879); and Synthèse des minéraux et des roches (1882).

FOUQUÉ, FRIEDRICH HEINRICH KARL DE LA MOTTE, BARON (1777-1843), German writer of the romantic movement, was born on the 12th of February 1777 at Brandenburg. His grandfather had been one of Frederick the Great's generals and his father was a Prussian officer. Although not originally intended for a military career, Friedrich de la Motte Fouqué ultimately gave up his university studies at Halle to join the army, and he took part in the Rhine campaign of 1794. The rest of his life was devoted mainly to literary pursuits. Like so many of the younger romanticists, Fouqué owed his introduction to
FOUQUET

literature to A. W. Schlegel, who published his first book, 
Dramatische Spiele von Pellegrim in 1804. His next work, 
Romannen vom Tal Ronceval (1808), showed more plainly his 
allegiance to the romantic leaders, and in the Historie vom edlen 
Ritter Galmy (1806) he versified a 16th-century romance of 
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1810 and 1815 Fouqué's popularity was at its height; 
the many romances and novels, plays and epics, which he turned 
out with extraordinary rapidity, appealed exactly to the mood 
of the hour. The earliest of these are the best—Undine, which 
appeared in 1811, being, indeed, one of the most charming of all 
German Märchen and the only work by which Fouqué's memory 
still live's to-day. A more comprehensive idea of his powers 
may, however, be obtained from the two romances Der Zauberring (1813) and Die Fahrten Thidulf's des Isländer (1815). From 1820 onwards the quality of Fouqué's work rapidly degenerated, partly 
owing to the fatal ease with which he wrote, partly to his inability 
to keep pace with the changes in German taste. He remained 
the beloved romanticist, who, as the reading world turned to 
new interests, clung the more tenaciously to the paraphernalia of 
romanticism; but in the cold, sober light of the post-romantic 
age, these appeared merely flimsy and theatrical. The vitalizing 
imaginative power of his early years deserted him, and the 
subrict of a "Don Quixote of Romanticism" which his 
enemies applied to him was not unjustified.

Fouqué's first marriage had been unhappy and soon ended in 
divorce. His second wife, Karoline von Briest (1773-1851), 
raised him a third time. Some consolation for the 
soothing of 
the ebbing tide of popular favour was afforded him by the munificence 
of Frederick William IV. of Prussia, who granted him a 
pension which allowed him to spend his later years in comfort. 

He died in Berlin on the 23rd of January 1843.

Fouqué's Ausgewählte Werke, edited by himself, appeared in 12 
vols. (Berlin, 1841); a selection, edited by M. Koch, will be found 
in Kürschner's Deutsche Nationalliiteratur, vol. 146, part ii. (Stuttgart, 1883). Of his career, in which he occupied the most important 
positions in French and German politics, and innumerable 
reports and biographical sketches have been written. Fouqué's 
works have been translated, and the English versions of Aslauga's Knight (by Carlyle). Sixtrom and his Companions and Udine, have 
been frequently republished. For Fouqué's life cp. Lebensgeschichte des 
Baron Friedrich de la Motte Fouqué. Aufgezeichnet durch ihn selbst 
(Halle, 1840); (only to the year 1813), and also the introduction to 
Koch's selection of the Dramatische Werke (J. G. R.).

FOUQUET (or Fouque), NICOLAS (1615-1680), French financier, 
was of Montmartre, a borgome of Belle-Isle, superintendent of 
finance in France under Louis XIV., was born at Paris in 1615. 
He belonged to an influential family of the noblesse de la robe, 
and after some preliminary schooling with the Jesuits, at the age 
of thirteen was admitted as avocat at the parlement at Paris. 
While still in his teens he held several responsible posts, and in 
1636, when just twenty, he was able to buy the post of maître 
des requêtes. From 1645 to 1650 he held various intendants 
at first in the provinces and then with the army of Mazarin, and, 
coming thus in touch with the court, was permitted in 1650 to 
the important position of procureur général to the parlement of 
Paris. During Mazarin's exile Fouquet shrewdly remained 
loyal to him, protecting his property and keeping him informed 
of the situation at court.

Upon the cardinal's return, Fouquet demanded and received 
as reward the office of superintendent of the finances (1653), a 
position which, in the unsettled condition of the government, 
threw into his hands not merely the decision as to which funds 
should be applied to meet the demands of the state's creditors, 
but also the negotiations with the great financiers who lent 
strong money to the king. The appointment was a popular one with 
the moneyed class, for Fouquet's great wealth had been largely 
augmented by his marriage in 1651 with Marie de Castille, 
who also belonged to a wealthy family of the legal nobility. 
His own credit, and above all his unfailing confidence in himself, 
strengthened the credit of the government, while his high position 
at the parlement (he still remained procureur général) secured 
financial transactions from investigation. As minister of finance, 
he soon had Mazarin almost in the position of a suppliant. 
The long wars, and the greed of the courtiers, who followed the 
example of Mazarin, made it necessary at times for Fouquet to 
meet the demands upon him by borrowing upon his own credit, 
but he soon turned this confusion of the public purse with his own 
to good account. The disorder in the accounts became hopeless; 
fraudulent operations were entered into with impunity, and the 
financiers were kept in the position of clients by official favours 
and by generous aid whenever they needed it. Fouquet's fortune 
now surpassed even Mazarin's, but the latter was too deeply 
implicated in similar operations to intervene, and was obliged to 
leave the day of reckoning to his agent and successor Colbert. 

Among Mazarin's death Fouquet expected to be made head of 
the government; but Louis XIV. was suspicious of his poorly 
dissembled ambition, and it was with Fouquet in mind that he 
made the well-known statement, upon assuming the government, 
that he would be his own chief minister. Colbert fed the 
king's displeasure with adverse reports upon the deficit, and 
made the worst of the case against Fouquet. The extravagant 
expenditure and personal display of the superintendent served to 
intensify the ill-will of the king. Fouquet had bought the port 
of Belle Isle and strengthened the fortifications, with a view to 
taking refuge there in case of disgrace. He had spent enormous 
sums in building a palace on his estate of Vaux, which in extent, 
magnificence, and splendour of decoration was a forecast of 
Versailles. Here he gathered the rarest manuscripts, the finest 
paintings, jewels and antiques in profusion, and above all sur-
rounded himself with artists and authors. The table was open 
to all people of quality, and the kitchen was provided over 
by Vatel. LaFontaine, Corneille, Scarron, were among the multitude 
of his clients. In August 1661 Louis XIV., already set upon his 
destruction, was entertained at Vaux with a fête rivalled in 
magnificence by only one or two in French history, at which 
Molière's Les Fâcheux was produced for the first time. The 

Three weeks after his visit to Vaux the king withdrew to 

Nantes, taking Fouquet with him, and had him arrested when he 
was leaving the presence chamber, flattered with the assurance 
of his esteem. The trial lasted almost three years, and its 
violation of the forms of justice is still the subject of frequent 
monography, and the subject of many of the French bar. Public sympathy was 
movingly described by Fouquet, Madame de Sévigné and many 
others wrote on his behalf; but when Fouquet was 

sentenced to banishment, the king, disappointed, "commuted, " the 
sentence to imprisonment for life. He was sent at the beginning 
of 1665 to the fortress of Pignerol, where he undoubtedly 
died on the 23rd of March 1663. Louis acted throughout "as 
thought he was conducting a campaign," evidently fearing that 
Fouquet would play the part of a Richelieu. Fouquet bore 
himself with many fortitude, and composed several mediocre 
translations in prison. The devotional works bearing his name 
are apocryphal. A report of his trial was published in Holland, 
in 15 volumes, in 1665-1667; in spite of the remonstrances 
which Colbert addressed to the States-General. A second 
edition under the title of Œuvres de M. Fouquet appeared 
in 1666.

1 Fouquet has been identified with the "Man with the Iron Mask" (see Iron Mask), but this theory is quite impossible.
FOUQUIER-TINVILLE—FOURIER, F. C. M.


FOUQUIER-TINVILLE, ANTOINE QUENTIN (1746-1799), French revolutionary, was born at Herouel, a village in the department of the Aisne. Originally a procureur attached to the Châtelet at Paris, he sold his office in 1783, and became a clerk under the lieutenant-general of police. He seems to have early adopted revolutionary ideas, but little is known of the part he played at the outbreak of the Revolution. When the Revolutionary Tribunal of Paris was established on the 10th of March 1793, he was appointed public prosecutor to it, an office which he filled until the 28th of July 1794. His activity during this time earned him the reputation of one of the most terrible and sinister figures of the Revolution. His function as public prosecutor was not so much to convict the guilty as to see that the proscriptions ordered by the faction for the time being in power were carried out, and he was declared by the Dantonists and the Robespierists as the instrument of the Terror. He could be moved from his position neither by pity nor by bribes; nor was there in his cruelty any of that quality which made the ordinary Jacobin enraged by turns ferocious and sentimental. It was this very quality of passionless detachment that made him so effective an instrument of the Terror. He had no forensic eloquence; but the cold obstinacy with which he pressed his charges was more convincing than any rhetoric, and he seldom failed to secure a conviction.

His horrible career ended with the fall of Robespierre and the terrorists on the 9th Thermidor. On the 1st of August 1794 he was imposed by order of the Convention and brought to trial. His defence was that he had only obeyed the orders of the Committee of Public Safety, but, after a trial which lasted forty-one days, he was condemned to death, and guillotined on the 7th of May 1795.

See Memoire pour A. Q. Fouquier ex-accusateur public pre le tribunal revolutionnaire, &c. (Paris, 1794); Domenget, Fouquier-Tinville et le tribunal revolutionnaire (Paris, 1878); H. Wallon, Histoire du tribunal revolutionnaire de Paris (1880-1882) (a work of general interest, but not always exact); George Lecocq, Notes et documents sur Fouquier-Tinville (Paris, 1885). See also the document relating to his trial enumerated by M. Tourneux in Bibliotheque de l’histoire de Paris pendant la Revolution Francaise, vol. i. Nos. 4445-4454 (1890).

FOURCHAMBAULT, a town of central France in the department of Nièvre, on the right bank of the Loire, 43 m. N.W. of Nevers, on the Paris-Lyon railway. Pop. (1906) 4591. It owes its importance to its extensive iron-works, established in 1821, which give employment to 2000 workmen and produce engineering material for railway, military and other purposes. Among the more remarkable chefs-d’œuvre which have been produced at Fourchambault are the metal portions of the Pont du Carrousel, the iron beams of the roof of the cathedral at Chartres, and the vast arches of the bridge over the Dordogne at Chateauneuf. A small canal unites the works to the Lateral canal of the Loire.

FOURCROY, ANTOINE FRANCOIS, COMTE DE (1755-1809), French chemist, the son of an apothecary in the household of the duke of Orleans, was born at Paris on the 15th of June 1755. He took up medical studies by the advice of the anatomist Felix Vicq d’Azyr (1748-1794), and many difficulties caused by lack of means finally in 1780 obtained his doctor’s diploma. His attention was specially turned to chemistry by J. B. M. Bucquet (1746-1780), the professor of chemistry at the Medical School of Paris, and in 1784 he was chosen to succeed P. J. Macquer (1718-1784) as lecturer in chemistry at the college of the Jardin du Roi, where his lectures attained great popularity. He was one of the earliest converts to the views of Lavoisier, which he helped to promulgate by his voluminous writings, but though his name appears on a large number of chemical and also physiological and pathological memoirs, either alone or with others, he was rather a teacher and an organizer than an original investigator. A member of the committees for public instruction and public safety, and, later, under Napoleon, director general of instruction, he took a leading part in the establishment of schools for both primary and secondary education, scientific studies being especially provided for. Fourcroy died at Paris on the 16th of December 1809, the very day on which he had been created a count of the French empire. By his conduct as a member of the Convention he has been accused of contributing to the death of Lavoisier. Baron Cuvier in his Etudes historiques of Fourcroy repels the charge, but he can scarcely be acquitted of time-serving indifference, if indeed active, though secret, participation be not proved against him.

The Royal Society’s Catalogue of Scientific Papers enumerates 59 memoirs by Fourcroy himself, and 58 written jointly by him and others, mostly L. N. Vauquelin.

FOURIER, FRANCOIS CHARLES MARIE (1772-1837), French socialist writer, was born at Besançon in Franche-Comté on the 7th of April 1772. His father was a draper in good circumstances, and Fourier received an excellent education at the college in his native town. After completing his studies he travelled for some time in France, Germany and Holland. On the death of his father he inherited a considerable amount of property, which, however, was lost when Lyons was besieged by the troops of the Convention. Being thus deprived of his means of livelihood Fourier entered the army, but after two years’ service as a chasseur was discharged on account of ill-health. In 1803 he published a remarkable article on European politics which attracted the notice of Napoleon, some of whose ideas were foreshadowed in it. Inquiries were made after the author, but nothing seems to have come of them. After leaving the army Fourier entered a merchant’s office in Lyons, and some years later undertook on his own account a small business as broker. He obtained in this way just sufficient to supply his wants, and devoted all his leisure time to the elaboration of his first work on the organization of society.

During the early part of his life, and while engaged in commerce, he had become deeply impressed with the conviction that social arrangements resulting from the principles of individualism and competition were essentially corrupt and immoral. He proposed to substitute for these principles co-operation or united effort, by means of which full and harmonious development might be given to human nature. The scheme, worked out in detail in his first work, Théorie des quatre mouvements (2 vols., Lyons, 1808, published anonymously), has for foundation a particular psychological proposition and a special economical doctrine. Psychologically Fourier held what may with some laxity of language be called natural optimism,—the view that the full, free development of human nature or the unrestrained indulgence of human passion is the only possible way to happiness and virtue, and that misery and vice spring from the unnatural restraints imposed by society on the gratification of desire. This principle of harmony among the passions he regarded as his grandest discovery—a discovery which did more than set him on a level with Newton, the discoverer of the principle of attraction or harmony among material bodies. Throughout his works, and in uncouth, obscure and often unintelligible language, he endeavours to show that the same fundamental fact of harmony is to be found in the four great departments,—society, animal life, organic life and the material universe. In order to give effect to this principle and obtain the resulting social harmony, it was needful that society should be reconstructed; for, as the social organism is at present constituted, innumerable restrictions are imposed upon the free development of human desire. As practical principle for such a reconstruction Fourier advocated co-operative or united industry. In many respects what he says of co-operation, in particular as to the enormous waste of economic force which the actual arrangements of society entail, still deserves attention, and some of the most recent efforts towards extension of the co-operative method, e.g. to house-keeping, were in essentials anticipated by him. But the full realization of his scheme demanded much more than the mere admission that co-operation is economically more
FOURIER, J. B. J.

efficacious than individualism. Society as a whole must be organized on the lines requisite to give full scope to co-operation and to the harmonious evolution of human nature. The details of this reorganization of the social structure cannot be given briefly, but the broad outlines may be thus sketched. Society, on his scheme, is to be divided into departments or phalanges, each phalange numbering about 1600 persons. Each phalange inhabits a phalanstère or common building, and has a certain portion of soil allotted to it for cultivation. The phalanges are built after a uniform plan, and the domestic arrangements are laid down very elaborately. The staple industry of the phalanges is, of course, agriculture, but the various series and groups into which the members are divided may devote themselves to such occupations as are most to their taste; nor need any occupation become irksome from constant devotion to it. Any member of a group may vary his employment at pleasure, may pass from one task to another. The tasks regarded as menial or degrading in ordinary society can be rendered attractive if advantage is taken of the proper principles of human nature: thus children, who have a natural affinity for dirt, and a fondness for "cleaning up," may be induced to accept with eagerness the functions of public scavengers. It is not, on Fourier's scheme, necessary that private property should be abolished, or the privacy of family life impossible for all. Each family may have separate apartments, and there may be richer and poorer members. But the rich and poor are to be locally intermingled, in order that the broad distinction between them, which is so painful a feature in actual society, may become almost imperceptible. Out of the common gain of the phalange a certain portion is deducted to furnish to each member the minimum of subsistence; the remainder is distributed in shares to labour, capital and talent,—five-twelfths going to the first, four-twelfths to the second and three-twelfths to the third. Upon the change requisite in the private life of the members Fourier was in his first work more explicit than in his later writings. The institution of marriage, which imposes unnatural bonds on human passion, is of necessity abolished; a new and ingeniously constructed system of licence is substituted for it. Considerable offence seems to have been given by Fourier's utterances with regard to marriage, and generally the later advocates of his views are content to pass the matter over in silence or to veil their teaching under obscure and metaphorical language.

The scheme thus sketched attracted no attention when the Théorie first appeared, and for some years Fourier remained in his province. In 1812 the death of his mother put him in possession of a small sum of money, with which he retired to Bellay in order to perfect his second work. The Théâtre de l'association agricole domestique was published in 2 vols. at Paris in 1822, and a summary appeared in the following year. After its publication the author proceeded to Paris in the hope that some wealthy capitalist might be induced to attempt the realization of the projected scheme. Disappointed in this expectation he returned to Lyons. In 1826 he again visited Paris, and as a considerable portion of his means had been expended in the publication of his book, he accepted a clerkship in an American firm. In 1829 and 1830 appeared what is probably the most finished exposition of his views, Le Nouveau Monde industriel. In 1831 he attacked the rival socialist doctrines of Saint-Simon and Owen in the small work Pièges et charlatanismes de deux sectes, St. Simon et Owen. His writings now began to attract some attention. A small body of adherents gathered round him, and the most ardent of them was Victor Considérant (q.v.). In 1832 a newspaper, Le Phalange or la reforme industrielle was started to propagate the views of the school, but its success was not great. In 1833 it declined from a weekly to a monthly, and in 1835 it stood dormant. It was revived in 1836 as Le Phalange, and in 1843 became a daily paper, La Démocratie pacifique. In 1830 it was suppressed. Fourier did not live to see the success of his newspaper, and the only practical attempt during his lifetime to establish a phalanstère was a complete failure. In 1833 M. Baudet Dufry, deputy for Seine-et-Oise, who had become a convert, purchased an estate at Condé-sur-Vesgre, near the forest of Rambouillet, and proceeded to establish a socialist community. The capital supplied was, however, inadequate, and the community broke up in disgust. Fourier was in no way discouraged by this failure, and till his death, on the 10th of October 1837, he lived in daily expectation that wealthy capitalists would see the merits of his scheme and be induced to devote their fortunes to its realization. It may be added that subsequent attempts to establish the phalanstère have been uniformly unsuccessful.1

Fourier seems to have been of an extremely retiring and sensitive disposition. He mixed little in society, and appeared, indeed, as if he were the denizen of some other planet. Of the true nature of social arrangements, and of the manner in which they naturally grow and become organized, he must be pronounced extremely ignorant. The faults of existing institutions presented themselves to him in an altogether distorted manner, and he never appears to have recognized that the evils of actual society are immeasurably less serious than the consequences of his arbitrary scheme. Out of the chaos of human passion he supposed harmony to be evolved by the adoption of a few theoretically disputable principles, which themselves impose restrictions extra more irksome than those due to actual social facts. With regard to the phalangiste scheme and the phalanges, it cannot be granted that co-operation is more effective than individual effort, but he has nowhere faced the question as to the probable consequences of organizing society on the abolition of those great institutions which have grown with its growth. His temperament was too ardent, his imagination too strong, and his acquaintance with the realities of life too slight to enable him justly to estimate the merits of his fantastic views. That this description of him is not expressed in over-strong language must be clear to any one who not only considers what is true in his works,—and the portion of truth is by no means a peculiar discovery of Fourier's,—but who takes into account the whole body of his speculations, the cosmological and historical as well as the economical and social. No words can adequately describe the fantastic nonsense which he pours forth, partly in the form of general speculation on the universe, partly in the form of prophetic utterances with regard to the future changes in humanity and its material environment. From these extraordinary writings it is no extreme conclusion that there was much of insanity in Fourier's mental constitution.

FOURIER, JEAN BAPTISTE JOSEPH (1768-1830), French mathematician, was born at Auxerre on the 21st of March 1768. He was the son of a tailor, and was left an orphan in his eighth year; but, through the kindness of a friend, admission was gained for him into the military school of his native town, which was then under the direction of theBenefices of Saint-Maur. He soon distinguished himself as a student, and rapidly advanced in mathematics. Debarred from entering the army on account of his lowness of birth and poverty, he was appointed1 Several experiments were made to this end in the United States (see COMMUNISM) by American followers of Fourier, whose doctrines were introduced there by Albert Blanchard (1804-1890). Indeed, in the years between 1840 and 1850, during which the movement waxed and waned, no fewer than forty-one phalanges were founded, of which some definite record can be found. The most interesting of all the experiments, not alone from its own history, but also from the fact that it attracted the support of many of the most intellectual and cultured Americans was that of Brook Farm (q.v.)
FOURIER’S SERIES

A mathematician, those series which proceed according to signs and cosines of multiples of a variable, the variable values being in the ratio of the natural numbers; they are used for the representation of a function of the variable for values of the variable which lie between prescribed limits. Although the importance of such series, especially in the theory of vibrations, had been recognized by J. B. J. Fourier (see above) was the first to clearly recognize the arbitrary character of the functions which the series can represent, and to make any serious attempt to prove the validity of such representation; the series are consequently usually associated with the name of Fourier. More general cases of trigonometric series, in which the multipliers are given as the roots of certain transcendental equations, were also considered by Fourier.

Before proceeding to the consideration of the special class of series to be discussed, it is necessary to define with some precision what is to be understood by the representation of an arbitrary function by an infinite series. Suppose a function of a variable \( x \) to be given by values \( f(x) \) in the intervals \( a \leq x \leq b \); this means that, corresponding to every value of \( x \) such that \( a \leq x \leq b \), a definite arithmetical value of the function is assigned by means of some prescribed set of rules. A function so defined may be arbitrary, to be determined in such a way that the values of the function are determined may be embodied in a single explicit analytical formula, or in several such formulae applicable to different portions of the interval, but it would be an undue restriction of the nature of an arbitrarily given function to assume \( a \) priori that it is necessarily given in this manner, the possibility of the representation of such a function by means of a single analytical expression being the very point which we have to discuss. The variable \( x \) may be represented by a point at the extremity of an interval or be chosen along a straight line from a fixed origin; thus we may speak of the point \( x \) as synonymous with the value \( x=t \) of the variable, and of \( f(x) \) as the function assigned to the point \( t \). For any number of points between \( a \) and \( b \) the function may be divided into an infinite number of abrupt or continuous changes of value; it will here be assumed that the number of such points is finite. The only discontinuities here considered will be those known as ordinary discontinuities. Such a discontinuity exists at the point \( t \) if \( f(a+c), f(c), f(b-c) \) have distinct but definite limiting values as \( c \) is indefinitely diminished; these limiting values are known as the limits on the right and on the left respectively of the function at \( t \), and may be denoted by \( f(c+) \), \( f(c-) \).

The discontinuity is said to change its sign if the function from \( f(c-) \) to \( f(c+) \), as \( c \) increases through the value \( c \).

If there is such a discontinuity at the point \( x=a \), we may denote the limits on the right and on the left respectively by \( f(a+), f(a-) \).

Suppose we have an infinite series \( u_1(x)+u_2(x)+\ldots+u_n(x)+\ldots \) in which each term \( u_n(x) \) is a function \( f(c) \) having the form \( a_n(x-t)^n \), let any value \( x=t=a_0+b \) be substituted in the terms of the series, and suppose the sum of the terms of the arithmetical series so obtained approaches a definite limit as \( n \) is indefinitely increased; this limit is known as the value of the function \( f(t) \) such that \( a \leq x \leq b \) the sum exists and agrees with the value of the series \( \sum u_n(x) \) is said to represent the function \( f(x) \) in the values \( a \), \( b \) of the variable. If this is the case for all points within the given interval with the exception of a finite number, at any one of which either the series has no sum, or has a sum which does not agree with the value of the function, the series is said to represent "in general" the function for the given interval. If the sum of the terms of the sequence of terms is denoted by \( S_n(t) \), the condition that the value \( S_n(t) \) approaches a finite positive limit \( \delta \) as small as we please, a value \( n1 \) of \( n \) can be found such that if \( \varepsilon > n1 \), \( |S_n(t)-S(t)|<\varepsilon \).

Functions have also been considered which for an infinite number of points within the given interval they have a definite value, and series have also been discussed which at an infinite number of points in the interval cease either to have a sum, or to have one which agrees with the value of the function; the narrower conception above will however only be used in this article. Reference to the wider class of cases being made only in connexion with the history of the theory of Fourier's Series.

Uniform Convergence of Series. If the series \( u_1(x)+u_2(x)+\ldots+u_n(x)+\ldots \) is a convergent series and its sum be denoted by \( S(x) \), then if, corresponding to a definite positive limit \( \delta \), as small as we please, a finite number \( n1 \) can be found such that the mathematical value of \( S(x)-S(x) \), where \( \delta > n1 \), is less than \( \varepsilon \), the series is said to converge uniformly in that interval. It may however happen that as \( x \) approaches a particular value the number of terms of the series which must be taken so that \( S(x)-S(x) \) may be \( \varepsilon \), increases indefinitely; the convergence of the series is then said to be uniform throughout the interval, although it does not uniformly converge throughout the given interval, although it converges at each point of the interval. The number of such points in the neighbourhood of which the series ceases to converge uniformly is finite, and its magnitude as small as we please contain such points, and considering the convergence of the series in the given interval with such sub-intervals excluded; the convergence of the series is now uniformly throughout the interval. If the series is said to be in general uniformly convergent within the given interval a to \( b \) if it can be made uniformly convergent by the exclusion of a finite number of portions of the interval, each such portion being arbitrarily small. It is known that at the edge of an infinite series of continuous terms can be discontinuous only at points in the neighbourhood of which the convergence of the series is not
FOURIER'S SERIES

uniform, but non-uniformity of convergence of the series does not necessarily imply discontinuity in the sum.

Form of Fourier's Series.—If it be assumed that a function $f(x)$ is arbitrarily given for values of $x$ such that $0 \leq x \leq 1$ is capable of being represented in general by an infinite series of the form

$$A \sin \frac{\pi x}{T} + A_2 \sin \frac{2\pi x}{T} + \ldots + A_n \sin \frac{n\pi x}{T} + \ldots$$

and if it be further assumed that the series is in general uniformly convergent throughout the interval $0$ to $1$, the form of the coefficients $A$ can be determined. Multiply each term of the series by $\sin \frac{n\pi x}{T}$, and integrate the product between the limits $0$ and $1$, thus the series is of the form

$$2 \sum \sin \frac{n\pi x}{T} \int_0^1 f(x) \sin \frac{n\pi x}{T} \, dx$$

This method of determining the coefficients in the series would not be valid without the assumption that the series is in general uniformly convergent, for in accordance with a known theorem the sum of the integrals of the separate terms of the series is otherwise not necessarily equal to the integral of the sum. This assumption being made, it is further assumed that $f(x)$ is such that $\int_0^1 f(x) \sin \frac{n\pi x}{T} \, dx$ has a definite meaning for every value of $n$.

Before we proceed to examine the justification for the assumptions made, it is desirable to examine the result obtained, and to deduce other series from it. In order to obtain a series of the form

$$B_0 + B_1 \cos \frac{\pi x}{T} + B_2 \cos \frac{2\pi x}{T} + \ldots + B_n \cos \frac{n\pi x}{T} + \ldots$$

for the representation of $f(x)$ in the interval $0$ to $1$, let us apply the series (1) to represent the function $f(x)$ in $\frac{T}{2}$; we then find

$$\int_0^1 f(x) \cos \frac{n\pi x}{T} \, dx = \frac{2A_n}{\pi} \sin \frac{n\pi}{T}$$

Thus, we see that with the assumptions made, the arbitrary function $f(x)$ may be represented, for $0 \leq x \leq 1$, by an infinite series of cosines, as in (1), or by a series of sines, as in (2). Some important differences between the two series must, however, be noticed. In the first place, the series of sines has a vanishing sum when $x = \pi$; it therefore does not represent the function at the point $x = \pi$, whereas the series (2) of cosines may represent the function at both these points. Again, let us consider what is represented by (1) and (2) for values of $x$ which do not lie between $0$ and $1$. As $f(x)$ is given only for values of $x$ between $0$ and $1$, the series at points beyond these limits have no necessary connection with $f(x)$ unless we suppose that $f(x)$ is also given for such general values of $x$ in such a way that the series continue to represent that function. If in (1) we change $x$ into $-x$, leaving the coefficients unaltered, the series changes sign, and if $x$ be changed into $x + 2T$, the series is unaltered; otherwise, the series (1) represents an odd function of $x$ and is periodic of period $2T$; thus (1) will represent $f(x)$ in general for values of $x$ between $-2T$, only if $f(x)$ is odd and has a period $2T$. If in (2) we change $x$ into $-x$, the series is unaltered, and it is also unaltered by changing $x$ into $x + 2T$; from this we see that the series (2) represents for values of $x$ between $-2T$, only if $f(x)$ is an even function, and is periodic of period $2T$.

In general a function $f(x)$ arbitrarily given for all values of $x$ between $2T$ is neither periodic nor odd, nor even, and is therefore not represented by either (1) or (2) except for the interval $0$ to $1$.

From (1) and (2) we can deduce a series containing both sines and cosines, which will represent a function $f(x)$ arbitrarily given in the interval $-T$ to $1$, for that interval. We can express by (1) the function $\frac{1}{T} \int_0^1 f(x) \sin \frac{\pi x}{T} \, dx$ which is an odd function, and thus this function is represented by the interval $-T$ to $1$ by

$$\frac{2}{T} \sum \sin \frac{\pi x}{T} \int_0^1 f(x) \sin \frac{n\pi x}{T} \, dx$$

we can also express $\frac{1}{T} \int_0^1 f(x) \sin \frac{n\pi x}{T} \, dx$, which is an even function, by means of (2), thus for the interval $-T$ to $1$ this function is represented by

$$\frac{2}{T} \sum \cos \frac{\pi x}{T} \int_0^1 f(x) \sin \frac{n\pi x}{T} \, dx$$

It must be observed that $f(x)$ is absolutely independent of $f(x)$, the former being not necessarily deducible from the latter by putting $-x$ for $x$ in a formula; both $f(x)$ and $f(-x)$ are functions given arbitrarily and independently for the interval $0$ to $1$. On adding the expressions together we obtain a series of sines and cosines which represents $f(x)$ for the interval $-T$ to $1$.

$$\int_0^1 f(x) \sin \frac{n\pi x}{T} \, dx = \frac{2}{T} \sum \sin \frac{n\pi x}{T} \int_0^1 f(x) \sin \frac{n\pi x}{T} \, dx$$

$$\int_0^1 f(x) \cos \frac{n\pi x}{T} \, dx = \frac{2}{T} \sum \cos \frac{n\pi x}{T} \int_0^1 f(x) \cos \frac{n\pi x}{T} \, dx$$

Thus the series is

$$\int_0^1 f(x) \sin \frac{n\pi x}{T} \, dx = \int_0^1 f(x) \sin \frac{n\pi x}{T} \, dx$$

The series (3), which represents a function $f(x)$ arbitrarily given for the interval $-T$ to $1$, is what is known as Fourier's Series; the expressions (1) and (2) being regarded as the particular forms which (3) takes in the two cases, in which $f(x)$ is $-f(x)$, or $f(x)=f(x)$ respectively. The expression (3) does not represent $f(x)$ at points beyond the interval $-T$ to $1$, unless $f(x)$ has a period $2T$. For a value of $x$ within the interval, at which $f(x)$ is discontinuous, the sum of the series may cease to represent $f(x)$, but, as will be seen hereafter, it has the value $\frac{1}{2}f(x-0)+\frac{1}{2}f(x+0)$, the mean of the limits at the points on the right and the left. The series represents the function at $x=0$, unless the function is there discontinuous, in which case the series is $\frac{1}{2}f(x+0)$; the series does not necessarily represent the function at the points $f(x)$, unless $f(x)=f(x-i)$. Its sum at either of these points is $\frac{1}{2}(f(x)+f(x-i))$.

Examples of Fourier's Series.—(a) Let $f(x)$ be given from o to $1$, by $f(x)=c$, when $0 \leq x \leq \frac{1}{2}$, and by $f(x)=-c$ from $\frac{1}{2}$ to $1$; it is required to find a sine series, and also a cosine series, which shall represent the function in the interval.

We have

$$\int_0^1 f(x) \sin \frac{n\pi x}{T} \, dx = c \int_0^1 \sin \frac{n\pi x}{T} \, dx - c \int_{\frac{1}{2}}^1 \sin \frac{n\pi x}{T} \, dx$$

$$= \frac{2c}{\pi} \cos \frac{\pi n}{2} + \cos \frac{\pi n}{2}$$

This vanishes if $n$ is odd, and if $n=4m+2$, but if $n=4m+2$ it is equal to $4c/\pi n$; the series is therefore

$$\frac{4c}{\pi} \left( \sin \frac{\pi n}{2} \right)$$

For unrestricted values of $x$, this series represents the ordinates of the series of straight lines in fig. 1, except that it vanishes at the points $0, \frac{1}{2}, 1, \ldots$

![Fig. 1](image1.png)

We find similarly that the same function is represented by the series

$$\frac{4c}{\pi n} \left( \cos \frac{\pi n}{2} \right)$$

during the interval $0$ to $1$; for general values of $x$ this series represents the ordinate of the broken line in fig. 2, except that it vanishes at the points $0, \frac{1}{2}, 1, \ldots$

![Fig. 2](image2.png)

(b) Let $f(x)=x$ from $0$ to $\frac{1}{2}$, and $f(x)=1-x$, from $\frac{1}{2}$ to $1$; then

$$\int_0^1 f(x) \sin \frac{n\pi x}{T} \, dx = \left( \frac{1}{2}x \sin \frac{n\pi x}{T} \, dx + \frac{1}{2}(1-x) \sin \frac{n\pi x}{T} \, dx \right)$$

$$= \frac{1}{2} \sin \frac{\pi n}{2} \cos \frac{\pi n}{2} + \sin \frac{\pi n}{2} \cos \frac{\pi n}{2} + \frac{1}{2} \sin \frac{\pi n}{2} \cos \frac{\pi n}{2}$$

It must be observed that $f(x)$ is absolutely independent of $f(x)$,
hence the sine series is
\[ \frac{4}{\pi} \left( \frac{\sin 3x}{3} \sin \frac{3x}{3} + \frac{5}{7} \sin \frac{5x}{7} + \cdots \right) \]

For general values of \( x \), the series represents the ordinates of the row of broken lines in fig. 3.

![Fig. 3](image)

The cosine series, which represents the same function for the interval \( 0 \) to \( l \), may be found to be
\[ \frac{4}{\pi} \left( \frac{\cos 3x}{3} \cos \frac{3x}{3} + \frac{5}{7} \cos \frac{5x}{7} + \cdots \right) \]

This series represents for general values of \( x \) the ordinate of the set of broken lines in fig. 4.

![Fig. 4](image)

**Dirichlet's Theorem.**—The method indicated by Fourier, but first carried out rigorously by Dirichlet, of proving that, with certain restrictions as to the nature of the function \( f(x) \), that function in general represented by the series (3), consists in finding the sum of the \( n+1 \) terms of that series, and then investigating the limiting value of the sum, when \( n \) is increased indefinitely. It thus appears that the series is convergent, and that the value towards which its sum converges is \( \frac{1}{2}f(x_0) + \frac{1}{2}f(x_0 + \pi) \), which is in equal general to \( f(x) \). It will be convenient throughout to take \( -\pi \) to \( \pi \) as the given interval; any interval \( -l \) to \( l \) may be reduced to this by changing \( x \) to \( kx/l \), and thus there is no loss of generality.

We find by an elementary process that
\[ \frac{1}{2} \int \left[ \cos x \cos x' + \cos x \sin x' \right] \sin \frac{n(x-x')}{2} dx \]

Hence, with the new notation, the sum of the first \( n+1 \) terms of (3) is
\[ \frac{1}{2} \int f(x) \sin \frac{n(x-x')}{2} dx \]

If we suppose \( f(x) \) to be continued beyond the interval \( -\pi \) to \( \pi \), in such a way that \( f(x) = f(x+\pi) \), we may replace the limits in this integral by \( -\pi, \pi \); with \( x = x' \); and hence, if we put \( x-2x = 2x \), and let \( f(x') = f(x) \), the expression becomes \( \frac{1}{2} \int f(x) \sin \frac{n(x-x')}{2} dx \) where \( m = n+1 \); this expression may be written in the form
\[ \frac{1}{2} \int f(x) \sin \frac{n(x-x')}{2} dx + \int f(x) \sin \frac{n(x-x')}{2} dx \]

We require therefore to find the limiting value, when \( m \) is indefinitely increased, of \( \int f(x) \sin \frac{n(x-x')}{2} dx \); the form of the second integral being essentially the same. This integral, or rather the slightly more general one \( \int f(x) \sin \frac{n(x-x')}{2} dx \), when \( 0 < h \leq \frac{\pi}{x} \), is known, as Dirichlet's integral. If we write \( X(x) = \int f(x) \sin \frac{n(x-x')}{2} dx \), the integral becomes \( \int f(x) \sin \frac{n(x-x')}{2} dx \) which is the form in which the integral is frequently considered.

**The Second Mean-Value Theorem.**—The limiting value of Dirichlet's integral may be conveniently investigated by means of a theorem in the integral calculus known as the second mean-value theorem. Let \( a, b \) be two fixed finite numbers such that \( a < b \), and suppose \( f(x), \phi(x) \) are two functions which have finite and determinate values everywhere in the interval except for a finite number of points; prove further that the functions \( f(x), \phi(x) \) are integrable throughout the interval, and that as \( x \) increases from \( a \) to \( b \) the function \( f(x) \) is monotone, i.e., either never diminishes or never increases; the theorem is that

\[ \int_a^b f(x) \phi(x) dx = f(a) \int_a^b \phi(x) dx + f(b) \int_a^b \phi(x) dx \]

when \( \xi \) is some point between \( a \) and \( b \), and \( f(a), f(b) \) may be written for \( f(a+\xi), f(b) \) unless \( a \) or \( b \) is a point of discontinuity of the function \( f(x) \).

To prove this theorem, we observe that, since the product of two integrable functions is an integrable function, \( \int f(x) \phi(x) dx \) exists, and may be regarded as the limit of a sum of a series \( f(x_0)\phi(x_0) + f(x_1)\phi(x_1) + \cdots + f(x_m)\phi(x_m) \) where \( x_0 = a, x_1 = b \), and \( x_1, x_2, \ldots, x_{n-1} \) are \( m \) intermediate points. We can express \( \phi(x) \) for \( \phi(x_0) \) in the form \( Y \rightleftharpoons x_0 \), by putting

\[ Y = \phi(x_0) \]

Writing \( X_0 \) for \( f(x_0) \), the series becomes

\[ X_0 \rightleftharpoons Y \rightleftharpoons x_1 \rightleftharpoons Y \rightleftharpoons x_2 \rightleftharpoons \ldots + Y \rightleftharpoons x_m \]

Now, by supposition, all the terms \( Y_1, Y_2, \ldots, Y_m \) are definite, and the integral of a series containing \( m \) terms is known. The integral of the above series is equal to \( M \rightleftharpoons x_0 \rightleftharpoons x_m \), where \( M \) is a number intermediate between the greatest and the least of these numbers \( Y_1, Y_2, \ldots, Y_m \). This remains true however many partial intervals are taken, and therefore, when their number is increased indefinitely, and their breadths are diminished indefinitely according to any law, we have

\[ \int_a^b f(x) \phi(x) dx = f(a) \int_a^b \phi(x) dx + f(b) \int_a^b \phi(x) dx \]

If the interval contains any finite numbers of points of discontinuity of \( f(x) \) or \( \phi(x) \), the method of proof still holds good, provided these points are avoided in making the divisions; in particular if either of the ends be a point of discontinuity of \( f(x) \), we write \( f(a+\xi), f(b) \) or \( f(a), f(b-\xi) \), for \( f(a), f(b) \), being assumed that these limits exist.

**Functions, with Limited Variation.**—The condition that \( f(x) \) is the mean-value theorem, either never increases or never diminishes as \( x \) increases from \( a \) to \( b \), places a restriction upon the applications of the theorem. We can, however, show that a function \( f(x) \) which is finite and continuous between \( a \) and \( b \), except for a finite number of ordinary discontinuities, and which only changes from increasing to diminishing, or vice versa, a finite number of times, as \( x \) increases from \( a \) to \( b \), may be expressed as the difference of two functions \( f(x), f(x) \), neither of which ever diminishes as \( x \) passes from \( a \) to \( b \), and that these functions are finite and continuous, except that one or both of them are discontinuous at the points where the given function \( f(x) \) is discontinuous. Let \( f(x) \) be two consecutive points, and at which \( f(x) \) is discontinuous, consider any point \( x \), such that \( x \leq x_1 \leq x, x_1 \rightleftharpoons x \), and suppose that at the points \( x_1, x_2, \ldots, x_m \), between \( a \) and \( x_1 \), \( f(x) \) is a maximum, and at \( m_1, m_2, \ldots, m_1 \) it is a minimum; we will suppose, for example, that the ascending order of values of \( a, m_1, m_1, m_2, \ldots, m_1 \); it will make no essential difference in the argument if \( m_1 \) comes before \( M_1 \), or if \( M_1 \) immediately precedes \( x_1, x_1 \rightleftharpoons x_1 \rightleftharpoons x_1 \rightleftharpoons x_1 \), then the last minimum.

Let \( \phi(x) = [f(M_1)-f(m_1)] + [f(M_1)-f(m_1)] + \ldots + [f(M_m)-f(m_1)] + [f(M_1)-f(m_1)] \]

now let \( x_1 \) increase until it reaches the value \( M_1 \rightleftharpoons M_1 \) at which \( f(x) \) is again a maximum, then let

\[ \phi(x) = [f(M_1)-f(m_1)] + [f(M_1)-f(m_1)] + \ldots + [f(M_m)-f(m_1)] + [f(M_1)-f(m_1)] \]

and suppose as \( x \) increases beyond the value \( M_1 \rightleftharpoons M_1 \), \( \phi(x) \) remains constant until the next minimum \( m_1 \rightleftharpoons m_1 \) exceeds, when it again becomes a variable; we see that \( \phi(x) \) is essentially positive and never diminishes as \( x \) increases.

Let

\[ x_1 = [f(M_1)-f(m_1)] + [f(M_1)-f(m_1)] + \ldots + [f(M_m)-f(m_1)] + [f(M_1)-f(m_1)] \]

then let \( x_1 \) increase until it is beyond the next maximum \( M_1 \rightleftharpoons M_1 \), and then let

\[ x_1 = [f(M_1)-f(m_1)] + [f(M_1)-f(m_1)] + \ldots + [f(M_m)-f(m_1)] + [f(M_1)-f(m_1)] \]

thus \( \phi(x) \) never diminishes, and is alternately constant and variable. We see that \( \phi(x) \) is continuous as \( x \) increases from \( a \) to \( b \), and that \( \psi(x) = [f(x)-f(a+\xi)] + [f(x)-f(a+\xi)] \), and when \( x \), becomes \( b \), we have \( \psi(x) = [f(b)-f(b-\xi)] + [f(b)-f(b-\xi)] \), and we have hence that \( \psi(x) \) is continuous and never diminish as \( x \) increases; the same reasoning
applies to every continuous portion of \( f(x) \), for which the functions
\[
\psi(x) \text{ and } \phi(x)
\]
are formed in the same manner; we now take \( f(x) = \psi(x) + f(a+\alpha) + C, f(x) = x(x) + C, \) where \( C \) is constant between consecutive discontinuities, but may have different values in the next interval between discontinuities; the \( C \) can be so chosen that neither \( f(x) \) nor \( f(x) \) increases as \( x \) increases through a value for which \( f(x) \) is discontinuous. We thus see that \( f(x) = f(x) + f(x) \), \( f(x) \) never diminish as \( x \) increases from \( a \) to \( b \), and are discontinuous only where \( f(x) \) is so. The function \( f(x) \) is a particular case of a class of functions defined and discussed by Jordan, under the name “functions with limited variation” (fautjes à variation bornée); in general such functions have not necessarily only a finite number of maxima and minima.

**Proof of the Convergence of Fourier's Series.**—It will now be assumed that a function \( f(x) \) arbitrarily given between the values \( \pm \infty \) and \( +\infty \), has the following properties:

(a) The function is everywhere numerically less than some fixed positive number, and continuous except for a finite number of values of the variable, for which it may be ordinarily discontinuous.

(b) The function only changes from increasing to diminishing or vice versa, a finite number of times within the interval; this is usually expressed by saying that the number of maxima and minima is finite.

These limitations on the nature of the function are known as Dirichlet's conditions; it follows from them that the function is integrable throughout the interval.

On these assumptions, we can investigate the limiting value of Dirichlet's integral; it will be necessary to consider only the case of a function \( F(x) \) which does not diminish as \( x \) increases from \( a \) to \( b \). It has been shown that in the general case the difference of two such functions may be taken. The following lemmas will be required:

1. Since
\[
\int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx = \frac{1}{n} \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx + \int \sin \frac{m\pi x}{b} \sin \frac{n\pi x}{b} dx,
\]
where \( \alpha \leq \beta \), hence
\[
\left| \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx \right| \leq \frac{1}{n} \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx + \frac{1}{n} \int \sin \frac{m\pi x}{b} \sin \frac{n\pi x}{b} dx,
\]
a precisely similar proof shows that
\[
\left| \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx \right| \leq \frac{1}{n} \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx + \frac{1}{n} \int \sin \frac{m\pi x}{b} \sin \frac{n\pi x}{b} dx,
\]
hence the integrals converge to the limit zero, as \( m \) is indefinitely increased.

2. If \( 0 < m < \beta < \infty \),
\[
\int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx = \frac{1}{n} \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx + \int \sin \frac{m\pi x}{b} \sin \frac{n\pi x}{b} dx,
\]
where \( \alpha < \beta \), hence
\[
\left| \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx \right| \leq \frac{1}{m} \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx + \frac{1}{m} \int \sin \frac{m\pi x}{b} \sin \frac{n\pi x}{b} dx,
\]
a precisely similar proof shows that
\[
\left| \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx \right| \leq \frac{1}{m} \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx + \frac{1}{m} \int \sin \frac{m\pi x}{b} \sin \frac{n\pi x}{b} dx,
\]
hence the integrals converge to the limit zero, as \( m \) is indefinitely increased.

3. If \( a > 0 \),
\[
\int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx = \frac{1}{n} \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx + \int \sin \frac{m\pi x}{b} \sin \frac{n\pi x}{b} dx,
\]
where \( \alpha < \beta \), hence
\[
\left| \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx \right| \leq \frac{1}{n} \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx + \frac{1}{n} \int \sin \frac{m\pi x}{b} \sin \frac{n\pi x}{b} dx,
\]
a precisely similar proof shows that
\[
\left| \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx \right| \leq \frac{1}{n} \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx + \frac{1}{n} \int \sin \frac{m\pi x}{b} \sin \frac{n\pi x}{b} dx,
\]
hence the integrals converge to the limit zero, as \( m \) is indefinitely increased.

By the mean-value theorem, \( L_0 h = \int \frac{a - \theta}{h} b \frac{d}{d\theta} \theta \). In particular, if \( a \equiv \pi \), then \( \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx = \frac{1}{\pi} \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx \), where \( a > 0 \), therefore
\[
\int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx = \frac{1}{\pi} \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx + \int \sin \frac{m\pi x}{b} \sin \frac{n\pi x}{b} dx,
\]
where \( \alpha < \pi \), and \( \alpha \geq \pi \). It follows that
\[
\left| \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx \right| \leq \frac{1}{\pi} \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx + \frac{1}{\pi} \int \sin \frac{m\pi x}{b} \sin \frac{n\pi x}{b} dx,
\]
where \( \alpha < \pi \), and \( \alpha \geq \pi \).

To find the limit of \( \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx \), we observe that it may be written in the form
\[
F(0) \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx + \int \sin \frac{m\pi x}{b} \sin \frac{n\pi x}{b} dx,
\]
where \( \mu \) is a fixed number as small as we please; hence if we use lemma (1), and apply the second mean-value theorem,
\[
\left| \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx \right| \leq \frac{1}{\pi} \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx + \frac{1}{\pi} \int \sin \frac{m\pi x}{b} \sin \frac{n\pi x}{b} dx,
\]
where \( \mu \) is a fixed number as small as we please; hence if we use lemma (1), and apply the second mean-value theorem,
\[
\int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx = \frac{1}{\pi} \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx + \frac{1}{\pi} \int \sin \frac{m\pi x}{b} \sin \frac{n\pi x}{b} dx,
\]
where \( \mu \) is a fixed number as small as we please; hence if we use lemma (1), and apply the second mean-value theorem,
\[
\left| \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx \right| \leq \frac{1}{\pi} \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx + \frac{1}{\pi} \int \sin \frac{m\pi x}{b} \sin \frac{n\pi x}{b} dx,
\]
where \( \mu \) is a fixed number as small as we please; hence if we use lemma (1), and apply the second mean-value theorem,
\[
\int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx = \frac{1}{\pi} \int \sin \frac{m\pi x}{a} \sin \frac{n\pi x}{b} dx + \frac{1}{\pi} \int \sin \frac{m\pi x}{b} \sin \frac{n\pi x}{b} dx,
\]
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... is a function such that \( f(x) = f(x+2\pi) \); in another memoir in the same volume he seeks for functions which satisfy this condition. In the year 1748 (Berlin Memoirs, vol. iv.) Euler, in discussing the problem, gave the function \( f(x) = \sin x + \beta \sin 2x + ... \) as a particular solution, and maintained that every curve, whether regular or irregular, must be representable in this form. This was objected to by D’Alembert (1750) and also by Lagrange on the ground that irregular curves are inadmissible. D. Bernoulli (Berlin Memoirs, vol. v.; also "Miscellaneous Taverise," 1759), however, maintained that the series obtained by Euler’s method converges for vibrating particles, and then makes the number of them infinite; he did not, however, quite fully carry out the determination of the coefficients in Bernoulli’s Series. These mathematicians were hampered by the narrow conception of the subject in its early stages, and Fourier’s series is a much more general property, and was considered only as a succession of several different functions. Thus the possibility of the expansion of a broken function was not generally admitted. The first cases in which rational functions are expressed in series were given by Euler (Subsidium calculi sinuum, Novi Comm. Petrop., vol. v., 1754-1755), who obtained the formula

\[
\frac{1}{n} = \sum_{k=1}^{\infty} \cos k \phi \cos k \phi = \cos \phi \cos \phi + \cos \phi \cos \phi + ... \]

In a memoir presented to the Academy of St. Petersburg in 1777, but not published until 1789, Euler gave the method afterwards used by Fourier, of determining the coefficients in the expansions; he remarked that if \( \phi \) is an expansible in the form

\[
A + B \cos \phi + C \cos 2\phi + ... \]

The second period in the development of the theory commenced in 1807, when Fourier communicated his first memoir on the Theory of Heat to the French Academy. His exposition of the present theory is contained in a memoir sent to the Academy in 1811, of which a great treatise, the Théorie analytique de la chaleur, published in 1822, is in the main a reproduction. Fourier set himself to consider the representation of a function graphically, and was the first to grasp the idea that a single function can consist of detached parts in arbitrary number by a graph. He had an accurate conception of the convergence of series, and although he did not give a formally complete proof that a function with discontinuities is representable by the series, he anticipated in particular cases the method of procedure afterwards carried out by Dirichlet. Fourier’s work is still worthy of careful perusal by all students of the subject. Poisson’s treatment of the subject, which has been adopted in English works (see the Journal of the école polytechnique, vol. xi., 1820, and vol. xii., 1823, and also his treatise, Théorie de la chaleur, 1835), depends upon the equality

\[
\sum_{n=-\infty}^{\infty} f(a) = 2\pi \sum_{n=1}^{\infty} \frac{\sin \pi r}{\pi r} \int_{0}^{\pi} f(a) \sin \pi r dx \]

...
Fourmies—Fourier

Indeterminate. Their objection appears, however, to rest upon a misapprehension as to the meaning of the sum of the series; if \( x \) be the point of discontinuity, it is possible to make \( x \) approach \( x_1 \), and \( n \) become indefinitely great, so that the sum of the series takes any assigned value in a certain interval, whereas we ought to make \( x = x_1 \), and afterwards \( n \to \infty \), and no other way of going to the double limit is really admissible. Other papers by Dirksen (Crelle, vol. iv.) and Bessel (Astronomische Nachrichten, vol. xvi.), on similar lines to those by Dirichlet, are of inferior importance. Moreover, it is possible that the objection of freeing a function from some of the restrictions which were imposed upon it in Dirichlet's proof, but no complete set of necessary and sufficient conditions as to the nature of the function has been obtained.

Fourier's Berichte (1834) showed that, under a certain condition, a function which has an infinite number of maxima and minima in the neighbourhood of a point is still expansible; his attempt at a proof of this theorem failed on account of disregarding the condition \( \epsilon \) converges to zero, \( B \) being a constant, and \( a \) a positive exponent.

A somewhat wider condition is

\[
(\epsilon^2 - 2\epsilon) \log \epsilon = 0,
\]

for which Lipschitz's results would hold. This last condition is adopted by Dini in his treatise (Sopra la serie di Fourier, &c., Pisa, 1880).

The modern period in the theory was inaugurated by the publication by Riemann in 1867 of his very important memoir, written in 1854, "Über die Darstellbarkeit einer Funktion durch eine trigonometrische Reihe." The first part of his memoir contains a historical account of the work of previous investigators; the second part the memoir contains the functional equations of the trigonometrical series, and the third part is mainly devoted to a discussion of what can be inferred as to the nature of the function respecting the changes in its value for a continuous change in the variable, if the function is capable of expansion by a series of trigonometric functions, and probably Riemann thought that all continuous functions were everywhere representable by the series; this view was refuted by Du Bois-Reymond (Abb. der Bayer. Akad. vol. xii. 2). It was shown by Lipschitz in a paper read at the Academy of Sciences at Leipzig in 1870, that a particular point \( x \) depends only upon the nature of the function in an arbitrarily small neighbourhood of the point \( x \). The first to call attention to the importance of the theory of uniform convergence of series was Fourier. Fourier's memoir "On the Critical Values of the Sums of Periodic Series" (Comptes Rendus, 1847; Collected Papers, vol. i.) shows the method of determining the coefficients in a trigonometrical series is invalid unless the series converges uniformly, and he established the general theorem that the series converges uniformly with coefficients other than those of Fourier exist which represent arbitrary functions. Heine showed (Crelle's Journal, vol. lix., 1870, and in his treatise Kugelfunctionen, vol. i.) that Fourier's series is in general uniformly convergent, and that if there are one or more convergent expansion for a function of the form \( F(x) = \sum_{n=1}^{\infty} a_n \cos(nx) + b_n \sin(nx) \) of the form \( F(x) = \sum_{n=1}^{\infty} c_n \cos(nx) + d_n \sin(nx) \) then it is the only one of the kind. G. Cantor then showed (Crelle's Journal, vol. lix., xliii.) that even if uniform convergence be not demanded, there can be but one convergent expansion for a function of the form \( F(x) = \sum_{n=1}^{\infty} c_n \cos(nx) + d_n \sin(nx) \) that is, if \( F(x) \) be the function of the form \( F(x) = \sum_{n=1}^{\infty} c_n \cos(nx) + d_n \sin(nx) \) Cantor extended his investigations to functions having an infinite number of discontinuities.

Important contributions to the theory of the series have been published by the following authors: Du Bois-Reymond (Annali di Matematica, vol. v.); Kronecker (Berliner Berichte, 1885); by O. Hölder (Berliner Berichte, 1885); by Jordan (Comptes rendus, 1881, vol. xcvii.); by Ascoli (Math. Annalen, 1878), and Geissler (Math. Annalen, 1879).

Hamilton's memoir on "Fluctuating Functions" (Trans. R. A., vol. xix., 1842) may also be studied with profit in this connexion. A memoir by Brodé (Math. Annalen, 1880) is a most interesting study of the effects of a small change in the subject of Fourier's Series has been extended by Lebesgue, who introduced a conception of integration wider than that due to Riemann. Lebesgue's work on Fourier's Series will be found in his treatise, Leçons sur les séries trigonométiques, 2 vol., Paris, 1892. The memoir contains two papers "Sur la convergence des séries de Fourier" and "Sur la convergence des séries de Fourier," Math. Annalen, vol. lix. (1905).


Fourmies, a town of northern France, in the department of Nord, on an affluent of the Sambre, 30 m. S.E. of Valenciennes by rail. Pop. (1906) 13,308. It is one of the chief centres in France for wool combing and spinning, and produces a great variety of cloths. The glass-works of Fourmies date from 1590, and were the first established in the north of France. Iron is worked in the vicinity, and there are important forges and foundries. Enamel-ware is also manufactured. In 1891 labour troubles brought about military intervention and consequent bloodshed. A board of trade arbitration and a school of commerce and industry are among the public institutions.

Fourmont, Étienne (1685-1745), French orientalist, was born at Herbelai, near Saint Denis, on the 23rd of June 1685, and studied at the College Mazarin, Paris, and afterwards in the Collège Montaigu, where he became interested in the Arabic and Oriental languages. Shortly after leaving the college he published a Traduction du commentaire du Rabbin Abraham Aben Ezra sur l'écclésiaste. In 1711 Louis XIV. appointed Fourmont to assist a young Chinese, Hoan-ji, in compiling a Chinese grammar. Hoan-ji died in 1716, and it was not until 1737 that Fourmont published Méditations Sinica et in 1742 Grammatica Sinica. He also wrote Réflexions critiques sur les histoires des anciens peuples (1753), and several dissertations printed in the Mémoires of the Academy of Inscriptions. He became professor of Arabic in the Collège de France in 1715. In 1713 he was elected a member of the Academy of Inscriptions, in 1738 a member of the Royal Society of London, and in 1742 a member of that of Berlin. He died at Paris on the 19th of December 1745.

His brother, Michel Fourmont (1660-1746), was also a member of the Academy of Inscriptions, and professor of the Syriac language in the Royal College, and was sent by the government to copy inscriptions in Greece.

An account of Étienne Fourmont's life and a catalogue of his works will be found in the second edition (1747) of his Réflexions critiques.

Fournet, Joseph Jean Baptiste Xavier (1801-1860), French geologist and metallurgist, was born at Strasbourg on the 15th of May 1801. He was educated at the École des Mines at Paris, and after considerable experience as a mining engineer, he was in 1834 appointed professor of geology at Lyons. He was a man of wide knowledge and extensive research, and wrote memoirs on chemical and mineralogical subjects, on eruptive rocks, on the structure of the Jura, the metamorphism of the Western Alps, on the formation of oolitic limestones, on kaolinization and on metalliciferous veins. On metallurgical subjects also he was an acknowledged authority; and he published observations on the order of sulphurability of metals (loi de Fournet). He died at Lyons on the 8th of January 1869. His chief publications were: Études sur les dépôts métallifères (Paris, 1834); Histoire de la dolomie (Lyons, 1847); De l'extention des terrains dolomites (1855); Geologie Lyonnesse (Lyons, 1861).

Fournier, Pierre Simon (1712-1765), French engraver and typefounder, was born at Paris on the 15th of September 1712. He was the son of a printer, and was brought up to his father's business. After studying drawing under the painter...
Colson, he practised for some time the art of wood-engraving, and ultimately turned his attention to the engraving and casting of types. He designed many new characters, and his foundry became celebrated not only in France, but in foreign countries. Not content with his practical achievements, he sought to stimulate public interest in his art by the production of various works on the subject. In 1737 he published his Table des propositions qu'il faut observer entre les caractères, which was followed by several other technical treatises. In 1758 he assailed the title of Gutenberg to the honour awarded him as inventor of printing, claiming it for Schöffer, in his Dissertation sur l'origine et les progrès de l'art de graver en bois. This gave rise to a controversy in which Schöffer and Baer were his opponents. Fournier's contributions to this debate were collected and reprinted under the title of Traité historiques et critiques sur l'origine de l'imprimerie. His principal work, however, was the Manuel typographique, which appeared in 2 vols. 8vo in 1764, the first volume treating of engraving and type-founding, the second of printing, with examples of different alphabets. It was the author's design to complete the work in four volumes, but he did not live to execute it. He died at Paris on the 8th of October 1768.

FOURNIER L'HÉRITIER, CLAUDE (1745-1825), French revolutionist, called "l'Américain," was born at Auzon (Haute-Loire) on the 21st of December 1745, the son of a poor weaver. He went to America to seek his fortune, and started at San Domingo an establishment for making taffa (an inferior quality of rum), but lost his money in a fire. Returning to France he threw himself into the Revolution with enthusiasm, and specially distinguished himself by the active part he took in the organization of the popular armed force by means of which the most famous of the revolutionary comités were effected. His influence was principally manifested in the insurrections of the 5th and 6th of October 1789, the 17th of July 1791, and the 20th of June and the 10th of August 1792. He was on bad terms with the majority of the politicians, and particularly with Marat, and spent a great part of his time in prison, all the governments regarding him as an agitator and accusing him of inciting to insurrection. Arrested for the first time for trying to force an entrance into the club of the Cordelliers, from which he had been expelled, he was released, but was in prison from the 12th of December 1793 to the 21st of September 1794, and again from the 9th of March 1795 to the 26th of October 1795. After the attempt on the First Consul in the rue Sainte-Niclaise he was deported to Guiana, but was allowed to return to France in 1809. In 1811, while under surveillance at Auxerre, he was accused of having provoked an émeute against taxes known as the droits réunis (afterwards called contributions indirectes), and was imprisoned in the Château d'Il, where he remained till 1814. On the second restoration of the Bourbons Fournier was confined for about nine months in the prison of La Force. After 1816 he was left unmolested, turned royalist, and passed his last years in importing the Restoration government for compensation for his lost property in San Domingo. He died in obscurity.

For further details see preface to F. A. Aulard's edition of Fournier's Mémoires secrets (Paris, 1890), published by the Société de l'histoire de la Révolution.

FOURTOU, MARIE FRANÇOIS OSCAR BARDY DE (1836-1897), French politician, was born at Ribérac (Dordogne) on the 3rd of January 1836, and represented his native department in the National Assembly after the Franco-German War. There he proved a useful adherent to Thiers, who made him minister of public works in December 1871. He was minister of religion in the cabinet of May 1874, and in 1875, being the only member of the Right included by Thiers in that short-lived ministry. As minister of education, religion and the fine arts in the reconstructed cabinet of the duc de Broglie he had used his administrative powers to further clerical ends, and as minister of the interior in Broglie's cabinet in 1877 he resumed the administrative methods of the Second Empire. With a well-known Bonapartist, Baron R. C. F. Reille, as his secretary, he replaced republican functionaries by Bonapartist partisans, reserving a few places for the Legitimists. In the general elections of that year he used the whole weight of officialdom to secure a majority for the Right, to support a clerical and reactionary programme. He accompanied Marshal MacMahon in his tour through southern France, and the presidential manifesto of September, stating that the president would rely solely on the Senate should the elections prove unfavourable, was generally attributed to Fourtou. In spite of these efforts the cabinet fell, and a commission was appointed to inquire into their unconstitutional abuse of power. Fourtou was unseated in consequence of the revelations made in the report of the commission. In the Chamber of Deputies Gambetta gave the lie direct to Fourtou's allegation that the republican party opposed every republican principle that was not anticipated. A duel was fought in consequence, but neither party was injured. He was re-elected to the chamber in 1879 and entered the Senate the next year. Failing to secure re-election to the Senate in 1885 he again entered the popular chamber as Legitimist candidate in 1889, but he took no further active part in politics. He died in Paris in 1897.

His works include Histoire de Louis XVI (1840); Histoire de Saint Pie V (1845); Mme Svechéine, sa vie et ses œuvres (2 vols., 1859); La Question italienne (1860); De la contre-révolution (1876); and Mémoires d'un royaliste (2 vols., 1888).

POUSSA, or FOSSA, the native name of Cryptoprocta ferox, a somewhat cat-like or civet-like mammal peculiar to Madagascar, where it is the largest carnivorous animal. It is about twice the size of a cat (5 ft. from nose to end of tail), with short close fur of nearly uniform pale brown. Little is known of its habits, except that it is nocturnal, frequently attacks and carries off goats, and especially kids, and shows great ferocity when wounded, on which account it is much dreaded by the natives. An example lived in the London zoological gardens for nearly fourteen years. See CARNIVORA.

FOWEY (usually pronounced Foy), a seaport and market-town in the Bodmin parliamentary division of Cornwall, England, on the Great Western railway, 25 m. by sea W. of Plymouth. Pop. (1901) 2258. It lies on the west shore of the picturesque estuary of the river Fowey, close to the water's edge, and sheltered by a screen of hills. Its church of St Nicholas is said to have been built in the 14th century, on the site of a still older edifice dedicated to St Finbar of Cork. It has a fine tower and late Norman doorway. Within are a priest's chamber over the porch, a handsome oak ceiling, a 15th-century pulpit, and some curious monuments and brasses. Place House, adjacent to the church, is a highly ornate Tudor building. A few ancient houses remain in the town. Deep-sea fishing is carried on; but the staple trade consists in the export of china clay and minerals, coal being imported. Fowey harbour, which is easy of access in clear weather, will admit large vessels at any state of the tide. St Catherine's Fort, dating from the days of Henry VIII, and now ruined, stands at the harbour's mouth, and once formed the main defence of the town. Opposite the town, and connected with it by Bodneck Ferry, is the village of Polruan. Its main features are St Saviour's Chapel, with an ancient road-stone, and the remains of Hall House, which was garrisoned during the civil wars of the 17th century.

Fowey (Fawy, Vawy, Fowyk) held a leading position amongst Cornish ports from the reign of Edward I. to the days of the Tudors. The numerous references to the privateering exploits of its ships in the Patent and Close Rolls and the extraordinary number of them at the siege of Calais in 1346 alike testify to its importance. During this period the king's mandates were addressed to the bailiffs or to the mayor and bailiffs, and no charter of incorporation is known to have been granted until the reign of James II. Under the second charter of 1560 the common council consisted of a mayor and eight aldermen and these with a recorder elected the free burgesses. A member for Fowey and Looe was summoned to a council at Westminster in 1346, but from that date until 1571, when it was entrusted with the privilege of returning two members, it had no parliamentary representation. By the Reform Act of 1832 it lost both its
members. It had ceased to exercise its municipal functions a few years previously. In 1516 the prior of Tywardreth, as lord of the manor, obtained the right to hold a Monday market and two fairs on the feasts of St Finbar and St Lucy, but by the charter of 1600 provision was made for a Saturday market and three fairs, on the 1st of May, 10th of September and Shrove Tuesday, and only these three continue to be held.

**FOIL** (Dan. Fugl, Ger. Vogel), a term originally used in the sense that bird 1 now is, but, except in composition, as sea-fowl, wild-fowl and the like,—practically almost confined 2 at present to designate the otherwise nameless species which struts on our dunghills, gathers round our barn-doors, or stocks our poultry yards—the type of the genus Gallus of ornithologists, of which four well-marked species are known. The first of these is the red jungle-fowl of the greater part of India, G. *ferrugineus,*—called by many writers *G. bankiva,*—which is undoubtedly the parent stock of all the domestic races (cf. Darwin, *Animals and Plants under Domestication,* i. pp. 233-240). It inhabits northern India from Sind to Burma and Cochín China, as well as the Malay Peninsula and many of the islands as far as Timor, besides the Philippines. It occurs on the Himalayas up to the height of 5000 feet, and its southern limits in the west of India proper are, according to Jerdon, found on the Raj-peepla hills to the south of the Nerbudda, and in the east near the left bank of the Godavary, or perhaps even farther, as he had heard of its being killed at Cummum. This species resembles in plumage what is commonly known among poultry-fanciers as the "Black-breasted game" breed, and this is said to be especially the case with examples from the Malay countries, between which and examples from India some differences are observable—the latter having the plumage less red, the ear-lappets almost invariably white, and slate-coloured legs, while in the former the ear-lappets are crimson, like the comb and wattles, and the legs yellowish. If the Malayan birds be considered distinct, it is to them that the name *G. bankiva* properly applies. This species is said to be found in lofty forests and in dense thickets, as well as in ordinary bamboo-jungles, and when cultivated land is near its haunts, it may be seen in the fields after the crops are cut in straggling parties of from 10 to 20. The crow to which thecock gives utterance morning and evening is just like that of a bantam, never prolonged as in most domestic birds. The hen breeds from January to July, according to the locality; and lays from 8 to 12 creamy-white eggs, occasionally scratching together a few leaves or a little dry grass by way of a nest. The so-called *G. giganteus,* formerly taken by someornithologists for a distinct species, is now regarded as a tame breed of *G. ferrugineus* or *bankiva.* The secondgood species is the grey jungle-fowl, *G. sonnerati,* whose range begins a little to the northward of the limits of the preceding, and it occupies the southern part of the Indian peninsula, without being found elsewhere. The cock has the end of the shaft of the neck-hackles dilated, forming a hornymate, like a drop of yellow sealing-wax. His call is very peculiar, being a broken and imperfect kind of crow, quite unlike that of *G. ferrugineus* and more like a cackle. The two species where their respective ranges overlap, occasionally interbreed in a wild state, and the present readily crosses in confinement with domestic poultry, but the hybrids are nearly always sterile. The third species is the Sinhalense jungle-fowl, *G. stanleyi* (the *G. lafayettei* of some authors), peculiar to Ceylon. This also greatly resembles in plumage some domestic birds, but the cock is red beneath, and has a yellow comb with a red edge and purplish-red cheeks and wattles. He has also a singularly differentvoice, his crow being disyllabic. This bird crosses readily with tame hens, but the hybrids are believed to be infertile. The fourth species, *G. varius* (the *G. furcatus* of some authors), inhabits Java and the islands eastwards as far as Flores. This differs remarkably from the others in not possessing hackles, and

1 Bird (cognate with breed and breed) was originally the young of any animal, and an early Act of the Scottish parliament speaks of "Wolf-birds," i.e. Wolf-cubs.

2 Like Deer (Dan. Dyr. Ger. Tier). Beast, too, with some men has almost attained as much specialization.
FOWLER, JOHN (1826–1864), English inventor, was born at Melksham, Wilts, on the 11th of July 1826. He learned practical engineering at Middlesborough-On-Tees, and about 1850 invented a mechanical system for the drainage of land. In 1852 he began experiments in steam cultivation, and in 1858 the Royal Agricultural Society awarded him the prize of £500 which it had offered for a steam-cultivator that should be an economic substitute for the plough or the spade. In 1860 he founded at Hunslet, Leeds, the firm of Fowler & Co., manufacturers of agricultural machinery, traction engines, &c. He died at Ackworth, Yorkshire, on the 4th of December 1864.

FOWLER, SIR JOHN (1817–1898), English civil engineer, was born on the 15th of July 1817 at Wadsley Hall, near Sheffield, where his father was a land-surveyor. At the age of sixteen he became a pupil of John Towleron Leather, the engineer of the Sheffield water-works. The latter's uncle, George Leather, was engineer of the Great Aire and Calder Navigation Company, of the Goole Docks, and other similar works, and Fowler passed occasionally into his employment, in which he acquired a thorough knowledge of hydraulic engineering. The era of railway construction soon caught him, and Fowler adopted the railway as an industry. One of his earliest employments was to oppose the route of the Midland railway, chosen by the Stephenson's, which left Sheffield on a branch line, and was therefore strongly resented by the inhabitants. The prestige of the Stephenson's carried all before it, but in later life Sir John Fowler had the satisfaction of seeing the opposition of his clients justified, and Sheffield placed on the main line. In 1838 he went into the office of John Urpeth Rastwick, one of the leading railway engineers of the day, where he was employed in designing bridges for the line from London to Brighton, and also in surveying for railways in Lancashire. In 1839 he was made representative of Mr Leather to take charge of the construction of the Stockton & Hartlepool railway and remained as manager of the line after it was finished. In 1844 he began his independent career as an engineer, and from the first was largely employed, more particularly in laying out the small railway systems which eventually were amalgamated under the title of the Manchester, Sheffield & Lincolnshire. In the course of this work he designed a bridge known as Torksey Bridge, which was disallowed by the Board of Trade inspector, Captain (afterwards Field-Marshal Sir) Lintorn Simmons. The engineering profession espoused Fowler's side in the controversy which followed, and as a result the verdict of the Board of Trade was modified. The episode was the beginning of a warm friendship between these distinguished representatives of civil and military engineering. Fowler was engineer of the London Metropolitan railway, the pioneer of underground railways, and noteworthy in that it was mostly made not by tunnelling, but by excavating from the surface and then covering in the permanent way; and he lived to be one of the engineers officially connected with the deep tunnelling "tube" system extensively adopted for electric railways in London. He was also engaged in the making of railways in Ireland, and in 1867 he was selected by Disraeli to serve on a commission to advise the government in respect of a proposal for a state-purchase of the Irish railway system. He also carried out considerable engineering work for the North of England drainage and the reclamation of land at the Norfolk estuary. In 1863 he was elected president of the Institution of Civil Engineers, the youngest president who had ever sat in the chair. He was strongly opposed to the project of a Channel tunnel to France, and in 1872 he endeavoured to obtain the consent of parliament to a Channel ferry scheme, whereby trains were to be transported across the strait in large ferry steamers. The proposal involved the making of enlarged harbours at Dover and Audriddles on the French coast, and the bill, after passing the Commons, was thrown out by the casting vote of the chairman of a committee of the House of Lords. In 1875 he was enabled to render, in his private capacity, a signal service to the Italian government, which was much embarrassed by impracticable proposals pressed on it by Garibaldi for a rectification of the course of the Tiber and other engineering works. He had several interviews with the Italian patriot, and persuaded him of the impracticable nature of his plan, thereby obtaining for the government leisure to devise a more reasonable scheme.

For eight years from 1871 he acted as general engineering adviser in Egypt to the Khedive Ismail. He projected a railway to the Sudan, and also the reparation of the barrage. These and many other plans came to an end owing to financial reasons. But the maps and surveys for the railway were given to the war office, and proved most useful to Lord Wolseley in his Nile expedition. For his service Fowler was made K.C.M.G. (1885). He was created a baronet in 1890 on the completion of the Forth bridge, of which he died with his partner Sir Benjamin Baker was the joint engineer. He died at Bournemouth on the 20th of November 1898.

FOWLER, WILLIAM (c. 1560–1614), Scottish poet, was born about the year 1560. He attended St Leonard's college, St Andrews, between 1574 and 1578, and in 1581 he was in Paris studying civil law. In 1581 he issued a pamphlet against John Hamilton and other Catholicks, who had, he said, driven him from his country. He subsequently (about 1590) became private secretary and Master of Requests to Anne of Denmark, wife of James VI, and was recommended to these offices when the queen went to England. In 1609 his services were rewarded by a grant of 2000 acres in Ulster. His sister Susannah Fowler married Sir John Drummond, and was mother of the poet William Drummond of Hawthornden. On the title-page of The Triumphs of Petrarke, Fowler styles himself "P. of Hawick," which has been held to mean that he was parson of Hawick, but this is doubtful. A MS. collection of seventy-two sonnets, entitled The Tarantula of Love, and a translation (1587) from the Italian of the Triumphs of Petrarke are preserved in the library of the university of Edinburgh, in the collection bequeathed by his nephew, William Drummond. Two other volumes of his manuscript notes, scrolls of poems, &c., are preserved among the Drummond MSS., now in the library of the Society of Antiquaries of Scotland. Specimens of Fowler's verses were published in 1603 by John Leyden in his Scottish Descriptive Poems.

Fowler contributed a prefatory sonnet to James VI's Furies; and James, in return, recommended, in verse, Fowler's Triumphs of Petrarke.

FOX, CHARLES JAMES (1749–1806), British statesman and orator, was the third son of Henry Fox, 1st Lord Holland, and his wife, Lady Caroline Lennox, eldest daughter of Charles Lennox, 2nd duke of Richmond. He was born at 9 Conduit Street, Westminster, on the 24th of January 1749. The father, who treated his children with extreme indulgence, allowed him to choose his school, and he elected to go to one kept at Wandsworth by a French refugee, named Pampelonne. In a very short time he asked to be sent to Eton, where he went in 1757. At Eton he did no more work than was acceptable to him, but he had an inborn love of literature, and he laid the foundation of that knowledge of the classic languages which in after years was the delight of his life. The vehemence of his temper was controlled by an affectionate disposition. When quite a boy he checked his own tendency to fits of passion on learning that his father trusted him to cure his defects.

That he learnt anything, and that he grew up an amiable and magnanimous man, was solely due to the natural worth, for no education, however excellent or to family example. The relations of Lord Holland to his sons would be difficult to parallel. He not only treated them, and in particular Charles, as friends and companions in pleasure from the first; but he did his best to encourage them in dissipation. In 1763 he took Charles for a tour on the continent, introduced him to the most immoral society of the time and gave him money with which to gamble. The boy came back to Eton a precocious rake. It was his good fortune that he did go back, for he was subjected to a wholesome course of ridicule by the other boys, and was flogged by Dr Barnard, the headmaster. In 1764 Charles proceeded to Hertford College, Oxford. At Oxford, as at Eton, he read literature from natural liking, and he paid some attention to mathematics. His often quoted saying that he found mathematics entertaining was probably meant as a jest at the expense
of Sir G. Macartney, to whom he was writing, and who was known to maintain that it was useless. His own account of his school and college training, given in a letter to the same correspondent (6th August 1767), is:—"I employed almost my whole time at Oxford in the mathematical and classical knowledge, but more particularly in the latter, so that I understand Latin and Greek tolerably well. I am totally ignorant in every part of useful knowledge. I am more convinced every day how little advantage there is in being what at school and the university is called a good scholar: one receives a good deal of amusement from it, but that is all. At present I read nothing but Italian, which I am immoderately fond of, particularly of the poetry. . . . As for French, I am far from being so thorough a master of it as I could wish, but I know so much of it that I could perfect myself in it at any time with very little trouble, especially if I pass three or four months in France." The passage is characteristic. It shows at once his love of good literature and his thoroughness. Fox's youth was disorderly, but it was never indolent. He was incapable of half doing anything which he did at all. He did perfect himself in French, and he showed no less determination to master sports. At a later period when he had grown fat he accounted for his skill in taking "cut balls" at tennis by saying that his "very painful taking master." The disorders of his early years were notorious, and were a common subject of gossip. In the spring of 1769 he left Oxford and joined his father on the continent during a tour in France and Italy. In 1768 Lord Holland bought the pocket borough of Midhurst for him, and he entered on his parliamentary career, and on London society, in 1769. Within the next few years Lord Holland reaped to the full the reward of all that was good, and whatever was evil, in the training he had given his son. The affection of Charles Fox for his father was unbounded, but the passion for gambling which had been instilled in him as a boy proved the ruin of the family fortune. He kept racehorses, and bet on them largely. On the racecourse he was successful, and it is another proof of his native thoroughness that he gained a reputation as a handicapper. It is said that he won more than he lost on the course. At the gambling table he was unfortunate, and there can be little question that he was fleeced both in London and in Paris by unscrupulous players of his own social rank, who took advantage of his generosity and whose worthlessness he knew. In the ardour of his passion he suffered some serious consequences with an attractive gaiety. He "called the room in which he did business with the Jew money-lenders" his "Jerusalem chamber." When his elder brother had a son, and his prospects were injured, he said that the boy was a second Messiah, who had appeared for the destruction of the Jews. "He has his jest, and they have his estate." In 1774 Lord Holland had to find £140,000 to pay the gambling debts of his sons. For years Charles lived in pecuniary embarrassment, and during his later years, when he had given up gambling, he was supported by the contributions of wealthy friends, who in 1793 formed a fund of £70,000 for his benefit.

His public career did not supply him with a check on habits of dissipation in the shape of the responsibilities of office. He began, as was to be expected in his father's son, by supporting the court; and in 1770, when only twenty-one, he was appointed a junior lord of the admiralty with Lord North. During the violent conflict over the Middlesex election (see Wilkes, John) he took the unpopular side, and vehemently asserted the right of the House of Commons to exclude Wilkes. In 1772 during the proceedings against Crosby and Holroyd, and during the passage of the Act and Lord North were attacked by a mob and rolled in the mud. But Fox's character was incompatible with ministerial service under King George III. The king, himself a man of orderly life, detested him as a gambler and a rake. And Fox was too independent to please a master who expected obedience. In February 1772 he threw up his place to be free to oppose the Royal Marriage Act, on which the king's heart was set. He returned to office as junior lord of the treasury in December. But he was insubordinate; his sympathy with the American colonies, which were now beginning to resist the claims of the mother country to tax them, made him intolerable to the king and he was dismissed in February 1774. The death of his father on the 1st of July of that year removed an influence which tended to keep him subordinate to the court, and his friendship for Burke drew him into close alliance with the Rockingham Whigs. From the first his ability had won him admiration in the House of Commons. He had prepared to distinguish himself as an orator by the elaborate cultivation of his voice, which was naturally harsh and shrill. His argumentative force was recognized at once, but the full scope of his powers was first shown on the 2nd of February 1775, when he spoke on the debates with the colonies. The speech is unfortunately lost, but Gibbon, who heard it, told his friend Holroyd (afterwards Earl of Sheffield) that Fox, "taking the vast compass of the question before us, discovered powers for regular debate which neither his friends hoped nor his enemies dreaded."

His great political career dates from that day. It is unique among the careers of British statesmen of the first rank, for it was passed almost wholly in opposition. Except for a few months in 1782 and 1783, and again for a few months before his death in 1806, he was out of office. His whole career is absolutely sincere in the sense that he made to his friend Fitzpatrick in a letter of the 3rd of February 1778, his life was all he could have wished. "I am," he wrote, "certainly ambitious by nature, but I really have, or think I have, totally subdued that passion. I have still as much vanity as ever, which is a happier passion by far, because great reputation I think I may acquire and keep, great situation I never can acquire, nor if acquired keep, without making sacrifices that I never will make." His words show that he judged himself and read the future accurately. Yet it was certainly a cause of bitter disappointment to him that he had to stand by while the country was in his opinion not only misgoverned, but led to ruin. His reputation as an orator and a political critic, which was great from the first and grew as he lived, most assuredly did not console him for his impotence as a statesman. Of the causes which rendered his brilliant capacity useless for the purpose of obtaining practical success the most important, perhaps the only one of real importance, was his personal character. Lord John Russell (afterwards Earl Russell), his friendly biographer, has confessed that Fox might have joined in the confession of Mirabeau: "The public cause suffers for the personal." His public character was so much the result of a rake and a gambler was so well established at the very beginning of his career that when he was dismissed from office in 1774 there was a general belief among the vulgar that he had been detected in actual theft. His perfect openness, the notoriety of his bankruptcies and of the seizure of his books and furniture in execution, kept him before the world as a model of dissipation. In 1776, when he was leading the resistance to Lord North's colonial policy, he "neither abandoned gaming nor his rakish life. He was seldom in bed before five in the morning nor out of it before two at noon." At the most important crisis of his life in 1783, he almost made an ostentation of disorder and of indifference not only to appearances, but even to decency. Horace Walpole has drawn a picture of him at that time which Lord Holland, Fox's beloved and admirating nephew, speaking from his early recollections of his uncle, confesses has "some justification." Coming from such an authority the certificate may be held to confirm the substantial accuracy of Walpole. "Fox lodged in St James's Street, and as soon as he rose, which was very late, had a levee of his followers and of the gaming club at Brooks's—all his disciplines. He was a bristly black person, and ragged but quite open and rarely purified by any ablutions, was wrapped in a foul linen nightgown and his bushy hair dishevelled. In these cynic weeds and with Epicurean good humour did he dictate his policies, and in this school did the heir of the empire attend his lessons and imbibe them." That this cynical manner, and Epicurean speech, were only the outside of a manly and generous nature was well known to the personal friends of Fox, and is now universally allowed. But by the bulk of his contemporaries,
and statesman. Ascribed to Fox by his contemporaries, he was a critic of the government, particularly in the area of foreign policy. Though he was known for his intellect and oratory skills, his views were not always popular, and he faced criticism for his foreign policy decisions.

During the 1770s, the British colonies in America were fighting for independence. This was a time of great tension and debate within the British government. Fox was a member of the Rockingham party, which opposed the British policy of coerced taxation on the colonies. He believed that the colonies should have more say in their own governance and that their rights as British subjects were being violated.

In 1774, Fox was appointed to the position of Secretary of State for Foreign Affairs. This was a challenging role, as he was responsible for negotiating with the American colonies. He worked closely with Lord Shelburne, who was also a member of the Rockingham party. Together, they sought to find a way to resolve the conflict peacefully.

In 1775, the American colonies declared their independence. This was a difficult time for Fox, as he had been a supporter of the colonies. He felt that his ideas for a more just and equitable relationship between Britain and its colonies had not been given enough consideration.

Despite this, Fox remained committed to the cause of liberty and justice. He continued to work for the rights of the colonies, and he was instrumental in the formation of the American Revolutionary War. His influence was felt throughout the war, and he was a key figure in the early days of the United States of America.

In 1782, Fox was appointed as Secretary of State for the Southern Department. This was a difficult role, as he was tasked with dealing with the American colonies after their independence had been secured. Fox worked tirelessly to negotiate a settlement, and he was successful in securing a peace treaty with the United States in 1783.

Fox remained a prominent figure in British politics until his death in 1791. He was a man of great intelligence and conviction, and his ideas continue to influence politics to this day. His legacy is one of dedication to the cause of liberty and justice, and he is remembered as a great friend of the American people.
FOX, C. J.

(Georgiana Spencer) is said to have won at least one vote for Fox by kissing a shoemaker who had a romantic idea of what constituted a desirable bride. The high bailiff refused to make a return, and the confirmation of Fox's election was delayed by the somewhat mean action of the ministry. He had, however, been chosen for Kirkwall, and could fight his case in the House. In the end he recovered damages from the high bailiff. In his place in parliament he sometimes supported Pitt and sometimes opposed him with effect. His criticism on the ministers' bill for the government of India was sound in principle, though the evils he forewarned did not arise. Little excuse can be made for his opposition to Pitt's commercial policy towards Ireland. But as Fox on this occasion aided the vested interests of some English manufacturers he secured a certain revival of popularity. His support of Pitt's Reform Bill was qualified by a just dislike of the ministers' proposal to treat the possession of the franchise by a constituency as a property and not as a trust. His unsuccessful opposition to the commercial treaty with France in 1787 was unwise and most injurious to himself. He committed himself to the proposition that France was the natural enemy of Great Britain, a saying often quoted against him in coming years. It has been excused on the ground that when he said France he meant the aggressive Bourbon statesmen whose words had to be interpreted by an esoteric meaning cannot fairly complain if he is often misunderstood. In 1788 he travelled in Italy, but returned in haste on hearing of the illness of the king. Fox supported the claim of the prince of Wales to the regency as a right, a doctrine which provoked Pitt into declaring that he would "unwitting the gentleman for the rest of his life." The friendship between him and the prince of Wales (see GEORGE IV) was always injurious to Fox. In 1787 he was misled by the prince's ambiguous assurances into denying the marriage with Mrs Fitzherbert. On discovering that he had been deceived he broke off all relations with the prince for a year, but their alliance was renewed. During these he was always in favour of whatever measures could be described as favourable to emancipation and to humanity. He actively promoted the impeachment of Warren Hastings, which had the support of Pitt. He was always in favour of the abolition of the slave trade (which he actually enforced during his short tenure of office in 1806), of the repeal of the Test Acts, and of concessions to the Roman Catholics, both in Great Britain and in Ireland.

The French Revolution affected Fox profoundly. Together with almost all his countrymen he welcomed the meeting of the states-general in 1789 as the downfall of a despotism hostile to Great Britain. But when the development of the Revolution caused a general reaction, he adhered stoutly to his opinion that the Revolution was essentially just and ought not to be condemned for its errors or even for its crimes. As a natural consequence he was the steady opponent of Pitt's foreign policy, which he condemned as a species of crusade against freedom in the interest of despotism. Between 1790 and 1800 his unpopularity reached its height. He was left almost alone in parliament, and was denounced as the enemy of his country. On the 6th of May 1791 occurred the painful scene in the House of Commons, in which Burke denounced his friendship. In 1792 there was some vague talk of a coalition between him and Pitt, which came to nothing. It should be noted that the scene with Burke took place in the course of the debate on the Quebec Bill, in which Fox displayed real statesmanship by criticizing the division of Upper from Lower Canada, and other provisions of the Bill, as proving in the long run to be unworkable. In this year he carried the Libel Bill. In 1792 his ally, the duke of Portland, and most of his party left him. In 1797 he withdrew from parliament, and only came forward in 1798 to reaffirm the doctrine of the sovereignty of the people at a great Whig dinner. On the 6th of May he was dismissed from the privy council.

The interval of secession was perhaps the happiest in his life. In 1783 he formed a connexion with Elizabeth Bridget Cane, commonly known as Mrs Armstead or Armistead, an amiable and well-mannered woman to whom he was passionately attached. In company with her he established himself at St Anne's Hill near Chertsey in Surrey. In 1795 he married her privately, but did not avow his marriage till 1800. In his letters he spoke of her always as Mrs Armistead, and some of his friends—Mr Coke of Holkham, afterwards Lord Leicester, with whom he stayed every year, being one of them—would not invite her to their houses. It is hard to explain this solitary instance of shabby conduct in a thoroughly generous man towards a person to whom he was unalterably attached and who fully deserved his affection. Fox's time at St Anne's was largely spent in gardening, in the enjoyment of the country, and in correspondence on literary subjects with his nephew, the 3rd Lord Holland, and with Gilbert Wakefield, the editor of Euripides. His letters show that he had a very sincere love for, and an enlightened appreciation of, good literature. Greek and Italian were his first favourites, but he was well read in English literature and in French, and acquired some knowledge of Spanish. His favourite authors were Euripides, Virgil and Racine, whom he defends against the stock criticisms of the admirers of Corneille with equal zeal and insight.

Fox reappeared in parliament to take part in the vote of censure for Pitt's ministry condemning Napoleon's overtures for peace. The fall of Pitt's first ministry and the formation of the Addington cabinet, the peace of Amiens, and the establishment of Napoleon as first consul with all the powers of a military despot, seemed to offer Fox a chance of resuming power in public life. The struggle with Jacobinism was over, and he could have no hesitation in supporting resistance to a successful general who ruled by the sword, and who pursued a policy of perpetual aggression. During 1802 he visited Paris in company with his wife. An account of his journey was published in 1811 by his secretary, Mr Trotter, in an otherwise poor book of reminiscence. It gives an attractive picture of Fox's good-humour, and of his enjoyment of the "species of minor comedy which is constantly exhibited in common life." His main purpose in visiting Paris was to superintend the transcription of the correspondence of Barrillon, which he needed for his proposed life of James II. The book was never finished, but the fragment he completed was published in 1808, and was translated into French by Armand Carrel in 1846. Fox was not favourably impressed by Napoleon. He saw a good deal of French society, and was himself much admired for his humility and his virile spirit against a foolish charge of encouraging plots for Napoleon's return. On his return he resumed his regular attendance in the House of Commons. The history of the renewal of the war, of the fall of Addington's ministry, and of the formation of Pitt's second administration is so fully dealt with in the article on Pitt (q.v.) that it need not be repeated here.

The death of Pitt left Fox so manifestly the foremost man in public life that the king could no longer hope to exclude him from office. The formation of a ministry was entrusted by the king to Lord Grenville, but when he named Fox as his proposed secretary of state for foreign affairs George III. accepted him without demur. Indeed his hostility seems to a large extent to have died out. A long period of office might now have appeared to lie before Fox, but his health was undermined. Had he lived it may be considered as certain that the war with Napoleon would have been conducted with a vigour which was much wanting during the next few years. In domestic politics Fox had no time to do more than insist on the abolition of the slave trade. He, like Pitt, was compelled to bow to the king's invincible determination not to allow the emancipation of the Roman Catholics. When a French adventurer calls himself Guillel de la Gervillière, whom Fox at first "did the honour to take for a spy," came to him with a scheme for the murder of Napoleon, he sent a warning on the 20th of February to Talleyrand. The incident gave him an opportunity for reopening negotiations for peace. A correspondence ensued, and British envoys were sent to Paris. But Fox was soon convinced that the French ministers were playing a false game. He was resolved not to treat apart from Russia, then the ally of Great Britain,
not to consent to the surrender of Sicily, which Napoleon insisted upon, unless full compensation could be obtained for King Ferdinand. The later stages of the negotiation were not directed by Fox, but by colleagues who took over his work at the foreign office when his health began to fail in the summer of 1806. He showed symptoms of dropsy, and operations only procured him temporary relief. After carrying his motion for the abolition of the slave trade on the 10th of June, he was forced to give up attendance in parliament, and he died in the house of the duke of Devonshire, at Chiswick, on the 13th of September 1806. His wife survived him till the 8th of July 1842. No children were born of the marriage. Fox is buried in Westminster Abbey by the side of Pitt.

The striking personal appearance of Fox has been rendered very familiar by portraits and by innumerable caricatures. The latter were no doubt deliberately exaggerated, and yet a comparison between the head of Fox in Sayer's plate "Carlo Khan's triumphal entry into Leadenhall," and in Abbott's portrait, shows that the caricaturist did not depart from the original. Fox was twice painted by Sir Joshua Reynolds, once when young in a group with Lady Sarah Bunbury and Lady Susan Strangeways, and once at the age of 50 by a half-length portrait by the same painter. Karl Anton Hickel, is in the National Portrait Gallery, where there is also a terra-cotta bust by Nollekens.

AUTHORITIES.—The materials for a life of Fox were first collected by his nephew, Lord Holland, and were then revised and rearranged by Mr Allen and Lord John Russell. These materials appear as Memoirs and Correspondence of C. J. Fox (London, 1853-1857). On this work, and the life of Russell based his Life and Times of C. J. Fox (London, 1859-1860); Sir G. O. Trevelyan's Early History of C. J. Fox (London, 1889) brings new evidence: Charles James Fox, a Political Study, by J. L. Le B. Hammond (London, 1903), is a series of studies written by an extreme admirer. His Speeches were collected and published in 1815. The newspaper articles (e.g. in The Times) published on the occasion of the centenary of his death contain interesting appreciations. See also Lloyd Sanders, The Holland House Circle (1908).

FOX, EDWARD (c. 1496-1538), bishop of Hereford, was born about 1496 at Dursley in Gloucestershire; he is said on very doubtful authority to have been related to Richard Fox (q.v.). From Eton he proceeded to King's College, Cambridge, and after graduating was made secretary to Wolsey. In 1528 he was sent with Gardiner to Rome to obtain from Clement VII. a commission for the papal legation in the case between Henry VIII. and Catherine of Aragon. On his return he was elected provost of King's College, and in August 1529 was the means of conveying to the king Cranmer's historic advice that he should apply to the universities of Europe rather than to the pope. This introduction led eventually to Cranmer's promotion over Fox's head to the archbishopric of Canterbury. After a brief mission to Paris in October 1529, Fox in January 1530 befriended Latimer at Cambridge and took an active part in persuading that university and Oxford to decide in the king's favour. He was sent to employ similar methods of persuasion at the French universities in 1530-1531, and was also engaged in negotiating a closer league between England and France. In April 1533 he was prosecutor of convocation when it decided against the validity of Henry's marriage with Catherine, and in 1534 published his treatise De vera differentia regiae potentiae et ecclesiae (second ed. 1538, English transal. 1548). Various ecclesiastical preferments were now granted him, including the archdeaconry of Leicester (1531) and the bishopric of Hereford (1535). In 1535-1536 he was sent to France to communicate the basis of a political and theological understanding with the Lutheran princes and divines, and had several interviews with Lutterer, who could not be persuaded of the justice of Henry VIII.'s divorce. The principal result of the mission was the Wittenberg articles of 1536, which had no slight influence on the English Ten Articles of the same year. Bucer dedicated to him in 1536 his Commentaries on the Gospels, and Fox's Protestantism was also illustrated by his patronage of Alexander Ales, whom he defended before Convocation. Fox is credited with the authorship of several proverbial sayings, such as "the surest way to peace is a constant preparedness for war" and "time and I will challenge any two in the world." The former at any rate is only a variation of the Latin si vis pacem, para bellum, and probably the latter is not more original in Fox than in Philip II., to whom it is usually ascribed. Fox died on the 8th of May 1538 and was buried in the church of St Mary Mounthaw, London. His chief distinction is perhaps that he was the most Lutheran of Henry VIII.'s bishops, and was largely responsible for the Ten Articles of 1536.


FOX, GEORGE (1624-1691), the founder of the "Society of Friends" or "Quakers," was born at Drayton, Leicestershire, in July 1624. His father, Christopher Fox, called by the neigh-

bours "Righteous Christier," was a weaver by occupation; and his mother, Mary Lago, "an upright woman and accomplished above most of her degree," was "of the stock of the martys." George from his childhood "appeared of another frame than the rest of his brethren, being more religious, inward, still, solid and observing beyond his years"; and he himself declares: "When I came to eleven years of age I knew purness and righteousness; for when a child I was taught to walk in the way of the Lord of the Covenant, that he should be educated for the ministry; but his father apprenticed him to a shoemaker, who also dealt in wool and cattle. In this service he remained till his nineteenth year. According to Penn, "he took most delight in sleep," but he himself simply says: "A good deal went through my hands. . . People had generally a love to me for my innocence and honesty." In 1643, being upon business at a fair, and having accompanied some friends to the village public-house, he was troubled by a proposal to 'drink healths,' and withdrew in grief of spirit. "When I had done what business I had to do I returned home, but did not go to bed that night, nor could I sleep, but sometimes walked up and down, and sometimes prayed and cried to the Lord, who said unto me, 'Thou seest how young people go together into vanity and old people into the earth; thou must forsake all, both young and old, and keep out of all, and be a stranger unto all.' Then, at the command of God, on the ninth day of the seventh month, 1643, I left my relations and broke off all familiarity or fellowship with old or young.

Thus briefly he describes what appears to have been the greatest moral crisis in his life. The four years which followed were a time of great perplexity and distress, though sometimes "I had intermissions, and was sometimes brought into such a heavenly joy that I thought I had been in Abraham's bosom." He would go from town to town, "travelling up and down as a stranger in the earth, which way the Lord inclined my heart; taking a chamber to myself in the town where I came, and tarrying sometimes a month, more or less, in a place;" and the reason he gives for this migratory habit is that he was "afraid both of professor and profane, lest, being a tender young man, he should be hurt by conversing much with either." The same fear often led him to shun all society for days at a time; but frequently he would apply to "professors" for spiritual direction and consolation. These applications, however, never proved successful; he invariably found that his advisers "possessed not what they professed." Some recommended marriage, "but my soul did not consent as a soldier in the civil wars; one 'ancient priest' bade him take tobacco and sing psalms; another of the same fraternity, 'in high account,' advised physic and blood-letting.

About the beginning of 1646 his thoughts began to take more definite shape. One day, approaching Coventry, "the Lord opened to him" that none were true believers but such as were born of God and had passed from death unto life; and this was soon followed by other "openings" to the effect that "being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ," and that "God who made the world did not dwell in temples made with hands." He also experienced deeper manifestations of Christ within his own soul. "When I myself was in the deep, shut up under all [the burden of corruptions], I could not believe that I should ever..."
overcome; my troubles, my sorrows and my temptations were so great that I thought many times I should have despaired, I was so tempted. But when Christ opened to me how He was tempted by the same devil, and overcame him and bruised his head, and that through Him, and His power, light, grace and spirit, I should overcome also, I had confidence in Him; so He it was that opened to me, when I was shut up and had no hope nor faith. Christ, who had enlightened me, gave me His light to believe in; He gave me hope which He himself revealed in me; and He gave me His spirit and grace, which I found sufficient in the deeps and in weakness.” In 1647 he records that at a time when all outward help had failed “I heard a voice which said, ‘There is one, even Christ Jesus, that can speak to thy condition. And when I heard it my heart did leap for joy.” In the same year he first openly declared his message in the neighbourhood of Dukinfield and Manchester (see FRIENDS, SOCIETY OF).

In 1649, as he was walking towards Nottingham, he heard the bell of the “steeple house” of the city, and was admonished by an inward voice to go forward and cry against the great idol and the worshippers in it. Entering the church he found the preacher engaged in expounding the words, “We have also a more sure word of prophecy, from which the ordinary Proverbs and Proverbs of the sacred authority of Scripture was being enforced in a manner which appeared to Fox so defective or erroneous as to call for his immediate and most energetic protest. Lifting up his voice against the preacher’s doctrine, he declared that it is not by the Scripture alone, but by the divine light by which the Scriptures were given, that doctrines ought to be judged. He was carried off to prison, where he was detained for some time, and from which he was released only by the favour of the sheriff, whose sympathies he had succeeded in enlisting. In 1650 he was imprisoned for about a year at Derby on a charge of blasphemy. On his release, overawed and weakened by six months spent “in the common gaol and dungeon,” he performed what was almost the only and certainly the most pronounced act of his life which had the appearance of wild fanaticism. Through the streets of Lichfield, on market day, he walked barefoot, crying, “Woe to the bloody city of Lichfield.” His own explanation of the act, connecting it with the martyrdom of a thousand Christians in the time of Diocletian, is not convincing. His proceeding was probably due to a horror of the city arising from a subconscious memory of what he himself had heard. In 1662 he visited Barbados, Jamaica, and the American continent, and shortly after his return in 1663 he was, as has been already noted, apprehended in Worcestershire for attending meetings that were forbidden by the law. At Worcester he suffered a captivity of nearly fourteen months. In 1677 he visited Holland along with Barclay, Penn and seven others; and this visit he repeated (with five others) in 1684. The later years of his life were spent mostly in London, where he continued to speak in public, comparatively un molested, until within a few days of his death, which took place on the 13th of January 1669 (1690 o.s.).

William Penn has left on record an account of Fox from personal knowledge—a Brief Account of the Rise and Progress of the People called Quakers, written as a preface to Fox’s Journal. Although a man of large size and great bodily strength, he was “very temperate, eating little’ and sleeping less.” He was a man of strong personality, of measured utterance, “civil” (says Penn) “beyond all forms of breeding.” From his Journal we gather that he had piercing eyes and a very loud voice, and wore good clothes. Unlike the Roundheads, he wore his hair long. Even before his marriage with Margaret Fell he seems to have been fairly well off; he does not appear to have worked for a living after he was nineteen, and yet he had a horse, and speaks of having money to give to those who were in need. He had much practical common-sense, and keen sympathy for all who were in distress and for animals. The mere fact that he was able to attract to himself so considerable a body of respectable followers, including such men as Ellwood, Barclay, Penington and Penn, is sufficient to prove that he possessed in a very eminent degree the power of conviction, persuasion, and moral ascendency; while of his personal uprightness, single-mindedness and sincerity there can be no question.

The writings of Fox are edited under the title Joseph Smith’s Catalogue of Friends’ Books. The Journal is especially interesting; of it Sir James Mackintosh has said that “it is one of the most extraordinary and instructive narratives in the world, which no reader of competent judgment can peruse without revering the writer."

The Journal was originally published in London in 1694; the edition known as the Bicentenary Edition, with notes biographical and historical (reprint of 1901 or later), will be found the most useful in practice. An exact transcript of the Journal has been issued by the Cambridge University Press. A Life of George Fox, by Dr Thomas Hodgkin; The Fells of Swarthmoor Hall, by Maria Webb; and The Life and Character of George Fox, by John Stephenson (R. Penn’s personal valuables for examination of other works, and for details of the principles and history of the Society of Friends, together with some further information about Fox, see the article FRIENDS, SOCIETY OF.

FOX, RICHARD (c. 1448-1528), successively bishop of Exeter, Bath and Wells, Durham, and Winchester, lord privy seal, and founder of Corpus Christi College, Oxford, was born about 1448 at Ropesley near Grantham, Lincolnshire. His parents belonged to the yeoman class, and there is some obscurity about Fox’s early career. It is not known at what school he was educated, nor at what college, though the presumption is in favour of Magdalen, Oxford, where he was so many members of his family were found. Corpus Christi College, Oxford, to which he appeared to have studied at Cambridge, but nothing definite is known of the first thirty-five years of his career. In 1484 he was in Paris, whether merely for the sake of learning or because he had rendered himself obnoxious to Richard III. is a matter of speculation. At any rate he was brought into contact with the earl of Richmond, who was then beginning his quest for the English throne, and was taken into his service. In January 1485 Richard intervened to prevent Fox’s appointment to the vicarage of Stepney on the ground that he was keeping company with the “great rebel, Henry ap Tudor.”

The important offices conferred on Fox immediately after the battle of Bosworth imply that he had already seen more extensive political service than can be traced in records. Doubtless Henry VII. had every reason to reward his companions in exile, and to rule like Ferdinand of Aragon by means of lawyers and churchmen rather than trust nobles like those who had made the Wars of the Roses. But without an intimate knowledge of Fox’s political experience and capacity he would hardly have made him his principal secretary, and soon afterwards lord privy seal and bishop of Exeter (1487). The king’s expressed preference was merely intended to provide a salary not at Henry’s expense; for Fox never saw either Exeter or the diocese of Bath and Wells to which he was translated in 1492. His activity was confined to political and especially diplomatic channels; so long as Morton lived, Fox was his subordinate, but after the archbishop’s death he was second to none in Henry’s confidence, and he had an important share in all the diplomatic
work of the reign. In 1487 he negotiated a treaty with James III. of Scotland, in 1491 he baptized the future Henry VIII., in 1492 he helped to conclude the treaty of Etaples and in 1494 he was chief commissioner in the negotiations for the famous commercial agreement with the Netherlands which Bacon seems to have been the first to call the Magna Curiosa.

Meanwhile in 1494 Fox had been translated to Durham, not merely because it was a richer see than Bath and Wells but because of its political importance as a palatine earldom and its position with regard to the Borders and relations with Scotland. For these reasons rather than from any ecclesiastical scruples Fox visited and resided in his new diocese; and he occupied Norham Castle, which he fortified and defended against a Scottish raid in Perkin Warbeck's interests (1497). But his energies were principally devoted to pacific purposes. In that same year he negotiated Perkin's retirement from the court of James IV., and in 1498-1499 he completed the negotiations for that treaty of marriage between the Scottish king and Henry's daughter Margaret which led ultimately to the union of the two crowns in 1503 and of the two kingdoms in 1507. The marriage itself did not take place until 1503, just a century before the accession of James I.

This consummated Fox's work in the north, and in 1501 he was once more translated to Winchester, then reputed the richest bishopric in England. In that year he brought to a conclusion marriage negotiations not less momentous in their ultimate results, when Prince Arthur was betrothed to Catherine of Aragon. His last diplomatic achievement in the reign of Henry VII. was the betrothal of the king's younger daughter Mary to the future emperor Charles V. In 1500 he was elected chancellor of Cambridge University, an office not confined to noble lords until a much more democratic age, and in 1507 master of Pembroke Hall in the same university. The Lady Margaret Beaufort made him one of her executors, and in this capacity as well as in that of chancellor, he had the chief share with Fisher in regulating the foundation of St John's College and the Lady Margaret professorships and readerships. His financial work brought him a less enviable notoriety, though a curious freak of history has deprived him of the credit which is due for "Morton's fork." The invention of that ingenious dilemma for extracting contributions from poor and rich alike is ascribed to a tradition to Morton by Bacon; but the story is told in greater detail of Fox by Erasmus, who says he had it from Sir Thomas More, a well-informed contemporary authority. It is in keeping with the somewhat malicious saying about Fox reported by Tyndale that he would sacrifice his father to save his king, which after all is not so damning as Wolsey's dying words to his executors.

The accession of Henry VIII. made no immediate difference to Fox's position. If anything, the substitution of the careless pleasure-loving youth for Henry VII. increased the power of his ministry, the personnel of which remained unaltered. The Venetian ambassador calls Fox "alter rex" and the Spanish ambassador Carroz says that Henry VIII. trusted him more than any other adviser, although he also reports Henry's warning that the bishop of Winchester was, as his name implied, "a fox indeed." He was the chief of the ecclesiastical statesmen who belonged to the school of Morton, believed in frequent parliaments, and opposed the spirited foreign policy which laymen like Surrey are supposed to have advocated. His colleagues were Warham and Ruthal, but Warham and Fox differed on the question of Henry's marriage, Fox advising the completion of the match with Catherine while Warham expressed doubts as to its canonical validity. They also differed over the prerogatives of Canterbury with regard to probate and other questions of ecclesiastical jurisdiction.

Wolsey's rapid rise in 1511 put an end to Fox's influence. The pacific policy of the first two years of Henry VIII.'s reign was succeeded by an adventurous foreign policy directed mainly against France; and Fox complained that he no longer did anything in opposition to Wolsey's wishes. Gradually Warham and Fox retired from the government; the occasion of Fox's resignation of the privy seal was Wolsey's ill-advised attempt to drive Francis I. out of Milan by financing an expedition led by the emperor Maximilian in 1516. Tunstall protested, Wolsey took Warham's place as chancellor, and Fox was succeeded by Ruthal, who, said the Venetian ambassador, "sang treble to Wolsey's bass." He bore Wolsey no ill-will, and warmly congratulated him two years later when warlike adventures were abandoned at the peace of London. But in 1522 when war was again declared he emphatically refused to bear any part of the responsibility, and in 1523 he opposed in convocation the financial demands which met with a more strenuous resistance in the House of Commons.

He now devoted himself assiduously to his long-neglected episcopal duties. He expressed himself as being as anxious for the reformation of the clergy as Simeon for the coming of the Messiah; but while he welcomed Wolsey's never-realized promises, he was too old to accomplish much himself in the way of remedying the clerical and especially the monastic depravity, licence and corruption he deplored. His sight failed during the last ten years of his life, and there is no reason to doubt Matthew Parker's story that Wolsey suggested his retirement from his bishopric on a pension. Fox replied with some warmth, and Wolsey had to wait until Fox's death before he could add Winchester to his archbishopric of York and his abbey of St Albans, and thus leave Durham vacant as he hoped for the illegitimate son on whom (aged 18) he had already conferred a deanship, four archdeaconries, five prebends and a chancellorship.

The crown of Fox's career was his foundation of Corpus Christi College, which he established in 1515-1516. Originally he intended it as an Oxford house for the monks of St Swithin's, Winchester; but he is said to have been dissuaded by Bishop Oldham, who denounced the monks and foretold their fall. The scheme adopted breathed the spirit of the Renaissance; provision was made for the teaching of Greek, Erasmus lauded the institution and Pole was one of its earliest fellows. The humanist Vives was brought from Italy to teach Latin, and the reader in theology was instructed to follow the Greek and Latin Fathers rather than the scholastic commentaries. Fox also built and endowed schools at Taunton and Grantham, and was a benefactor to numerous other institutions. He died at Wolvesey on the 5th of October 1528; Corpus possesses several portraits and other relics of its founder.


FOX, ROBERT WERE (1789-1877), English geologist and natural philosopher, was born at Falmouth on the 26th of April 1789. He was a member of the Society of Friends, and was descended from members who lived long settled in Cornwall, although he was not related to George Fox who had introduced the Quakers to the county. He was distinguished for his researches on the internal temperature of the earth, being the first to prove that the heat increased definitely with the depth; his observations being conducted in Cornish mines from 1815 for a period of forty years. In 1829 he commenced a series of experiments on the artificial production of miniature metallic veins by means of the long-continued influence of electric currents, and his main results were published in Observations on Mineral Veins (Rep. Royal Cornwall Polytech. Soc., 1836). He was one of the founders in 1833 of the Royal Cornwall Polytechnic Society. He constructed in 1834 an improved form of deflector dipping needle. In 1848 he was elected F.R.S. His garden at Penjerrick near Falmouth became noted for the number of exotic plants which he had naturalized. He died on the 25th of July 1877. (See A Catalogue of the Works of Robert Were Fox, F.R.S., with a Sketch of his Life, by J. H. Collins, 1878.)

His daughter, Caroline Fox (1810-1871), born at Falmouth on the 24th of May 1819, is well known as the authoress of a
diary, recording memories of many distinguished people, such as John Stuart Mill, John Sterling and Carlyle. Selections from her diary and correspondence (1835–1871) were published under the title *Memories of Old Friends* (ed. by H. N. Pym, 1871; 2 vols., 1871, 2nd ed., 1882). She died on the 12th of January 1871.

**FOX, SIR STEPHEN** (1627–1716), English statesman, born on the 27th of March 1627, was the son of William Fox, of Farley, in Wiltshire, a yeoman farmer. At the age of fifteen he first obtained a situation in the household of the earl of Northumberland; then he entered the service of Lord Percy, the earl's brother, and was present with the royalist army at the battle of Worcester as Lord Percy's deputy at the ordnance board. Accompanying Charles II. in his flight to the continent, he was appointed manager of the royal household, on Clarendon's recommendation as "a young man bred under the severe discipline of Lord Percy . . . very well qualified with languages, and all other parts of clerkship, honesty and discretion." The skill with which he managed the exiguous finances of the exiled court earned him further confidence and promotion. He was employed on several important missions, and acted eventually as intermediary between the king and General Monk. Honours and emolument were his reward after the Restoration; he was appointed to the lucrative offices of first clerk of the board of green cloth and paymaster-general of the forces. In November 1661 he became member of parliament for Salisbury. In 1665 he was knighted, was returned M.P. for Westminster on the 27th of February 1679, and succeeded the earl of Shore as president of the treasury, filling that office for twenty-three years and during three reigns. In 1680 he resigned the paymastership and was made first commissioner of horse. In 1684 he became sole commissioner of horse. He was offered a peerage by James II., on condition of turning Roman Catholic, but refused, in spite of which he was allowed to retain his commission.

In 1685 he was again M.P. for Salisbury, and opposed the bill for a standing army supported by the king. During the Revolution he maintained an attitude of decent reserve, but on James's flight, submitted to William III., who confirmed him in his offices. He was again elected for Westminster in 1691 and 1695, for Cricklade in 1698, and finally in 1713 once more for Salisbury. He died on the 28th of October 1716. It is his distinction to have founded Chelsea hospital, and to have contributed £13,000 in aid of this laudable public work. Though his place as a statesman is in the second or even the third rank, yet he was a useful man in his generation, and a public servant who creditably discharged all the duties with which he was entrusted. Unlike other statesmen of his day, he grew rich in the service of the nation without being suspected of corruption, and without forfeiting the esteem of his contemporaries.

He was twice married (1651 and 1703); by his first wife, Elizabeth Whittle, he had seven sons, who predeceased him, and three daughters; by his second, Christian Hopes, he had two sons and two daughters. The elder son by the second marriage, Stephen (1704–1776), was created Lord Ilchester and Stavordale in 1747 and earl of Ilchester in 1756; in 1758 he took the additional name of Strangways, and his descendants, the family of Fox-Strangways, still hold the earldom of Ilchester. The younger son, Henry, became the 1st Lord Holland (q.v.).

**FOX, SIR WILLIAM** (1812–1853), New Zealand statesman, third son of George Townsend Fox, deputy lieutenant for Durham county, was born in England on the 9th of June 1812, and educated at Wadhams College, Oxford, where he took his degree in 1832. Called to the bar in 1842, he emigrated immediately thereafter to New Zealand, where, on the death of Captain Arthur Wakefield, killed in 1843 in the Wairau massacre, he became the New Zealand Company's agent for the South Island. While holding this position he made a memorable exploring march on foot from Nelson to Canterbury, through Cannibal Gorge, in the course of which he discovered the fertile pastoral country of Amuri. In 1848 Governor Grey made Fox attorney-general, but he gave up the post almost at once in order to join the agitation, then at its height, for a free constitut-

1 The word is common to the Teutonic languages, cf. Dutch vos, Ger. Fuchsen; the ultimate origin is unknown, but a connexion has been suggested with Sanskrit *pucka*; tail. The feminine *Vossin* represent the O. Eng. *foxen*, due to the change from *a* to *o*, and additionally the feminine *foxen*, cf. O. Eng. *gyden*, godless, and Ger. *Fuchsin*, vixen. The *v* for *f* is common in southern English pronunciation; *vixen*, for fox, is found in the *Ancient Rhite*, c. 1230.
After a gestation of from 60 to 65 days, the vixen during the month of April gives birth to cubs, of which from five to eight usually go to form a litter. When first born these are clothed with a uniform slaty-grey fur, which in due course gives place to a coat of more tawny hue than the adult livery. In a year and a half the cubs attain their full development; and from observations on captive specimens it appears that the duration of life ought to extend to some thirteen or fourteen years. In the care and defence of her young the vixen displays extraordinary solicitude and boldness, altogether losing on such occasions her accustomed timidity and caution. Like most other young animals, fox-cubs are exceedingly playful, and may be seen chasing one another in front of the mouth of the burrow, or even running after their own tails.

Young foxes can be tamed to a certain extent, and do not then emit the well-known odour to any great degree unless excited. The species cannot, however, be completely domesticated, and never displays the affectionate traits of the dog. It was long believed that foxes and dogs would never interbreed; but several instances of such unions have been recorded, although they are undoubtedly rare. When suddenly confronted in a situation where immediate escape is impossible, the fox, like the wolf, will not hesitate to resort to the death-feigning instinct. Smartness in avoiding traps is one of the most distinctive traits in the character of the species; but when a trap has once claimed its victim, and is consequently no longer dangerous, the fox is always ready to take advantage of the gratuitous meal.

Red fox-skins are largely imported into Europe for various purposes, the American imports alone formerly reaching as many as 60,000 skins annually. Silver fox is one of the most valuable of all furs, as much as £480 having been given for an unusually fine pair of skins in 1902.

Of foxes certainly distinct specifically from the typical representative of the group, one of the best known is the Indian Vulpes bengalensis, a species much inferior in point of size to its European relative, and lacking the strong odour of the latter, from which it is also distinguished by the black tip to the tail and the pale-coloured backs of the ears. The corsac fox (V. corsac), ranging from southern Russia and the Caspian provinces across Asia to Amurland, may be regarded as a northern representative of the Indian species; while the pale fox (V. pallidus), of the Suakin and Dongola deserts, may be regarded as the African representative of the group. Possibly the kit-fox (V. velox), which has likewise a black tail-tip and pale ears, may be the North American form of the same group. The northern fennec (V. fennecus), whose range extends apparently from Egypt and Somailand through Palestine and Persia into Afghanistan, seems to form a connecting link between the more typical foxes and the small African species properly known as foxes. The long and bushy tail in the northern species has a white tip and a dark gland-patch near the root, but the backs of the ears are fawn-coloured. The enormous length of the ears and the small bodily size (inferior to that of any other member of the family) suffice to distinguish the true fennec (V. zerda) of Algeria and Egypt, in which the general colour is pale and the tip of the relatively short tail black. South of the Zambezi the group reappears in the shape of the asse-fox or fennec. (V. cama), a dark-coloured species, with a black tip to the long, bushy tail and reddish-brown ears.

Passing from South Africa to the north polar regions of both the Old and the New World, inclusive of Iceland, we enter the domain of the Arctic fox (V. lagopus), a very distinct species characterized by the hairy soles of its feet, the short, blunt ears, the long, bushy tail, and the great length of the fur in winter. The upper parts in summer are usually brownish and the under parts white; but in winter the whole coat, in this phase of the species, turns white. In a second phase of the species, the colour, which often displays a slaty hue (whence the name of blue fox), remains more or less the same throughout the year, the winter coat being, however, recognizable by the great length of the fur. Many at least of the “blue fox” skins of the fur-trade are white skins dyed. About 2000 blue fox-skins were
annually imported into London from Alaska some five-and-twenty years ago. Arctic foxes feed largely on sea-birds and lemmings, laying up hidden stores of the last-named rodents for winter use.

The American grey fox, or Virginian fox, is now generally ranged as a distinct genus (or a subgenus of Canis) under the name of *Urocyon cinereo-argentratus*, on account of being distinguished, as already mentioned, by the presence of a ridge of long erectile hairs along the upper surface of the tail and of a projection to the postero-inferior angle of the lower jaw. The prevailing colour of the fur of the upper parts is iron-grey.

The so-called foxes of South America, such as the crab-eating fox (*C. thous*), Azara's fox (*C. azarae*), and the colpeo (*C. magellanicae*), are aberrant members of the typical genus *Canis*. On the other hand, the long-eared fox or Delalande's fox (*Otocyon megalotis*) of south and east Africa represents a totally distinct genus.


FOXE, JOHN (1516-1587), the author of the famous Book of Martyrs, was born at Boston, in Lincolnshire, in 1516. At the age of sixteen he is said to have entered Brasenose College, Oxford, where he was the pupil of John Harding or Hawarden, and he had for room-mate Alexander Nowell, afterwards dean of St. Paul's. His authenticated connexion at the university is, however, with Magdalen College. He took his B.A. degree in 1537 and his M.A. in 1543. He was lecturer on logic in 1540-1541. He wrote several Latin plays on Scriptural subjects, of which the best, *De Christo triumphant*, was repeatedly printed, (London, 1551; Basel, 1556, &c.), and was translated into English by Richard Day, son of the printer. He became a fellow of Magdalen College in 1539, resigning in 1545. It is said that he refused to conform to the rules for regular attendance at chapel, and that he protested both against the enforced celibacy of the clergy and the obligation to take holy orders within seven years of the publication. The customary statement that he was expelled from his fellowship is based on the untrustworthy biography attributed to his son Samuel Foxe, but the college records state that he resigned of his own accord and *ex honesta causa*. The letter in which he protests to President Ogilthorpe against the charges of irreverence, &c., brought against him is printed in Pratt's edition (vol. i. Appendix, pp. 58-61).

On leaving Oxford he acted as tutor for a short time in the house of the Lucys of Charlecote, near Stratford-on-Avon, where he married Agnes Randall. Late in 1547 or early in the next year he went to London. He found a patron in Mary Fitzroy, duchess of Richmond, and having been ordained deacon by Ridley in 1550, he settled at Reigate Castle, where he acted as tutor to the duchess's nephews, the orphan children of Henry Howard, earl of Surrey. On the accession of Queen Mary, Foxe was deprived of his tutorship by the boys' grandfather, the duke of Norfolk, who was now released from prison. He was appointed chaplain to Princess Elizabeth, and occupied himself with the Latin history of the Catholic church which he had begun at the suggestion of Lady Jane Grey. He had assistance from two clerics of widely differing opinions—from Edmund Grindal, who was later, as archbishop of Canterbury, to maintain his Puritan convictions in opposition to Elizabeth; and from John Aylmer, afterwards one of the bitterest opponents of the Puritan party. This book, dealing chiefly with Wycliffe and Huss, and coming down to 1500, formed the first outline of the *Acts and Monuments*. It was printed by Wendelin Richelius with the title of *Commentarii rerum in ecclesia gestarum* (Strasburg, 1554). In the year of its publication Foxe removed to Frankfurt, where he found the English colony of Protestant refugees divided into two camps. He made a vain attempt to frame a compromise which should be accepted by the extreme Calvinists and by the partisans of the Anglican doctrine. He removed (1555) to Basel, where he worked as printer's reader to Johann Herbst or Opinus. He made steady progress with his great book as he received reports from England of the religious persecutions there, and he issued from the press of Opinus his pamphlet *Ad inelyes ac prepotentes Anglice process pro supplicatio* (1557), a plea for toleration addressed to the English nobility. In 1550 he completed the Latin edition of his martyrlogy and returned to England. He lived for some time at Aldgate, London, in the house of his former pupil, Thomas Howard, now duke of Norfolk, who received a sincere regard for his tutor and left him a small pension in his will. He became associated with John Day the printer, himself once a Protestant exile. Foxe was ordained priest by Edmund Grindal, bishop of London, in 1560, and besides much literary work he occasionally preached at Paul's Cross and other places. His work had rendered great service to the government, and he might have had high preferment in the Church but for the Puritan views which he consistently maintained. He held, however, the prebend of Shipston in Salisbury cathedral, and is said to have been for a short time rector of Cripplegate.

In 1563 was issued from the press of John Day the first English edition of the *Acts and Monuments* of these latter and perilous Days, touching matters of the Church, wherein are comprehended and described the great Persecution and horrible Troubles that have been wrought and practised by the Romish Prelates, specially in this Realm of England and Scotland, from the years of our Lorde a thousand to the time now present. Gathered and collected according to the true Copies and Writings certificatory as well of the Parties themselves that Suffered, as also out of the Bishop's Registers, which were the Doers thereof, by John Foxe, commonly known as the Book of Martyrs. Several gross errors which had appeared in the Latin version, and had been since exposed, were corrected in this edition. Its popularity was immense and signal. The Marian persecution was still fresh in men's minds, and the graphic narrative intensified in its numerous readers the fierce hatred of Spain and of the Inquisition which was one of the master passions of the reign. Nor was its influence transient. For generations the popular conception of Roman Catholicism was derived from its bitter pages. Its accuracy was immediately attacked by Catholic writers, notably in the *Dialogi sex* (1566), nominally from the pen of Alan Cope, but in reality by Nicholas Harpsfield and by Robert Parsons in *Three Conversions of England* (1570). These criticisms induced Foxe to produce a second corrected edition, *Ecclesiastical History, containing the Acts and Monuments of things passed in every kynge tyme...* in 1570, a copy of which was ordered by Convocation to be placed in every collegiate church. Foxe based his accounts of the martyrs partly on authentic documents and reports of the trials, and on statements received direct from the friends of the sufferers, but he was too hasty a worker and too violent a partisan to produce anything like a correct or impartial account of the mass of facts with which he had to deal. Anthony a Wood says that Foxe "believed and reported all that was told him, and there is every reason to suppose that he was purposely misled, and continually deceived by those whose interest it was to bring discredit on his work," but he admits that the book is a monument of his industry, his laborious research and his sincere piety. The gross blunders due to carelessness have often been exposed, and there is no doubt that Foxe was only too ready to believe evil of the Catholics, and he cannot always be exonerated from the charge of wilful falsification of evidence. It should, however, be remembered in his honour that his advocacy of religious toleration was far in advance of his day. He pleaded for the despoiled Dutch Anabaptists, and remonstrated with John Knox on the rancour of his *First Blast of the Trumpet*. Foxe was one of the earliest students of Anglo-Saxon, and he and Day published an edition of the Saxon gospels under the patronage of Archbishop Parker. He died on the 18th of April 1587 and was buried at St Giles's, Cripplegate.

1 Printed by Opinus and Nicolaus Blyngler. The title is *Rerum in ecclesia gestarum...pars prima, in quas primum de rebus per Anglum et Scotiam gestis atque in primis de horrenda sub Maria nuper regina persecutione narratio continuat.*
A list of his Latin tracts and sermons is given by Wood, and others, some of which were never printed, appear in Bale. Four editions of the Acts and Monuments appeared in Foxe's lifetime. The eighth edition (1641) contains a memoir of Foxe purporting to be by his son Samuel, the MS. of which is in the British Museum (Lansdowne MS. 388). Samuel Foxe's authorship is disputed, with much show of reason, by Dr S. R. Maitland in On the Memoirs of Foxe ascribed to his Son (1841). The best-known modern edition of the Martyrology is that (1857-1841) by the Rev. Stephen R. Cartley, with an introductory life by Canon George Townsend. The numerous inaccuracies of this life and the frequent errors of Foxe's narrative were exposed by Dr Maitland in a series of tracts (1857-1842), collected (1841-1842) as Notes on the Contributions of the Rev. George Townsend, M.A., . . . to the New Edition of Foxe's Martyrology. The criticism lavished on Cattley and Townsend's edition led to a new one (1866-1869) under the same editorship. A new text prepared by the Rev. Josiah Pratt was issued (1870) in the "Reformation Series" of the Church Historians of England, with a revised version of Townsend's Life and appendices giving copies of original documents. Later edition by W. Grinton Berry (1907).

Foxe's papers are preserved in the Harleian and Lansdowne collections in the British Museum. Extracts from these were edited by J. G. Nichols for the Camden Society (1859). See also W. Winters, Biographical Notes on John Foxe (1870); James Gairdner, History of the English Church in the Sixteenth Century.

FOXGLOVE, a genus of biennial and perennial plants of the natural order Scrophulariaceae. The common or purple foxglove, Digitalis purpurea, is one-third nat. size. It flourishes best in siliceous soils, and is not found in the Jura and Swiss Alps. The characters of the plant are as follows: stem erect, roundish, downy, leafy below, and from 18 in. to 5 ft. or more in height; leaves alternate, crenate, rugose, ovate or elliptic oblanceolate, and of a dull green, with the under surface downy and paler than the upper; radial leaves together with their stalks often a foot in length; root of numerous, slender, whittish fibres; flowers ½-⅔ in. long, pendulous, on one side of the stem, purplish crimson, and hairy and marked with eye-like spots within; segments of calyx ovate, acute, cleft to the base; corolla bell-shaped with a broadly two-lipped obvate mouth, the upper lip entire or obscurely divided; Stamens four, two longer than the other two (didynamous); anthers yellow and bilobed; capsule bivalved, ovate and pointed; and seeds numerous, small, oblong, pitted and of a pale brown. As Parkinson remarks of the plant, "It flowreth seldomly before July, and the seed is ripe in August: but it may occasionally be found in blossom as late as September. Many varieties of the common foxglove have been raised by cultivation, with flowers varying in colour from white to deep rose and purple; in the variety glaxinoides the flowers are almost regular, suggesting those of the cultivated glaxina. Other species of foxglove with variously coloured flowers have been introduced into Britain from the continent of Europe. The plants may be propagated by unflowered off-sets from the roots, but being biennials are best raised from seed.

The foxglove, probably from folks'-glove, that is fairies' glove, is known by a great variety of popular names in Britain. In the south of Scotland it is called bloody fingers; farther north, dead-men's-bells; and on the eastern borders, ladies' thimbles, wild mercury and Scotch mercury. In Ireland it is generally known under the name of fairy thimble. Among its Welsh synonyms are menyg-yllion (elves' gloves), menyg y llawfog (fox's gloves), bysodd cochin (redfingers) and bysod y cwn (dog's fingers). In France its designations are gants de notre dame et doigts de la Vierge. The German name Fingerglut (thimble) suggested to Fuchs, in 1543, the employment of the Latin adjective digitalis as a designation for the plant. Other species of foxglove or Digitalis although found in botanical collections are not generally grown. For medicinal uses see Digitalis.

FOX INDIANS, the name, from one of their clans, of an Algonquian tribe, whose former range was central Wisconsin. They call themselves Muskawikuk, "red earth people." Owing to heavy losses in their wars with the Ojibways and the French, they allied themselves with the Sauk tribe about 1780, the two tribes being now practically one.

FOX MОРСILLO, SEBASTIAN (1526-1559), Spanish scholar and philosopher, was born at Seville between 1526 and 1528. About 1548 he studied at Louvain, and, following the example of the Spanish Jew, Judas Abarbanel, published commentaries on Plato and Aristotle in which he endeavoured to reconcile their teaching. In 1559 he was appointed tutor to Don Carlos, son of Philip II., but did not live to take up the duties of the post, as he was lost at sea on his way to Spain. His most original work is the De imitatione, seu de informand iurisprudentialis libri II (1554), a dialogue in which the author and his brother take part under the pseudonyms of Gaspar and Francisco Enuesia. Among Fox Morcillo's other publications are: (1) In Topica Ciceros paraphrasis et scholia (1550); (2) In Platoni Timoeum commentaria (1554); (3) Compendium ethicus philosophiae ex Platone, Aristotele, alisquis philosophiis collectum; (4) De historiis institutionis dialogus (1557), and (5) De naturae philosophiae.

He is the subject of an excellent monograph by Urbano Gonzalez de Calle, Sebastian Fox Morcillo: estudio historico-critico de sus doctrinas (Madrid, 1903).

FOY, MAXIMILIN, SEBASTIEN (1772-1825). French general and statesman, was born at Ham in Picardy on the 3rd of February 1772. He was the son of an old soldier who had fought at Fontenoy and had become post-master of the town in which he lived. His father died in 1780, and his early instruction was given by his mother, a woman of English origin and of
superior ability. He continued his education at the college of Soissons, and thence passed at the age of fifteen to the artillery school of La Fère. After eighteen months' successful study he entered the army, served his first campaign in Flanders (1797–98), and was present at the battle of Jemmapes. He soon attained the rank of captain, and served successively under Dampierre, Jourdan, Pichegru and Houchard. In 1794, in consequence of having spoken freely against the violence of the extreme party at Paris, he was imprisoned by order of the commissioner of the Convention, Joseph Lebon, at Cambray, but regained his liberty soon after the fall of Robespierre. He served under Moreau in the campaigns of 1796 and 1797, distinguishing himself in many engagements. The leisure which the treaty of Campo Formio gave him he devoted to the study of public law and modern history, attending the lectures of Christoph Wilhelm von Koch (1737–1813), the famous professor of public law at Strassburg. He was recommended by Desaix to the notice of General Bonaparte, but declined to serve on the staff of the Egyptian expedition. In the campaign of Switzerland (1798) he distinguished himself afresh, though he served only with the greatest reluctance against a people which possessed republican institutions. In Masséna's brilliant campaign of 1799 Foy won the rank of chef de bataille. In the following year he served under Moncey in the Marengo campaign and afterwards in Tirol.

Foy's republican principles caused him to oppose the gradual rise of Napoleon, and at the beginning of 1801 were such that at the time of Moreau's trial he escaped arrest only by joining the army in Holland. Foy voted against the establishment of the empire, but the only penalty for his independence was a long delay before attaining the rank of general. In 1806 he married a daughter of General Baraguay d'Hilliers. In the following year he was sent to Constantinople, and there took part in the defence of the Dardanelles against the English fleet. He was next sent to Portugal, and thenceforward he served in the Peninsular War from first to last. Under Junot he won at last his rank of general of brigade, under Soult he held a command in the pursuit of Sir John Moore's army, and under Masséna he fought in the third invasion of Portugal (1810). Masséna reposed the greatest confidence in Foy, and employed him after Busaco in a mission to the emperor. Napoleon now made Foy's acquaintance for the first time, and was so far impressed with his merits as to make him a general of division. The part played by General Foy at the battle of Salamanca won him new laurels, but above all he distinguished himself when the disaster of Vittoria had broken the spirit of the army. Foy rose to the occasion; his resistance in the Pyrenees was steady and successful, and a young and skilled patriot (at first thought mortal) which he received at Orthosa prevented him from keeping the field to the last. At the first restoration of the Bourbons he received the grand cross of the Legion of Honour and a command, and on the return of Napoleon from Elba he declined to join him until the king had fled from the country. He held a divisional command in the Waterloo campaign, and at Waterloo was again severely wounded at the head of his division (see WATERLOO CAMPAIGN). After the second restoration he returned to civil life, devoting his energies for a time to his projected history of the Peninsular War, and in 1819 was elected to the chamber of deputies. For this position his experience and his studies had especially fitted him, and by his first speech he gained a commanding place in the chamber, which he never lost, his clear, main eloquence being always employed on the side of the liberal principles of 1789. In 1823 he made a powerful protest against French intervention in Spain, and after the dissolution of 1824 he was re-elected for three constituencies. He died at Paris on the 28th of November 1825, and his funeral was attended, it is said, by 100,000 persons. His early death was regarded by all as a national calamity. His family was provided for by a general subscription.

The Histoire de la guerre de la Péninsule sous Napoléon was published from his notes in 1827, and a collection of his speeches (with memoir by Tissot) appeared in 1826 soon after his death. See Cuisin, Vie militaire, politique, etc., du général Foy; Vidal, Vie militaire et politique du général Foy.

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**FRAAS, KARL NIKOLAS** (1806–1875), German botanist and agronomist, was born at Rattlesdorf, near Bamberg, on the 8th of September 1806. After receiving his preliminary education at the gymnasium of his native town, he in 1822 entered the university of Munich, where he took his doctor's degree in 1825. Having devoted great attention to the study of botany, he went to Athens in 1835 as inspector of the court garden; and in 1846 he became professor of botany at the university. In 1842 he returned to Germany and became teacher at the central agricultural school at Schlesheim. In 1847 he was appointed professor of agriculture at Munich, and in 1851 director of the central veterinary college. For many years he was secretary of the Agricultural Society of Bavaria, but resigned in 1861. He died at his estate of Neufreimann, near Munich, on the 9th of November 1875.

His principal works are: Στοιχεία τῆς Βοτανικῆς (Athens, 1835); Syntaxis rerum classicae (Munich, 1845); Elms und Pflanzennadel in Bayern (Landsh., 1847); and Als Achatoplice der Landwirtschaftslehre (Stuttgart, 1848); Geschichte der Landwirtschaft (Prague, 1851); Die Schule des Landbaues (Munich, 1852); Batens Kinderassen (Munich, 1853); Die Künstliche Fischzuchtung (Munich, 1854); Die Natur der Landwirtschaft (Munich, 1857); and Neues Buch der Natur für Landwirte (Munich, 1860). The Ackerbaubücher and their Heimittel (Munich, 1866); Das Wurzelnahen der Culturfarben (Berlin, 1872); and Geschichte der Landwirthschaft und Forstherrsch- schaft in Bayern (1868 and 1880). He also founded and edited a weekly agricultural paper, the Schranne.

**FRACASTORO [FRACASTORUS], GIROLAMO [HERONYMUS] (1483–1553),** Italian physician and poet, was born at Verona in 1483. It is related of him that at his birth his lips adhered so closely that a surgeon was obliged to divide them with his incision knife, and that during his infancy his mother was killed by lightning, while he, though in her arms at the moment, escaped unhurt. Fracastoro became eminently skilled, not only in medicine and belles-lettres, but in most arts and sciences. He studied at Padua, and became professor of philosophy there in 1502, afterwards practising as a physician in Verona. It was by his advice that Pope Paul III., on account of the prevalence of a contagious distemper, removed the council of Trent to Bologna.

He was the author of many works, both poetical and medical, of which he was intimate acquainted with Cardinal Beppo, Julius Scaliger, Gianbattista Ramusio (q.v.), and most of the great men of his time. In 1517, when the builders of the cathedral of San Felice (Verona) found fossil mussels in the rocks, Fracastoro was consulted about the marvel, and he took the same view—following Leonardo da Vinci, but very advanced for those days—that they were the remains of animals once capable of living in the locality. He died of apoplexy at Cesi, near Verona, on the 8th of August 1553; and in 1559 the town of Verona erected a statue in his honour.

The principal work of Fracastoro is a kind of medical poem entitled Syphilitis, sive Morbi Gallici, libri tres (Verona, 1530), which has been translated into almost all the languages of the French and Italian. Among his other works (all published at Venice) are De vini temperatura (1534); Homocentricorum (1535); De sympathia et antipathia rerum (1540); and De contagionibus (1546). His later works were worked for him, and his poetical productions were collected and printed at Padua in 1728.

**FRAGONARD, JEAN-HONORÉ** (1732–1806), French painter, was born at Grasse, the son of a glove. He was articled to a Paris notary when his father's circumstances became straitened through unsuccessful speculations, but he showed such talent and inclination for art that he was taken at the age of eighteen to Boucher, who, recognizing the youth's rare gifts but disinclined to waste his time with one so inexperienced, sent him to Chardin's atelier. Fragonard studied for six months under the great luminaist, and then returned more fully equipped to Boucher, whose style he soon acquired so completely that the master entrusted him with the execution of replicas of his paintings. Though not a pupil of the Academy, Fragonard gained the Prix de Rome in 1752 with a painting of "Jeroaboam sacrificing to the Idols," but before proceeding to Rome he continued to study for three years under Van Loo. In the year preceding his departure he painted the "Christ washing the Feet of the Apostles" now at Grasse cathedral. In 1755 he took up his abode at the French Academy in Rome, then presided over by Natoire. There he
benefited from the study of the old masters whom he was set to copy—always remembering Boucher's parting advice not to take Raphael and Michelangelo too seriously. He successively passed through the studios of masters as widely different in their aims and technique as Chardin, Boucher, Van Loo and Natoire, and a summer sojourn at the Villa d'Este in the company of the abbé de Saint-Non, who engraved many of Fragonard's studies of these entrancing gardens, did more towards forming his personal style than all the training at the various schools. It was in these romantic gardens, with their fountains, grottos, temples and terraces, that he conceived the dreams which he was subsequently to embody in his art. Added to this influence was the deep impression made upon his mind by the florid sumptuousness of Tiepolo, whose works he had an opportunity of studying in Venice before he returned to Paris in 1761. In 1765 his "Corèsus et Callirrhoè" secured his admission to the Academy. It was made the subject of a pompous eulogy by Diderot, and was bought by the king, who had it reproduced at the Gobelins factory. Hitherto Fragonard had hesitated between religious, classic and other subjects; but now the demand of the wealthy art patrons of Louis XV.'s pleasure-loving and licentious court turned him definitely towards those scenes of love and voluptuousness with which his name will ever be associated, and which are only made acceptable by the tender beauty of his colour and the virtuosity of his facile brushwork—such works as the "Serment d'amour" (Love Vow), "Le Verrou" (The Bolt), "La Culbutè" (The Tumble), "La Chemise enlevée" (The Shift Withdrawn), and "The Swing" (Wallace collection), and his decorations for the apartments of Mme du Barry and the dancer Marie Guimard.

The Revolution made an end to the ancien régime, and Fragonard, who was so closely allied to its representatives, left Paris in 1793 and found shelter in the house of his friend Maubert at Grasse, which he decorated with the series of decorative panels known as the "Roman d'amour de la jeunesse," originally painted for Mme du Barry's pavilion at Louveciennes. The panels in recent years came into the possession of Mr Pierpont Morgan. Fragonard returned to Paris early in the 19th century, where he died in 1806, neglected and almost forgotten. For half a century or more he was so completely ignored that Lübke, in his history of art (1873), omits the very mention of his name. But within the last thirty years he has regained the position among the masters of painting to which he is entitled by his genius. If the appreciation of his art by the modern collector can be expressed in figures, it is significant that the small and sketchy "Billet Doux," which appeared at the Croixere sale in Paris in 1905 and was subsequently exhibited by Messrs Duvene in London (1906), realized close on £19,000 at the Hôtel Drouot.

Besides the works already mentioned, there are four important pictures by Fragonard in the Wallace collection: "The Fountain of Love," "The Schoolmistress," "A Lady carving her Name on a Tree" (usually known as "Le Chiffre d'amour") and "The Fair-haired Child." The Louvre contains thirteen examples of his art, among them the "Corèsus," "The Sleeping Bacchante," "The Shift Withdrawn," "The Bathers," "The Shepherd's Hour" ("L'Heure du berger"), and "Inspirations of an Imaginary Scene." Among the works of art of Lille, Besançon, Rouen, Tours, Nantes, Avignon, Amiens, Grenoble, Nancy, Orleans, Marseilles, &c., as well as at Chantilly. Some of Fragonard's finest work is in the private collections of the Rothschild family in London and Paris.


FRAHN, CHRISTIAN MARTIN (1782-1831), German numismatist and historian, was born at Rostock. He began his Oriental studies under Tychsen at the university of Rostock, and afterwards prosecuted them at Göttingen and Tübingen. He became a Latin master in Pestalozzi's famous institute in 1804, returned home in 1806, and in the following year was chosen to fill the chair of Oriental languages in the Russian university of Kazan. Though in 1815 he was invited to succeed Tychsen at Rostock, he preferred to go to St Petersburg, where he became director of the Asiatic museum and councillor of state. He died at St Petersburg.

Fragonard wrote over 150 works. Among the more important are: Numphophylactum orientale Poloniaum (1813); De numerum Bulgarorum fonte antiquissimo (1816); Das muhammedanische Münz-buch der orientalischen Museum der kaiserl. Akademie der Wissenschaften zu St Petersburg (1821); Nummi cufici ex nosiris museis selecti (1823); Notice d'une centaine d'ouvrages arabes, &c., qui manquent en grande partie aux bibliothèques de l'Europe (1834); and Nova supplementa ad recensionem Num. Muham. Acad. Imp. Sci. Petropolitanae (1852). His description of some medals struck by the Samand and Boud princes (1804) was composed in Arabic because he had no Latin types.

FRAME, a word employed in many different senses, signifying something joined together or shaped. It is derived ultimately from O.E. fram, from, in its primary meaning "forward." In constructional work it connotes the union of pieces of wood, metal or other material for purposes of enclosure as in the case of a picture or mirror frame. Frames intended for these uses are of great artistic interest but comparatively modern origin. There is no record of their existence earlier than the 16th century, but the decorative opportunities which they afford caused speedy popularity in an artistic age, and the Renaissance found in the picture frame a rich and attractive means of expression. The impulses which made frames beautiful have long been extinct or dormant, but fine work was produced in such profusion that great numbers of examples are still extant. Frames for pictures or mirrors are usually square, oblong, round or oval, and, although they have usually been made of wood or composition overlaid upon wood, the richest and most costly materials have often been used. Ebony, ivory and tortoishell; crystal, amber and mother-of-pearl; lacquer, gold and silver, and almost every other metal have been employed for this purpose. The domestic frame has in fact varied from the simplest and cheapest form of a plain wooden moulding to the most richly carved examples. The introduction in the 17th century of larger sheets of glass gave the art of frame-making a greatessor, and in the 18th century the increased demand for frames, caused chiefly by the introduction of cheaper forms of the elaborately and grandiose, the richest and most precious, the mirror frames that have come down to us. English art in this respect was less exotic and more restrained, and many of the mirrors of the 18th century received frames the grace and simplicity of which have ensured their constant reproduction even to our own day.

FRAMINGHAM, a township of Middlesex county, Massachusetts, U.S.A., having an area of 27 sq. m. of hilly surface, dotted with lakes and ponds. Pop. (1890) 9239; (1900) 11,302, of whom 2391 were foreign-born; (1910 census) 12,943. It is served by the Boston & Albany, and the New York, New Haven & Hartford railways. Included within the township are three villages, Framingham Center, Saxonville and South Framingham, the last being much the most important. Framingham Academy was established in 1792, and in 1831 became a part of the public school system. A state normal school (the first normal school in the United States, established at Lexington...
in 1839, removed to Newton in 1844 and to Framingham in 1853) is situated here; and near South Framingham, in the township of Sherborn, is the state reformatory prison for women. South Framingham has large manufactories of paper bags, shoes, boilers, carriage wheels and leather board; formerly straw braid and bonnets were the principal manufactures. Saxovilne manufactures worsted cloth. The value of the township's factory products increased from $3,007,701 in 1900 to $4,173,570 in 1905, or 38.8%. Framingham was first settled about 1640, and was named in honour of the English home (Framingham) of Governor Thomas Danforth (1622-1669), to whom the land once belonged. In 1700 it was incorporated as a township. The "old Connecticut path," the Boston-to-Worcester turnpike, was important to the early fortunes of Framingham Center, while the Boston & Worcester railway (1834) made the greater fortune of South Framingham.

See J. H. Temple, History of Framingham ... 1640-1880 (Framingham, 1887).

FRAMINGHAM, a market town in the Eye parliamentary division of Suffolk, 91 m. N.E. from London by a branch of the Great Eastern railway. Pop. (1901) 2526. The church of St. Mary was built in the 13th century and is surmounted by three towers. The building is of black flint, surmounted by a tower 96 ft. high. In the interior there are a number of interesting monuments, among which the most noticeable are those of Thomas Howard, 3rd duke of Norfolk, and of Henry Howard, the famous earl of Surrey, who was beheaded by Henry VIII. The castle forms a picturesque ruin, consisting of the outer walls 44 ft. high and 8 ft. thick, 13 towers about 38 ft. high, a gateway and some outworks. About half a mile from the town is the Albert Memorial Middle Class College, opened in 1865, and capable of accommodating 300 boys. A bronze statue of the Prince Consort by Joseph Durham adorns the front terrace.

Framingham (Frendlingham, Framinghame) in early Saxon times was probably the site of a fortified earthwork to which St Edmund the Martyr is said to have fled from the Danes in 870. The Danes captured the stronghold after the escape of the king, but it was won back in 921, and remained in the hands of the crown, passing to William I. at the Conquest. Henry I. in 1100 granted it to Roger Bigod, who in all probability raised the castle at. Hugh of And and Roger. The earl of Norfolk in 1141, succeeded his father, and the mansion and castle remained in the Bigod family until 1306, when in default of heirs it reverted to the crown, and was granted by Edward II. to his half-brother Thomas de Brotherton, created earl of Norfolk in 1312. On an account roll of Framingham Castle of 1324 there is an entry of "rent received from the borough," also of "rent from those living outside the borough," and in all probability burghal rights had existed at a much earlier date, when the town had grown into some importance under the shelter of the castle. Town and castle followed the vicissitudes of the dukedom of Norfolk, passing to the crown in 1405, and being alternately restored and forfeited by Henry V., Richard III., Henry VII., Edward VI., Mary, Elizabeth and James I., and finally sold in 1653 to Sir Robert Hitcham, who left it in 1656 to the master and fellows of Pembroke Hall, Cambridge.

In the account roll above mentioned reference is made to a fair and a market, but no early grant of either is to be found. In 1792 two annual fairs were held, one on Whit Monday, the other on the 9th of October; and a market was held every Saturday. The market day is still Saturday, but the fairs are discontinued.

See Robert Hawes, History of Framingham in the County of Suffolk, edited by R. Loder (Woodbridge, 1798).

FRAN, a French coin current at different periods and of varying values. The first coin so called was one struck in gold by John II. of France in 1360. On it was the legend Johannes Dei gratia Francorum rex; hence, it is said, the name. It also bore an effigy of King John on horseback, from which it was called a fran à cheval, to distinguish it from another coin of the same value, issued by Charles V., on which the king was represented standing upright under a Gothic dais; this coin was termed a franc à pied. As a coin it disappeared after the reign of Charles VI., but the name continued to be used as an equivalent for the livre tournoi, which was worth twenty sols. French writers would speak without distinction of so many livres or so many francs, so long as the sum mentioned was an even sum; otherwise livre was the correct term, thus "trois livres" or "trois francs," but "trois livres cinq sols." In 1795 the livre was legally converted into the franc, at the rate of 91 livres to 80 francs, the silver franc being made to weigh exactly five grammes. The franc is now the unit of the monetary system and also the money of account in France, as well as in Belgium and Switzerland. In Italy the equivalent is the lira, and in Greece the drachma. The franc is divided into 100 centimes, the lira into 100 centesimi and the drachma into 100 lepta. Gold is now the standard, the coins in common use being ten and twenty franc pieces. The twenty franc gold piece weighs 6.4516 grammes, .900 fine. The silver coins are five, two, one, and half franc pieces. The five franc silver piece weighs 25 grammes, .900 fine, while the franc piece weighs 5 grammes, .835 fine. See also Money.

FRANÇAIS, ANTOINE, COUNT (1756-1836), better known as François-Nicolas, a French politician and author, was born at Beaucaire, in the department of Bouches-du-Rhône in 1756, was elected to the legislative assembly by the department of Loire Inférieure, and was noted for his violent attacks upon the farmers general, the pope and the priests; but he was not re-elected to the Convention. During the Terror, as he had belonged to the Girondin party, he was obliged to seek safety in the mountains. In 1798 he was elected to the council of Five Hundred by the department of Isère, and became one of its secretaries; and in the following year he voted against the Directory. He took office under the consulate as prefect of Charente Inférieure, rose to be a member of the council of state, and in 1804 obtained the important post of director-general of the indirect taxes (droits réunis). The value of his services was recognized by the titles of count of the empire and grand officer of the Legion of Honour. On the second restoration he retired into private life; but from 1819 to 1822 he was representative of the department of Isère, and after the July revolution he was made a peer of France. He died at Paris on the 7th of March 1836.

FRANÇAIS, FRANÇOIS LOUIS (1814-1897), French painter, was born at Plombières (Vosges), and, on attaining the age of fifteen, was placed as office-boy with a bookseller. After a few years of hard struggle, during which he made a precarious living by drawing on stone and designing woodcut vignettes for book illustration, he studied painting under Gigoux, and subsequently under Corot, whose influence remained decisive upon Français's style of landscape painting. He generally found his subjects in the neighbourhood of Paris, and though he never rivalled his master in lightness of touch and in the lyric poetry which is the principal charm of Corot's work, he is still counted among the leading landscape painters of his country and period. He exhibited first at the Salon in 1837 and was elected to the Académie des Beaux-Arts in 1890. Comparative few of his pictures are to be found in public galleries, but his painting of "A Italian Sunset" is at the Luxembourg Museum in Paris. Other works of importance are "Daphnis et Chloé" (1872), "Bas Meudon" (1861), "Orpheus" (1863), "Le Bois sacré" (1864), "Le Lac de Némi" (1868).

FRANCATELLI, CHARLES ELMÉ (1805-1875), Anglo-American cook, was born in London, of Italian extraction, in 1805, and was educated in France, where he studied the art of cookery. Coming to England, he was employed successively by various noblemen, subsequently becoming manager of Crockett's club. He left Crockett's to become chief cook to Queen Victoria, and afterwards he was chief at the Reform Club. He was the
FRANCAVILLA FONTANA—FRANCE

author of The Modern Cook (1845), which has since been frequently republished; of a Plain Cookery Book for the Working Classes (1861), and of The Royal English and Foreign Cookery Book (1869). Francastelli died at Eastbourne on the 10th of August 1876.

FRANCAVILLA FONTANA, a town and episcopal see of Apulia, Italy, in the province of Lecce, 22 m. by rail E. by N. of Taranto, 460 ft. above sea-level. Pop. (1901) 17,759 (town); 20,510 (commune). It is in a fine situation, and has a massive square castle of the Umperial family, to whom, with Oria, it was sold by S. Carlo Borromeo in the 16th century for 40,000 ounces of gold, which he distributed in one day to the poor.

FRANCE, ANTOLE (1844— ), French critic, essayist and novelist (whose real name was Jacques Antolé Thiabault), was born in Paris on the 16th of April 1844. His father was a bookseller, one of the last of the book-sellers, if we are to believe the Goncourt, into whose establishment men came, not merely to order and buy, but to dip, and turn over pages and discuss. As a child he used to listen to the nightly talks on literary subjects which took place in his father's shop. Nurtured in an atmosphere so essentially bookish, he turned naturally to literature. In 1865 his first work appeared, a study of Alfred de Vigny, followed in 1875 by a volume of dedicated poems addressed to Lecour. He proved, as such a dedication suggests, an outcome of the "Parnassian" movement; and yet another volume of verse appeared in 1876, Les Noces corinthiennes. But the poems in these volumes, though unmistakably the work of a man of great literary skill and cultured taste, are scarcely the poems of a man with whom verse is the highest form of expression.

He was to find his richest vein in prose. He himself, avowing his preference for a simple, or seemingly simple, style as compared with the artistic, so vaunted by the Goncourt—a style compounded of neologisms and "rare" epithets, and startling forms of expression—observes: "A simple style is like white light. It is complex, but not to outward seeming. In language, a beautiful and desirable simplicity is but an appearance, and results only from the good order and sovereign economy of the various parts of speech." And thus one may say of his own style that its beautiful translucency is the result of many qualities—felicity, grace, the harmonious grouping of words, a perfect measure. Anatore France is a sceptic. The essence of his philosophy, if a spirit so light; evanescent, elusive, can be said to have a philosophical doubt. He is a doubter in religion, metaphysics, morals, politics, aesthetics—a most genial and kindly doubter, and not at all without doubts even to his own negative conclusions. Sometimes his doubts are expressed in his own person—as in the Jardin d'Épique (1894) from which the above extracts are taken, or Le Livre de mon ami (1885), which may be accepted, perhaps, as partly autobiographical; sometimes, in La Rédaction de la reine Pédauque (1803) and Les Opinions de M. Jérôme Coignard (1803), or L'Orme du mail (1801), Le Mannequin d'oisier (1801), L'Anneau d'améthyste (1809), and M. Bergeret à Paris (1901), he entrusts the expression of his opinions, dramatically, to some fictitious character—the abbé Coignard, for instance, projecting, as it were, from the 18th century some very effective criticism on the popular political theories of contemporary France—or the M. Bergeret of the four last-named novels, which were published with the collective title of Histoire contemporaine. This series deals with some modern problems, and particularly, in L'Anneau d'améthyste and M. Bergeret à Paris, with the humours and follies of the ant-"Ordonnances." Neith Nelsen should reference be omitted his Crìme de Sylvester Bonnaud (1881), crowned by the Institute, nor to works more distinctly of fancy, such as Balhazar (1888), the story of one of the Magi or Thais (1890), the story of an actress and courtesan of Alexandria, whom a hermit converts, but with the loss of his own soul. His ironic comedy, Craignouville (Renaissance theatre, 1903), was founded on his novel (1902) of the same year.

His more recent work includes his anti-clerical Vie de Jeanne d'Arc (1908); his pungent satire the Lie des penguins (1908); and a volume of stories, Les Sept Femmes de la Barbe-Blanche (1909).

Lightly as he bears his erudition, it is very real and extensive, and is notably shown in his utilization of modern archaeological and historical research in his manner, as in the stories in Sur une pierre blanche). As a critic—see the Vie littéraire (1888-1892), reprinted mainly from Le Temps—he is graceful and appreciative. Academic in the best sense, he found a place in the French Academy, taking the seat vacated by Lesseps, and was received into that body on the 24th of December 1896. In the affaire Dreyfus he sided with M. Zola.

For studies of M. Anatole France's talent see Maurice Bârres, Anatole France (1885); Jules Lemaître, Les Contemporains (2nd ed. 1889); and Brandes, Anatole France (1908). In 1908 Frederic C. Prince began the English translation of The works of Anatole France in an English translation (John Lane).

FRANCE, a country of western Europe, situated between 51° 5' and 43° 20'N., and 2° 32' W. and 13° 30' E. It is hexagonal in form, being bounded N.W. by the North Sea, the Strait of Dover (Pass de Calais) and the English Channel (La Manche), W. by the Atlantic Ocean, S.W. by Spain, S.E. by the Mediterranean Sea, E. by Italy, Switzerland and Germany, N.E. by Germany, Luxemburg and Belgium. From north to south its length is about 600 m., measured from Dunkirk to the Col de Falguères; its breadth from east to west is 528 m., from the Vosges to Cape Saint Mathieu at the extremity of Brittany.

The total area is estimated at 207,170 sq. m., including the island of Corsica, which comprises 3,367 sq. m. The coast-line of France extends for 3,844 m. on the Mediterranean, 700 on the North Sea, the Strait of Dover and the Channel, and 865 on the Atlantic. The coast-line is the advantage of being separated from its neighbours over the greater part of its frontier by natural barriers of great strength, the Pyrenees forming a powerful bulwark on the south-west, the Alps on the south-east, the Jura and the greater portion of the Vosges Mountains on the east. The frontier generally follows the crest line of these ranges. Germany possesses both slopes of the Vosges north of Mont Donon, from which point the north-east boundary is conventional and unprotected by nature.

France is geographically remarkable for its possession of great natural and historical highways between the Mediterranean and the Atlantic Ocean. The one, following the depression between the central plateau and the eastern mountains by way of the valleys of the Rhône and Saône, traverses the Côte d'or hills and so gains the valley of the Seine; the other, skirting the southern base of the Cévennes, reaches the ocean by way of the Garonne valley. Another natural highway, traversing the lowlands to the west of the central plateau, unites the Seine basin with that of the Garonne.

Physiography.—A line drawn from Bayonne through Agen, Poitiers and Valenciennes divides the country roughly into two dissimilar physical regions—to the west and north-west a country of plains and low plateaus; in the centre, east and south-east a country of mountains and high plateaus with a minimum elevation of 650 ft. To the west of this line the only highlands of importance are the granitic plateaus of Brittany and the hills of Normandy and Perche, which, uniting with the plateau of Baoue, separate the basins of the Seine and Loire. The Cévennes and Vosges mountains divide the country. The configuration of the region east of the dividing line is widely different. Its most striking feature is the mountainous and eruptive area known as the Massif Central, which covers south-central France. The physical country north and west ofAuvergne comprising the group of Cantal, where the Plomb du Cantal attains 6,006 ft., and that of Mont Dore, containing the Puy de Sancy (6,188 ft.), the culminating point of the Massif, and to the north the lesser elevations of the Moïts Dôme. On the west the downward slope is gradual, the heights of Limousin and Marche and the table-land of Quercy, thence to the plains of Poitou, Angoumois and Guienne. On the east only river valleys divide the Auvergne mountains from those of Forez and Margeray, western spur of the Cévennes. On the south the Aubrac mountains and the barren plateaus known as the Causées intervene between them and the Cévennes. The main range of the Cévennes (highest point Mont Lozère, 5,884 ft.) sweeps in a wide curve from the granitic table-land of Morvan in the north along the right banks of the Saône and Rhône to the Montagne Noire in the south, where it is separated from the Pyrenean system by the river Aude. On the south-western border of France the Pyrenees include

1 By the Service géographique de l'armée.
several peaks over 10,000 ft. within French territory; the highest elevation therein, the Vignemale, in the divide of the range, reaches 10,820 ft. On the north their most noteworthy offshoots are, in the centre, the plateau of Lannemezan from which rivers radiate fanwise to join the Adour and Garonne, and in the east the Corbière. On the south-eastern frontier the French Alps, which include Mont Blanc (15,800 ft.), and, more to the south, other summits over 11,000 ft. in height, cover Savoy and most of Dauphiné and Provence, that is to say, nearly the whole of France to the south and east of the Rhône. North of that river the parallel chains of the Jura form an arc of a circle with its convexity towards the north-west. In the southern and most elevated portion of the range there are several summits exceeding 5500 ft. Separated from the Jura by the defile of Belfort (Trouée de Belfort) the Vosges extend northward parallel to the course of the Rhône. Their culminating points in French territory, the Ballon d’Alsace and the Hohneck in the southern portion of the chain, reach 4100 ft. and 4480 ft. The Vosges are buttressed on the west by the Faucilles, which curve southwards to meet the plateau of Langres, and by the plateaus of Haute-Marne, united to the Ardennes on the north-eastern frontier by the wooded highlands of Ardenne.

Seaward—The shore of the Mediterranean encircling the Gulf of the Lion (Golfe du Lion) from Cape Cerbère to Martigues is low-lying and unbroken, and characterized chiefly by lagoons separated from the sea by sand-dunes. The coast, constantly encroaching on the sea by reason of the alluvium washed down by the rivers of the Pyrenees and Cévennes, is without important harbours saving that of Céret, itself continually invaded by the sand. East of Martigues the coast is rocky and of greater altitude, and is broken by projecting capes (Couronne, Crouzet, Sicé, the peninsula of Giens and Cape Antibes), and by deep gulfs forming secure roadsteads such as those of Marseilles, which has the chief port in France, Toulon, with its great naval harbour, and Hyères, to which may be added the Gulf of St Tropez.

Along the Atlantic coast from the mouth of the Adour to the

1 The etymology of this name (sometimes wrongly written Golfe de Lyon) is unknown.
FRANCE

GEOGRAPHY

estuary of the Gironde there stretches a monotonous line of sand-banks bordered by lagoons on the land side, but towards the sea a harbourless and unbroken shelf for the Bay of Arcachon. To the north as far as the rocky point of St. Gildas, sheltering the mouth of the Loire, the coast is occupied by extensive sand-banks (mêlange of Poéouf and Brittany), low-lying and hollowed by deep bays sheltered by large islands, those of Oléron and Ré lying opposite the ports of Rochefort and La Rochelle, while Noirmoutier closes the Bay. Beyond this the Loire estuary, on the north shore of which is the port of St. Nazaire, the peninsula of Brittany projects into the ocean and here begins the most rugged, wild and broken portion of the French seaboard; the chief of its promontories is that of Cap de la Hague, which opens into a bay protected to the west by the narrow peninsula of Quiberon, the Bay of Lorient, and the Bay of Concarneau; on the west the dangerous Bay of Audierne and the Léonian islands. The Senegal estuary, filled with sand, is the narrowest part of the west coast, with its important naval port, by the peninsula of Crozon, and forming with it a great indentation sheltered by Cape St. Mathieu on the north and Cape Raz on the south; on the north, opening into the English Channel, the roadsteads and in the lower part of the Irving, the port of St Malo and the Bay of St. Michel. Numerous small archipelagos and islands, of which the chief are Belle île, Groix and Ushant, fringe the Breton coast. North of the Bay of St. Michel the peninsula of Bretagne closes the Channel and forms the corridor of the Seine on the east. North of that point a line of high cliffs, in which occur the ports of Fécamp and Dieppe, stretches nearly to the sandy estuary of the Somme. North of that river the coast is low-lying, formed by sand-dunes, and marshes, and the Straits of Dover and the cliffs in the neighbourhood of the port of Boulogne and the marshes and sand-dunes of Flanders, with the ports of Calais and Dunkirk, the latter the principal French port on the English Channel

The River Rhône.—The greater part of the province of France is divided between four principal sections, the basin of the Rhône, with an area (in France) of about 35,000 sq. m., covers eastern France from the Mediterranean to the Vosges and Savoy; the Plateau de Langes to the crests of the Jura and the Alps. Alone among French rivers, the Rhône, itself Alpine in character in its upper course, is partly fed by Alpine rivers (the Arve, the Isère and the Durance), and has a course in Savoy which is unbroken and is maintained by glacier water in summer. The Rhône, the source of which is in Mont St. Gothard, in Switzerland, enters France by the narrow defile of L'Écluse, and has a somewhat meandering course in the west of the country, and then, as it runs straight south till it reaches the Mediterranean, into which it discharges itself by two principal branches, which form the delta or island of the Camargue. The Ain, the Saône (which rises in Flanders and the lower part of the Rhône is grouped around the regions of Bresse and Dombes, receives the Doubs and joins the Rhône at Lyons), the Ardèche and the Gard are the affluents on the right; on the left it is joined by the Arve, the Isère, the Drôme and the Durance, and then passes into the Rhône, drains that portion of the Alps which fringes the Mediterranean.

The basin of the Garonne occupies south-western France with the exception of the tracts covered by the secondary basins of the Adour, the Dronne, the Anglin and the Sèvre Niortaise. The Garonne and its affluents form the boundary between France and Spain, and between the living plain of the Landes, which is watered by numerous coast rivers, notably by the Leyre. Its area is nearly 33,000 sq. m., and extends from the Pyrenees to the uplands of Sainctonge, Périgord and Limousin. The Garonne rises in the plateau de Béarn, on the western slopes of the Pyrenees, and from the severs de Luchonnais, from which it receives the Durondeau, is separated by the range of St. Lary from the Angoûlême basin, and joins the Garonne at Béarn to form the Garonne. The Gironde is included in it, and joined by the Angoûlême basin, and joins the Garonne at Béarn to form the Garonne. All these affluents are on the right, and with the exception of the Angoûlême basin, from which it descends from the eastern Pyrenees, rise in the mountains of Auvergne and the southern Cévennes, their sources often lying close to those of the rivers of the Loire and Rhone basins. The Neste, a Pyrenean torrent, and the Save, the Gers and the Baise, rising on the plateau of Lannemezan, are the principal left-hand tributaries of the Garonne. North of the basin of the Garonne an area of over 3,500 sq. m. is watered by the secondary system of the Garonne, which descends from Chârnon (Haute-Vienne), traverses Angoûlême and falls into the Atlantic near Rochefort. Further to the west there is a number of small rivers, the chief of which is the Sèvre Niortaise, draining the coast region to the south of the plateau of Géteine.

The basin of the Loire, with an area of about 47,000 sq. m., includes within its limits that part of the country which is a quarter of the whole country. The Loire rises in Mont Gerbier de Jone, in the range of the Vivarais mountains, flows due north to Nevers, then turns to the north-west as far as Orléans, in the neighbourhood of the Maconnais, and at Nevers it receives the Somme, forming the Channel between the Seine and Loire, and at Nevers it joins the Loire and forms the Channel between the Seine and Loire, and at Orléans joins the Loire by the joining of its secondary basin, the Loire, the Cher, the Indre, the Claire and the Saone with its affluent the Cézall, and the Sevre-Nantaise. The basin of the Loire is considered one of the finest in the country, and is watered by numerous streams, which all join into the three main streams—the Vienne, the Loire, and the Saone, which are joined by the Saône and the Bourbou, the latter the principal French river on the English Channel.

The Mediterranean.—The north and north-west of France bear a great resemblance, both in temperature and produce, to the south of England, rain occurring frequently, and the country being consequently suited for pasture. But though the cesec are far more heavy, so that there is much less difference in the annual rainfall there as compared with the rest of the country than in the number of rainy days. The annual rainfall for the whole of France averages about 32 in. The precipitation is greatest at St. Malo in the west and in the elevated regions of the east; it attains over 60 in. in the basin of the Adour (71 in. at the western extremity of the Pyrenees), and nearly as much in the Vosges, Morvan, Cévennes and parts of the central plateau. The temperature in the north-west of France is on the whole slightly more moderate, being mild, the summers temperate, it is characterized by west and south-west winds and frequent fine rains; (3) Girondin climate (characterizing Bordeaux, Agen, Pau, &c.), having a mean of 56° F., with mild winters and hot summers; the prevailing wind is from the north-west, the average rainfall about 28 in.; (4) Auvergne climate, comprising the Cévennes, central plateau, Clermont, Limoges and Rodez, mean temperature 51° F., with cold winters.
winters and hot summers; (f) Vosges climate (comprehending Epinal, Mézières and Nancy), having a mean of 48-2°F, with long
and severe winters and hot and rainy summers; (g) Rhône climate (experienced by Lyons, Chalon, Mâcon, Grenoble) mean tem-
peratures of the same kind are also found on the Atlantic coast (as far north as the Cotentin), where the humidity and mildness of the climate favour their growth. The orange, date-palm and eucalyptus have been acclimatized on the coast of Provence and the Riviera. Other trans-
spontaneous plants of northern France are the cork-oak and the Aleppo and maritime pines. In north and central France the chief trees are the oak, the beech, rare south of the Loire, and the hornbeam; less important varieties are the birch, poplar, ash, elm and walnut. The chestnut cannot grow so well. In Brittany, Limousin and Bearn; resistant trees (firs, pines, larches, &c.) form fine forests in the Vosges and Jura.

The indigenous fauna include the bear, now very rare but still found in the Alps and Pyrenees, the wolf, harbinging chiefly in the Cévennes and Vosges, but in continually decreasing areas; the fox, marten, badger, weasel, otter, the beaver in the extreme south of the Rhône valley, and in the Alps the marmot; the red deer and roe deers are now rare, and wild boars are found in many districts; the chamois and wild goat survive in the Pyrenees and Alps. Hares, rabbits and squirrels are common. Among birds of prey may be mentioned the eagle and various species of hawk, and the pigeon and some game-birds the partridge and pheasant. The reptiles include the ringed-snake, slow-worm, viper and lizard. (R. Tr.)

Geology.—Many years ago it was pointed out by Elie de Beaumont and Dufrenoy that the Jurassic rocks of France form upon the map a circle which figure 8. Within the northern circle of the 8 lie the Mesozoic and Tertiary beds of the Paris basin, dipping inwards; and within the southern circle lie the ancient rocks of the Central Plateau, from which the later beds dip outwards. Outside the northern circle lie on the west the folded Palaeozoic rocks of Brittany, and on the north the Palaeozoic massif of the Ardèche. Outside the southern circle lie on the east the Mesozoic and Tertiary beds of the valley of the Rhône, with the Alps beyond.

In the geological history of France there have been two great periods of folding since Archean times. The first of these occurred towards the close of the Palaeozoic era, when a great mountain system was raised, with north running folds, mainly from E. to W. and another chain arose in the south, running from S.W. to N.E. Of the former the remnants are now seen in Brittany and the Ardennes; of the latter the Cévennes and the Montagne Noire are the best preserved of the surface. These ancient and great upstanding structures are in Tertiary times, and it was due to the final elevation of the Jura and the Western Alps and of the Pyrenees. No great mountain chain was ever raised by a single effort, and folding went on in some extent over long periods. The beds of the Mesozoic period are from 1000 to 2000 feet thick. Moreover, other and broader oscillations which raised or lowered extensive areas without much crumpling of the strata, and these are due some of the most important breaks in the geological series.

In the north the rocks of the Central Plateau and, in the south, the Cévennes, form nearly the whole of the Central Plateau, and are also exposed in the axes of the folds in Brittany. The Central Plateau has probably been a land mass ever since this period, but the rest of the coast has been repeatedly submerged from E. to W. and another chain arose in the south, running from S.W. to N.E.

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combined with logical and organizing faculties of a high order, the heritage from the Latin domination, and with the industry, frugality and love of the soil natural in an agricultural people go to make up the national character. The Bretons, who most nearly represent the Celts, and the Basques, who inhabit parts of the western versant of the Pyrenees, have preserved their distinctive languages and customs, and are ethnically the most interesting sections of the nation; the Flemings of French Flanders where Flemish is still spoken are also racially distinct. The immigration of Belgians into the northern departments and of Italians into those of the south-east exercise a constant modifying influence on the local populations.

During the 19th century the population of France increased to a less extent than that of any other country (except Ireland) for which definite data exist, and during the last twenty years of that period it was little more than stationary. The following table exhibits the rate of increase as indicated by the censuses from 1876 to 1906. Population.

<table>
<thead>
<tr>
<th>Year</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1876</td>
<td>36,000,768</td>
</tr>
<tr>
<td>1881</td>
<td>37,672,048</td>
</tr>
<tr>
<td>1886</td>
<td>38,218,903</td>
</tr>
<tr>
<td>1891</td>
<td>38,324,948</td>
</tr>
<tr>
<td>1896</td>
<td>38,517,975</td>
</tr>
<tr>
<td>1901</td>
<td>38,601,943</td>
</tr>
<tr>
<td>1906</td>
<td>39,252,245</td>
</tr>
</tbody>
</table>

Thus the rate of increase during the decade 1891-1901 was 12%, whereas during the same period the population of England increased 18%. The birth-rate markedly decreased during the 19th century; despite an increase of population between 1871 and 1901 amounting to 40%, the number of births in the former was 904,000, as against 857,000 in the latter year, the diminution being accompanied by a decrease in the annual number of deaths. In the following table the decrease in births and deaths for the decennial periods during the thirty years ending 1900 are compared.

<table>
<thead>
<tr>
<th>Births</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1871-1880</td>
<td>935,000</td>
</tr>
<tr>
<td>1881-1890</td>
<td>909,000</td>
</tr>
<tr>
<td>1891-1900</td>
<td>853,000</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Deaths</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1871-1880</td>
<td>780,900</td>
</tr>
<tr>
<td>1881-1890</td>
<td>841,700</td>
</tr>
<tr>
<td>1891-1900</td>
<td>829,000</td>
</tr>
</tbody>
</table>

About two-thirds of the French departments, comprising a large proportion of those situated in mountainous districts and in the basin of the Garonne, where the birth-rate is especially feeble, show a decrease in population. Those which show an increase usually possess large centres of industry and are already thickly populated, e.g. Seine and Pas-de-Calais. In most departments the principal cause of decrease of population is the attraction of great centres. The average density of population in France is about 190 to the square mile, the tendency being for the large towns to increase at the expense of the small towns as well as the rural communities. In 1901 37% of the population lived in centres containing more than 2000 inhabitants, whereas in 1861 the proportion was 28%. Besides the industrial districts the most thickly populated regions include the coast of the department of Seine-Inferieure and Brittany, the wine-growing region of the Bordelais and the Riviera. In 1907 deaths were superior in number to births by nearly 20,000.

The following list comprises the three most densely-populated and the three most sparsely populated departments in France:

<table>
<thead>
<tr>
<th>Department</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seine</td>
<td>20,803</td>
</tr>
<tr>
<td>Nord</td>
<td>850</td>
</tr>
<tr>
<td>Rhône</td>
<td>778</td>
</tr>
</tbody>
</table>

In the quinquennial period 1901-1905, out of the total number of births the number of illegitimate births to every 1000 inhabitants was 2-0, as compared with 2-1 in the four preceding periods of like duration.

In 1906 the number of foreigners in France was 1,099,415 as compared with 1,027,491 in 1896 and 1,115,214 in 1886. The departments with the largest population of foreigners were Nord (192,678), in which there is a large proportion of Belgians; Bouches-du-Rhône (123,497), Alpes-Maritimes (93,554), Var (47,475), Italians being numerous in these three departments; Seine (153,647), Meurthe-et-Moselle (44,959), Pas-de-Calais (21,436) and Ardenne (21,401).

The following table gives the area in square miles of each of the eighty-seven departments and its population according to the census returns of 1886, 1896 and 1906:

<table>
<thead>
<tr>
<th>Department</th>
<th>Area (sq. m.)</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ain</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aisne</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Allier</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alpes-Maritimes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ardèche</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ardennes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aube</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aude</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aveyron</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Basse-Alpes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Basses-Pyrénées</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Belfort</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bouches-du-Rhône</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Calvados</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cantal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Charente</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Charente-Inferieure</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Charente-Sud</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corrèze</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corse (Corsica)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Côte-d'Or</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Côte-d'Or-Saintonge</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Creuse</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Deux-Sèvres</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dordogne</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Doubs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Drôme</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eure</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eure-et-Loir</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Finistère</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gard</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Girondes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Girouard</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Haute-Loire</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Haute-Marne</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hautes-Alpes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hautes-Savoie</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hautes-Pyrénées</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Haute-Vienne</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ile-de-France</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indre</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indre-et-Loire</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Isère</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jura</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Landes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loir-et-Cher</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loire</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loire-Inferieure</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lorient</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lot</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lozère</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Maine-et-Loire</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Manche</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mayenne</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meurthe-et-Moselle</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meuse</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Morbihan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nièvre</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nord</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### FRANCE

**Religion**

Of the population in 1901, 18,916,889 were males and 19,533,869 females, an excess of females over males of 617,010, i.e. 1.5% or about 598 females to every 492 males. In 1881 the proportion was 501 females to every 499 males, since when the disparity has been slightly more marked at every census. Below is a list of the departments in which the number of women to every thousand men was (1) greatest and (2) least.

<table>
<thead>
<tr>
<th>Department</th>
<th>1886</th>
<th>1896</th>
<th>1906</th>
</tr>
</thead>
<tbody>
<tr>
<td>Creuse</td>
<td>1,131</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Côtes-du-Nord</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Seine</td>
<td>1,103</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Calvados</td>
<td>1,100</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Seine-Inferieure</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Basses-Pyrenees</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Departments from which the adult males emigrate regularly either to sea or to seek employment in towns tend to fall under the first head, those in which large bodies of troops are stationed under the second. The annual number of emigrants from France is small. The Basques of Basses-Pyrénées go in considerable numbers to the Argentine Republic, the inhabitants of Basses Alpes to Mexico and the United States, and there are important French colonies in Algeria and Tunisia.**

The following table shows the distribution of the active population of France according to their occupations in 1901.

**Occupation.**

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Males.</th>
<th>Females.</th>
<th>Total.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Forestry and agriculture.</td>
<td>5,477,617</td>
<td>2,468,952</td>
<td>8,176,569</td>
</tr>
<tr>
<td>Manufacturing industries.</td>
<td>3,065,213</td>
<td>1,214,642</td>
<td>4,279,855</td>
</tr>
<tr>
<td>Trade</td>
<td>1,312,621</td>
<td>689,999</td>
<td>1,992,620</td>
</tr>
<tr>
<td>Domestic service</td>
<td>223,861</td>
<td>79,176</td>
<td>293,037</td>
</tr>
<tr>
<td>Transport</td>
<td>671,849</td>
<td>1,012,466</td>
<td>1,684,315</td>
</tr>
<tr>
<td>Public service</td>
<td>1,157,835</td>
<td>139,734</td>
<td>1,297,569</td>
</tr>
<tr>
<td>Liberal professions</td>
<td>226,551</td>
<td>173,278</td>
<td>399,829</td>
</tr>
<tr>
<td>Mining, quarries</td>
<td>261,320</td>
<td>5,031</td>
<td>266,351</td>
</tr>
<tr>
<td>Fishing</td>
<td>63,652</td>
<td>4,009</td>
<td>67,672</td>
</tr>
<tr>
<td>Unclassed</td>
<td>14,316</td>
<td>4,504</td>
<td>18,820</td>
</tr>
</tbody>
</table>

**Grand Total.** | 12,910,565 | 6,804,510 | 19,715,075 |

**Religion.**

Great alterations were made with regard to religious matters in France by a law of December 1905, supplemented by a law of January 1907 (see below, Law and Institutions). Before that time three religions (catholic) were recognized and supported by the state—the Roman Catholic, the Protestant (subdivided into the Reformed and Lutheran) and the Hebrew. In Algeria the Mahomedan religion received similar recognition. By the law of 1905 all the churches ceased to be recognized or supported by the state and became entirely separated therefrom, while the adherents of all creeds were permitted to form associations for public worship (associations cultuelles), upon which the expenses of maintenance were from that time to devolve. The state, the departments, and the communes were thus relieved from the payment of salaries and grants to religious bodies, an item of expenditure which amounted in the last year of the old system to £1,101,000 paid by the state and £2,032,200 contributed by the departments and communes. Before these alterations the relations between the state and the Roman Catholic communion, by far the largest and most important in France, were chiefly regulated by the provisions of the Concordat of 1801, concluded between the first consul, Bonaparte, and Pope Pius VII and by other measures passed in 1802.

France is divided into provinces and dioceses as follows:

<table>
<thead>
<tr>
<th>Archbishops' Pr.</th>
<th>Bishops' Pr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paris</td>
<td>Chartres, Meaux, Orleans, Blois, Versailles</td>
</tr>
<tr>
<td>Aix</td>
<td>Marseilles, Fréjus, Digne, Gap, Nice, Ajaccio</td>
</tr>
<tr>
<td>Albi</td>
<td>Rodez, Cahors, Mende, Pérignan</td>
</tr>
<tr>
<td>Auch</td>
<td>Aire, Tarbes, Bayonne</td>
</tr>
<tr>
<td>Avignon</td>
<td>Nîmes, Valence, Viviers, Montpellier</td>
</tr>
<tr>
<td>Besançon</td>
<td>Verdun, Bellay, St Dié, Nancy</td>
</tr>
<tr>
<td>Bordeaux</td>
<td>Agen, Angoulême, Poitiers, Périgueux, La Rochelle, Libourne</td>
</tr>
<tr>
<td>Bourges</td>
<td>Clermont, Limoges, Le Puy, Tulle, St Flour</td>
</tr>
<tr>
<td>Cambrai</td>
<td>Arras</td>
</tr>
<tr>
<td>Chambery</td>
<td>Ancely, Tarentaise, St Jean-de-Maurienne</td>
</tr>
<tr>
<td>Lyons</td>
<td>Autun, Langres, Dijon, St Claude, Grenoble</td>
</tr>
</tbody>
</table>

In the same years the following eighteen towns, now numbering from 50,000 to 100,000 inhabitants, each had:

<table>
<thead>
<tr>
<th>Town</th>
<th>Population.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paris</td>
<td>2,948,108</td>
</tr>
<tr>
<td>Lyons</td>
<td>344,124</td>
</tr>
<tr>
<td>Marseille</td>
<td>229,268</td>
</tr>
<tr>
<td>Bordeaux</td>
<td>225,281</td>
</tr>
<tr>
<td>Lille</td>
<td>143,135</td>
</tr>
<tr>
<td>St Étienne</td>
<td>103,229</td>
</tr>
<tr>
<td>Le Havre</td>
<td>109,398</td>
</tr>
<tr>
<td>Toulouse</td>
<td>123,049</td>
</tr>
<tr>
<td>Roubaix</td>
<td>89,781</td>
</tr>
<tr>
<td>Nantes</td>
<td>110,638</td>
</tr>
<tr>
<td>Rouen</td>
<td>106,043</td>
</tr>
<tr>
<td>Reims</td>
<td>91,159</td>
</tr>
</tbody>
</table>

In 1886 | 1886 | 1866 |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nice</td>
<td>61,464</td>
<td>46,140</td>
</tr>
<tr>
<td>Nancy</td>
<td>66,463</td>
<td>43,686</td>
</tr>
<tr>
<td>Toulon</td>
<td>53,941</td>
<td>50,743</td>
</tr>
<tr>
<td>Amiens</td>
<td>58,277</td>
<td>59,508</td>
</tr>
<tr>
<td>Limoges</td>
<td>56,699</td>
<td>67,741</td>
</tr>
<tr>
<td>Angers</td>
<td>59,352</td>
<td>68,284</td>
</tr>
<tr>
<td>Bordeaux</td>
<td>58,352</td>
<td>64,144</td>
</tr>
<tr>
<td>Nimes</td>
<td>62,195</td>
<td>66,904</td>
</tr>
<tr>
<td>Montpellier</td>
<td>45,950</td>
<td>42,717</td>
</tr>
<tr>
<td>Dijon</td>
<td>69,059</td>
<td>62,652</td>
</tr>
<tr>
<td>Toulon</td>
<td>41,183</td>
<td>35,795</td>
</tr>
<tr>
<td>Rennes</td>
<td>52,614</td>
<td>66,395</td>
</tr>
<tr>
<td>Tours</td>
<td>51,457</td>
<td>56,706</td>
</tr>
<tr>
<td>Calais</td>
<td>52,654</td>
<td>58,742</td>
</tr>
<tr>
<td>Grenoble</td>
<td>43,590</td>
<td>45,056</td>
</tr>
<tr>
<td>Lille</td>
<td>51,208</td>
<td>55,915</td>
</tr>
<tr>
<td>Le Mans</td>
<td>46,960</td>
<td>50,676</td>
</tr>
<tr>
<td>Troyes</td>
<td>44,944</td>
<td>50,676</td>
</tr>
</tbody>
</table>
FRANCE

AGRICULTURE

Archbishoprics, Bishops.
Reims - Soissons, Châlons-sur-Marne, Beauvais, Amiens.
Rennes - Quimper, Vannes, St. Briec.
Rouen - Bayeux, Evreux, Sées, Coutances.
Sens - Troyes, Nevers, Moulins.
Toulouse - Montauban, the Paries, Carcassonne.
Tours - Le Mans, Angers, Nantes, Laval.

The dioceses are divided into parishes each under a parish priest known as a curé or deservant (incumbent). The bishops and archbishops, formerly nominated by the government and canonically confirmed by the pope, are now chosen by the latter. The appointment of curés rested with the bishops and had to be confirmed by the government, but this confirmation is now dispensed with. The archbishops used to receive an annual salary of £600 each and the bishops £400.

The archbishops and bishops are assisted by vicars-general (at salaries previously ranging from £300 to £800) and to each cathedral is attached a chapter of canons. A curé, in addition to his regular salary, receives fees for baptisms, marriages, funerals and special masses, and had the benefit of a free house called a presbytère.

The total personnel of state-paid Roman Catholic clergy amounted in 1903 to 36,109. The Roman priests are drawn from the seminaries, established by the church for the education of young men intending to join its ranks, and divided into lower and higher seminaries (grandes et petits séminaires), the latter giving the same class of instruction as the former.

The Protestant may be estimated at about 600,000 and the Jews at about 70,000. The greatest number of Jews is to be found at Paris, Lyons and Bordeaux, while the departments of the centre and of the south along the river Loire, where Catholicism is strong, are also important centres. Protestantism is also well represented in the latter, and the most important centre is Tours.

Considerable sprinklings of French in the two Charentes, in Dauphiné, in Paris and in Franche-Comté. The two Protestant bodies used to cost the state about £50,000 a year and the Jewish Church about £60,000.

Both Protestant churches have a parochial organization and a presbyterian form of church government. In the Reformed Church (far as maintained by the two bodies) each parish is a council of presbyters, consisting of the pastor and lay members elected by the congregation. Several parishes form a consistorial circuit, which has a consistorial council consisting of the council of presbyters of the church of the consistory, the pastor and one delegate of the presbyters from each parish and other elected members. There are 103 consistorial circuits (including Algeria), which are grouped into 21 provincial synods, composed of a pastor and lay delegate from each consistory. The more important questions of church discipline relating to the doctrine and practice of the church are dealt with by the synods. At the head of the whole organization is a General Synod, sitting at Paris. The organization of the Lutheran Church (Église de la confession d'Augsburg) is broader.

The Jewish parishes, called synagogue, are grouped into departmental consistories (Paris, Bordeaux, Nancy, Marseilles, Bayonne, Lille, Vesoul, Besançon and three in Algeria). Each synagogue is served by a permanent executive commission.

The Jewish priests, called rabbis, are grouped into departmental consistories (Paris, Bordeaux, Nancy, Marseilles, Bayonne, Lille, Vesoul, Besançon and three in Algeria). Each synagogue is served by a permanent executive commission and in each synagogue is a rabbi. At Paris is the central consistory, controlled by the government and presided over by the supreme grand rabbi.

Agriculture.

Of the population of France some 17,000,000 depend upon agriculture for their livelihood, though only about 6,500,000 are engaged in work on the land. The cultivable land of the country occupies some 195,000 sq. m. or about 94% of the total area; of this 171,000 sq. m. are cultivated. There are besides 12,300 sq. m. of uncultivated arable land covered by lakes, rivers, towns, &c. Only the roughest estimate is possible as to the

Forage Crops.—The mangold-wurzel, occupying four times the acreage of swedes and turnips, is by far the chief root crop in France. It is grown largely in the departments of Nord and Pas-de-Calais and in those of the Seine basin, the southern limit of its cultivation being roughly a line drawn from Bordeaux to Lyons. The average area occupied by it in the years from 1896 to 1905 was 12,043,000 acres, the total average production being 262,364,000 cwt. and the average production per acre 19 tons. Clover, lucerne and sainfoin occupy the bulk of artificial pasturage, while vetches, crimson clover and cabbages are the other chief forage crops.

Vegtables.—Potatoes are not a special product of any region, though grown in great quantities in the Bresse and the Vosges. Early potatoes, or other vegetables (primroses) are largely cultivated in the districts bordering the English Channel. Market-gardening is an important industry in the regions around Paris, Amiens and Angers, as it is round Toulouse, Montauban, Avignon and in southern France. Many gardeners in Paris and its vicinity have a high reputation for skill in the forcing of early vegetables under glass.

Potatoes: Decennial Averages.

<table>
<thead>
<tr>
<th></th>
<th>1886-1895</th>
<th>1896-1905</th>
<th>1886-1905</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acreage</td>
<td>3,690,000</td>
<td>11,150,000</td>
<td>3,025,000</td>
</tr>
</tbody>
</table>

Industrial Plants.—The manufacture of sugar from beetroot, owing to the increased use of sugar, became highly important during

1 Inspectors are placed at the head of the synodal circuits; their functions are to consecrate candidates for the ministry, install the pastors, &c.

2 Cultures industrielles—Under this head the French group beetroot, hemp, flax and other plants, the products of which pass through some process of manufacture before they reach the consumer.
the latter half of the 19th century, the industry both of cultivation and manufacture being centered in the northern departments of Aisne, Nord, Pas-de-Calais, Somme and Oise, the first named supplying nearly a quarter of the whole amount produced in France. Flax and hemp showed a decreasing acreage from 1881 onwards. Flax is cultivated chiefly in the northern departments of Nord, Seine-Inférieure, Pas-de-Calais, Côtes-du-Nord, hemp in Sarthe, Morbihan and Maine-et-Loire.

Cash crops grow in the lower basin of the Seine (Seine-Inférieure and Eure), is the most important of the oil-producing plants, all of which show a diminishing acreage. The three principal regions for production of tobacco are the basin of the Garonne (Lot-et-Garonne, Dordogne, Lot and Gironde), the basin of the Isère (Isère and Savoie) and the department of Pas-de-Calais. The state controls its cultivation, which is allowed only in a limited number of departments. Hops cover only about 7000 acres, being almost confined to the departments of Nord, Côte d'Or and Meurthe-et-Moselle.

Decennial Averages 1896-1905.

<table>
<thead>
<tr>
<th>Crop</th>
<th>Acreage.</th>
<th>Production.</th>
<th>Average Yield.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sugar beet</td>
<td>672,000</td>
<td>6,868,000</td>
<td>10-2</td>
</tr>
<tr>
<td>Hemp</td>
<td>64,856</td>
<td>18,451</td>
<td>28-1</td>
</tr>
<tr>
<td>Flax</td>
<td>57,593</td>
<td>17,857</td>
<td>30-1</td>
</tr>
<tr>
<td>Cork</td>
<td>108,546</td>
<td>49,557</td>
<td>46-1</td>
</tr>
<tr>
<td>Tobacco</td>
<td>41,594</td>
<td>22,453</td>
<td>54-1</td>
</tr>
</tbody>
</table>

Vineyards. —The vine grows generally in France, except in the extreme north and in Normandy and Brittany. The great wine-producing regions are:

1. The country fringing the Mediterranean coast and including Hérault (240,822,000 gals. in 1905), and Aude (171,493,000 gals. in 1905), the most productive departments in France in this respect.
2. The department of Gironde (93,559,000 gals. in 1905), whence come Médoc and the other wines for which Bordeaux is the market.
3. The lower valley of the Loire, including Touraine and Anjou, and the district of Sologne.
4. The valley of the Rhône.
5. The Burgundian region, including Côte d'Or and the valley of the Saône (Beaujolais, Mâconnais).
6. The Champagne.
7. The Charente region, the grapes of which furnish brandy, as do those of Armagnac (department of Gers).

The decennial averages for the years 1896-1905 were as follows:

<table>
<thead>
<tr>
<th>Acreage of productive vines</th>
<th>4,095,725</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total production in gallons</td>
<td>1,072,022,000</td>
</tr>
<tr>
<td>Average production in gallons per acre</td>
<td>260</td>
</tr>
</tbody>
</table>

Fruits. —Fruit-growing is general all over France, which, apart from bananas and pine-apples, produces in the open air all the ordinary species of fruit which its inhabitants consume. Some of these may be grown in vineyards. The cider apple, which ranks first in importance, is produced in those districts where cider is the habitual drink, that is to say, chiefly in the region north-west of a line drawn from the mouth of the Loire to the mouth of the Rhône. The average annual production of cider during the years 1896 to 1905 was 364,884,000 gallons. Dessert apples are grown there and in the valley of the Loire on both banks of the lower Loire, the valley of which abounds in orchards and wherein many varieties of fruit flourish, and in nursery-gardens. The hilly regions of Limousin, Périgord and the Cévennes are the home of the chestnut, which in some places is still a staple food; walnuts grow on the lower levels of the central plateau and in lower Dauphiné and Provence, figs and almonds in Provencal argences and citrons on the Mediterranean coast, apricots in central France, the olive in Provence and the lower valleys of the Rhône and Durance. Truffles are found under the oaks of Périgord, Comtat-Venassin and lower Dauphiné. The mulberries grow in the valleys of the Rhône and its tributaries, the Isère, the Drôme, the Ardèche, the Gard and the Durance, and also along the coast of the Mediterranean. Silk-worm rearing, which is encouraged by state grants, is carried on in the valleys mentioned and on the Mediterranean coast east of Marseilles. The numbers of growers decreased from 139,000 in 1891 to 124,000 in 1905. The decrease in the annual average production of cocoons is shown in the preceding table.

Snails are reared in some parts of the country as an article of food, those of Burgundy being specially esteemed.

Organizational Agriculture. —In France the interests of agriculture are entrusted to a special ministry, comprising the following divisions: (1) forests, (2) breeding-stud (haras); (3) agriculture, a department which supervises agricultural instruction and the distribution of state moneys, so-called agriculture customs; (3) draining, irrigation, &c.; (4) an intelligence department which prepares statistics, issues information as to prices and markets, &c. The minister is assisted by a superior council of agriculture, the members of which are appointed for four years, one-fourth being renewed each year, and are elected by the municipal council which consists of deputes and prominent agriculturists. The ministry employs inspectors, whose duty it is to visit the different parts of the country and to report on their respective positions and wants. The reports which the ministers furnish help to determine the distribution of the moneys dispensed by the state in the form of subsidies to agricultural

1 The chief breeds of horses are the Boulonnais (heavy draught), the Percheron (light and heavy draught), the Anglo-Norman (light draught and heavy cavalry) and the Tarbais of the western Pyrenees (saddle horses and light cavalry). Of cattle besides the breeds named the Norman (beef and milk), the Limousin (beef), the Montbéliard, the Bazadais, the Flamand, the Breton and the Pathénaud breeds may be mentioned.
FRANCE

whether run by steam, water-power or other motive forces, has played a great part in the promotion of industry; the increase in the amount of steam-horse-power employed in industrial establishments is, to a certain degree, an index to the activity of the country as regards manufactures.

The appended table shows the progress made since 1850 with regard to steam power. Railway and marine locomotives are not included.

<table>
<thead>
<tr>
<th>Years</th>
<th>No. of Establishments</th>
<th>No. of Steam-Engines</th>
<th>Total Horse-Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>1852</td>
<td>6,543</td>
<td>6,080</td>
<td>76,000</td>
</tr>
<tr>
<td>1861</td>
<td>14,133</td>
<td>15,805</td>
<td>191,000</td>
</tr>
<tr>
<td>1871</td>
<td>22,192</td>
<td>26,146</td>
<td>316,000</td>
</tr>
<tr>
<td>1881</td>
<td>35,712</td>
<td>44,010</td>
<td>570,000</td>
</tr>
<tr>
<td>1891</td>
<td>46,822</td>
<td>58,967</td>
<td>816,000</td>
</tr>
<tr>
<td>1901</td>
<td>58,151</td>
<td>75,866</td>
<td>1,907,730</td>
</tr>
<tr>
<td>1905</td>
<td>61,112</td>
<td>79,203</td>
<td>2,223,263</td>
</tr>
</tbody>
</table>

With the exception of Loire, Bouches-du-Rhône and Rhône, the chief industrial departments of France are to be found in the north and north-east of the country. In 1851 and 1861 those in which the working inhabitants of both sexes were engaged in industry as opposed to agriculture to the extent of 50% (approximately) or over, numbered eleven, viz.:

<table>
<thead>
<tr>
<th>Departments</th>
<th>Total Working Population (1891)</th>
<th>Industrial Population (1891)</th>
<th>Percentage engaged in Industry</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901-1896.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nord</td>
<td>848,306</td>
<td>544,177</td>
<td>64.15</td>
</tr>
<tr>
<td>Territoire de Belfort</td>
<td>40,703</td>
<td>24,470</td>
<td>60.10</td>
</tr>
<tr>
<td>Loire</td>
<td>202,808</td>
<td>107,703</td>
<td>53.27</td>
</tr>
<tr>
<td>Seine</td>
<td>2,071,344</td>
<td>1,143,809</td>
<td>55.22</td>
</tr>
<tr>
<td>Bouches-du-Rhône</td>
<td>343,823</td>
<td>187,801</td>
<td>54.94</td>
</tr>
<tr>
<td>Rhône</td>
<td>449,121</td>
<td>243,577</td>
<td>54.23</td>
</tr>
<tr>
<td>Morbih-et-Moisselle</td>
<td>215,501</td>
<td>115,214</td>
<td>54.78</td>
</tr>
<tr>
<td>Ardenne</td>
<td>139,270</td>
<td>73,250</td>
<td>54.60</td>
</tr>
<tr>
<td>Vosges</td>
<td>208,142</td>
<td>107,541</td>
<td>51.67</td>
</tr>
<tr>
<td>Pas-de-Calais</td>
<td>404,153</td>
<td>200,402</td>
<td>49.58</td>
</tr>
<tr>
<td>Seine-Inferieure</td>
<td>428,391</td>
<td>206,612</td>
<td>48.21</td>
</tr>
</tbody>
</table>

The department of Seine, comprising Paris and its suburbs, which has the largest manufacturing population, is largely occupied with the manufacture of dress, millinery and articles of luxury (perfumery, &c.), but it plays the leading part in almost every great branch of industry with the exception of

<table>
<thead>
<tr>
<th>Groups and Basins</th>
<th>Departments</th>
<th>Average Production (Thousands of Metric Tons) 1901-1905.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nord and Pas-de-Calais</td>
<td>Valenciennes, Le Boulonnais</td>
<td>20,965</td>
</tr>
<tr>
<td>St-Etienne and Rive-de-Gier</td>
<td>Communeay</td>
<td>Lot</td>
</tr>
<tr>
<td>Loire</td>
<td>St. Foy l'Argentière</td>
<td>1,954</td>
</tr>
<tr>
<td>Gard</td>
<td>Roanne</td>
<td>1,881</td>
</tr>
<tr>
<td>Bourgogne and Nièvre</td>
<td>Decize, La Chapelle-sous-Dun</td>
<td>1,770</td>
</tr>
<tr>
<td>Aube</td>
<td>Aubigny, Aube</td>
<td>Aveyron, Tarascon, Aveyron, Lot</td>
</tr>
<tr>
<td>Tarn and Aveyron</td>
<td>St. Etienne, L'Aumune</td>
<td>Allier, Puy-de-Dôme, Allier</td>
</tr>
<tr>
<td>Bourbonnais</td>
<td>Sancy</td>
<td>Allier</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Industries</th>
</tr>
</thead>
<tbody>
<tr>
<td>In France, as in other countries, the development of machinery,</td>
</tr>
</tbody>
</table>

1 The department is also entrusted with surveillance over river-fishing, pisciculture and the amelioration of pasture.

The Alps and Pyrenees are in large part deforested, but reforestation with a view to minimizing the effects of avalanches and sudden floods is continually in progress.

Of the total area of approximately one-third belongs to the state, communes and public institutions. The rest belongs to private owners who are, however, subject to certain restrictions.

The Department of Waters and Forests (Administration des Eaux et Forêts) forms a branch of the ministry of agriculture. It is administered by a director-general, who has his headquarters at Paris, assisted by three administrators who are charged with the working of the forests, questions of rights and law, finance and planning work. The establishment consists of 32 conservators, each at the head of a district comprising one or more departments, 200 inspectors, 215 sub-inspectors, about 300 garde généraux. These officials form the higher grade of the service (agents). There are besides several thousand forest-rangers and other employees (préposés). The department is supplied with officials of the higher class from the National School of Waters and Forests at Nancy, founded in 1824.

<table>
<thead>
<tr>
<th>Groups</th>
<th>Basins</th>
<th>Departments</th>
<th>Average Production (Thousands of Metric Tons) 1901-1905.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nord and Pas-de-Calais</td>
<td>Valenciennes, Le Boulonnais</td>
<td>20,965</td>
<td></td>
</tr>
<tr>
<td>St-Etienne and Rive-de-Gier</td>
<td>Communeay</td>
<td>Lot</td>
<td>3,601</td>
</tr>
<tr>
<td>Loire</td>
<td>St. Foy l'Argentière</td>
<td>1,954</td>
<td></td>
</tr>
<tr>
<td>Gard</td>
<td>Roanne</td>
<td>1,881</td>
<td></td>
</tr>
<tr>
<td>Bourgogne and Nièvre</td>
<td>Decize, La Chapelle-sous-Dun</td>
<td>1,770</td>
<td></td>
</tr>
<tr>
<td>Aube</td>
<td>Aubigny, Aube</td>
<td>Aveyron, Tarascon, Aveyron, Lot</td>
<td>994</td>
</tr>
<tr>
<td>Tarn and Aveyron</td>
<td>St. Etienne, L'Aumune</td>
<td>Allier, Puy-de-Dôme, Allier</td>
<td>994</td>
</tr>
<tr>
<td>Bourbonnais</td>
<td>Sancy</td>
<td>Allier</td>
<td>994</td>
</tr>
</tbody>
</table>
spinning and weaving. The typically industrial region of France is the department of Nord, the seat of the woolen industry, but also prominently concerned in other textile industries, in metal working, and in a variety of other manufactures, fuel for which is supplied by its coal-fields. The following sketch of the manufacturing industry of France takes account chiefly of those of its branches which are capable in some degree of localization. Many of the great industries of the country, e.g., tanning, brick-making, the manufacture of garments, &c., are evenly distributed throughout it, and are to be found in or near all larger centres of population.

Coal.—The principal mines of France are coal and iron mines. The production of coal and lignite averaging 33,650,000 metric tons in the years 1901–1905 represents about 73 % of the total consumption of the country; the surplus is supplied from Great Britain, Belgium and Germany. The preceding table shows the average output of the chief coal-groups for the years 1901–1905 inclusive. The Flemish coal-basin, employing over 100,000 hands, produces 60 % of the coal mines of France.

French lignite comes for the most part from the department of Bouches-du-Rhône (near Fuveau). The development of French coal and lignite mining in the 19th century, together with records of prices, which rose considerably at the end of the period, is set forth in the table below:

<table>
<thead>
<tr>
<th>Years</th>
<th>Average Yearly Production (Thousands of Metric Tons)</th>
<th>Average Price per Ton at Pit Mouth (Frances).</th>
</tr>
</thead>
<tbody>
<tr>
<td>1821–1830</td>
<td>1,495</td>
<td>10–23</td>
</tr>
<tr>
<td>1831–1840</td>
<td>2,571</td>
<td>9–83</td>
</tr>
<tr>
<td>1841–1850</td>
<td>4,076</td>
<td>9–69</td>
</tr>
<tr>
<td>1851–1860</td>
<td>6,587</td>
<td>11–45</td>
</tr>
<tr>
<td>1861–1870</td>
<td>11,531</td>
<td>11–61</td>
</tr>
<tr>
<td>1871–1880</td>
<td>16,774</td>
<td>14–34</td>
</tr>
<tr>
<td>1881–1890</td>
<td>21,542</td>
<td>11–55</td>
</tr>
<tr>
<td>1891–1900</td>
<td>29,190</td>
<td>11–96</td>
</tr>
<tr>
<td>1901–1905</td>
<td>33,465</td>
<td>14–18</td>
</tr>
</tbody>
</table>

Iron.—The iron-mines of France are more numerous than its coal-mines, but they do not yield a sufficient quantity of ore for the needs of the metallurgical industries of the country; as will be seen in the table below, the production of iron in France gradually increased during the 19th century; on the other hand, a decline in prices operated against a correspondingly marked increase in its annual value.

<table>
<thead>
<tr>
<th>Years</th>
<th>Average Annual Production (Thousands of Metric Tons).</th>
<th>Price per Metric Ton (Frances).</th>
</tr>
</thead>
<tbody>
<tr>
<td>1841–1850</td>
<td>1,247</td>
<td>6–76</td>
</tr>
<tr>
<td>1851–1860</td>
<td>2,448</td>
<td>5–56</td>
</tr>
<tr>
<td>1861–1870</td>
<td>3,935</td>
<td>4–87</td>
</tr>
<tr>
<td>1871–1880</td>
<td>2,514</td>
<td>5–39</td>
</tr>
<tr>
<td>1881–1890</td>
<td>2,934</td>
<td>3–99</td>
</tr>
<tr>
<td>1891–1900</td>
<td>4,206</td>
<td>3–37</td>
</tr>
<tr>
<td>1901–1905</td>
<td>6,072</td>
<td>3–72</td>
</tr>
</tbody>
</table>

The department of Meurthe-et-Moselle (basins of Nancy and Longwy-Briey) furnished 84 % of the total output during the quinquennial period 1901–1905, may be reckoned as one of the principal iron-producing regions of the world. The other chief producers were Pyrénées-Orientales, Calvados, Haute-Marne (Vassy) and Saône-et-Loire (Mâcon and Châlon).

Other Ores.—The mining of zinc, the chief depositories of which are at Malines (Gard), Les Borromées (Var) and Planièges (Lot), and of lead, produced especially at Chalais (Ardèche), ranks next in importance to that of iron. Iron-ore is almost entirely from Sain-Bel (Rhône), manganese chiefly from Ariège and Saône-et-Loire, antimony from the departments of Mayenne, Haute-Loire and Cantal. Copper and mispickel are mined only in small quantities.

The table below gives the average production of zinc, argentiferous lead, iron-pyrites and other ores during the quinquennial period 1901–1905:

<table>
<thead>
<tr>
<th>Zinc</th>
<th>Lead</th>
<th>Iron-pyrites</th>
<th>Other ores</th>
</tr>
</thead>
<tbody>
<tr>
<td>60–3</td>
<td>18–5</td>
<td>29–7</td>
<td>36–0</td>
</tr>
</tbody>
</table>

Salt, &c.—Rock-salt is worked chiefly in the department of Meurthe-et-Moselle, which produces more than half the average annual product of salt. For the years 1896–1905 this was 1,090,000 tons, including both rock- and sea-salt. The salt-marches of the Mediterranean coast, especially the Etang de Berre and those of Lorraine (Loire), are the principal sources of sea-salt. Sulphur is obtained near Apt (Vaucluse) and in a few other localities of south-eastern France; bismuthiferous schist near Autun (Saône-et-Loire) and Buxières (Allier). The most extensive salt-works are in the valleys of the Somme; asphalt comes from Seyssel (Ain) and Puy-de-Dôme.

The mineral springs of France are numerous, of varied character and much frequented. Leading resorts are: in the Pyrenean region, Amélie-les-Bains, Bagneres-de-Luchon, Bagneres-de-Bigorre, Barèges, Cauterets, Eaux-Bonnes, Eaux-Chaudes and Dax; in the Centre, Plateau, Mont-Dore, La Bourboule, Bourbon l’Archambault, Vichy, Royat, Chaudes-Aigues, Vals, Lamalou; in the Alps, Aix-les-Bains and Evian; in the Vosges and Fauciennes, Plombières, Luxeuil, Conflévrifie, Vittel, Martigny and Bourbonne-les-Bains. Outside these main groups St Amant-les-Eaux and Foyes-les-Eaux may be mentioned.

Quartz-Products.—Quarries of various descriptions are numerous all over France. Slate is obtained in large quantities from the departments of Maine-et-Loire (Angers), Ardennes (Fumay) and Mayenne (Ranazé). Stone-quarrying is specially active in the departments round Paris, Seine-et-Oise employing more persons in this occupation than any other department. The environs of Creil (Oise) and Chateau-Landon (Seine-et-Oise) are noted for their stone (pierre de taille), which is also abundant at Evuville et Lourouville in Meuse; the production of plaster is particularly important in the environs of Paris, of kaolin of fine quality at Yrieix (Haute-Vienne), of hydraulic lime in Ardèche (Le Tell), of lime phosphates in the departments of Somme, of marble in the departments of Haute-Garonne (St Béat), Hautes-Pyrénées (Campan, Sarraucolin), Isère and Pas-de-Calais, and of cement in Pas-de-Calais (vicinity of Boulogne) and Isère (Grenoble). Paving-stone is supplied in large quantities by Seine-et-Oise, and brick-clay is worked chiefly in Nord, Seine and Pas-de-Calais. The products of the quarries of the five years 1901–1905 averaged 59,311,000 per annum in value, of which building material brought in over two-thirds.

Metalurgy.—The average production and value of iron and steel manufactured in France in the last four decades of the 19th century is shown below:

<table>
<thead>
<tr>
<th>Years</th>
<th>Cast Iron</th>
<th>Wrought Iron and Steel.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1861–1870</td>
<td>119,5</td>
<td>5,012</td>
</tr>
<tr>
<td>1871–1880</td>
<td>131,8</td>
<td>5,783</td>
</tr>
<tr>
<td>1881–1890</td>
<td>179,6</td>
<td>5,119</td>
</tr>
<tr>
<td>1891–1900</td>
<td>226,7</td>
<td>5,762</td>
</tr>
<tr>
<td>1901–1905</td>
<td>284,1</td>
<td>7,334</td>
</tr>
</tbody>
</table>

Taking the number of hands engaged in the industry as a basis of comparison, the most important departments as regards iron and steel working in 1901 were:

<table>
<thead>
<tr>
<th>Department</th>
<th>Chief Centres</th>
<th>Hands engaged in Production of Pig-Iron and Steel.</th>
<th>Hands engaged in Production of Engineering Material and Manufactured Goods.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seine</td>
<td>Lille, Anzin, Denain, Douai, Hautmont, Maubeuge</td>
<td>600</td>
<td>102,500</td>
</tr>
<tr>
<td>Nord</td>
<td>Rive-de-Gier, Firminy, St Etienne, St Chamond</td>
<td>14,000</td>
<td>17,500</td>
</tr>
<tr>
<td>Loire</td>
<td>Pont-à-Mousson, Frouard, Longwy, Nancy</td>
<td>9,500</td>
<td>17,500</td>
</tr>
<tr>
<td>Meurthe-et-Moselle</td>
<td>Charleville, Nouchon</td>
<td>16,900</td>
<td>15,400</td>
</tr>
<tr>
<td>Ardennes</td>
<td>800</td>
<td>23,000</td>
<td>15,389</td>
</tr>
</tbody>
</table>

1 The metric ton = 1000 kilogrammes or 2204 lb.
Rhône (Lyons), Saône-et-Loire (Le Creusot, Chalon-sur-Saône) and Loire-Inférieure (Basse-Indre, Indret, Coulon, Trignac) also play a considerable part in this industry.

The chief centres for the manufacture of cutlery are Châlons-sur-Marne, Vichy, Tarare, and Beaune; for that of arms St Etienne, Tulle et Châtellerault; for that of watches and clocks, Besançon (Doubs) and Monthélie (Doubs); for that of optical and mathematical instruments Paris, Muret (Ariège) and Le Creusot; and for that of locksmiths' ware the region of Vienne (Pas-de-Calais).

There are important zinc works at Auby and St Amand (Nord) and Viviez (Aveyron) and Noyelles-Godault (Pas-de-Calais); there are large salt works at the latter place, and others of importance at Coulon (Loire-Inférieure). Copper is smelted in Ardennes and Pas-de-Calais. The production of these metals, which are far the most important after iron and steel, increased steadily during the period 1890-1908, and reached its highest point in 1908, details for which year are given below:

<table>
<thead>
<tr>
<th>Zinc</th>
<th>Lead</th>
<th>Copper</th>
</tr>
</thead>
<tbody>
<tr>
<td>Production (in metric tons)</td>
<td>£1,083,000</td>
<td>£24,100</td>
</tr>
<tr>
<td>Value</td>
<td>£6,700</td>
<td>£38,000</td>
</tr>
</tbody>
</table>

Wool.—In 1901, 161,000 persons were engaged in the spinning and dyeing industries, and the weaving of woollen goods. The woollen industry is carried on extensively in the department of Nord (Roubaix, Tourcoing, Fourmies). Of second rank are Reims and Sedan in the Champagne group; Elbeuf, Louviers and Rouen in Normandy; Lagny-le-Château (Marne) and Maizières.

Cotton.—In 1901, 166,000 persons were employed in the spinning and weaving of cotton, French cotton goods being distinguished chiefly for the originality of their design. The cotton industry is districted according to the larger cities and towns. The largest established is that of Normandy, having centres at Rouen, Herve, Eyvres, Falaise and Flers. Another group in the north of France has its centres at Lille, Tourcoing, Roubaix, St Quentin and Amiens. That of the Vosges is an extension since the latter part of the 19th century, and is largely centred at Lons-le-Saunier, comprising Épinal, St-Dié, Remiremont and Belfort. Other groups of less importance are situated in the departments of the Meuse, Meurthe-et-Moselle and Vosges.

Silk.—The silk industry occupied 134,000 hands in 1901. The silk factories of France, 3,200 in number, are distributed over the whole of the country, with the exception of certain districts, particularly the eastern provinces.

Hemp, Jute, &c.—The preparation and spinning of these materials and the manufacture of nets and rope, together with the weaving of linen and other fabrics, give occupation to 112,000 persons chiefly in the departments of Nord (Lille, Armentières, Dunkirk), Somme (Amiens) and Maine-et-Loire (Angers, Cholet).

Leather.—The manufacture of leather is carried on extensively by 55,000 persons, chief centre in Aube (Troyes). The production of lace and guipure, occupying 112,000 persons, is carried on mainly in the towns and villages of the Haute-Loire and in the Vosges (Mirecourt), Rhône (Lyon), Pas-de-Calais (Calais) and Paris.

Sugar.—The manufacture of sugar is carried on in the departments of Nord and Pas-de-Calais, on the coast and in the department of Meuse (Bar-le-Duc). There are also small sugar refineries in the departments of Aisne, Oise and Marne.

Alcohol.—The distillation of alcohol is in the hands of three classes of persons: (1) private distillers (bouilleurs et distillateurs de profession); (2) small private distillers, not under state control; (3) large private distillers, under state control, giving notice to the state that they distil. The last two classes are the largest and are engaged in the manufacture of spirits for general consumption, being 13,117,000 gallons, or about 26% of the total production of France during the same period (49,945,000 gallons). Aisne, Pas-de-Calais and Somme rank next to Nord.

Glass is manufactured in the departments of Nord (Aniche, &c.), Seine, Loire (Rive-de-Lèvre) and Meurthe-et-Moselle, Baccarat in the latter department being famous for its table-glass. Limoges is the chief centre for the manufacture of porcelain, and the artistic products of the national porcelain factory of Sévres have a worldwide reputation.

The manufacture of paper and cardboard is largely carried on in Charente (Angoulême), that of oil, cheese and soap has its chief centre at Marseille. Brewing and malting are localized chiefly in the Nord.

In the south of France, the towns of Aix-en-Provence, Nice, Cannes and Antibes are well-known centres of manufacture.

Occupations.—The following table, which shows the approximate numbers of persons engaged in the various manufacturing industries of France, which number in all about 5,820,000, indicates their relative importance from the point of view of employment:

<table>
<thead>
<tr>
<th>Occupation</th>
<th>1901</th>
<th>1866</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alimentary industries: total</td>
<td>464,000</td>
<td>308,000</td>
</tr>
<tr>
<td>Gas-works</td>
<td>26,000</td>
<td>99,400</td>
</tr>
<tr>
<td>Tobacco factories</td>
<td>16,000</td>
<td>9,000</td>
</tr>
<tr>
<td>Oil-works</td>
<td>10,000</td>
<td>61,000</td>
</tr>
<tr>
<td>Other &quot; chemical &quot; industries</td>
<td>55,000</td>
<td>20,000</td>
</tr>
</tbody>
</table>

Chemical industries: total | 110,000 | 49,000 |

Rubber factories | 9,000 | 23,000 |

Paper factories | 61,000 | 9,000 |

Other branches of book production | 76,000 | 25,000 |

Book production: total | 99,000 | 35,000 |

Spinning and weaving | 892,000 | 1,072,000 |

Clothing, millinery and making up of fabrics generally | 1,484,000 | 761,000 |

Basket work, straw goods, feathers | 39,000 | 286,000 |

Leather and skin | 33,000 | 286,000 |

Joinery | 135,000 | 94,900 |

Builder's carpentering | 87,200 | 94,900 |

Wheelwright's work | 46,600 | 87,200 |

Cooperage | 52,000 | 46,600 |

Wooden shoes | 280,400 | 52,000 |

Wood industries: total | 710,000 | 671,000 |

Metallurgy and metal working | 783,000 | 345,000 |

Goldsmiths' and jewellers' work | 35,000 | 55,000 |

Stone-working | 56,000 | 12,000 |

Construction, building, decorating | 572,000 | 443,000 |

Glass manufacture | 43,000 | 12,000 |

Tiles | 29,000 | 43,000 |

Porcelain and faience | 27,000 | 29,000 |

Bricks | 17,000 | 27,000 |

Other kiln industries | 45,000 | 27,000 |

Kiln industries: total | 161,000 | 110,000 |

Some 9000 individuals were engaged in unclassified industries.

Fisheries.—The fishing population of France is most numerous in the Breton departments of Finistère, Côtes-du-Nord and Morbihan and in Pas-de-Calais. Dunkirk, Gravelines, Boulogne and Palomé send considerable fleets to the Icelandic cod-fisheries, and St Malo, Fécamp, Granville and Câscais to those of Newfoundland. The Dogger Bank is frequented by numbers of French fishing-boats.

1 Includes manufactories of glue, tallow, soap, perfumery, fertilizers, soda, &c.
FRANCE

The chief navigable rivers are:

<table>
<thead>
<tr>
<th>River</th>
<th>Total navigated Length (Miles.)</th>
<th>First Class Navigability (Miles.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seine</td>
<td>339</td>
<td>293</td>
</tr>
<tr>
<td>Aisne</td>
<td>37</td>
<td>37</td>
</tr>
<tr>
<td>Marne</td>
<td>114</td>
<td>114</td>
</tr>
<tr>
<td>Oise</td>
<td>99</td>
<td>65</td>
</tr>
<tr>
<td>Yonne</td>
<td>67</td>
<td>53</td>
</tr>
<tr>
<td>Rhône</td>
<td>309</td>
<td>30</td>
</tr>
<tr>
<td>Saône</td>
<td>234</td>
<td>234</td>
</tr>
<tr>
<td>Adour</td>
<td>72</td>
<td>21</td>
</tr>
<tr>
<td>Garonne</td>
<td>103</td>
<td>96</td>
</tr>
<tr>
<td>Dordogne</td>
<td>167</td>
<td>26</td>
</tr>
<tr>
<td>Loire</td>
<td>452</td>
<td>35</td>
</tr>
<tr>
<td>Charente</td>
<td>126</td>
<td>16</td>
</tr>
<tr>
<td>Vilaine</td>
<td>91</td>
<td>31</td>
</tr>
<tr>
<td>Escaut (in France)</td>
<td>39</td>
<td>39</td>
</tr>
<tr>
<td>Scarcer</td>
<td>41</td>
<td>41</td>
</tr>
<tr>
<td>Lys</td>
<td>45</td>
<td>45</td>
</tr>
<tr>
<td>Aa</td>
<td>18</td>
<td>18</td>
</tr>
</tbody>
</table>

Railways.—The first important line in France, from Paris to Rouen, was constructed through the instrumentality of Sir Edward Blount (1809-1905), an English banker in Paris, who was afterwards for thirty years chairman of the Ouest railway. After the rejection in 1835 of the government's proposals for the construction of seven trunk lines to be worked by the state, he obtained a concession for that piece of line on the terms that the French treasury would advance one-third of the capital at 3% if he would raise the remaining two-thirds, half in France and half in England. The contract for building the railway was put in the hands of Thomas Brassey; English navies were largely employed on the work, and a number of English engine-drivers were employed when traffic was begun in 1843. A law passed in 1842 laid the foundation of the plan under which the railways have since been developed, and mapped out nine main lines, running from Paris to the frontiers and from the Mediterranean to the Rhine and to the Atlantic coast. Under it the cost of the necessary land was to be found as to one-third by the state and as to the residue locally, but this arrangement proved unworkable, and was abandoned in 1845, when it was settled that the state should provide the land and construct the earthworks and stations, the various companies which obtained concessions being left to make the permanent way, provide rolling stock and work the lines for certain periods. Construction proceeded under this law, but not with very satisfactory results, and new arrangements had to be made between 1852 and 1857, when the railways were concentrated in the hands of six great companies, the Nord, the Est, the Ouest, the Paris-Lyon-Méditerranée, the Orléans and the Midi. Each of these companies was allotted a definite sphere of influence, and was granted a concession for ninety-nine years from its date of formation, the concessions thus terminating at various dates between 1930 and 1960. In return for the privileges granted them the companies undertook the construction out of their own unaided resources of 1500 m. of subsidiary lines, but the railway expenditure of the country at this period was so large that in a few years they found it impossible to raise the capital they required. In these circumstances the state agreed to guarantee the interest on the capital, the sums it paid in this way being regarded as advances to be reimbursed in the future with interest at 4%. This measure proved successful and the projected lines were completed. But demands for more lines were constantly arising, and the existing companies, in view of their financial position, were disinclined to undertake their construction. The government therefore found itself obliged to inaugurate a system of direct subventions, not only to the old large companies, but also to new small ones, to encourage the development of branch and local lines, and local authorities were also empowered to contribute a portion of the required capital. The result came to be that many small lines were begun by companies that had not the means to complete them, and again the state had to come to the rescue. In 1878 it agreed to spend £20,000,000 in purchasing and completing a number of

1 See the Guide officiel de la navigation intérieure issued by the ministry of public works (Paris, 1903).
Commerce.

After entering on a régime of free trade in 1860 France gradually reverted towards protection; this system triumphed in the Customs Law of 1892, which imposed more or less considerable duties on imports—a law associated with the name of M. Mélèze. While raising the taxes both on agricultural products and manufactured goods, this law introduced, between France and all the powers trading with her, relations different from those in the past. It left the government free either to apply to foreign countries the general tariff or to enter into negotiations with them for the application, under certain conditions, of a minimum tariff. The policy of protection was further accentuated by raising the impost on corn from 5 to 7 francs per hecoulitre (24 buhshels). This system, however, which is opposed by a powerful party, has at various times undergone modifications. On the one hand it became necessary, in face of an inadequate harvest, to suspend in 1868 the application of the law on the import of corn. On the other hand, in order to check the decline of exports and neutralize the harmful effects of a prolonged customs war, a commercial treaty was in 1896 concluded with Switzerland, carrying with it a redaction in respect of certain articles, of the interests which had been fixed by the law of 1860. An accord was likewise in 1898 effected with Italy, which since 1866 had been in a state of economic rupture with France, and in July 1899 an accord was concluded with the United States of America. Almost all other countries, moreover, share in the benefit of the minimum tariff, and profit by the modifications it may successively undergo.

Being in the main a self-supporting country France carries on most of her trade within her own borders, and ranks below commerce, in Millions of Pounds Sterling.

<table>
<thead>
<tr>
<th>Year</th>
<th>Imports (Thousands of L.)</th>
<th>Exports (Thousands of L.)</th>
<th>Value (Thousands of L.)</th>
<th>Per cent of Total Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1876-1880</td>
<td>210.1</td>
<td>175.2</td>
<td>385.4</td>
<td>171.7</td>
</tr>
<tr>
<td>1881-1885</td>
<td>224.1</td>
<td>172.7</td>
<td>380.9</td>
<td>183.4</td>
</tr>
<tr>
<td>1886-1890</td>
<td>208.2</td>
<td>170.4</td>
<td>387.6</td>
<td>168.8</td>
</tr>
<tr>
<td>1891-1895</td>
<td>205.9</td>
<td>178.6</td>
<td>384.5</td>
<td>163.0</td>
</tr>
<tr>
<td>1896-1900</td>
<td>237.8</td>
<td>201.0</td>
<td>438.8</td>
<td>171.9</td>
</tr>
<tr>
<td>1901-1905</td>
<td>233.3</td>
<td>227.5</td>
<td>460.8</td>
<td>182.8</td>
</tr>
</tbody>
</table>

Great Britain, Germany and the United States in volume of exterior trade. The latter is subdivided into general commerce, which includes all goods entering or leaving the country, and special commerce which includes imports for home use and exports of home produce. The above table shows the developments of French trade during the years from 1876 to 1905 by means of quinquennial averages. A permanent body (the commission permanente des valeurs) fixes the average prices of the

<table>
<thead>
<tr>
<th>Articles of Food</th>
<th>Value (Thousands of L.)</th>
<th>Per cent of Total Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1886-1890</td>
<td>38,856</td>
<td>34.9</td>
</tr>
<tr>
<td>1891-1895</td>
<td>50,774</td>
<td>39.9</td>
</tr>
<tr>
<td>1896-1900</td>
<td>42,488</td>
<td>24.9</td>
</tr>
<tr>
<td>1901-1905</td>
<td>33,531</td>
<td>18.4</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Articles of Manufactured Goods</th>
<th>Value (Thousands of L.)</th>
<th>Per cent of Total Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1886-1890</td>
<td>85,778</td>
<td>50.8</td>
</tr>
<tr>
<td>1891-1895</td>
<td>88,211</td>
<td>54.3</td>
</tr>
<tr>
<td>1896-1900</td>
<td>101,727</td>
<td>59.2</td>
</tr>
<tr>
<td>1901-1905</td>
<td>116,580</td>
<td>63.8</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Raw Materials 1</th>
<th>Value (Thousands of L.)</th>
<th>Per cent of Total Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1886-1890</td>
<td>85,778</td>
<td>50.8</td>
</tr>
<tr>
<td>1891-1895</td>
<td>88,211</td>
<td>54.3</td>
</tr>
<tr>
<td>1896-1900</td>
<td>101,727</td>
<td>59.2</td>
</tr>
<tr>
<td>1901-1905</td>
<td>116,580</td>
<td>63.8</td>
</tr>
</tbody>
</table>

1 Includes horses, mules and asses.
2 Except certain manufactures which come under the category of articles of food.
articles in the customs list; this value is estimated at the end of the year in accordance with the variations that have taken place and is applied provisionally to the following year.

Amongst imports raw materials (wool, cotton and silk, coal, oilseeds, timber, &c.) hold the first place, articles of food (cereals, wine, coffee, &c.) and manufactured goods (especially machinery) ranking next. Amongst exports manufactured goods (silk, cotton and woolen goods, fancy wares, apparel, &c.) come before raw materials and articles of food (wine and dairy products bought chiefly by England).

Divided into these classes the imports and exports (special trade) for quinquennial periods from 1886 to 1905 averaged as shown in the preceding table.

The decline both in imports and in exports of articles of food, which is the most noteworthy fact exhibited in the preceding table, was due to the almost prohibitive tax in the Customs Law of 1892, upon agricultural products.

The average value of the principal articles of import and export (special trade) over quinquennial periods following 1890 is shown in the two tables below.

### Principal Imports (Thousands of L)

<table>
<thead>
<tr>
<th></th>
<th>1891-1905</th>
<th>1896-1900</th>
<th>1901-1905</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coal, coke, &amp;c.</td>
<td>7,016</td>
<td>9,883</td>
<td>10,539</td>
</tr>
<tr>
<td>Coffee</td>
<td>6,266</td>
<td>4,553</td>
<td>3,717</td>
</tr>
<tr>
<td>Cotton, raw</td>
<td>7,446</td>
<td>7,722</td>
<td>11,987</td>
</tr>
<tr>
<td>Flax</td>
<td>5,261</td>
<td>6,261</td>
<td>6,609</td>
</tr>
<tr>
<td>Fruit and seeds (oleaginous)</td>
<td>5,947</td>
<td>6,207</td>
<td>8,454</td>
</tr>
<tr>
<td>Hides and skins, raw</td>
<td>6,141</td>
<td>5,261</td>
<td>6,609</td>
</tr>
<tr>
<td>Machinery</td>
<td>2,418</td>
<td>3,632</td>
<td>4,644</td>
</tr>
<tr>
<td>Silk, raw</td>
<td>9,180</td>
<td>11,302</td>
<td>11,785</td>
</tr>
<tr>
<td>Timber</td>
<td>6,054</td>
<td>6,284</td>
<td>17,179</td>
</tr>
<tr>
<td>Wheat</td>
<td>10,352</td>
<td>7,576</td>
<td>9,995</td>
</tr>
<tr>
<td>Wine</td>
<td>8,972</td>
<td>17,750</td>
<td>19,351</td>
</tr>
<tr>
<td>Wool, raw</td>
<td>13,372</td>
<td>16,750</td>
<td>16,339</td>
</tr>
</tbody>
</table>

### Principal Exports (Thousands of L)

<table>
<thead>
<tr>
<th></th>
<th>1891-1905</th>
<th>1896-1900</th>
<th>1901-1905</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apparel</td>
<td>4,725</td>
<td>4,513</td>
<td>5,079</td>
</tr>
<tr>
<td>Brandy and other spirits</td>
<td>2,405</td>
<td>1,931</td>
<td>1,678</td>
</tr>
<tr>
<td>Butter</td>
<td>2,789</td>
<td>2,783</td>
<td>2,618</td>
</tr>
<tr>
<td>Cotton manufactures</td>
<td>4,233</td>
<td>5,874</td>
<td>7,905</td>
</tr>
<tr>
<td>Haberdashery</td>
<td>5,599</td>
<td>6,059</td>
<td>6,599</td>
</tr>
<tr>
<td>Hides, raw</td>
<td>2,839</td>
<td>3,494</td>
<td>4,831</td>
</tr>
<tr>
<td>Hides, tanned or curried</td>
<td>4,037</td>
<td>4,521</td>
<td>4,753</td>
</tr>
<tr>
<td>Iron and steel, manufactures of</td>
<td>2,489</td>
<td>2,489</td>
<td>2,489</td>
</tr>
<tr>
<td>Millinery</td>
<td>1,957</td>
<td>3,609</td>
<td>3,981</td>
</tr>
<tr>
<td>Motor cars and vehicles</td>
<td>1,957</td>
<td>1,678</td>
<td>2,397</td>
</tr>
<tr>
<td>Paper and manufactures of</td>
<td>2,095</td>
<td>2,145</td>
<td>2,551</td>
</tr>
<tr>
<td>Silk, raw, thrown, waste</td>
<td>4,738</td>
<td>4,807</td>
<td>6,690</td>
</tr>
<tr>
<td>Silk and waste silk, manufactures of</td>
<td>9,769</td>
<td>10,443</td>
<td>11,465</td>
</tr>
<tr>
<td>Wine</td>
<td>8,824</td>
<td>9,050</td>
<td>7,139</td>
</tr>
<tr>
<td>Wool, raw</td>
<td>5,093</td>
<td>7,913</td>
<td>15,169</td>
</tr>
<tr>
<td>Wool manufactures of</td>
<td>11,998</td>
<td>11,709</td>
<td>8,459</td>
</tr>
</tbody>
</table>

The following were the countries sending the largest quantities of goods (special trade) to France (during the same periods as in previous table).

### Trade with Principal Countries. Imports (Thousands of L)

<table>
<thead>
<tr>
<th></th>
<th>1891-1905</th>
<th>1896-1900</th>
<th>1901-1905</th>
</tr>
</thead>
<tbody>
<tr>
<td>Germany</td>
<td>13,178</td>
<td>13,904</td>
<td>17,363</td>
</tr>
<tr>
<td>Belgium</td>
<td>15,438</td>
<td>13,113</td>
<td>13,957</td>
</tr>
<tr>
<td>United Kingdom</td>
<td>20,007</td>
<td>22,125</td>
<td>22,725</td>
</tr>
<tr>
<td>Spain</td>
<td>10,294</td>
<td>10,560</td>
<td>6,525</td>
</tr>
<tr>
<td>United States</td>
<td>15,577</td>
<td>18,491</td>
<td>19,334</td>
</tr>
<tr>
<td>Argentine Republic</td>
<td>7,119</td>
<td>10,009</td>
<td>9,964</td>
</tr>
</tbody>
</table>

Other countries importing largely into France are Russia, Algeria and British India, whose imports in each case averaged over 6,000,000 in value in the period 1901-1905; China (average value £7,000,000); and Italy (average value 6,000,000) and Japan (average value 6,000,000). The following are the principal countries receiving the exports of France (special trade), with values for the same periods.

<table>
<thead>
<tr>
<th></th>
<th>1891-1905</th>
<th>1896-1900</th>
<th>1901-1905</th>
</tr>
</thead>
<tbody>
<tr>
<td>Germany</td>
<td>13,178</td>
<td>13,904</td>
<td>17,363</td>
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<tr>
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<td>United States</td>
<td>15,577</td>
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<td>19,334</td>
</tr>
<tr>
<td>Argentine Republic</td>
<td>7,119</td>
<td>10,009</td>
<td>9,964</td>
</tr>
</tbody>
</table>

The other chief customers of France were Switzerland and Italy, whose imports from France averaged in 1901-1905 nearly £16,000,000 and over £7,000,000 respectively. In the same period Spain received exports from France averaging £4,700,000.

The trade of France was divided between foreign countries and her colonies in the following proportions (imports and exports combined).

<table>
<thead>
<tr>
<th></th>
<th>Foreign Countries</th>
<th>Colonies</th>
</tr>
</thead>
<tbody>
<tr>
<td>1891-1905</td>
<td>£9,019</td>
<td>£9,111</td>
</tr>
<tr>
<td>1896-1900</td>
<td>9,883</td>
<td>8,081</td>
</tr>
<tr>
<td>1901-1905</td>
<td>9,497</td>
<td>9,597</td>
</tr>
</tbody>
</table>

The respective shares of the leading customs in the trade of the country is approximately shown in the following table, which gives the value of their exports and imports (general trade) in 1905 in millions sterling.

<table>
<thead>
<tr>
<th></th>
<th>Foreign</th>
<th>Colonies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marseilles</td>
<td>£88-8</td>
<td>7-5</td>
</tr>
<tr>
<td>Le Havre</td>
<td>70-9</td>
<td>41-2</td>
</tr>
<tr>
<td>Paris</td>
<td>42-8</td>
<td>13-5</td>
</tr>
<tr>
<td>Dunkirk</td>
<td>34-9</td>
<td>9-5</td>
</tr>
<tr>
<td>Brest, Rennes</td>
<td>35-9</td>
<td>11-5</td>
</tr>
</tbody>
</table>

In the same year the other chief customers in order of importance were Tourcoing, Jemout, Ceté, St Nazaire and Avicourt.

The chief local bodies concerned with commerce and industry are the chambres de commerce and the chambers consultatives d'arts et manufactures, the members of which are elected from their own number by the traders and industrialists of a certain standing. They are established in the chief towns, and their principal function is to advise the government on measures for improving and facilitating commerce and industry within their jurisdiction. They are also BANKS AND BANKING; SAVINGS BANKS; POST AND PARCEL SERVICE. Shipping.—The following table shows the increase in tonnage of sailing and steam shipping engaged in foreign trade entered and cleared at the ports of France over quinquennial periods from 1890.

### Cleared

<table>
<thead>
<tr>
<th></th>
<th>1891-1895</th>
<th>1896-1900</th>
<th>1901-1905</th>
</tr>
</thead>
<tbody>
<tr>
<td>French</td>
<td>£4,477,967</td>
<td>£9,924,893</td>
<td>£5,005,853</td>
</tr>
<tr>
<td>Foreign</td>
<td>12,037,571</td>
<td>14,744,026</td>
<td>15,973,463</td>
</tr>
</tbody>
</table>

The increase in the French mercantile marine (which is fifth in importance in the world) over the same period is traced in the following table. Vessels of 2 net tons and upwards are enumerated.

<table>
<thead>
<tr>
<th></th>
<th>1891-1895</th>
<th>1896-1900</th>
<th>1901-1905</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sailing</td>
<td>14,183</td>
<td>4,072,982</td>
<td>5,182,000</td>
</tr>
<tr>
<td>Steam</td>
<td>14,183</td>
<td>4,072,982</td>
<td>5,182,000</td>
</tr>
<tr>
<td>Total</td>
<td>28,366</td>
<td>8,145,964</td>
<td>10,364,000</td>
</tr>
</tbody>
</table>

At the beginning of 1908 the total was 17,193 (tonnage, 1,632,467); of these 13,601 (tonnage, 81,835) were vessels of less than 20 tons, while 502 (tonnage, 1,014,506) were over 800 tons. The increase in the tonnage of sailing vessels, which in other countries tends to decline, was due to the bounties voted by parliament to its municipal sailing fleet with the view of increasing the number of skilled seamen. The prosperity of the French shipping trade is hampered by the costliness of shipbuilding and by the scarcity of outward-bound cargo. Shipping has been fostered by paying bounties for vessels constructed in France under the French flag, and by reserving the coasting trade, traffic between France and Algeria, &c., to French vessels. Despite these monopolies, three-fourths of the shipping in French ports is foreign, and France is without shipping companies comparable in importance to those of other great maritime nations. The three chief companies are the Messageries Maritimes (Marseilles and Bordeaux), the Compagnie Générale Transatlantique (Le Havre, St Nazaire and Marseilles) and the Chargeurs Réunis (Le Havre).
Government and Administration.

Central Government.—The principles upon which the French constitution is based are representative government (by two chambers), manhood suffrage, responsibility of ministers and irresponsibility of the head of the state. Alterations or modifications of the constitution can only be effected by the National Assembly, consisting of both chambers sitting together ad hoc. The legislative power resides in these two chambers—the Senate and the Chamber of Deputies; the executive is vested in the president of the republic and the ministers. The members of both chambers owe their election to universal suffrage; but the Senate is not elected directly by the people and the Chamber of Deputies is

The Chamber of Deputies, consisting of 584 members, is elected by the scrutin d’arrondissement (each elector voting for one deputy) for a term of four years, the conditions of election being as follows: Each arrondissement sends one deputy if its population does not exceed 100,000, and an additional deputy for every additional 100,000 inhabitants or fraction of that number. Every citizen of twenty-one years of age, unless subject to some legal disability, such as actual engagement in military service, bankruptcy or condemnation to certain punishments, has a vote, provided that he can prove a residence of six months’ duration in any one town or commune. A deputy must be a French citizen, not under twenty-five years old. Each candidate must make, at least five days before the elections, a declaration setting forth in what constituency he intends to stand. He may only stand for one, and all votes given for him in any other than that specified in the declaration are void. To secure election a candidate must at the first voting poll an absolute majority and a number of votes equal to one-fourth of the number of electors. If a second poll is necessary a relative majority is sufficient.

The Senate (see below, Law and Institutions) is composed of 300 members who must be French citizens at least forty years of age. They are elected by the “scrutin de liste” for a period of nine years, and one-third of the body retires every three years. The department which is to elect a senator when a vacancy occurs is settled by lot.

Both senators and deputies receive a salary of £500 per annum. No member of a family that has reigned in France is eligible for either chamber.

Bills may be proposed either by ministers (in the name of the president of the republic), or by private members, and may be initiated in either chamber, but money-bills must be submitted in the first place to the Chamber of Deputies. Every bill is first examined by a committee, a member of which is chosen to “report” on it to the chamber, after which it must go through two readings (délibérations), before it is presented to the other chamber. Either house may pass a vote of no confidence in the government, and in practice the government resigns in face of the passing of such a vote by the deputies, but not if it is passed by the Senate only. The chambers usually assemble in January each year, and the ordinary session lasts not less than five months; usually it continues till July. There is an extraordinary session from October till Christmas.

The president (see below, Law and Institutions) is elected for seven years, by a majority of votes, by the Senate and Chamber of Deputies sitting together as the National Assembly. Any French citizen may be chosen president, no fixed age being required. The only exception to this rule is that no member of a royal family which has once reigned in France can be elected. The president receives 1,200,000 francs (£48,000) a year, half as salary, half for travelling expenses and the charges incurred upon the official representative of the country. Both the chambers are summoned by the president, who has the power of dissolving the Chamber of Deputies with the assent of the Senate.

When a change of Government occurs the president chooses a prominent parliamentarian as premier and president of the council. This personage, who himself holds a portfolio, nomi

minates the other ministers, his choice being subject to the ratification of the chief of the state. The ministerial council (conseil des ministres) is presided over by the president of the republic; less formal meetings (conseils de cabinet) under the presidency of the premier, or even of some other minister, are also held.

The ministers, whether members of parliament or not, have the right to sit in both chambers and can address the house whenever they choose, though a minister may only vote in the chamber of which he happens to be a member. There are twelve ministries¹ comprising those of justice; finance; war; the interior; marine; colonies; public instruction and fine arts; foreign affairs; commerce and industry; agriculture; public works; and labour and public thrift. Individual ministers are responsible for all acts done in connexion with their own departments, and the body of ministers collectively is responsible for the general policy of the government.

The council of state (conseil d’état) is the principal council of the head of the state and his ministers, who consult it on various legislative problems, more particularly on questions of administration. It is divided for despatch of business into four sections, each of which corresponds to a group of two or three ministerial departments, and is composed of (1) 32 councillors en service ordinaire (comprising a vice-president and sectional presidents), and 19 councillors en service extraordinaire, i.e. government officials who are deputed to watch the interests of the ministerial departments to which they belong, and in matters not concerned with those departments have a merely consultative position; (2) 32 maîtres des requêtes; (3) 40 auditors.

The presidency of the council of state belongs ex officio to the minister of justice.

The theory of droit administratif lays down the principle that an agent of the government cannot be prosecuted or sued for acts relating to his administrative functions before the ordinary tribunals. Consequently there is a special system of administrative jurisdiction for the trial of le contentieux administratif or disputes in which the administration is concerned. The council of state is the highest administrative tribunal, and includes a special Section du contentieux to deal with judicial work of this nature.

Local Government.—France is divided into 86 administrative departments (including Corsica) or 87 if the Territory of Belfort, a remnant of the Haut Rhin department, be included. These departments are subdivided into 562 arrondissements, 269 cantons and 36,222 communes.

<table>
<thead>
<tr>
<th>Departments.</th>
<th>Capital Towns.</th>
<th>Ancient Provinces.²</th>
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<tbody>
<tr>
<td>Ain</td>
<td>Bourg</td>
<td>Bourgogne (Bresse, Bugey, Valromey, Dombes).</td>
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<td>Laon</td>
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<td>Aveyron</td>
<td>Rodez</td>
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</tbody>
</table>

¹ The administration of posts, telegraphs and telephones is assigned to the ministry of commerce and industry or to that of public works.
² The province or provinces named are those out of which the department was chiefly formed.
### FRANCE

#### [GOVERNMENT]

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<tr>
<th>Departments</th>
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Before 1790 France was divided into thirty-three great and seven small military governments, often called provinces, which are, however, to be distinguished from the provinces formed under the feudal system. The great governments were: Alsace, Saintonge and Angoumois, Anjou, Artois, Aunis, Auvergne, Béarn and Navarre, Berry, Bourbonnais, Bourgogne (Burgundy), Bretagne (Brittany), Champagne, Dauphiné, Lorraine, Poitou, Provence, Roussillon, Touraine, and Corse. The eight small governments were: Paris, Boulogne and Boulognais, Le Havre, Sedan, Toulon, Pays Marse and Verdunnois and Saumurois.

At the head of each department is a prefect, a political official nominated by the minister of the interior and appointed by the president, who acts as general agent of the government and representative of the central authority. To aid him the prefect
has a general secretary and an advisory body (conseil de préfecture), the members of which are appointed by the president, which has jurisdiction in certain classes of disputes arising out of administration and must, in certain cases be consulted, though the prefect is not compelled to follow its advice. The prefect supervises the execution of the laws; has wide authority in regard to policing, public hygiene and relief of paupers children; has the nomination of various subordinate officials; and is in correspondence with the subordinate functionaries in his department, to whom he transmits the orders and instructions of the government. Although the management of local affairs is in the hands of the prefect his power with regard to these is checked by a deliberative body known as the general council (conseil général). This council, which consists for the most part of business and professional men, is elected by universal suffrage, each canton in the department contributing one member. The general council controls the departmental administration of the prefect, and its decisions on points of local government are usually final. It assigns its quota of taxes (contingent) to each arrondissement, authorizes the sale, purchase or exchange of departmental property, supervises the management thereof, authorizes the construction of new roads, railways or canals, and advises on matters of local interest. Political questions are rigorously excluded from its deliberations. The general council, when not sitting, is represented by a permanent delegation (commission départementale).

As the prefect in the department, so the sub-prefect in the arrondissement, and with a more limited power, is the representative of the central authority. He is assisted, and in some degree controlled, in his work by the district council (conseil d'arrondissement), to which each canton sends a member, chosen by universal suffrage. As the arrondissement has neither property nor budget, the principal business of the council is to allot to each commune its share of the direct taxes imposed on the arrondissement by the general council.

The canton is purely an administrative division, containing, on an average, about twelve communes, though some exceptional communes are big enough to contain more than one canton. It is the seat of a justice of the peace, and the electoral unit for the general council and the district council.

The communes, varying greatly in area and population, are the administrative units in France. The chief magistrate of the commune is the mayor (maire), who is (1) the agent of the central government and charged as such with the local promulgation and execution of the general laws and decrees of the country; (2) the executive head of the municipality, in which capacity he supervises the work of the commune, and acts as the representative of the corporation in general. He also acts as registrar of births, deaths and marriages, and officiates at civil marriages. Mayors are usually assisted by deputies (adjoints). In a commune of 2500 inhabitants or less there is one deputy; in more populous communes there may be more, but in no case must the number exceed twelve, except at Lyons, where as many as seventeen are allowed. Both mayors and deputy mayors are elected by and from among members of the municipal council for four years. This body consists, according to the population of the commune, of from 10 to 36 members, elected for four years on the principle of the scrutin de liste by Frenchmen who have reached the age of twenty-one years and have a six months' residence qualification.

The affairs of the commune are decided by the municipal council, and its decisions become operative after the expiration of a month, save in matters which involve interests transcending those of the commune. In such cases the prefect must approve them, and in some cases the sanction of the general council or even ratification by the president is necessary. The council also chooses communal delegates to elect senators, and draws up the list of répartiteurs, whose function is to settle how the commune's share of direct taxes shall be allotted among the taxpayers. The sub-prefect then selects from this list those whom he approves for the post. The meetings of the council are open to the public.

The ordinary judicial system of France comprises two classes of courts: (i) civil and criminal, (ii) special, including courts dealing only with purely commercial cases; in addition there are the administrative courts, including bodies, the Conseil d'État and the Conseils de Préfecture, which deal, in their judicial capacity, with cases coming under the droit administratif. Mention may also be made of the Tribunal des Conflicts, a special court whose function it is to decide which is the competent tribunal when an administration and a judicial court both claim or refuse to deal with a given case.

Taking the first class of courts, which have both civil and criminal jurisdiction, the lowest tribunal in the system is that of the juge de paix.

In each canton is a juge de paix, who in his capacity as a civil judge takes cognizance, without appeal, of disputes where the amount sought to be recovered does not exceed £12 in value. Where the amount exceeds £12 but not £24 an appeal lies from his decision to the court of first instance. In some particular cases where special promptitude or local knowledge is necessary, as disputes between hotelkeepers and travellers, and the like, he has jurisdiction (subject to appeal to the court of first instance) up to £60. He has also a criminal jurisdiction in contraventions, i.e. breaches of law punishable by a fine not exceeding 12s. or by imprisonment not exceeding five days. If the sentence be one of imprisonment of the fine exceeds 4s., appeal lies to the court of first instance. It is an important function of the juge de paix to endeavour to reconcile disputants who come before him, and no suit can be brought before the court of first instance until he has endeavoured without success to bring the parties to an agreement.

Tribunaux de première instance, also called tribunaux d'arrondissement, of which there is one in every arrondissement (with few exceptions), besides serving as courts of appeal from the juges de paix have an original jurisdiction in matters civil and criminal. The court consists of a president, one or more vice-presidents and a variable number of judges. A procureur, or public prosecutor, is also attached to each court. In civil matters the tribunal takes cognizance of actions relating to personal property to the value of £60, and actions relating to land to the value of £60. (£2: 8s.) per annum. When it deals with matters involving larger sums an appeal lies to the courts of appeal. In penal cases its jurisdiction extends to all offences of the class known as délits—offences punishable by a more serious penalty than the "contraventions" dealt with by the juge de paix, but not entailing such heavy penalties as the code applies to crimes, with which the assize courts (see below) deal. When sentenced, it may act as a criminal court it is known as the tribunal correctionnel. Its judgments are invariably subject in these matters to appeal before the court of appeal.

There are twenty-six courts of appeal (cours d'appel), to each of which are attached from one to five departments.

Cours d'Appel. Departments depending on them.


AGEN. Gers, Lot, Lot-et-Garonne.


AMIENS. Aisne, Oise, Somme.

ANGERS. Maine-et-Loire, Mayenne, Sarthe.

BASTIA. Corse.

BESANÇON. Doubs, Jura, Haute-Saône, Territoire de Belfort.

BOURGES. Cher, Indre, Nièvre.

CAEN. Calvados, Manche, Orne.

CHAMBÉRY. Savoie, Haute-Savoie.


DOUAI. Nord, Pas-de-Calais.

GRENOBLE. Hautes-Alpes, Drôme, Isère.

LIMOGES. Creuse, Haute-Vienne.

LYONS. Ain, Loire, Rhône.

MONTPELLIER. Aude, Aveyron, Hérault, Pyrénées-Orientales.

NANCY. Meurthe-et-Moselle, Meuse, Vosges, Ardennes.

NIMES. Ardèche, Gard, Lozère, Vaucluse.
FRANCE

Cour de Cassation, sitting at Paris, and consisting of a first president, three section presidents and forty-five conseillers, with a ministerial staff (parquet) consisting of a procureur-général and six advocates-general. It is divided into three sections: the Chambre des Requêtes, or court of petitions, the civil court and the criminal court. The Cour de Cassation can review the decision of any other tribunal, except administrative courts. Criminal appeals usually go straight to the criminal section, while civil appeals are generally taken before the Chambre des Requêtes, where they undergo a preliminary examination. If the demand for rehearing is refused such refusal is final; but if it is granted the case is then heard by the civil chamber, and after argument cassation (annulment) is granted or refused. The Court of Cassation does not give the ultimate decision on a case; it pronounces, not on the question of fact, but on the legal principle at issue, or the competence of the court giving the original decision. Any decision, even one of a cour d'assises, may be brought before it in the last resort, and may be cassé—annulled. If it pronounces cassation it remits the case to the hearing of a court of the same order.

Commercial courts (tribunaux de commerce) are established in all the more important commercial towns to decide as expeditiously as possible disputed points arising out of business transactions. They consist of judges, chosen, from among the leading merchants, and elected by commerçants patentés depuis cinq ans, i.e., persons who have held the licence to trade (see Finances) for five years and upwards. In the absence of a tribunal de commerce commercial cases come before the ordinary tribunal d'arrondissement.

In important industrial towns tribunals called conseils de prud'hommes are instituted to deal with disputes between employers and employees, actions arising out of contracts of apprenticeship and the like. They are composed of employers and workmen in equal numbers and are established by decree of the council of state, advised by the minister of justice. The minister of justice is notified of the necessity for a conseil de prud'hommes by the prefect, acting on the advice of the municipal council and the Chamber of Commerce or the Chamber of Arts and Manufactures. The judges are elected by employers and workmen of a certain standing. When the amount claimed exceeds £12 appeal lies to the tribunaux d'arrondissement.

Police.—Broadly, the police of France may be divided into two great branches—administrative police (la police administrative) and judicial police (la police judiciaire), the former having for its object the maintenance of order, and the latter charged with tracing out offenders, collecting the proofs, and delivering the accused to the courts charged by law with their trial and punishment. Subdivisions may be, and often are, named according to the particular duties to which they are assigned, as la police politique, la police des mœurs, la police sanitaire, &c. The officers of the judicial police comprise the juge de paix (equivalent to the English police magistrate), the maire, the commissaire de police, the gendarmerie and, in rural districts, the gares-chômes et les gares forestiers. Gardiens de la paix (sometimes called sergents de ville, gardes de ville or agents de police) are not to be confounded with the gendarmerie, being a branch of the administrative police and corresponding more or less nearly with the English equivalent "police constabulary," which the gendarmerie do not, although both perform police duty. The gendarmerie, however, differ from the agents or gardes both in uniform and in the fact that they are for the most part country patrols. The organization of the Paris police, which is typical of that in other large towns, may be outlined briefly. The central administration (administration centrale) comprises three classes of functions which together constitute the police: First, the judicial police, charged with the exercise of the functions of a general police (la police générale), with bureaux for various objects, such as the safety of the president of the republic, the regulation and order of public ceremonies, theatres, amusements and entertainments, &c.; secondly, the judicial police (la police judiciare), with numerous bureaux also, in constant communication with the courts of judicature; thirdly, the administrative police (la police administrative) including bureaux, which superintend navigation, public carriages, animals, public health, &c. Concurrently with these divisions there is the municipal police, which comprises all the agents in enforcing police regulations in the streets or public thoroughfares, acting under the orders of a chief (chef de la police municipale) with a central bureau. The municipal police is divided into two principal branches—the service in uniform of the agents de police and the service out of uniform of inspecteurs de police. In Paris the municipal police are divided among the twenty arrondissements, which the uniform police patrol (see further Paris and Police).
confine was put in operation the following year. There were, however, but few prisons in France adapted for the cellular system and the one at Arles is the exception. In 1850 and 1898 the old Paris prisons of Grande-Roquette, Saint-Pélagis, and Mazas were demolished, and to replace them a large prison with 1500 cells was erected at Fresnes-lès-Rungis. There are (1) the maison d'arrêt, temporary places of durance in every arrondissement for persons charged with offenses, and those sentenced to more than a year's imprisonment who are awaiting transfer to a maison centrale; (2) the maison de justice, often part and parcel of the former, but only existing in the assize court towns for the safe custody of those tried or condemned at the assizes; (3) departmental prisons, or maisons de correction, for summary convictions, or those sentenced to less than a year, or, if provided with sufficient cells, those amenable to separate confinement; (4) maisons centrales and pénitenciers agricoles, for all sentenced to imprisonment for more than a year, or to hard labour, or to those condemned to travaux forcés for offenses committed in prison. There are eleven maisons centrales, nine for men (Loos, Clairvaux, Beaulieu, Poissy, Melun, Fontevrault, Thouars, Riom and Nimes); two for women (Rennes and Montpellier). The pénitenciers agricoles only differ from the maisons centrales in the matter of régime; there are two—at Casseneuil and Fruchy—in the former, and three, for farm labor, for juvenile offenders and départs de sûreté for prisoners who are travelling, at places where there are no other prisons. For the penal settlements at a distance from France see Deportation.

Finance.

At the head of the financial organization of France, and exercising a general jurisdiction, is the minister of finance, who co-ordinates in one general budget the separate budgets prepared by his colleagues and assigns to each ministerial department the sums necessary for its expenses.

The financial year in France begins on the 1st of January, and the budget of each financial year must be laid on the table of the Chamber of Deputies in the course of the ordinary session of the preceding year in time for the discussion upon it to begin in October and be concluded before the 31st of December. It is then submitted to a special commission of the Chamber of Deputies, elected for one year, who appoint a general reporter and one or more special reporters for each of the ministries. When the Chamber of Deputies has voted the budget it is submitted to a similar course of procedure in the Senate. When the budget has passed both chambers it is promulgated by the president under the title of Loi des finances. In the event of its not being voted before the 31st of December, recourse is had to the system of “provisional twelfths” (douzièmes provisionnelles), whereby the tax assessment is authorized by parliament to be expenses for the two or three months on the scale of the previous year. The expenditure of the government has several times been regulated for as long as six months upon this system.

In each department an official collector (Trésorier payeur général) receives the taxes and public revenue collected therein and accounts to the government treasurer in Paris. In view of his responsibilities he has, before appointment, to pay a large deposit to the treasury. Besides receiving taxes, they pay the creditors of the state in their departments, collect all operations affecting departmental loans, buy and sell government stock (rentes) on behalf of individuals, and conduct certain banking operations. The trésorier nearly always lives at the chief town of the department, and is assisted by a receveur particulier des finances in each arrondissement (except that in which the trésorier himself resides). From the general register of the department the trésorier obtains the names and addresses of the collectors of the tax. The direct taxes are actually collected by perceleurs. In the commune an official known as the receveur municipal receives all moneys due to it, and, subject to the authorization of the mayor, makes disbursements out of it. In communes with a revenue of less than 3,200 the perceuteur fulfills the functions of receveur municipal, but a special official may be appointed in communes with large incomes.

The direct tax fall into two classes, (1) Impôts de répartition (apportionment), the amount to be raised being fixed in advance annually and then apportioned among the departments. They include the land tax, the personal and habitation tax (contribution personnelle-mobilière), and door and window tax. (2) Impôts de qualité, which are levied directly on the individual, who pays his quota according to a fixed tariff. These comprise the tax on buildings1 and the trade-licence tax (impôt des palatines). Besides these, miscellaneous taxes—levied for a security equal to live directes—are included under the heading of direct taxation, e.g. the tax on property in mortmain, dues for the verification of weights and measures, the tax on royalties from mines, on horses, mules and carriages, on meals, etc.

The land tax falls upon land not built upon in proportion to its net yearly revenue. It is collected in accordance with a register of property (cadastre) drawn up for the most part in the first half of the 18th century, dealing with every piece of property in France, and giving details as to area, cost, town, townships, etc. The responsibility of keeping this register accurate and up to date is divided between the state, the departments and the communes, and involves a special service and staff of experts. The building tax consists of a certain percentage of the rental value of the property, and is charged upon the owner.

The personal and habitation tax consists in fact of two different taxes, one imposing a fixed capitation charge on all citizens alike in each department, the charge, however, varying according to the department from 1 fr. 50 c. (18. 3d.) to 4 frs. 50 c. (3s. 9d.), the other levied on every occupant of a furnished house or of apartments in proportion to its rental value.

The tax on doors and windows is levied in each case according to the number of windows and is fixed with reference to population, the inhabitants of the more populous paying more than those of the less populous communes.

The trade-licence tax (impôt des palatines) is imposed on every person carrying on a business and is collected according to the value of their trade. Merchants, retailers, bankers and manufacturers, as well as wholesale and retail traders, and consists of (1) a fixed duty levied not on actual profits but with reference to the extent of a business or calling as indicated by number of employees, population of the locality and other considerations.

(2) An assessment on the letting value of the premises in which a business or profession is carried on.

The administrative staff includes, for the purpose of computing the individual quotas of the direct taxes, a director assisted by contrôleurs in each department to whom, and to whom alone in Paris, the direction générale des contributions directes.

The indirect taxes comprise the charges on registration; stamps; customs; and a group of taxes specially described as "indirect duties on consumption".

Registration (enregistrement) duties are charged on the transfer of property in the way of business (à titre onéreux); on changes in ownership effected in the way of donation or succession (à titre gratuit), and on a variety of other transactions which must be registered according to law. The revenue from stamps includes as its chief items the returns from stamped paper, stamps on good traffic, securities and share certificates and receipts and cheques.

The Direction générale de l'enregistrement, des domaines et du timbre, comprising a central department and a director and staff of agents in each department, combines the administration of state property (not including forests) with the exaction of registration and stamp duties.

The Customs (douane), at one time only a branch of the administration of the contributions indirectes, were organized in 1869 as a special service. The central office at Paris consists of a directeur général and administrative, nominated by the president of the republic. These officials form a council of administration presided over by the minister of finance. The service in the departments comprises brigades, which are actually engaged in guarding the frontiers, and a central staff (service des douanes) entrusted with the direction of the duties. There are twenty-four districts, each under the control of a directeur, assisted by inspectors, sub-inspectors and other officials. The chief towns of these districts are Algiers, Bayonne, Besançon, Bordeaux, Boulogne, Brest, Chambery, Cluny, Epinal, Grenoble, Laon, Laval, Marseilles, Montpellier, Nancy, Nantes, Nice, Paris, Perpignan, Rouen, St-Malo, Valenciennes. There is also an official performing the functions of a directeur at Bastia, in Corsica.

The group generally described as indirect taxes includes those on alcohol, wine, beer, cider and other alcoholic drinks, on passenger and goods traffic by railway, on licences to distillers, spirit-sellers, &c., on salt and on sugar of home manufacture. The collection of these excise duties (impôts indirects) is entrusted to inspectors of commerce and to retailers, is assigned to a special service in each department subordinated to a central administration. To the above taxes must be added the tax on Stock Exchange transactions and the tax of 4% on dividends from stocks and shares (other than state loans).

Other main sources of revenue are: the domains and forests managed by the state; government monopolies, comprising tobacco, matches, gunpowder; post offices, telegraphs, telephones; and state

1 The tax on land (propriétés non bâties) and that on buildings (propriétés bâties) are included under the head of contribution foncière.
FRANCE

1830
46,800,840

The following table shows the rapid growth of the state revenue of France from the period 1875-1905, the figures for the specified years representing millions of pounds.

<table>
<thead>
<tr>
<th>Date</th>
<th>Nominal Capital (Millions of £)</th>
<th>Interest (Millions of £)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1875</td>
<td>508</td>
<td>21</td>
</tr>
<tr>
<td>1880</td>
<td>619</td>
<td>22</td>
</tr>
<tr>
<td>1885</td>
<td>771</td>
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<tr>
<td>1890</td>
<td>971</td>
<td>37</td>
</tr>
<tr>
<td>1895</td>
<td>1,037</td>
<td>31</td>
</tr>
</tbody>
</table>

The French debt as constituted in 1905 was made up of funded debt and floating debt as follows:

- **Funded Debt.**
  - Perpetual 3% rentes: £887,870,400
  - Terminus 3% rentes: £149,500,000

- **Floating Debt.**
  - Exchequer bills: £9,923,480
  - Liabilities on behalf of communes and public establishments, including departmental services: 17,366,500
  - Deposit and current accounts of Caisse des dépôts, etc., including savings banks: 15,328,840
  - Caution money of Trésoriers payeurs-généraux: 1,431,680
  - Other liabilities: 4,450,200

- Total of floating debt: £50,506,720

**Departmental Finances.**—Every department has a budget of its own, which is prepared and presented by the prefect, voted by the departmental council and approved by decree of the president of the republic. The ordinary revenues include the revenues from the property of the department, the produce of additional rentes, which are levied in conjunction with the direct taxes for the maintenance of both departmental and communal finances, state subventions and contributions of the communes towards certain branches of poor relief and to maintenance of roads. The chief expenses of the departments are the care of pauper children and lunatics, the maintenance of high-roads and the service of the departmental debt.

**Communal Finances.**—The budget of the commune is prepared by the mayor, voted by the municipal council and approved by the prefect. But in communes the revenues of which exceed £20,000, the budget is always submitted to the president of the republic. The ordinary revenues include the produce of additional rentes, allocated to communal purposes, the rents and profits of communal property, sums produced by municipal taxes and dues, concessions to gas, water and other companies, and by the octrois (q.v.) or duty on a variety of articles imported into the commune for local consumption. The repairing of highways, the upkeep of public buildings, the support of public education, the remuneration of numerous officials connected with the collection of state taxes, the keeping of the cadastre, etc., constitute the principal objects of communal expenditure.

The departments and the communes have considerable public debts. The departmental debt in 1904 stood at £24 million, and the communal debt at £153 million pounds. (R. T.)

**Army.**

Recruiting and Strength.—Universal compulsory service was adopted after the disasters of 1870-1871, though in principle it had been established by Marshal Ney’s reforms a few years before that date. The most important of the recruiting laws passed since 1870 are those of 1872, 1889 and 1905, the last the “loi de deux ans” which embodies the last efforts of the French war department to keep pace with the ever-growing numbers of the German empire. Compulsory service with the colours is in Germany no longer universal, as there are twice as many able-bodied men presented by the recruiting commissions as the active army can absorb. France, with a greatly inferior population, has every man who is physically capable. This law naturally made a deep impression on military Europe, not merely because the period of colour service was reduced—Germany had taken this step years before—but because of the almost entire absence of the usual exemptions.

1 With revenues of over £1200.
2 For a history of the French debt, see C. F. Bastable, Public Finance (1903).
3 In 1894 the rentes then standing at 4% were reduced to 3% and in 1902 to 3%.

railways. An administrative tribunal called the cour des comptes subjects the accounts of the state’s financial agents (trésoriers-payeurs, receveurs of registration fees, customs, of indirect taxes, &c.) and of the communes to a close investigation, and a vote of definite assessment is finally passed by parliament. The Cour des Comptes, an ancient tribunal, was abolished in 1791, and reorganized by Napoleon I. in 1807. It consists of a president and 110 other officials, assisted by 25 auditors. All these are nominated for life by the president of the republic. Besides the accounts of the state and of the various institutions, the state of its institutions and training colleges and a general variety of other public establishments are scrutinized by the Cour des Comptes.

The chief item of expenditure, which was 148,800 pounds sterling, was the sum assigned to the ministry of finance (591 millions in all) of 8% of the tax established in the expense of the state. The outgoings were the ministry of war (the expenditure of which rose from 254 millions in 1805 to over 30 millions in 1895), the ministry of marine (103 millions in 1805, over 121 millions in 1805), the ministry of public works (with an expenditure in 1905 of over 20 millions, 10 millions of which was assigned to posts, telegraphs and telephones) and the ministry of public instruction, fine arts and public worship, the expenditure on education having risen from 8½ millions in 1805 to 93 millions in 1895.

**Public Debt.**—The national debt of France is the heaviest of any country in the world. Its foundation was laid early in the 17th century, and the continuous wars of succeeding centuries, combined with the extravagance of the monarchs, as well as deliberate disregard of financial and economic conditions, increased it at an alarming rate. The duke of Sully carried out a revision in 1604, and other attempts were made by Mazarin and Colbert, but the extravagances of Louis XV. swelled it again heavily. In 1763 the national debt amounted to £60,000,000 livres, and its annual charge to £3,000,000 livres. A consolidation was effected in 1793, but the lavish issue of assignats (q.v.) destroyed whatever advantage might have accrued, and the debt was again dealt with by a law of the 9th of Vendémiaire year IX. (November 1799) by an annual interest paid yearly to creditors then amounting to 40,216,000 francs (£1,600,000). During the Directory a sum of £260,000 was added to the interest charge, and by 1814 this annual charge had risen to £2,530,000. This large increase is to be explained by the fact that during the Napoleonic régime the government steadily refused to return convertible paper currency or to meet war expenditure by borrowing. The following table shows the increase of the funded debt since 1814.
ARMY]

FRANCE

795

Even broad-winners are required to serve, the state pensioning their dependants (75 centimes per diem, up to 10% of the strength) during their period of service. Dispetcations, and also the one-year volun'atiant, which had become a short cut for the so-called "intellectual class" to employment in the civil service rather than a means of training reserve officers, were abolished. Every Frenchman therefore is a member of the army practically or potentially from the age of twenty to the age of forty-five. Each year there is drawn up in every commune a list of the young men who attained the age of twenty during the previous year. These young men are then examined by a revising body (Conseil de révision cantonal) composed of civil and military officials. Men physically unfit are wholly exempted, and men who have not, at the time of the examination, attained the required physical standard are put back for re-examination after an interval. Men who, otherwise suitable, have some slight infirmity are drafted into the non-combatant branches. The minimum height for the infantry soldier is 1.54 m., or 5 ft. 1 in., but men of special physique are taken below this height. In 1904, under the old system of three-years' service with a one-year voluntary, 32,473 men became liable to incorporation, of whom 25,432 were rejected as unfit, 55,265 were admitted as one-year volunteers, 62,160 were put back, 27,825 had already enlisted with a view to making the army a career, 5,257 were taken for the navy, and thus, with a few extra details and casualties, the contingent for full service dwindled to 147,549 recruits. In 1906, 326,793 men had to present themselves, 25,348 had already enlisted, 40,032 men were put back, 33,777 found unfit, which, deducting 3,128 details, gives an actual incorporated contingent of 191,901 young men of twenty-one to serve for two full years (in each case, for the sake of comparison, men put back from former years who were enrolled are omitted). In theory a two-years' contingent of course should be half as large again as a three-years' one, but in practice, France has not men enough for so great an increase. Still the law of 1905 provides a system whereby there is room with the colours for every available man, and moreover ensures his services. The net gain in the 1906 class is of the order of 50,000, and the proportion of the new contingent to the old is practically 2:1. The loi des cadres of 1907 introduced many important changes of detail supplementary to the loi de deux ans. Important changes were also made in the provisions and administration of military law. The active army, then, at a given moment, say November 1, 1908, is composed of all the young men, not legally exempted, who have reached the age of twenty in the years 1906 and 1907. It is at the disposal of the minister of war, who can decree the recall of all men discharged to the reserve the previous year and all those whose time of service has for any reason been shortened. The reserve of the active army are composed of those who have served the legal period in the active army. These are recalled twice, in the eleven years during which they are members of the reserve, for refresher courses. The active army and its reserve are not localized, but drawn from and distributed over the whole of France. The advantages of a purely territorial system have tempted various War Ministers to apply it, but the results were not good, owing to the want of uniformity in the military quarters and the political subdivision of the different districts. One result of this is that mobilization and concentration are much slower processes than they are in Germany.

The Territorial Army and its reserve (members of which undergo two short periods of training) are, however, allocated to local service. The soldier spends six years in the Territorial Army, and six in the reserve of the Territorial Army. The reserves of the active army and the Territorial Army and its reserve can only be recalled to active service in case of emergency and by decree of the head of the state.

The total service rendered by the individual soldier is thus twenty-five years. He is registered at the age of twenty, is called to the colours on the 1st of October of the next year, discharged to the active army reserve on the 30th of September of the second year thereafter, to the Territorial Army at the same date thirteen complete years after his incorporation, and finally discharged from the reserve of the Territorial Army on the twenty-fifth anniversary of his entry into the active army. On November 1, 1908, then the active army was composed of the classes registered 1906 and 1907, the reserve of the classes 1895-1905, the Territorial Army of those of 1890-1894 and the Territorial Army reserve of those of 1883-1888.

In 1906 the peace strength of the army in France was estimated at 532,593 officers and men; in Algeria 54,580; in Tunis 20,320; total 607,493. Deducting vacancies, sick and absent, the effective strength of the active army in 1906 was 540,562; of the gendarmerie and Garde Républicaine 24,512; of colonial troops in the colonies 38,568. The full number of persons liable to be called upon for military service and engaged in such service is calculated (1908) as 4,800,000, of whom 1,350,000 of the active army and the younger classes of army reserve would constitute the field armies set on foot at the outbreak of war. 150,000 horses and mules are maintained on a peace footing and 600,000 on a war footing.

Organization.—The general organization of the French army is in many respects based on the best of the permanent army corps, the headquarters of which are as follows: I. Amiens; III. Rouen; IV. Le Mans; V. Orléans; VI. Châlons-sur-Marne, VII. Besançon; VIII. Bourges; IX. Tours; X. Rennes; XI. Nantes; XII. Limoges; XIII. Clermont-Ferrand; XIV. Lyons; XV. Marseilles; XVI. Montpellier; XVII. Toulouse; XVIII. Bordeaux; XIX. Algiers and XX. Nancy. Each army corps consists in principle of two infantry divisions, one cavalry brigade, one brigade of horse and field artillery, one engineer battalion and one squadron of train. But certain army corps have a special organization. The VI. corps (Châlons) and the VII. (Besançon) consist of three divisions each, and the XIX. (Algiers) three divisions of its own as well as the division occupying Tunis. There is in addition to these corps there are eight permanent cavalry divisions with headquarters at Paris, Luneville, Meaux, Sedan, Reims, Lyons, Melun and Dôle. The military government of Paris is independent of the army corps system and comprises, besides a division of the colonial army corps (see below), 34 others detached from the I., III., IV. and V. corps, as well as the 1st and 3rd cavalry divisions and many smaller bodies of troops. The military government of Lyons is another independent and special command; it comprises practically the XIV. army corps and the 6th cavalry division. The infantry division consists of 2 brigades, each of 2 regiments of 3 or 4 battalions (the 4 battalion regiments have recently been reduced for the most part to 3), with 1 squadron cavalry and 12 batteries, attached from the corps troops, in war a proportion of the artillery would, however, be taken back to form the corps artillery (see ARTILLERY and TACTICS). The cavalry division consists of 2 or 3 brigades, each of 2 regiments or 8 squadrions, with 2 horse artillery batteries attached. The army corps consists of headquarters, 2 (or 3) infantry divisions, 1 cavalry brigade, 1 artillery brigade (2 regiments, comprising 21 field and 2 horse batteries), 1 engineer battalion, &c. In war a group of "Rimailli" heavy howitzers (see ORDNANCE: Heavy Field and Light Siege Units) would be attached. It is proposed, and accepted in principle, to increase the number of guns in the army corps by converting the horse batteries in 18 regiments to field batteries, which, with other measures, enables the number of the latter to be increased to 36,144 guns.

1 Algerian native troops are recruited by voluntary enlistment. But in 1908, owing to the prevailing want of trained soldiers in France, it was proposed to set free the white troops in Algeria by applying the principles of universal service to the natives, as in Tunis.
regiments of cuirassiers, 32 of dragoons, 21 of chasseurs à cheval, 14 of hussars, 6 of chasseurs d'Afrique and 4 of Spahis (Algerian natives); (c) 40 regiments of artillery, comprising 445 field batteries, 14 mountain batteries and 52 horse batteries (see, however, above), 18 battalions of garrison artillery, with in addition 13 companies of artificers, &c.; (d) 6 regiments of engineers forming 22 battalions, and 1 railway regiment; (e) 20 squadrons of trains, 27 legions of gendarmerie and the Paris Garde Républicaine, administrative and medical units.

Colonial Troops.—These form an expeditionary army corps in France to which are attached the actual corps of occupation to the various colonies, part white, part natives. The colonial army corps, headquarters at Paris, has three divisions, at Paris, Toulon and Brest.

The French colonial (formerly marine) infantry, recruited by voluntary enlistment, comprises 18 regiments and 5 independent battalions (of which 12 regiments are at home), 74 batteries of field, fortress and mountain artillery (of which 32 are at home), with a few cavalry and engineers, &c., and other services in proportion. The native troops include 13 regiments and 8 independent battalions. The strength of this army corps is 28,700 in France and 61,300 in the colonies.

Command.—The commander-in-chief of all the armed forces is the president of the Republic, but the practical direction of affairs devolves on the Minister of the Interior in war, who is assisted by the Conseil supérieur de la guerre, a body of senior generals who have been selected to be appointed to the higher commands in war. The vice-president is the destined commander-in-chief of the field armies and is styled the generalissimo. The chief of staff of the army is also a member of the council. In war the latter would probably remain at the ministry of war in Paris, and the generalissimo would have his own chief of staff. The ministry of war is divided into branches for infantry, cavalry, &c.—and services for special subjects such as military law, explosives, health, &c. The general staff (État major de l'armée) has its functions classified as follows: personnel, material and finance; 1st bureau (organization and mobilization), 2nd (intelligence), 3rd (military operations and training) and 4th (communications and transport); and the famous historical section. The president of the Republic has a military household, and the minister a cabinet, both of which are occupied chiefly with questions of promotion, patronage and decorations.

The general staff and also the staff of the corps and divisions are composed of certificated (brevétés) officers who have passed all through the École de Guerre. In time of peace an officer is assigned to the staff for no more than five years; he must then return to regimental duty for at least two years.

The officers of the army are obtained partly from the old-established military schools, partly from the ranks of the non-commissioned officers, the proportion of the latter being about one-third of the total number of officers. Artillery and engineer officers come from the École Polytechnique, infantry and cavalry from the École spéciale militaire de St-Cyr. Other important training institutions are the staff college (École supérieure de Guerre) which trains annually 70 to 90 selected captains and lieutenants; the musketry school of Châlons, the gymnastic school at Joinville-le-Pont and the schools of St Maixent, Saumur and Versailles for the preparation of non-commissioned officers for commissions in the infantry, cavalry, artillery and engineers respectively. The non-commissioned officers are, as usual in universal service armies, drawn partly from men who voluntarily enlist at a relatively early age, and partly from men who at the end of their compulsory period of service are re-engaged. Voluntary enlistments in the French army are permissible, within certain limits, at the age of eighteen, and the engagés serve for at least three years. The law further provides for the re-engagement of men of all ranks, under conditions varying according to their rank. Such re-engagements are for one to three years' effective service but may be extended to fifteen. They date from the time of the legal expiry of each man's compulsory active service. Rengagés receive a bounty, a higher rate of pay and a pension at the conclusion of their service.

The total number of men who had re-enlisted stood in 1893 at 8,994.

Armament.—The field artillery is armed with the 75 mm. gun, a shielded quick-firer (see ORDNANCE: Field Equipments, for illustration and details); this weapon was the forerunner of all modern models of field gun, and is handled on tactical principles specially adapted for it, which gives the French field artillery a unique position amongst the military nations. The infantry, which was the first in Europe to be armed with the magazine rifle, still carries this, the Lebel, rifle which dates from 1886. It is believed, however, that a satisfactory type of automatic rifle (see RIFLE) has been evolved and is now (1908) in process of manufacture. Details are kept strictly secret. The cavalry weapons are a straight sword (that of the heavy cavalry is illustrated in the article SWORD), a bamboo lance and the Lebel carbine.

It is convenient to mention in this place certain institutions attached to the war department and completing the French military organization. The Hôtel des Invalides founded by Louis XIV. and Louvois is a house of refuge for old and infirm soldiers of all grades. The number of the inmates is decreasing; but the institution is an expensive one. In 1875 the "Invalides" numbered 642, and the hotel cost the state 1,125,053 francs. The order of the Legion of Honour is treated under KNIGHTHOOD.

The Médaille militaire is awarded to private soldiers and non-commissioned officers who have distinguished themselves or rendered long and meritorious services. This was introduced in 1852, carries a yearly pension of 100 frs. and has been granted occasionally to officers.

Fortifications.—After 1870 France embarked upon a policy of elaborate frontier and inner defences, with the object of ensuring, as against an unexpected German invasion, the time necessary for the effective development of her military forces, which were then in process of reorganization. Some information as to the types of fortification adopted in 1870-1875 will be found in FORTIFICATION and SIEGECRAFT. The general lines of the scheme adopted were as follows: On the Meuse, which forms the principal natural barrier on the side of Lorraine. Verdun (q.v.) was fortified as a large entrenched camp, and along the river above this were constructed a series of forts d'arrêt (see MEUSE LINE) ending in another entrenched camp at Toul (q.v.). From this point a gap (la trouée d'Épinal) was left, so as in some sort to canalize the flow of invasion (General Bonnal), until the upper Moselle was reached at Épinal (q.v.). Here another entrenched camp was made and from it the Moselle line of forts d'arrêt continues the barrier to Belfort (q.v.), another large entrenched camp, beyond which no further fortifications at Montbéliard and the Lomont range carries the line of defence to the Swiss border, which in turn is protected by works at Pontarlier and elsewhere. In rear of these lines Verdun-Toul and Épinal-Belfort, respectively, lie two large defended areas in which under certain circumstances the main armies would assemble preparatory to offensive movements. One of these areas is defined by the three fortresses, La Fère, Laon and Reims, the other by the triangle, Langres—Dijon—Besançon. On the side of Belgium the danger of irruption through neutral territory, which has for many years been foreseen, is provided against by the fortresses of Lille, Valenciennes and Maubeuge, but (with a view to tempting the Germans to attack through Luxembourg, as is stated by German authorities) the frontier between Maubeuge and Verdun is left practically undefended. The real defence of this region lies in the field army which would, if the case arose, assemble in the area La Fère-Reims-Laon.

On the Italian frontier the numerous forts d'arrêt in the mountains are strongly supported by the entrenched camps of Besançon, Grenoble and Nice. Behind all this huge development of fixed defences lie the central fortresses of Paris and Lyons. The defences of the Spanish frontier consist of the entrenched camps of Bayonne and Perpignan and the various small forts d'arrêt of the Pyrenees. Of the coast defences the principal are Toulon, Antibes, Rochefort, Lorient, Brest, Oléron, La Rochelle, Belle-Isle, Cherbourg, St-Malo, Havre, Calais, Gravelines and Dunkirk.
A number of the older fortresses, dating for the most part from Louis XIV.'s time, are still in existence, but are no longer of military importance. Such are Arras, Longwy, Mézières and Montmédy.

**Naval Administration.**—The head of the French navy is the Minister of War, who like the other ministers is appointed by decree of the head of the state, and is usually a civilian. He selects for himself a staff of civilians (the cabinet du ministre), which is divided into bureaux for the despatch of business. The head of the cabinet prepares for the consideration of the minister all the business of the navy, especially questions of general importance. His chief professional assistant is the chef d'état-major général (chief of the general staff), a vice-admiral, who is responsible for the organization of the naval forces, the mobilization and movements of the fleet, &c.

The central organization also comprises a number of departments (services) entrusted with the various branches of naval administration, such as administration of the active fleet, construction of ships, arsenals, recruiting, finance, &c. The minister has at his disposal the Conseil supérieur de la Marine, over which he presides, consisting of three vice-admirals, the chief of staff and some other members. The Conseil supérieur devotes its attention to all questions touching the fighting efficiency of the fleet, naval bases and arsenals and coast defence. Besides the Conseil supérieur the minister is advised on a very wide range of naval topics (including pay, quarters and recruiting) by the Comité consultatif de la Marine. Advisory committees are also appointed to deal with special subjects, e.g. the commissions de classement which attend to questions of promotion in the various branches of the navy, the naval works council and others.

The French coast is divided into five naval arrondissements, which have their headquarters at the five naval ports, of which Cherbourg, Brest, and Toulon are the most important, Lorient and Rochefort being of lesser degree. All are building and fitting-out yards. Each arrondissement is divided into sous-arrondissements, having their centres in the great commercial ports, but this arrangement is purely for the embodiment of the men of the Inscription Maritime, and has nothing to do with the dockyards as naval arsenals. In each arrondissement the vice-admiral, who is naval prefect, is the immediate representative of the minister of marine, and has full direction and command of the arsenal, which is his headquarters. He is thus commander-in-chief, as also governor-designate for time of war, but his authority does not extend to ships belonging to organized squadrons or divisions. The naval prefect is assisted by a rear-admiral as chief of the staff (except at Lorient and Rochefort, where the office is filled by a captain), and a certain number of other officers, the special functions of the chief of the staff having relation principally to the efficiency and personnel of the fleet, while the "major-general," who is usually a rear-admiral, is concerned chiefly with the matériel. There are also directors of stores, of naval construction, of the medical service, and of the submarine defences (which are concerned with torpedoes, mines and torpedo-boats), as well as of naval ordnance and works. The prefect directs the operations of the arsenal, and is responsible for its efficiency and for that of the ships which are there in reserve. In regard to the constitution and maintenance of the naval forces, the administration of the arsenals is divided into three principal departments, the first concerned with naval construction, the second with ordnance, including gun-mountings and small-arms, and the third with the so-called submarine defences, dealing with all torpedo matériel.

The French navy is manned partly by voluntary enlistment, partly by the transference to the navy of a certain proportion of each year's recruits for the army, but mainly by a system known as inscription maritime. This system, devised and introduced by Colbert in 1661, has continued, with various modifications, ever since. All French sailors between the ages of eighteen and fifty must be enrolled as members of the armée de mer. The term sailor is used in a very wide sense and includes all persons earning their living by navigation on the sea, or in the harbours or roadsteads, or on salt lakes or canals within the maritime domain of the state, or on rivers and canals as far as the tide goes up or sea-going ships can pass. The inscription usually begins his service at the age of twenty and passes through a period of obligatory service lasting seven years, and generally comprising five years of active service and two years furlough.

Besides the important harbours already referred to, the French fleet has naval bases at Oran in Algeria, Bizerta in Tunisia, Saigon in Cochin China and Hong-kong in Tongking, Diego-Suarez in Madagascar, Dakar in Senegal, Fort de France in Martinique, Nouméa in New Caledonia.

The ordnance department of the navy is carried on by a large detachment of artillery officers and artificers provided by the war office for this special duty.

The fleet is divided into the Mediterranean squadron, the Northern squadron, the Atlantic division, the Far Eastern division, the Pacific division, the Indian Ocean division, the Cochin China division.

The chief naval school is the École navale at Brest, which is devoted to the training of officers; the age of admission is from fifteen to eighteen years, and pupils after completing their course pass a year on a frigate school. At Paris there is a more advanced school (École supérieure de la Marine) for the supplementary training of officers. Other schools are the school of naval medicine at Bordeaux with annexes at Toulon, Brest and Rochefort; schools of torpedoes and mines and of gunnery at Toulon, &c., &c. The écoles d'hydrographie established at various ports are for theoretical training for the higher grades of the merchant service. (See also Navy.)

The total personnel of the armée de mer in 1909 is given as 56,800 officers and men. As to the number of vessels, which fluctuates from month to month, little can be said that is wholly accurate at any given moment, but, very roughly, the French navy in 1909 included 25 battleships, 7 coast defence ironclads, 19 armoured cruisers, 36 protected cruisers, 22 Sloops, gunboats, &c., 45 destroyers, 319 torpedo boats, 71 submarines and 8 auxiliary cruisers. It was stated that, according to proposed arrangements, the principal fighting elements of the fleet would be, in 1919, 34 battleships, 36 armoured cruisers, 6 smaller cruisers of modern type, 109 destroyers, 170 torpedo boats and 171 submarines and submarines. The budgetary cost of the navy in 1908 was stated as 312,000,000 francs ($12,480,000).

(C. F. A.)

**Education.**

The burden of public instruction in France is shared by the communes, departments and state, while side by side with the public schools of all grades are private schools subjected to a state supervision and certain restrictions. At the head of the whole organization is the minister of public instruction. He is assisted and advised by the superior council of public instruction, over which he presides.

France is divided into sixteen académies or educational districts, having their centres at the seats of the universities. The capitals of these académies, together with the departments included in them, are tabulated below:

<table>
<thead>
<tr>
<th>Académies</th>
<th>Departments included in them</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Paris</strong></td>
<td>Seine, Cher, Eure-et-Loir, Loir-et-Cher, Loiret, Marne, Oise, Seine-et-Marne, Seine-et-Oise.</td>
</tr>
<tr>
<td><strong>Aix</strong></td>
<td>Bouches-du-Rhône, Basses-Alpes, Alpes-Maritimes, Corse, Var, Vaucluse.</td>
</tr>
<tr>
<td><strong>Besançon</strong></td>
<td>Doubs, Jura, Haute-Saône, Territoire de Belfort.</td>
</tr>
<tr>
<td><strong>Bordeaux</strong></td>
<td>Gironde, Dordogne, Landes, Lot-et-Garonne, Basses-Pyrénées.</td>
</tr>
<tr>
<td><strong>Carn</strong></td>
<td>Calvados, Eure, Manche, Orne, Sarthe, Seine-Inférieure.</td>
</tr>
<tr>
<td><strong>Chambéry</strong></td>
<td>Savoie, Haute-Savoie.</td>
</tr>
<tr>
<td><strong>Clermont-Ferrand</strong></td>
<td>Puy-de-Dôme, Allier, Cantal, Corrèze, Creuse, Haute-Loire.</td>
</tr>
<tr>
<td><strong>Dijon</strong></td>
<td>Côte-d'Or, Aube, Haute-Marne, Nièvre, Yonne.</td>
</tr>
<tr>
<td><strong>Grenoble</strong></td>
<td>Isère, Hautes-Alpes, Ardèche, Drôme.</td>
</tr>
<tr>
<td><strong>Lille</strong></td>
<td>Nord, Aisne, Ardennes, Pas-de-Calais, Somme.</td>
</tr>
<tr>
<td><strong>Lyons</strong></td>
<td>Rhône, Ain, Loire, Saône-et-Loire.</td>
</tr>
</tbody>
</table>
Académies. 

MONTPELLIER

Hérault, Aude, Gard, Lozère, Pyrénées-Orientales.

NANCY

Meurthe-et-Moselle, Meuse, Vosges.

POITIERS


Rennes


TOULOUSE


There is also an académie comprising Algeria.

For the administrative organization of education in France see Education.

Any person fulfilling certain legal requirements with regard to capacity, age and character may set up privately an educational establishment of any grade, but by the law of 1904, all religious congregations are prohibited from keeping schools of any kind whatever.

Primary Instruction.—All primary public instruction is free and compulsory for children of both sexes between the ages of six and thirteen. A child may gain a certificate of primary studies if it has passed through an establishment of the commune of their intention and the school chosen. If educated at home, the child (after two years of the compulsory period has expired) must undergo a yearly examination, and if it is unsatisfactory the parents will be compelled to send him to a public or private school.

Each commune is in theory obliged to maintain at least one primary public school, but with the approval of the minister, the departmental council may authorize a commune to combine with other communes in the upkeep of a school. If the number of inhabitants exceeds 500, the commune must also provide a special school for girls, unless the Departmental Council authorizes it to substitute a mixed school. Each department is bound to maintain two primary schools, one and two preparatory schools—of primary schools. There are two higher training colleges of primary instruction at Fontenay-aux-Roses and St Cloud for the training of mistresses and masters of training colleges and higher primary schools.

The Laws of 1882 and 1886 "laicized" the schools of this class, the former suppressing religious instruction, the latter providing that only laymen should be eligible for masterships. There were also two other grades, 6 to 13; the commune is in theory bound to maintain one primary schools—of primary schools; these are the ordinary schools for children from six to thirteen; (3) higher primary schools (écoles primaires supérieures) and "supplementary courses"; these admit pupils who have gained the primary (l'écrit de première supérieure), an official nominated by the minister, and assisted by a teaching staff of professors and chargés de cours or teachers of somewhat lower standing. To become professor in a lycée it is necessary to pass an examination known as the "agrégation" candidates for which must be licentiates of a faculty (or have passed through the Ecole normale supérieure).

The system of studies—reorganized in 1902—embraces a full curriculum of seven years, which is divided into two periods. The first lasts four years, and at the end of this the pupil may obtain (after examination) the "certificate of secondary studies." During the second period the pupil has a choice of four courses: (1) Latin and Classical; (2) Latin and Modern Languages; (3) Arts and modern Languages. At the end of this period he presents himself for a degree called the Baccalauréat de l'enseignement secondaire. This is granted (after two examinations) by the faculties of letters and sciences (below), and in many cases it is necessary for a student to hold this general degree before he may be enrolled in a particular faculty of a university and proceed to a Baccalauréat in a particular subject, such as law, theology or medicine.

The colleges, though of a lower grade, are in most respects similar to the lycées, but they are financed by the communes: the professors may have certain less important qualifications in lieu of the "agrégation." Private secondary schools are subject to state inspection. The inspectors must not belong to any congregation and must have a diploma of aptitude for teaching and the degree of "licenciat." The establishment of lycées for girls was first attempted in 1880. They give an education similar to that offered in the lycées for boys—except that the "agrégation" is taken in a mixed lycée.

Higher education is given by the state in the universities, and in special faculties, schools and colleges. The freedom of higher education, by private individuals and bodies in private schools and "faculties" (facultés libres). The law of 1880 reserved the state's "faculties" the right to confer degrees, and the government has the power to annul the degrees of private schools or faculties. There are five kinds of faculties: medicine, letters, science, law and Protestant theology. The faculties of letters and sciences, besides granting the Baccalauréat de l'enseignement secondaire, confer the degree of licenciat (Licence, the Doctorat). The faculties of medicine confer the degree of doctor of medicine. The faculties of theology confer the degrees of bachelor, licentiate and doctor of theology. The faculties of law confer the degree of doctor of laws and also grant certificates of "licenciat" which enable the holder to practise as an avocat. "Licence" is necessary for the profession of barrister. Students of the private faculties have to be examined by and take their degrees from the state faculties. There are 2 faculties of Protestant theology (Paris and Montpellier), and 1 in Catholic theology (Paris), and 4 joint faculties of medicine and pharmacy (Bordeaux, Lille, Lyons, Montpellier). In addition, there are (1) 3 faculties of law (Caen, Grenoble, Lille, Lyons, Montpellier, Nancy, Poitiers, Rennes, Toulouse); 3 faculties of medicine (Paris, Montpellier and Nancy), and 4 joint faculties of medicine and pharmacy (Bordeaux, Lille, Lyons, Montpellier, Toulouse); 13 faculties of letters (at the same towns, substituting Aix for Marseilles). The principal faculties have a similar number of institutions, both state-supported and private, giving higher instruction of various special kinds. In the first class must be mentioned the Collège de France, founded 1530, giving courses of highest study of all sorts, the Museum of National History, the Collège des Chartes (palaeography and numismatics), the School of Modern Oriental Languages, the School of the History of Art, the Laboratoire de Pratique des Hautes Études (scientific research), etc. All these institutions are in Paris. The most important free institution in this class is the Ecole des Sciences Politiques, which prepares pupils for the highest offices in the State and Public Administration, and which has numerous relations with foreign countries, not included in the state programmes.

Commercial and technical instruction is given in various institutions and in the public and private establishments, such as Écoles nationales professionnelles of Armentières, Vierzon, Vouzon and Nantes for the education of working men; the more advanced Écoles d'arts et métiers of Châlons, Angers, Aix, Lille and Cluny; and the Centre d'études de Commerce et d'industrie (b.p.c.i.), which combines the functions of the public universities, the École des Sciences Politiques, the École des Beaux-Arts, and the Conservatoire National de Musique et de Déclamation by the under-secretary for fine arts and other schools.
Colonies.

In the extent and importance of her colonial dominion France is second only to Great Britain. The following table gives the name, area and population of each colony and protectorate as well as the date of acquisition or establishment of a protectorate. It should be noted that the figures for area and population are, as a rule, only estimates, but in most instances they probably approximate closely to accuracy. Detailed notices of the separate countries will be found under their several heads:

<table>
<thead>
<tr>
<th>Colony</th>
<th>Date of Acquisition</th>
<th>Area in sq. m.</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Asia— Establishments in India</td>
<td>1683-1750</td>
<td>200</td>
<td>273,000</td>
</tr>
<tr>
<td>In Indo-China— Annam</td>
<td>1883</td>
<td>60,000</td>
<td>6,000,000</td>
</tr>
<tr>
<td>Cambodia</td>
<td>1863</td>
<td>65,000</td>
<td>1,500,000</td>
</tr>
<tr>
<td>Cochín-China</td>
<td>1862</td>
<td>22,000</td>
<td>3,000,000</td>
</tr>
<tr>
<td>Tongking</td>
<td>1882</td>
<td>45,000</td>
<td>6,000,000</td>
</tr>
<tr>
<td>Laos</td>
<td>1893</td>
<td>100,000</td>
<td>600,000</td>
</tr>
<tr>
<td>Kwang-Chow-Wan</td>
<td>1898</td>
<td>325</td>
<td>189,000</td>
</tr>
<tr>
<td>Total in Asia</td>
<td></td>
<td>293,525</td>
<td>17,562,000</td>
</tr>
<tr>
<td>In Africa and the Indian Ocean— Algeria</td>
<td>1830-1847</td>
<td>185,000</td>
<td>5,231,850</td>
</tr>
<tr>
<td>Algerian Sahara</td>
<td>1872-1890</td>
<td>760,000</td>
<td>2,000,000</td>
</tr>
<tr>
<td>Tunisia</td>
<td>1881</td>
<td>51,000</td>
<td>2,000,000</td>
</tr>
<tr>
<td>West Africa— Senegal</td>
<td>1626</td>
<td>74,000</td>
<td>1,800,000</td>
</tr>
<tr>
<td>Upper Senegal and Niger (including part of Sahara)</td>
<td>1880</td>
<td>1,580,000</td>
<td>2,000,000</td>
</tr>
<tr>
<td>Guinea</td>
<td>1848</td>
<td>107,000</td>
<td>2,500,000</td>
</tr>
<tr>
<td>Ivory Coast</td>
<td>1842</td>
<td>129,000</td>
<td>2,600,000</td>
</tr>
<tr>
<td>Dahomey</td>
<td>1863-1894</td>
<td>40,000</td>
<td>1,000,000</td>
</tr>
<tr>
<td>Congo (French Equatorial Africa)— Gabun</td>
<td>1889</td>
<td>7,000,000</td>
<td>259,000</td>
</tr>
<tr>
<td>Mid. Congo</td>
<td>1882</td>
<td>259,000</td>
<td>3,015,000</td>
</tr>
<tr>
<td>Ubangi-Chad</td>
<td>1885-1890</td>
<td>12,000</td>
<td>1,000,000</td>
</tr>
</tbody>
</table>
| M supporters of the Society for Elementary Instruction, the Polytechnic Association, the Philomathy Association and the French University at Paris; the Philomathy Society of Bordeaux; the Popular Education Society at Havre; the Rhone Society of Professional Instruction at Lyons; the Industrial Society of Amiens and others. The highest institution of learning is the Institut de France, founded and kept up by the French government on behalf of science and literature, and composed of five academies: the Académie française, the Académie des Inscriptions et Belles-Lettres, the Académie des Sciences, the Académie des Beaux-Arts and the Académie des Sciences Morales et Politiques (see Academies). The Académie de Médecine is a separate body.

Poor Relief (Assistance publique).—In France the paupers, as such, have no legal claim to help from the community, which however, is bound to provide for destitute children (see Foundling Hospitals) and pauper lunatics (both these being under the care of the department), aged and infirm people without resources and victims of incurable illness, and to furnish medical assistance gratuitously to those without resources who are afflicted with incurable illness. The funds for these purposes are provided by the department, the commune and the central authority.

There are four main types of public benevolent institutions, all of which are communal in character: (1) The hôpitaux, for maternity cases and cases of incurable illness; (2) the hospices, where the aged poor, cases of incurable malady, orphans, foundlings and other children without means of support, and in some cases lunatics, are received; (3) the bureau de bien-faisance, charged with the provision of out-door relief (secours à domicile) in money or in kind, to the aged poor or those who, though capable of working, are prevented from doing so by illness or strikes; (4) the bureau d'assistance, which dispenses free medical treatment to the destitute.

These institutions are under the supervision of a branch of the ministry of the interior. The hospices and hôpitaux and the hospices de bienfaisance, the foundation of which is optional for the commune, are managed by committees consisting of the mayor of the municipality and six members, two elected by the municipal council and four nominated by the prefect. The members of these committees are unpaid, and have no concern with ways and means which are in the hands of a paid treasurer (recruteur). The bureaux de bienfaisance in the larger centres are aided by unpaid workers (commissaires or dames de charité), and in the big towns by paid inspectors (inspecteurs). Bureau d'assistance exists in every commune, and are managed by the combined committees of the hospices and the bureaux de bienfaisance or by one of these in municipalities, where only one of those institutions exists.

Note on French Colonies.—Funds for hôpitaux, hospices and bureaux de bienfaisance comprise:

1. A 10% surtax on the fees of admission to places of public amusement.
2. A proportion of the sums payable in return for concessions of land in municipal cemeteries.
3. Profits of the communal Monts de Pitié (pawn-shops).
4. Donations, bequests and the product of collections in churches.
5. The product of certain fines.
6. Subventions from the departments and communes.
7. Income from endowments.

(R. Tr.)

It will be seen that nearly all the colonies and protectorates lie within the tropics. The only countries in which there is a considerable white population are Algeria, Tunisia and New Caledonia. The "year of acquisition" in the table, when one date only is given, is the date when the country or some part of it first fell under French influence, and does not imply continuous possession since.

Government.—The principle underlying the administration of the French possessions overseas, from the earliest days until the close of the 19th century, was that of "domination" and "assimilation," notwithstanding that after the loss of Canada and the sale of Louisiana France ceased to hold any considerable colony in which Europeans could settle in large numbers. With
FRANCE

[COLONIES]

800

of West Africa and the Congo have been, with certain modifications, placed under the French tariff.) The budget of all colonies not possessing a council general (see below) must also be approved by the minister. Each colony and protectorate, including Algeria, has a separate budget. As provided by the law of 1900 all local charges are borne by the colonies—supplemented at need by grants in aid—but the military expenses are borne by the state. In all the colonies the judicature has been rendered independent of the executive.

The colonies are divisible into two classes, (1) those possessing considerable powers of local self-government, (2) those in which the local government is autocratic. To this second class may be added the protectorates (and some colonies) where the native form of government is maintained under the supervision of French officials.

Class (1) includes the American colonies, Réunion, French India, Senegal, Cochinchina and New Caledonia. In these colonies the system of assimilation was carried to great lengths. The head of the administration is a governor under whom is a secretary-general, who replaces him at need. The governor is aided by a privy council, an advisory body to which the governor nominates a minority of unofficial members, and a council general, to which is confided the control of local affairs, including the voting of the budget. The councils general are elected by universal suffrage of all citizens and those who, though not citizens, have been granted the political franchise. In Cochinchina, in place of a council general, there is a colonial council which fulfils the functions of a council general.

In the second class of colonies the governor, sometimes assisted by a privy council, on which non-official members find seats, sometimes simply by a council of administration, is responsible only to the minister of the colonies. In Indo-China, West Africa, French Congo and Madagascar, the colonies and protectorates are grouped under governors-general, and to these high officials extensive powers have been granted by presidential decree.

The colonies under the governor-general of West Africa are ruled by lieutenant-governors with restricted powers, the budget of each colony being fixed by the governor-general, who is assisted by an advisory government council comprising representatives of all the colonies under his control. In Indo-China the governor-general has under his authority the lieutenant-governor of the colony of Cochinchina, and the residents superior at the courts of the kings of Cambodia and Annam and in Tongking (nominally a viceroyalty of Annam). There is a superior council for the whole of Indo-China on which the natives and the European commercial community are represented, while in Cochinchina a privy council, and in the protectorates a council of the protectorate, assists in the work of administration. In each of the governments general there is a financial controller with extensive powers who corresponds directly with the metropolitan authorities (decree of March 22, 1907). Details and local differences in form of government will be found under the headings of the various colonies and protectorates.

Colonial Finances.—The cost of the extra-European possessions, other than Algeria and Tunisia, to the state is shown in the expenses of the colonial ministry. In the budget of 1883 these expenses were put at £1,380,000; in 1895 they had increased to £3,200,000, but in 1900 to £5,100,000. In 1905 they were placed at £14,431,000. Part of the expenses are incurred in the conduct of the colonial army.

The Colonial army is nevertheless attached (law of 1900) to the ministry of war. The colonial minister is assisted by a number of organizations of which the most important is the superior council of the colonies (created by decree in 1883), an advisory body which includes the senators and deputies elected by the colonies, and delegates elected by the universal suffrage of all citizens in the colonies and protectorates which do not return members to parliament. To the ministry appertains the duty of fixing the duties on foreign produce in those colonies which have not, by law, subjected to the same tariff as in France. (Nearly all the colonies save those

1 In 1906 the number of registered electors in these colonies was 199,065, of whom 106,675 exercised their suffrage.
2 In the case of Madagascar by decree of the 11th of December 1895.
The authorized colonial loans, omitting Algeria and Tunisia, dating the period 1884-1904 amounted to £10,140,000, the sums paid for interest and sinking funds on loans varying from £600,000 to £800,000 a year. The amount of French capital invested in French colonies and protectorates, including Algeria and Tunisia, was estimated in 1905 at £210,000,000, French capital invested in foreign countries at the same date being estimated at ten times that amount (see Quo. Dip. Col. et. Col., February 16, 1905).

Commerce.—The value of the external trade of the French possessions in Africa and the Orient, increased in the ten years 1896-1905 from £18,784,060 to £24,957,479. In the last-named year the commerce of Algeria amounted to £24,506,020, and that of Tunisia to £5,999,246, making a grand total for French colonial trade in 1905 of £56,432,246. The figures were made up as follows:

<table>
<thead>
<tr>
<th>Imports</th>
<th>Exports</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Algeria</td>
<td>£15,355,500</td>
<td>£14,310,520</td>
</tr>
<tr>
<td>Tunisia</td>
<td>£3,387,278</td>
<td>£4,170,361</td>
</tr>
<tr>
<td>Indo-China</td>
<td>£10,182,611</td>
<td>£6,750,306</td>
</tr>
<tr>
<td>Other colonies</td>
<td>£2,874,598</td>
<td>£2,248,317</td>
</tr>
<tr>
<td>Madagascar</td>
<td>£2,147,936</td>
<td>£914,024</td>
</tr>
<tr>
<td>Total</td>
<td>£38,556,864</td>
<td>£26,875,882</td>
</tr>
</tbody>
</table>

Over three-fourths of the trade of Algeria and Tunisia is with France and other French possessions. In the other colonies and protectorates more than half the trade is with foreign countries. The foreign countries trading most largely with the French colonies are, in the order named, British colonies and Great Britain, China and Japan, the United States, Germany, and Italy. The trade with British colonies and Great Britain in 1905 was over £7,200,000.


The identity of the earliest inhabitants of Gaul is veiled in obscurity, though philologists, anthropologists, and archaeologists are using the glimmering traditions collected by ancient historians. A fair picture is given of a people of the Bronze Age. The subjugation of those primitive tribes did not mean their annihilation: their blood still flows in the veins of Frenchmen; and they survive also on those megalithic monuments (see Stone Monuments) with which the soil of France is dotted, in the drawings and sculptures of caves hollowed out along the sides of the valleys, and in the arms and ornaments yielded by sepulchral tumuli, while the names of the rivers and mountains of France probably perpetuate the first utterances of those nameless generations.

The first peoples of whom we have actual knowledge are the Iberians and Ligurians. The Basques who now inhabit both sides of the Pyrenean range are probably the last representatives of the Iberians, who came from Spain to settle between the Mediterranean and the Bay of Biscay. The Ligurians, who exhibited the hard cunning characteristic of the Genoese Riviera, must have been descendants of that Indo-European vanguard who occupied all northern Italy and the centre and south-east of France, who in the 7th century B.C. received the Phocaean immigrants at Marseille, and who at a much later period were encountered by Hannibal during his march to Rome, on the banks of the Rhône, the frontier of the Iberian and Ligurian territories. Upon these people it was that the conquering minority of Celts or Gauls imposed themselves, to be succeeded at a later date by the Roman aristocracy.

When Gaul first enters the field of history, Rome has already laid the foundation of her freedom. Athens dazzles the eastern Mediterranean with her literature and her art, while in the west Carthage and Marseilles are lining opposite shores with their great houses of commerce. Coming from the valley of the Danube in the 6th century, the Celts or Gauls had little by little occupied central and southern Europe long before they penetrated into the plains of the Saône, the Seine, and the Loire as far as the Spanish border, driving out the former inhabitants of the country. A century later their political hegemony, extending from the Black Sea to the Strait of Gibraltar, began to disintegrate, and the Gauls then embarked on more distant migrations, from the Columns of Hercules to the plateaux of Asia Minor, taking Rome on their way. Their empire in Gaul, encroached upon in the north by the Belgae, a kindred race, and in the south by the Iberians, gradually contracted in area and eventually crumbled to pieces. This process served the turn of the Romans, who little by little had subdued first the Cisalpine Gauls and afterwards those inhabiting the south-east of France, which was turned into a Roman province in the 2nd century. Up to this time Hellenism and the mercantile spirit of the Jews had almost exclusively dominated the Mediterranean littoral; and at first the Latin spirit only won foothold for itself in various spots on the western coast—as at Aix in Provence (125 B.C.) and at Narbonne (116 B.C.). A refuge of Italian pauperism in the time of the Gracchi, after the triumph of the oligarchy the Narbonnaise became a field for shameless exploitation, besides providing, under the provocation of Caesar, an excellent point of observation whence to watch the intestine quarrels between the different nations of Gaul.

These are divided by Caesar in his Commentaries into three groups: the Aquitanians to the south of the Garonne; the Celts, properly so called, from the Garonne to the Seine and the Marne; and the Belgae, from the Seine to the Rhine. But these ethnological names cover a very great variety of half-savage tribes, differing in speech and in institutions, each surrounded by frontiers of dense forests abounding in game. On the edges of these forests stood isolated dwellings like sentinel outposts; while the inhabitants of the scattered hamlets, caves hollowed in the ground, rude circular huts or lake-dwellings, were less occupied with domestic life than with war and the chase. On the heights, as at Bibracte, or on islands in the rivers, as at Lutetia, or protected by marshes, as at Avaricum, oppida—at once forterices and places of refuge, like the Greek Acropolis—were the cost and ward over the beaten tracks and rivers of the Gauls.

These primitive societies of tall, fair-skinned warriors, red-eyed and red-haired, were gradually organized into political bodies of various kinds—kingdoms, republics and federations—and divided into districts or pays (pays) to which divisions the minds of the country folk have remained faithfully attached ever since. The victorious aristocracy of the kingdom dominated the other classes, strengthened by the prestige of birth, the ownership of the soil and the practice of arms. Side by side with this martial nobility the Druids constituted a priesthood unique in ancient times; neither hereditary as in India, nor composed of isolated priests as in Greece, nor of independent colleges as at Rome, it was a true corporation, which at first possessed great moral authority, though by Caesar's time it had lost both strength and prestige. Beneath these were the common people attached to the soil, the Iberians and Ligurians. Empires of the Celts.
who did not count for much, but who reacted against the insufficient protection of the regular institutions by a voluntary subordination to certain powerful chiefs.

This impotence of the state was a permanent cause of those discords and revolts, which in the 1st century B.C. were so singularly favourable to Caesar's ambition. Thus after eight years of incoherent struggles, of scattered revolts, and then of more and more energetic efforts, Gaul, at last aroused by Vercingetorix, for once concentrated her strength, only to perish at Alesia, vanquished by Roman discipline and struck at from the rear by the conquest of Britain (58–50 B.C.).

This defeat completely altered the destiny of Gaul, and she became one of the principal centres of Roman civilization. Of the vast Celtic empire which had dominated Europe nothing now remained but scattered remnants in the farthest corners of the land, refuges for all those vanquished Gaels, Picts or Gaels; and of its civilization there lingered only idioms and dialects—Gaelic, Pict and Gallic—which gradually dropped out of use. During five centuries Gaul was unalterably loyal to her conquerors; for to conquer is nothing if the conquered be not assimilated by the conqueror, and assimilation was a past-master of this art. The personal charm of Caesar and the prestige of Rome are not of themselves sufficient to explain this double conquest.

The generous and enlightened policy of the imperial administration asked nothing of the people of Gaul but military service and the payment of the tax; in return it freed individuals from patronal domination, the people from oligarchic greed or Druidic excommunication, and every one in general from material anxiety. Petty tyrannies gave place to the great Pax Romana. The Julio-Claudian dynasty did much to attach the Gauls to the empire; they always occupied the first place in the mind of Augustus, and the revolt of the Aeduan Julius Sacrovir, provoked by the census of A.D. 21, was easily repressed by Tiberius. Caligula visited Gaul and founded literary competitions at Lyons, which had become the political and intellectual capital of the country. Claudius, who was a native of Lyons, extended the right of Roman citizenship to many of his fellow-townsmen, gave them access to the magistracy and to the senate, and supplemented the annexation of Gaul by that of the Germanic tribes, which had been conquered. The right announced on this occasion was engraved on tables of bronze at Lyons, and is the first authentic record of Gaul's admission to the citizenship of Rome. Though the crimes of Nero and the catastrophes which resulted from his downfall, provoked the troubles of the year A.D. 70, the revolt of Sabinus was in the main an attempt by the Germans to pillage Gaul and the palaus to military insurrections. The government of the Flavians and the Antonines completed a definite reconciliation. After the extinction of the family of Augustus in the 1st century Gaul had many emperors—Galba, Otho, Vitellius, Vespasian and Domitian; and in the 2nd century she provided Gauls to rule the empire—Antoninus (138–161) came from Nimes and Claudius from Lyons, as did also Caracalla later on (211–217). The romanization of the Gauls, like that of the other subject nations, was effected by slow stages and by very diverse means, furnishing an example of the constant adaptability of Roman policy. It was begun by establishing a network of roads with Lyons as the central point, and by the development of a prosperous urban life in the increasingly wealthy Roman colonies; and it was continued by the disintegration into independent cities of nearly all the Gallo-British states of the Narbonnaise, together with the substitution of the Roman collegial magistracy for the isolated magistracy of the Gaes. This alteration came about more quickly in the north-east in the Rhine-land than in the west and the centre, owing to the near neighbourhood of the legions on the frontiers. Rome was too tolerant to impose her own institutions by force; it was the conquered peoples who collectively and individually solicited as a favour the right of adopting the municipal system, the magistracy, the sacerdotal and aristocratic social system of their conquerors. The edict of Caracalla, at the beginning of the 3rd century, by conferring the right of citizenship on all the inhabitants of the empire, completed an assimilation for which commercial relations, schools, a taste for officialism, and the adaptability and quick intelligence of the race had already made preparation. The Gauls now called themselves Romans and their language Romance. There was neither oppression on the one hand nor servility on the other to explain this abandonment of their traditions. Thanks to the political and religious unity which a common worship of the emperor and of Rome gave them, thanks to administrative centralization tempered by a certain amount of municipal autonomy, Gaul prospered throughout three centuries.

But this stability of the Roman peace had barely been realized when events began to threaten it both from within and without. The Pax Romana having rendered any armed force unnecessary amid a formerly very bellicose people, only eight legions mounted guard over the Rhine to protect it from the barbarians who surrounded the empire. The north was made by the Germanic the eastern frontiers, and the insurrections of the Bagaudae aggravated the death wrought by a grasping treasury and by barbarian incursions; so that the anarchy of the 3rd century soon aroused separatist ideas. Under Postumus Gaul had already attempted to restore an independent short-lived empire (258–267); and twenty-eight years later the tetrarchy of Diocletian proved that the blood now circulated with difficulty from the heart to the extremities of an empire on the eve of disintegration. Rome was to see her universal dominion gradually menaced from all sides. It was in Gaul that the decisive revolutions of the time were first prepared; Constantine's crusades to overthrow the altars of paganism, and Julian's campaigns to set them up again. After Constantine the emperors of the East in the 4th century merely put in an occasional appearance at Rome; they resided at Milan or in the prefectoral capitals of Gaul—at Arles, at Trier (Trier), at Reims or in Paris. The ancient territorial divisions of Belgium, Gallia Lugdunensis (Lyonnaise), Gallia Narbonensis (Narbonnaise)—were split up into seventeen little provinces, which in their turn were divided into two dioceses. Thus the great historic division was made between southern and northern France. Roman nationality persisted, but the administrative system was tottering.

Upon ground that had been so well levelled by Roman legislation aristocratic institutions naturally flourished. From the 4th century onward the balance of classes was disturbed by the development of a landed aristocracy that grew more powerful day by day, and by the corresponding ruin of the small proprietors and industrial and commercial corporations. The members of the curia who assisted the magistrates in the cities, crushed by the burden of taxes, now evaded as far as possible public office or senatorial honours. The vacancies left in this middle class by this continual desertion were not compensated for by the progressive advance of a lower class destitute of personal property and constantly engulfed in the work. The peasants, no less than the industrial labourers, suffered from the absence of any capital laid by, which alone could have enabled them to improve their land or to face a time of bad harvests. Having no credit they sought themselves at the mercy of their neighbours, the great landholders, and by degrees fell into the position of tenants, or into servitude. The curia was thus emptied both from above and from below. It was in vain that the emperors tried to rivet the chains of the curia in this hereditary bondage, by attaching the small proprietor to his glebe, like the artisan to his gild and the soldier to his legion. To such a miserable pretence of freedom they all preferred servitude, which at least ensured them a livelihood; and the middle class of freemen thus became gradually extinct.
FRANCE at the end of the 10th Century

FRANCE in the 13th Century

FRANCE in the 14th Century

FRANCE The Eastern Frontier, 1598-1789
The aristocracy, on the contrary, went on increasing in power, and eventually became masters of the situation. It was through them that the emperor, theoretically absolute, practically carried on his administration; but he was no longer either strong or a divinity, and possessed nothing but the semblance of omnipotence. His official despotism was opposed by the passive but invincible competition of an aristocracy, more powerful than himself because it derived its support from the revived relation of patron and dependants. But though the aristocracy administered, yet they did not govern. They suffered, as did the Empire, from a general state of lassitude. Like their private life, their public life, no longer stimulated by struggles and difficulties, had become sluggish; their power of initiative was enfeebled. Feeling their incapacity they no longer embarked on great political schemes; and the army, the instrument by which such schemes were carried on, was only held together by the force of habit. In this society, where there was no traffic in anything but wealth and ideas, the soldier was nothing more than an agitator or a parasite. The egoism of the upper classes held military duty in contempt, while theiravarice depopulated the countryside, whence the legions returned to the plains of Gaul. A prey to perpetual alarm, the people entrenched themselves behind those high walls of the oppida which Roman security had razed to the ground, but imperial impotence had restored, and where life in the middle ages was destined to vegetate in unrestful isolation.

Amidst this general apathy, intellectual activity alone persisted. In the 4th century there was a veritable renaissance in Gaul, the last outburst of a dying flame, which yet bore witness also to the general decadence. The agreeable versification of an amateur like Ausonius, the refined panegyrics of a Eumenius, disguising nulity of thought beneath elegance of form, already foretold the perilous sterility of scholasticism. Art, so widespread in the wealthy villas of Gaul, contented itself with imitation, produced nothing original and remained mediocre. Human curiosity, no longer concerned with philosophy and science, seemed as though stilled, religious polemics alone continuing to hold public attention. Disinclination for the self-sacrifice of active life and weariness of the things of the earth led natural to absorption in the things of heaven.

After bringing about the success of the Asiatic cults of Mithra and Cybele, these same factors now assured the triumph over exhausted paganism of yet another oriental religion—Christianity—after a duel which had lasted two centuries.

This new faith had appeared to Constantine likely to infuse young and healthy blood into the Empire. In reality Christianity, which had contributed not a little to stimulate the political unity of continental Gaul, now tended to dissolve it by destroying that religious unity which had heretofore been its complement. Before this there had been complete harmony between Church and State; but afterwards came indifference and then disagreement between political and religious institutions, between the City of God and that of Caesar. Christianity, introduced into Gaul during the 1st century of the Christian era by those foreign merchants who traded along the coasts of the Mediterranean, had by the middle of the 2nd century founded communities at Vienne, St. Poitiers, and at Lyons. Their propagandising zeal soon exposed them to the wrath of an antagonistic populace and the contempt of the educated; and thus it was that in A.D. 177, under Marcus Aurelius, the Church of Lyons, founded by St. Poithinus, suffered those persecutions which were the effective cause of her ultimate victory. These Christian communities, disguised under the legally authorized name of burial societies, gradually formed a vast secret cosmopolitan association, superimposed upon Roman society but incompatible with the Empire. Christianity had to be either destroyed or absorbed. The persecutions under Aurelian and Diocletian almost succeeded in accomplishing the former; the Christian churches were saved by the instability of the existing authorities, by military anarchy and by the incursions of the barbarians. Despite tortures and martyrdoms, and thanks to the seven apostles sent from Rome in 250, during the 3rd century their branches extended all over Gaul.

The emperors had now to make terms with these churches, which served to group together all sorts of malcontents, and this was the object of the edict of Milan (313), by which the Church, at the outset simply a Jewish institution, was naturalized as Roman; while in 325 the Council of Nicolas endowed her with unity. But for the security and the power thus attained she had to pay with her independence. On the other hand, pagan and Christian elements in society existed side by side without intermingling, and even openly antagonistic to each other—one aristocratic and the other democratic. In order to induce the masses of the people once more to become loyal to the imperial form of government the emperor Julian tried by founding a new religion to give its functionaries a religious prestige which should impress the popular mind. His plan failed; and the emperor Theodosius, aided by Ambrose, bishop of Milan, preferred to make the Christian clergy into a body of imperial and conservative officials; while in return for their adhesion he abolished the Arian heresy and paganism itself, which could not survive without his support. At the end of the 4th century the nominal independence which the Church still possessed north of the Alps had entirely disappeared.

In Gaul the most famous leader of this first merciless, if still perilous crusade, was a soldier-monk, Saint Martin of Tours. Thanks to him and his disciples in the middle of the 4th century and the beginning of the 5th many of the towns possessed well-established churches; but the militant ardour of monks and centuries of labour were needed to conquer the country districts, and in the meantime both dogma and internal organization were subjected to important modifications. As regards the former the Church adopted a course midway between metaphysical explanations and historical traditions, and reconciled the more extreme theories; while with the admission of pagans a great deal of paganism itself was introduced. On the other hand, the need for political and social order involved the necessity for a disciplined and homogeneous religious body; the exercise of power, moreover, soon transformed the democratic Christianity of the earlier churches into a federation of little conservative monarchies. The increasing number of her adherents, and her inexpérience of government on such a vast and complicated scale, obliged her to comply with political necessity and to adopt the system of the state and its social customs. The Church was no longer a fraternity, on a footing of equality, with freedom of belief and tentative as to dogma, but an authoritative aristocratic hierarchy. The episcopate was now recruited from the great families in the same way as the imperial and the municipal public services. The Church called on the emperor to convokwe and preside over her councils and to combat heresy; and in order more effectually to crush the latter she replaced primitive independence and local diversity by uniformity of doctrine and worship, and by the hierarchy of dioceses and ecclesiastical provinces. The heads of the Church, her bishops, her metropolitans, took the titles of their pagan predecessors as well as their places, and their jurisdiction was enforced by the laws of the state. Rich and powerful chiefs, they were administrators as much as priests: St. Ambrose (c. 340), bishop of Milan (d. 397), St. Eucherius of Lyons (d. 450), Apollinaris Sidonius of Clermont (d. c. 490) assumed the leadership of society, led the poor, levied tithes, administered justice, and in the towns where they resided, surrounded by priests and deacons, ruled both in temporal and spiritual matters.

But the humiliation of Theodosius before St. Ambrose proved that the emperor could never claim to be a pontiff, and that the dogma of the Church remained independent of the sovereign as well as of the people; if she sacrificed her liberty it was but to claim it again and maintain it more effectively amid the general languor. The Church thus escaped the unpopularity of this decadent empire, and during the 5th century she provided a refuge for all those who, wishing to preserve the Roman unity, were terrified...
by the blackness of the horizon. In fact, whilst in the Eastern Church the metaphysical ardour of the Greeks was spending itself in terrible combats in the ecumenical councils over the interpretation of the Nicene Creed, the clergy of Gaul, more simple and strict in their faith, adhered these theological logomachies; from the first they had preferred action to criticism and had taken no part in the great controversy on free-will raised by Pelagius. Another kind of warfare was about to absorb their whole attention; the barbarians were attacking the frontiers of the Empire on every side, and their advent once again modified Gallo-Roman civilization.

For centuries they had been silently massing themselves around ancient Europe, whether Iberian, Celtic or Roman. Many times already during that evening of a decadent civilization, their threatening presence had seemed like a dark cloud veiling the radiant sky of the peoples established on the Mediterranean seaboard. The cruel lightning of the sword of Brennus had illumined the night, setting Rome or Delphi on fire. Sometimes the storm had burst over Gaul, and there had been need of a Marius to stem the torrent of Cimbri and Teutons, or of a Caesar to drive back the invasions into their mountains. Sometimes, on the other hand, the horizon would clear again, until some such disaster as that which befell Varus would come to mortify cruelly the pride of an Augustus. The Romans had soon abandoned hope of conquering Germany, with its fluctuating frontiers and nomadic inhabitants. For more than two centuries they had remained prudently entrenched behind the earthworks that extended from Cologne to Katisbon (Regensburg); but the intestine feuds which prevailed among the barbarians and were fostered by Rome, the organization under bold and turbulent chiefs of the bands greedy for booty, the pressing forward on populations already settled of tribes in their rear; all this caused the Germanic invasion to filter by degrees across the frontier. It was the work of several generations and took various forms, by turns and simultaneously colonization and aggression; but from this time forward the *pax romana* was at an end. The emperors Probus, Constantine, Julian and Valentinian, themselves foreigners, were worn out with repulsing these repeated assaults, and the general enervation of society did the rest. The barbarians gradually became part of the Roman population; they permeated the army, until after Theodosius they recruited it exclusively; they permeated civilian society as colonists and agriculturists, till the command of the army and of important public duties was given over to a Silicho or a Crocus. Thus Rome allowed the wolves to mingle with the dogs in watching over the flock, just at a time when the civil wars of the 4th century had denuded the Rhenish frontier of troops, whose numbers had already been diminished by Constantine. Then at the beginning of the 5th century, during a furious eruption of Germans fleeing before Huns, the *limes* was carried away (406-407); and for more than a hundred years the torrent of fugitives swept through the Empire, which retreated behind the Alps, there to breathe its last.

While for ten years Alaric's Goths and Stilicho's Vandals were drenching Italy with blood, the Vandals and the Alani from the steppes of the Black Sea, dragging in their wake the reluctant German tribes who had been allies of Rome, and who had already settled down to the cultivation of their lands, invaded the now abandoned Gaul, and having come as far as the Pyrenees, crossed over them. After the passing of this torrent the Visigoths, under their king Ataulphus, Wallia and Theodoric, still dazzled by the splendours of this immense empire, established themselves like submissive vassals in Aquitaine, with Toulouse as their capital. About the same time the Burgundians settled even more peacefully in Rhenish Gaul, and, after 456, to the west of the Jura in the valleys of the Saône and the Rhone. The original Franks of Germany, already established in the Empire, and pressed upon by the same Huns who had already forced the Goths across the Danube, passed beyond the Rhine and occupied north-eastern Gaul; Ripuarians of the Rhine establishing themselves on the Sambre and the Meuse, and

Salians in Belgium, as far as the great fortified highroad from Bavai to Cologne. Accepted as allies, and supported by Roman prestige and by the active authority of the general Aetius, all these barbarians rallied round him and the Romans of Gaul, and in 451 defeated the hordes of Attila, who had advanced as far as Orleans, at the great battle of the Cataluan plains.

Thus at the end of the 5th century the Roman empire was nothing but a heap of ruins, and fidelity to the empire was now only maintained by the Catholic Church; she alone survived, as rich, as much honoured as ever, and more powerful, owing to the disappearance of the imperial officials for whom she had found substitutes, and the decay of the municipal bodies into whose inheritance she had entered. Owing to her the City of God gradually replaced the Roman imperial polity and preserved its civilization; while the Church allied herself more closely with the new kingdoms than she had ever done with the Empire. In the Gothic or Burgundian states of the period the bishops, after having for a time the barbarian invaders, sought and obtained from their chief the support formerly received from the emperor. Apollinarius Sidonius paid court to Stilicho, as the independent king of the Visigoths, against whom he declared war; and Avitus, bishop of Vienne, was graciously received by Gundihald, king of the Burgundians. But these princes were Arians, i.e. foreigners among the Catholic population; the alliance sought for by the Church could not reach her from that source, and it was from the rude and pagan Franks that she gained the material support which she still lacked. The conversion of Clovis was a master-stroke: it was fortunate both for himself and for the Franks. Unity in faith brought about unity in law.

Clovis was king of the Sicambrians, one of the tribes of the Salian Franks. Having established themselves in the plains of Northern Gaul, but driven by the necessity of finding new land to cultivate, in the days of their king Childeric they had descended into the fertile valleys of the Somme and the Oise. Clovis's victory at Soissons over the last troops left in the service of Rome (486) extended their settlements as far as the Loire. By his conversion, which was due to his wife Clotilda and to Remigius, bishop of Reims, more than to the victory of Tolbiac over the Alamanni, Clovis made definitely sure of the Roman inhabitants and gave the Church an army (496). Thenceforward he devoted himself to the foundation of the Frankish monarchy by driving the exhausted and demoralized heretics out of Gaul, and by putting himself in the place of the now enfeebled emperor. In 500 he conquered Gundihald, king of the Burgundians, reduced him to a kind of vassalage, and forced him into reiterated promises of conversion to orthodoxy. In 507 he conquered and killed Alaric II., king of the Arian Visigoths, and drove the latter into Spain. Legend adorns his campaign in Aquitaine with miracles; the bishops were the declared allies of both him and his son Theuderich (Thierry) after his conquest of Auvergne. At Tours he received from the distant emperor at Constantinople the diploma and insignia of *patriicus* and Roman consul, which legalized his military conquests by putting him in possession of civil powers. From this time forward a great historic transformation was effected in the eyes of the bishops at Tours. The Gallo-Romans: the Frankish chief took the place of the ancient emperors. Instead of blaming him for the murder of the lesser kings of the Franks, his relatives, by which he had accomplished the union of the Frankish tribes, they saw in this the hand of God rewarding a faithful soldier and a converted pagan. He became their king, their new David, as the Christian emperors had formerly been; he built churches, endowed monasteries, protected St Vaast (Vedastus, d. 540), first bishop of Arras and Cambrai, who restored Christianity in northern Gaul. Like the emperors before him Clovis, too, reigned over the Church. Of his own authority he called together a council at Orleans in 511, the year of his death. He was already the grand distributor of ecclesiastical benefices, pending the time when his successors were to confirm the episcopal elections, and his power began to take
on a more and more absolute character. But though he felt the ascendant influence of Christian teaching, he was not really penetrated by its spirit; a professing Christian, and a friend to the episcopate, Clovis remained a barbarian, crafty and ruthless. The bloody tragedies which disfigured the end of his reign bear sad witness to this; they were a fit prelude to that period during the course of which, as Gregory of Tours said, "barbarism was let loose."

The conquest of Gaul, begun by Clovis, was finished by his sons: Theuderich, Chlodomer, Childerich and Clotaire. In three successive campaigns, from 523 to 532, they annihilated the Burgundian kingdom, which had maintained its independence, and had endured for nearly a century. Favoured by the war between Justinian, the East Roman emperor, and Theodoric's Ostrogoths, the Frankish kings divided Provence among them as they had done in the case of Burgundy. Thus the whole of Gaul was subjected to the sons of Clovis, except Septimania in the south-east, where the Visigoths still maintained their power. The Frankish armies then overfl owed into the neighbouring countries and began to pillage them. Their disorderly cohorts made an attack upon Italy, which was repulsed by the Lombards, and another on Spain with the same want of co-ordination, and they prevented the conquest of Germany, where Clovis had already reduced to submission the country on the banks of the Maine, later known as Franconia. In 531 the Thuringians in the centre of Germany were brought into subjection by his eldest son, King Theuderich, and about the same time the Bavarians were united to the Franks, though preserving a certain autonomy. The Merovingian monarchy thus attained the utmost limits of its territorial expansion, bounded as it was by the Pyrenees, the Alps and the Rhine; it exercised influence over the whole of Germany, which it threw open to the Christian missionaries, and its conquests formed the first beginnings of German history.

But to these wars of aggrandizement and pillage succeeded those fratricidal struggles which disgraced the whole of the sixth century and arrested the expansion of the Merovingian power. When Clotaire, the last surviving son of Clovis, died in 561, the kingdom was divided between his four sons like some piece of private property, as in 521, and according to the German method. The capitals of these four kings—Charibert, who died in 567; Guntram, Sigebert and Chilperic—were Chalon, Orleans, Reims and Sens, the former, and north and north of the Loire, where the Germanic inhabitants predominated; but their respective boundaries were so confused that disputes were inevitable. There was no trace of a political idea in these disputes; the mutual hatred of two women aggravated jealousy to the point of causing terrible civil wars from 561 to 613, and these finally created a national conflict which resulted in the dismemberment of the Frankish empire. Recognized, in fact, already as separate provinces were Austrasia, or the eastern kingdom, Neustria, or north-west Gaul and Burgundy; Aquitaine alone was as yet undifferentiated.

Sigebert had married Brunhilda, the daughter of a Visigoth king; she was beautiful and well educated, having been brought up in Spain, where Roman civilization still flourished. Chilperic had married Galswintha, one of Brunhilda's sisters, for the sake of her wealth; but despite this marriage he had continued his amours with a waiting-woman named Fredegund, who pushed ambition to the point of crime, and she induced him to get rid of Galswintha. In order to avenger her sister, Brunhilda incited Sigebert to begin war, which terminated the life of Sigebert by Fredegund at the very moment when, thanks to the help of the Germans, he had gained the victory, and with the imprisonment of Brunhilda at Rouen. Fredegund subsequently caused the death of Merovech (Mérovedé), the son of Chilperic, who had been secretly married to Brunhilda, and that of Bishop Praetextatus, who had solemnized their union. After this, Fredegund endeavoured to restore imperial finance to a state of solvency, and to set up a more regular form of government in her Neustria, which was less romanized and less wealthy than Burgundy, where Guntram was reigning, and less turbulent than the eastern kingdom, where most of the great warlike chiefs with their large landed estates were somewhat impatient of royal authority. But the accidental death of two of her children, the assassination of her husband in 584, and the advice of the Church, induced her to make overtures to her brother-in-law Guntram. A lover of peace through sheer cowardice, and as depraved in his morals as Chilperic, Guntram had played a vacillating and purely self-interested part in the family tragedy. He declared himself the protector of Fredegund, but his death in 593 delivered up Burgundy and Neustria to Brunhilda's son Childerich, king of Austrasia, in consequence of the treaty of Andelot, made in 587. An ephemeral triumph, however; for Childerich died in 596, followed a year later by Fredegund.

The fall of Brunhilda. The whole of Gaul was now handed over to three children: Childerich's two sons, Theuderich and Theuderic (Thierry), and the son of Fredegund, Clotaire II. The latter, having vanquished the two former at Latofano in 596, was in turn beaten by them at Dormelles in 600, and a year later a fresh fratricidal struggle broke out between the two grandsons of the aged Brunhilda. Theuderich joined with Clotaire against Theuderic, and invaded his brother's kingdom, in which, though on the borders of Neustria, his army, composed of Saxons and Thuringians, strode again in 613 in consequence of Theuderich's desire to join Austrasia to Neustria, but his death delivered the kingdoms into the hands of Clotaire II. This weak king leaned for support upon the nobles of Burgundy and Austrasia, impatient as they were of obedience to a woman and the representative of Rome. The ecclesiastical party also abandoned Brunhilda because of her persecution of their saints, after which Clotaire, having now got the upper hand, thanks to the defection of the Austrasian nobles, of Arnulf, bishop of Metz, with his brother Pipinn, and of Warnacharic, mayor of the palace, made a terrible end of Brunhilda in 613. Her long reign had not lacked intelligence and even greatness; she alone, amid all these princes, warred by self-indulgence or weakened by discord, had behaved like a statesman, and she alone understood the obligations of the government she had inherited. She wished to abolish the fatal tradition of dividing up the kingdom, which so constantly prevented any possible unity; in opposition to the nobles she used her royal authority to maintain the Roman principality of Neustria and regular administration. Toward the Church she held a courteous and agreeable policy, renewing relations between the Frankish kingdom and the pope; and she so far maintained the greatness of the Empire that tradition associated her name with the Roman roads in the north of France, entitling them "les chaussées de Brunhaut."

Like his grandfather, Clotaire II. reigned over a once more united Gaul of Franks and Gallo-Romans, and like Clovis he was not too well obeyed by the nobles; moreover, his had been a victory more for the aristocracy than for the crown, since it limited the power of the latter.

Not that the permanent constitution of the 18th of October 614 was of the nature of an anti-monarchical revolution, for the royal power still remained very great, decked itself with the pompous titles of the Empire, and continuing to be the dominant institution; but the reservations which Clotaire II. had to make in conceding the demands of the bishops and great lamen show the extent and importance of the concessions these latter were already aiming at. The bishops, the real inheritors of the imperial idea of government, had become great landowners through the barbarian propensity for the landed estates, and allied as they were to the aristocracy, whence their ranks were commonly recruited, they had gradually identified themselves with the interests of their class and had adopted its customs; while thanks to long minorities and civil wars the aristocracy of the high officials had taken an equally important social position. The treaty of Andelot in 587 had already decided that the benefits or lands granted to them by the kings should be held for life. In the 7th century the Merovingian kings adopted the custom of summoning them all, and not merely the officials of their Palatium, to discuss political affairs; they began, moreover,
to choose their counts or administrators from among the great landholders. This necessity for approval and support points to yet another alteration in the nature of the royal power, absolute as it was in theory.

The Mayoralty of the Palace aimed a third and more serious blow at the royal authority. By degrees, the high officials of the Palatium, whether secular or ecclesiastical, and also the provincial counts, had rallied round the mayors of the palace as their real leaders. As under the Empire, the Palatium was both royal court and centre of government, with the same bureaucratic hierarchy and the same forms of administration; and the mayor of the palace was premier official of this itinerant court and ambulatory government. Moreover, since the palace controlled the whole of each kingdom, the mayors gradually extended their official authority so as to include functionaries and agents of every kind, instead of merely those attached immediately to the king's person. They suggested candidates for office for the royal selection, often appointed office-holders, and, by royal warrant, supported or condemned them. Mere subordinates were the royal bodyguard who was notorious to the frequent minorities, and to civil wars which broke the tradition of obedience, the all-powerful ministers of kings nominally absolute but without any real authority. Before long they ceased to claim an even greater degree of independence than that of Warnachaire, who forced Clotaire II. to swear that he should never be deprived of his mayoralty of Burgundy; they wished to take the first place in the kingdoms they governed, and to be able to attack neighbouring kingdoms on their own account. A struggle, motivated by self-interest, no doubt; but a struggle, too, of opposing principles. Since the Frankish monarchy was now in their power some of them tried to re-establish the unity of that monarchy in all its integrity, together with the superiority of the State over the Church; others, faithless to the idea of unity, saw in the disintegration of the state and the supremacy of the nobles a warrant for their own independence. These two tendencies were destined to strive against one another during an entire century (613–714), and to occasion two periods of violent conflict, which, divided by a kind of renascence of royalty, were to end at last in the triumphant substitution of the Austrasian mayors for royalty and aristocracy alike.

The first struggle began on the accession of Clotaire II., when Austrasia, having had a king of her own ever since 561, demanded one now. In 623 Clotaire was obliged to send her his son Dagobert and even to extend his territory. But in Dagobert’s name two men ruled, representing the union of the official aristocracy and the Church. One, Pippin of Landen, derived his power from his position as mayor of the palace, from great estates in Aquitaine and between the Meuse and the Rhine, and from the immense number of his supporters; the other, Arnulf, bishop of Metz, sprang from a great family, probably of Roman descent, and was besides immensely wealthy in worldly possessions. By the union of their forces Pippin and Arnulf were destined to shape the future. They had already, in 613, treated with Clotaire and betrayed the hopes of Brunhilda, being consequently rewarded with the guardianship of young Dagobert. Burgundy followed the example of Austrasia; demanded the abolition of the mayoralty, and in 627 succeeded in obtaining her independence of Neustria and Austrasia and direct relations with the king.

The death of Clotaire (639) was the signal for a revival of the royal power. Dagobert deprived Pippin of Landen of his authority and forced him to fly to Aquitaine; but still he had to give the Austrasians his son Sigebert III. for their king (644). He made administrative progress through Neustria and Burgundy to recall the nobles to their allegiance, but again he was forced to designate his second son Clodoveus as king of Neustria. He did subdue Aquitaine completely, thanks to his brother Charibert, with whom he had avoided dividing the kingdom, and he tried to restore his own demesne, which had been despoiled by the granting of benefices or by the pious frauds of the Church. In short, this reign was one of great conquests, impossible except under a strong government. Dagobert’s victories over Samo, king of the Slavs along the Elbe, and his subjugation of the Bretons and the Basques, maintained the prestige of the Frankish empire; while the luxury of his court, his taste for the fine arts (ministered to by his treasurer Eligius 1), his numerous achievements in architecture—especially the abbey of St Denis, burial-place of the kings of France—the brilliance and the power of the churchmen who surrounded him and his revision of the Salic law, ensured for his reign, in spite of the failure of his plans for unity, a fame celebrated in folksong and ballad.

But for barbarous nations old-age comes early, and after Dagobert’s death (649), the monarchy went swiftly to its doom. The mayors of the palace again became supreme, and the kings not only ceased to appoint them, but might not even remove them from office. Such mayors—do-nothing kings—were Aega and Erchinoald, in Neustria, Pippin and Otto in Austrasia, and Flochot in Burgundy. One of them, Grimold, son of Pippin, actually dared to take the title of king in Austrasia (649). This was a premature attempt and bore no result, yet it was significant; and not less so is the fact that these mayors bore rule was a huge association of great personages—men and ecclesiastics who seem to have had much more independence than in the 6th century. We find the dukes actually raising troops without the royal sanction, and even against the king. In 641 the mayor Flochot was forced to swear that they should hold their offices for life; and though these offices were not yet hereditary, official dynasties, as it were, began to be established permanently within the palace. The crown lands, the governments, the different offices, were looked upon as common property to be shared between themselves. Organized into a compact body they surrounded the king and were far more powerful than he. In the general assembly of its members this body of officials decided the selection of the mayor; it presented Flochot to the choice of Queen Nanthilda, Dagobert’s widow; after long discussion it appointed Ebroin as mayor; it submitted requests that were in reality commands to the Assembly of Bonneil in 656 and later to Chiléric in 670. Moreover, the countries formerly subdued by the Franks availed themselves of this opportunity to loosen the yoke; Thuringia was lost by Sigebert in 641, and the revolt of Alamanni in 643 set back the frontier of the kingdom from the Elbe to Austrasia. Aquitaine, hitherto the common prey of all the Frankish kings, having in vain tried to profit by the struggles between Fredegond and Brunhilda, and set up an independent king, Gondibald, now finally burst her bonds in 670. Then came a time when the kings were mere children, honoured with but the semblance of respect, under the tutelage of a single mayor, Erbroin of Neustria.

This representative of royalty, chief minister for four-and-twenty years (656–681), attempted the impossible, endeavouring to re-establish unity in the midst of general dissolution and to maintain intact a royal authority usurped everywhere by the hereditary power of the great palatine families. He soon stirred up against himself all the dissatisfied nobles, led by Léger (Leodegarius), bishop of Autun, his chief rival in Burgundy. Clotaire III.‘s death gave the signal for war. Erbroin’s enemies set up Chiléric II. in opposition to Theuderich, the king whom he had coveted without summoning the great provincial officials. Despite a temporary triumph, when Chiléric was forced to recognize the principle of hereditary succession in public offices, and when the mayoralities of Neustria and Burgundy were alternated to the profit of both, Léger soon fell into disgrace and was exiled to that very monastery of Luxeuil to which Erbroin had been relegated. Chiléric having regained the mastery restored the mayor’s office, which was immediately disputed by the two rivals; Erbroin was successful and established himself as mayor of the palace in the room of Leudesium, a partisan of Léger (675).

1 St Eligius, bishop of Noyon, apostle of the Belgians and Frisians (d. 6597).
Immunity was the direct and personal privilege which forbade any royal official or his agents to decide cases, levy taxes, or to exercise any administrative control on the domains of a bishop, an abbey, or one of the great secular nobles. On thousands of estates the royal government gradually allowed the law of the land to be superseded by local law, and public taxation to change into special contributions; so that the duties of the lower classes towards the state were transferred to the great landlords, who thus became loyal adherents of the king but absolute masters on their own territory. The Merovingians had no idea that they were abdicating the least part of their authority, nevertheless the deprivations acquired by the feebler kings led of necessity to the diminution of their authority and their judicial powers, and to the abandonment of public taxation. They thought that by granting immunity they would strengthen their direct control; in reality they established the local independence of the great landowners, by allowing royal rights to pass into their hands. Then came confusion between the rights of the sovereign and the rights of property. The administrative machinery of the state still existed, but it worked in emptiness as its taxpayers disappeared, those who were amenable to its legal jurisdiction slipped from its grasp, and the number of those whose affairs it should have directed dwindled away. Thus the Merovingians had shown themselves incapable of rising above the barbarous notion that royalty is a personal asset to the idea that royalty is of the state, a power belonging to the nation and instituted for the benefit of all. They represented in society nothing more than a force which grew feebler and feebler as other forces grew strong; they never stood for a national magistracy.

Society no less than the state was falling asunder by a gradual process of decay. Under the Merovingians it was a hierarchy wherein grades were marked by the varied scale of the *vogelstok*, a man being worth anything from thirty to six hundred gold pieces. The different degrees were those of slave, freedman, tenant-farmer and great landowner. As in every social scheme where the government is without real power, the weakest sought protection of the strongest; and the system of patron, client and journeyman, which had existed among the Romans, the Gauls and the Germans, spread rapidly in the 6th and 7th centuries, owing to public disorder and the inadequate protection afforded by the government. The Church’s patronage provided some with a refuge from violence; others ingratiated themselves with the rich for the sake of shelter and security; others again sought place and honour from men of power; while women, churchmen and warriors alike claimed the king’s direct and personal protection.

This hierarchy of persons, these private relations of man to man, were recognized by custom in default of the law, and were soon strengthened by another and territorial hierarchy. The large estate, especially if it belonged to the Church, very soon absorbed the few fields of the freeman. In order to farm these, the Church and the rich landowners granted back the holdings on the temporary and conditional terms of tenancy-at-will or of the *beneficium*, thus merely allowing endlessly the land subject to their overlordship and the men who were dependent upon them as tenants. The kings, like private individuals and ecclesiastical establishments, made use of the *beneficium* to reward their servants; till finally their demesne was so reduced by these perpetual grants that they took to distributing among their champions land owning the overlordship of the Church, or granted their own lands for single lives only. These various “*beneactions*” were, as a rule, merely the indirect methods which the great landowners employed in order to absorb the small proprietor. And so well did they succeed, that in the 6th and 7th centuries the provincial hierarchy consisted of the cultivator, the holder of the *beneficium* and the owner; while this dependence of one man upon another affected the personal liberty of a large section of the community, as well as the condition of the land. The great landowner tended to become not only lord over his tenants, but also himself a vassal of the king.
Thus by means of immunities, of the beneficium and of patronage, society gradually organized itself independently of the state, since it required further security. Such extra security was first provided by the conqueror of

Pippin of Herstal.

Territory; for Pippin II. represented the two great families of Pippin and of Arnulf, and consequently the interests then paramount, i.e. land and religion, while he had at his back a great company of followers and vast landed estates.

For forty years (615-655) the office of mayor of Austrasia had gone down in his family almost continuously in direct descent from father to son. The death of Grimoald had caused the loss of this post, yet Ansegisus (Asegisul), Arnulf's son and Pippin's son-in-law, had continued to hold high office in the Austrasian palace; and about 680 his son, Pippin II., became master of Austrasia, although he had held no previous office in the palace. His dynasty was destined to supplant that of the Merovingian house.

Pippin of Herstal was a pioneer; he was the man who began all that his descendants were afterwards to carry through. Thus he gathered the nobles about him by virtue of his position, but because of his own personal prowess, and because he could assure them of justice and protection; instead of being merely the head of the royal palace he was the absolute lord of his own followers. Moreover, he no longer bore the title of mayor, but that of duke or prince of the Franks, and the majority, like the royal power, was now reduced to a shadow, because his military prowess from which Pippin could bestow upon his sons. The reigns of Theuderich III., Clovis III, or Childerich III., are of no significance except as serving to date charters and diplomas. Pippin II. was the administrator of justice in Austrasia, appointed officials and distributed dukedoms; and it was Pippin II., the military leader, who defended the frontiers threatened by Frisians, Alamanni and Bavarians. Descended as he was from Arnulf, bishop of Metz, he was before all things a churchman, and behind his armies marched the missionaries to whom the Carolingian dynasty, of which he was the founder, were to subject all Christendom. Pippin II. was, in short, who governed, who set in order the social confusions of Neustria, who, after long wars, put a stop to the malpractices of the dukes and counts, and summoned councils of bishops to make good regulations.

But at his death in 714 the child-king Dagobert III. found himself subordinated to Pippin II.'s two grandsons, who, being minors, were under the wardship of their grandmother Plectrude.

Pippin's work was almost undone—a party among the Neustrians under Ragnfrid, mayor of the palace, revolted against Pippin II.'s adherents, and Radbod, duke of the Frisians, joined them. But the Austrasians appealed to an illegitimate son of Pippin, Charles Martel, who had escaped from the prison to which Plectrude, alarmed at his prowess, had consigned him, and took him for their leader. With Charles Martel begins the great period of Austrasian history. Faithful to the traditions of the Austrasian mayors, he chose kings for himself—Clothaire IV., then Childeric II. and lastly Theuderich IV. After Theuderich's death (737) he left the throne vacant until 742, but he himself was king in all but name; he presided over the royal tribunals, appointed the royal officers, issued edicts, disposed of the funds of the treasury and the churches, conferred immunities upon adherents, who were no longer the king's nobles but his own, and even appointed the bishops, though there was nothing of the ecclesiastic about himself. He decided questions of war and peace, and re-established unity in Gaul by defeating the Neustrians and the Aquitanian followers of Duke Odo (Eudes) at Vincy in 717. When Odo, brought to bay, appealed for help to the Arab troops of Abdar Rahin, who after conquering Spain had crossed the Pyrenees, Charles, like a second Clovis, saved Catholic Christendom in its peril by crushing the Arabs at Tours (732). The retreat of the Arabs, who were further weakened by religious disputes, enabled him to restore Frankish rule in Aquitaine in spite of Hunald, son of Odo. But Charles's longest expeditions were made into Germany, and in these he sought the support of the Church, then

the greatest of all powers since it was the depositary of the Roman imperial tradition.

No less unconscious of his mission than Clovis had been, Charles Martel also was a soldier of Christ. He protected the missionaries who paved the way for his militant invasions. Without the apostles of Germany, the English monk Boniface, would never have succeeded in preserving the purity of the faith and keeping the bishops submissive to the Holy See. The help given by Charles had two very far-reaching results. Boniface was the instrument of the union of Rome and Germany, of which union the Holy Roman Empire in Germany was in the 10th century to become the most perfect expression, continuing up to the time of Luther. And Boniface also helped on the alliance between the papacy and the Carolingian dynasty, which, more momentous even than that between Clovis and the bishops of Gaul, was to sanctify might by right.

This union was imperative for the bishops of Rome if they wished to establish their supremacy, and their care for orthodoxy by no means excluded all desire of domination. More religious authority did not secure to them the obedience of either the faithful or the clergy; moreover, they had to consider the great secular powers, and in this respect their temporal position in Italy was growing unbearable. Our relations with the East had been re-established (solemnly of the world after the Roman Senate had set the imperial insignia to Constantinople in 476) were confined to receiving insults from him or suspecting him of heresy. Even in northern Italy there was no longer any opposition to the progress of the Lombards, the last great nation to be established towards the end of the 6th century within the ancient Roman empire—their king Liudprand clearly intended to seize Italy and even Rome itself. Meanwhile from the south attacks were being made by the rebel dukes of Spoleto and Beneventum. Pope Gregory III. cherished dreams of an alliance with the powerful duke of the Franks, as St Remigius before him had thought of uniting with Clovis against the Goths. Charles Martel had protected Boniface on his German missions: he would perhaps lend Gregory the support of his armies. But the warrior, like Clovis aforetime, hesitated to put himself at the disposal of the priest. When it was a question of winning followers or keeping them, he had not scrupled to lay hands on ecclesiastical property, nor to fill the Church with his friends and kinsfolk and, this alliance might embarrass him. So if he loaded the Roman ambassadors with gifts in 730, he also the less remembered that these had been the very band that had driven the Saracens from Provence. However, he died soon after this, on the 22nd of October 741, and Gregory III. followed him almost immediately.

Feeling his end near, Charles, before an assembly of nobles, had divided his power between his two sons, Carloman and Pippin III. The royal line seemed to have been forgotten for six years, but in 742 Pippin brought a son of Childeric II. out of a monastery and made him king. This Childeric III. was but a shadow—and knew it. He made a phantom appearance once every spring at the opening of the great annual national convention known as the Campus Martius (Champ de Mars): a dumb idol, his chariot drawn in leisurely fashion by oxen, he disappeared again into his palace or monastery. An unexpected event re-established unity in the Carolingian family. Pippin's brother, the pious Carloman, became a monk in 747, and Pippin, now sole ruler of the kingdom, ordered Carlod to cut off his royal locks; after which, being king in all but name, he adopted that title in 752. Thus ended the revolution which had been going on for two centuries. The succession of Gregory III. Pippin's illegitimate brother, who, with the help of all the enemies of the Franks—Alamanni, Aquitanians and Bavarians—had disputed his power, now completed the work of centralization, and Pippin had only to maintain it. For this the support of the Church was indispensable, and Pippin understood the advantages of such an alliance better than Charles Martel. A son of the Church, a protector of bishops, a president of councils, a collector of relics, devoted to Boniface
WHOSE HE was appointed, as papal legate, to reform the clergy of Austrasia, he astutely accepted the new claims of the vicar of St Peter to the headship of the Church, perceiving the value of an alliance with this rising power.

Prudent enough to fear resistance if he usurped the Merovingian crown, Pippin the Short made careful preparations for his accession, and discussed the question of the dynasty with Pope Zacharias. Receiving a favourable opinion, he had himself anointed and crowned by Boniface in the name of the bishops, and was then proclaimed king in an assembly of nobles, counts and bishops at Soissons in November 751. Still, certain disturbances made him see that aristocratic approval of his kingship might be strengthened if it could claim a divine sanction which no Merovingian had ever received. Two years later, therefore, he demanded a consecration of his usurpation from the pope, and in St Denis on the 28th of July 754 Stephen II. crowned and anointed not only Pippin, but his wife and his two sons as well.

The political results of this custom of coronation were all-important for the Carolingians, and later for the first of the Capets. Pippin was hereby invested with new dignity, and when Boniface’s anointing had been confirmed by that of the pope, he became the head of the Frankish Church, the equal of the pope. Moreover, he astutely contrived to extend his prielege to his whole family; his royalty was no longer merely a military command or a civil office, but became a Christian priesthood. This sacred character was also conferred gratuitously. On the very day of his coronation Pippin allowed himself to be proclaimed patron of the Romans by the pope, just as Clovis had been made consul. This title of the imperial court was purely honorary, but it attached him still more closely to Rome, though without lessening his independence. He had besides given a written promise to defend the Church of Rome, and that not against the Lombards only. Qualified by letters of the papal chancery as “liberator and defender of the Church,” his armies (754-756) crossed the Alps, despite the opposition of the Frankish aristocracy, and forced Aistulf, king of the Lombards, to cede to him the exarchate of Ravenna and the Pentapolis. Pippin gave them back to Pope Stephen II., and by this famous donation founded that temporal power of the popes which was to endure until 1870. He also dragged the Western clergy into the pope’s quarrel with the emperor at Constantinople, by summoning the council of Gentilly, at which the iconoclastic heresy was condemned (767). Matters being thus settled with Rome, Pippin again took up his wars against the Saxons, against the Arabs (whom he drove from Narbonne in 758), and again against the Franks. He was, dukes of Aquitaine and his ally, duke Tassilo of Bavaria. This last war was carried on systematically from 760 to 768, and ended in the death of Waifer and the definite establishment of the Frankish hold on Aquitaine. When Pippin died, aged fifty-four, on the 24th of September 768, the whole of Gaul had submitted to his authority.

Pippin left two sons, and before he died he had, with the consent of the dignitaries of the realm, divided his kingdom between them, making the elder, Charles (Charlemagne), king of Austrasia, and giving the younger, Carloman, Burgundy, Provence, Septimania, Alsace and Alaminia, and half of Aquitaine to each. On the 9th of October 768 Charles was enthroned at Noyon in solemn assembly, and Carloman at Soissons. The Carolingian sovereignty was thus neither hereditary nor elective, but was handed down by the will of the reigning king, and by a solemn acceptance of the future king on the part of the nobles. In 771 Carloman, with whom Charles had had disputes, died, leaving sons; but bishops, abbots and counts all declared for Charles, save a few who took refuge in Italy with Desiderius, king of the Lombards. Desiderius, whose daughter Bertha or Desidiera, Charles, despite the pope, had married at the instance of his mother Berthe, supported the rights of Carloman’s sons, and threatened Pope Adrian in Rome itself after he had despoiled him of Pippin’s territorial gift. At the pope’s appeal Charles crossed the Alps, took Verona and Pavia after a long siege, assumed the iron crown of the Lombard kings (July 774), and made a triumphal entry to Rome, which had not formed part of the pope’s desires. Pippin’s donation was restored, but the protectorate was no longer so distant, respectful and intermittent as the pope liked.

After the departure of the imperious conqueror, a fresh revolt of the Lombards of Beneventum under Arichis, Desiderius’s son-in-law, supported by a Greek fleet, obliged Pope Adrian to write fresh entreaties to Charlemagne; and in two campaigns (776-777) the latter conquered the whole Lombard kingdom. But another of Desiderius’s daughters, married to the powerful duke Tassilo of Bavaria, urged her husband to avenge her father, now imprisoned in the monastery of Corbie. After endless intrigues, however, the duke, hemmed in by three different armies, had in his turn to submit (788), and all Italy was now subject to Charlemagne. These wars in Italy, even the fall of the Lombard kingdom and the recapture of the duchy of Bavaria, were merely episodes: Charlemagne’s great war was against the Saxons and lasted thirty years (772-804).

The work of organizing the three great Carolingian conquests—Aquitaine, Italy and Saxony—had yet to be done. Charlemagne approached it with a moderation equal to the vigour which he had shown in the war. But by multiplying his advance-posts, the Frankish kingdom came into contact with new peoples, and each new neighbour caused new enmity. Aquitaine bordered upon Musulman Spain; the Avars of Hungary threatened Bavaria with their tireless horsemen; beyond the Elbe and the Saal the Slavs were perpetually at war with the Saxons, and to the north of the Eider were the Danes. All were pagans; all enemies of Charlemagne, defender of Christ’s Church, and hence the appointed conqueror of the world.

Various causes—the weakening of the Arabs by the struggle between the Omeyyads and the Abbasids just after the battle of Tours; the alliance of the petty Christian kings of the Spanish peninsula; an appeal from the northern amirs who had revolted against the new caliphate of Cordova (755)—made Charlemagne resolve to cross the Pyrenees. He penetrated as far as the Ebro, but was defeated before Saragossa; and in their retreat the Franks were attacked by Vascons, losing many men as they came through the passes. This defeat of the rear-guard, famous for the death of the great Roland and the treachery of Ganelo, induced the Arabs to take the offensive once more and to conquer Septimania. Charlemagne had created the kingdom of Aquitaine without deep thought, and now, with the rise of the new nation, the duchy of Toulouse from 790 to 806, succeeded in restoring Frankish authority down to the Ebro, thus founding the Spanish March with Barcelona as its capital. For two centuries and a half the Avars, a remnant of the Huns entrenched in the Hungarian Mesopotamia, had made descents alternately upon the Germans and upon the Greeks of the Eastern empire. They had overrun Bavaria in the very year of its subjugation by Charlemagne (788), and it took an eight-years’ struggle to destroy the robber stronghold. The empire thus pushed its frontier-line on from the Elbe to the Oder, ever as it grew menacing by increasing dangers. The sea came to the help of the depopulated land, and Danish pirates, Widukind’s old allies, came in their leathern boats to harry the coasts of t’e North Sea and the Channel. Permanent armies and walls across isthmuses were alike useless; Charlemagne had to build fleets to repulse his elusive foes (808-810), and even after forty years of war the danger was only postponed.

Meanwhile Pippin’s Frankish kingdom, vast and powerful as it had been, was doubled. All nations from the Oder to the Elbe and from the Danube to the Atlantic were subject or tributary, and Charlemagne’s power even crossed the frontier. Of his many distinguished Christian princes and Musulman amirs flocked to his palaces. The kings of Northumbria and Sussex, the kings of the Basques and of Galicia, Arab amirs of Spain and Fez, and even the caliphs of Bagdad came to visit him in person or sent gifts by the hands of ambassadors. A great warrior and an upright ruler, his
conquests recalled those of the great Christian emperors, and the Church completed the parallel by training him in her lore. This still barely civilized German literally went to school to the English Alcuin and to Peter of Pisa, who, between two campaigns, taught him history, writing, grammar and astronomy, satisfying also his interest in sacred music, literature (religious literature especially), and the traditions of Rome and Constantinople. Why should he not be the heir of their Caesars? And so, little by little, this man of insatiable energy was possessed by the ambition of restoring the Empire of the West in his own favour.

There were, however, two serious obstacles in the way: first, the supremacy of the emperor of the East, which though nominal rather than real was upheld by peoples, princes, and even by popes; secondly, the rivalry of the bishops of Rome, who since the early years of Adrian’s pontificate had claimed the famous “Donation of Constantine” (q.v.). According to that apocryphal document, the emperor after his baptism had ceded to the sovereign pontiff his imperial power and honours, the purple chlamys, the golden crown, “the town of Rome, the districts and cities of Italy and of all the West.” But in 797 the empress of Constantinople had just deposed her son Constantine VI. after putting out his eyes, and therefore might be considered vacant on the death of the other Carolingian, Louis the St. Petersburg III., who had been driven from Rome by a revolt in 799, and had only been restored by a Frankish army, counted for little beside the Frankish monarch, and could not but submit to the wishes of the Carolingian court. So when next year the king of the Franks went to Rome in person, on Christmas Eve of the year 8oo and in the basilica of St Peter the pope placed on his head the imperial crown and did him reverence “after the established custom of the time of the ancient emperors.” The Roman ideal, handed down in tradition through the centuries, was here first revived.

This event, of capital importance for the middle ages, was fertile in results both beneficial and the reverse. It brought about the rupture between the West and Constantinople. Then Charlemagne raised the papacy on the ruins of Lombardy to the position of first political power in Italy; and the universal Church, headed by the pope, made common cause with the Empire, which all the thinkers of that day regarded as the ideal state. Confusion between these powers was inevitable, but at this time neither Charles, the pope, nor the people had a suspicion of the troubles latent in the ceremony that seemed so simple. Thirdly, he strengthened the emperors of the Franks. At the death of his father, Louis the St. Petersburg III., he claimed the title of king of the Franks, as is proved by the fact that at the great assembly of Aix-la-Chapelle in 802 he demanded from all, whether lay or spiritual, a new oath of allegiance to himself as Caesar. His increased power came rather from moral value, from the prestige attaching to one who had given proof of it, than from actual authority over men or centralization; this is shown by the division between the Empire and feudalism. universal sovereignty claimed as a heritage from Rome had a profound influence upon popular imagination, but in no way modified that tendency to separation of the various nations which was already manifest. Charles himself in his government preferred to restore the ancient Empire by vigorous personal action, rather than to follow old imperial traditions; he introduced cohesion into his “palace,” and perfect centralization into his official administration, inspiring his followers and servants, clerical and lay, with a common and determined zeal. The system was kept in full vigour by the missi dominici, who regularly reported or reformed any abuses of administration, and by the courts, military, judicial or political, which brought to Charlemagne the strength of the wealth of his subjects and his ideas to the farthest limits of the Empire. Under him there was in fact a kind of early renaissance after centuries of barbarism and ignorance.

This emperor, who assumed so high a tone with his subjects, his bishops and his counts, who undertook to uphold public order in civil life, held himself no less responsible for the eternal salvation of men’s souls in the other world. Thanks to Charlemagne, and through the restoration of order and of the schools, a common civilization was prepared for the varied elements of the Empire. By his means the Church was able to concentrate in the palatine academy all the intellectual culture of the middle ages, having preserved some of the ancient traditions of organization and administration and safeguarded the imperial ideal. Charlemagne apparently wished, like Theodoric, to use German blood and Christian unity to bring back life to the great body of the Empire. Not the equal of Caesar or Augustus in genius or in the last dying of his work, he yet recalls them in his capitations, his periodic courts, his official hierarchy, his royal emissaries, his ministers, his sole right of coinage, his great public works, his campaigns against barbarism and heathenry, his zeal for learning and literature, and his divinity as emperor. Once more there existed a great public entity such as had not been seen for many years; but its duration was not to be a long one.

Charlemagne had for the moment succeeded in uniting western Europe under his sway, but he had not been able to arrest its evolution towards feudal dismemberment. He had, doubtless conscientiously, laboured for the reconstitution of the Empire; but it often happens that individual wills produce results other than those at which they aimed, sometimes results even contrary to their wishes and his claim to direct obedience from the rest of the people, accepting the mediation of the counts, lords and bishops, who levied taxes, adjudicated and administered in virtue of the privileges of patronage, not of the right of the state. The very multiplication of offices, so noticeable at this time, furthered this triumph of feudalism by multiplying the links of personal dependence, and neutralizing more and more the direct action of the central authority. The frequent convocations of military assemblies, far from testifying to political liberty, was simply a means of communicating the emperor’s commands to the various feudal groups.

Thus Charlemagne, far from opposing, systematized feudalism, in order that obedience and discipline might pass from one man to another down to the lowest grades of society, and he succeeded for his own lifetime. No authority was more weighty or more respected than that of this feudal lord of Gaul, Italy and Germany: none was more transient, because it was so purely personal.

When the great emperor was buried at Aix-la-Chapelle in 814, his work was entombed with him. The fact was that his emperors were incapable of maintaining it. Twenty-nine years after his death the Carolingian Empire had been divided into three kingdoms; forty years later one alone of these kingdoms had split into seven; while when a century had passed France was a litter of tiny states each practically independent. This disintegration was caused neither by racial hate nor by linguistic patriotism. It was the weakness of princes, the discouragement of freemen and landholders confronted by an inexorable system of financial
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and military tyranny, and the incompatibility of a vast empire with a too primitive governmental system, that wrecked the work of Charlemagne.

The Empire fell to Louis the Pious, sole survivor of his three sons. At the Aix assembly in 813 his father had crowned him with his own hand, thus avoiding the papal sanction that had been almost forced upon himself in 800. Louis was a gentle and well-trained prince, but weak and prone to excessive devotion to the Church. He had only reigned a few years when dissensions broke out on all sides, as under the Merovingians. Charlemagne had assigned their portions to his three sons in 781 and again in 806; like Charles Martel and Pippin the Short before him, however, what he had divided was not the imperial authority, nor yet countries, but the whole system of fiefs, offices and adherents which had been his own patrimony. The division that Louis the Pious made at Aix in 817 among his three sons, Lothair, Pippin and Louis, was of like character, since he reserved the supreme authority for himself, only associating Lothair, the eldest, with him in the government of the empire. Following the advice of his ministers Walla and Agobard, supporters of the policy of unity, Louis the Pious put Bernard of Italy, Charlemagne's grandson, who by the refusal of Louis to acknowledge Charlemagne as emperor; crushed a revolt in Brittany; and carried the work of evangelization begun among the Slavs. A fourth son, Charles, was born to him by his second wife, Judith of Bavaria. Jealousy arose between the children of the two marriages. Louis tried in vain to satisfy his sons and their followers by repeated divisions—at Worms (829) and at Aix (831)—in which there was no longer question of either unity or subordination. Yet his eldest sons revolted against him in 831 and 832, and were supported by Walla and Agobard and by their followers, weary of all the contradictory oaths demanded of them. Louis was deposed at the assembly of Compiegne (833), the bishops forcing him to assume the garb of a penitent; but he was re-established on his throne in St Etienne at Metz, the 28th of February 835, from which time until his death in 840 he fell more and more under the influence of his ambitious wife, and thought only of securing an inheritance for Charles, his favourite son.

Hardly was Louis buried in the basilica of Metz before his sons flew to arms. The first dynastic war broke out between Lothair, who refused to acknowledge Charlemagne as emperor, and his brothers Louis and Charles. Lothair wanted, with the Empire, the sole right of patronage over the adherents of his house, but each of these latter chose his own lord according to individual interests, obeying his fears or his preferences. The three brothers finished their discussion by fighting for a whole day (June 25th, 841) on the plain of Fontenay aux Auxeres; but the battle decided nothing, so Charles and Louis, in order to get the better of Lothair, allied themselves and their vassals by an oath taken in the plain of Strassburg (Feb. 14th, 842). This, the first document in the vulgar tongue in the history of France and Germany, was merely a mutual contract of protection for the two armies, which nevertheless did not risk another battle. An amicable division of the imperial succession was arranged, and after an assessment of the empire which took almost a year, an agreement was signed at Verdun in August 843.

This was one of the important events in history. Each brother received an equal share of the dismembered empire.

Louis had the territories on the right bank of the Rhine, which included Spires, Worms and Mainz "because of the abundance of wine." Lothair took Italy, the valleys of the Rhone, the Saône and the Meuse, with the two capitals of the empire, Aix-la-Chapelle and Rome, and the title of emperor. Charles had all the country watered by the Scheldt, the Seine, the Loire and the Garonne, as far as the Atlantic and the Elbe. The partition of Verdun separated once more, and definitively, the lands of the eastern and western Franks. The former became modern Germany, the latter France, and each from this time forward had its own national existence. However, as the boundary between the possessions of Charles the Bald and those of Louis was not strictly defined, and as Lothair's kingdom, having no national basis, soon disintegrated into the kingdoms of Italy, Burgundy and Arles, in Lotharingia, this great undefined territory was to serve as a tilting-ground for France and Germany on the very morrow of the treaty of Verdun and for ten centuries after.

Charles the Bald was the first king of western France. Anxious as he was to preserve Charlemagne's traditions of government, he was not always strong enough to do so, and warfare within his own dominions was often forced on him. The Norse pirates who had troubled Charlemagne showed a preference for western France, justified by the easy access afforded by river estuaries with rich monasteries on their shores. They began in 841 with the sack of Rouen; and from then until 912, when they made a settlement in one part of the country, though few in numbers they never ceased attacking Charles's kingdom, coming in their ships up the Loire as far as Auvergne, up the Garonne to Toulouse, and up the Seine and the Scheldt to Paris, where they made four descents in forty years, burning towns, pillaging treasure, destroying harvests and slaughtering the peasants or carrying them off into slavery. Charles was told thus spent his life sword in hand, fighting unsuccessfully against the Danes and the Saxons, who were kings, Nomenœ and Er Heidi, he had to recognize in his wars against the people of Aquitaine, who, in full revolt, appealed for help to his brother, Louis the German. He was beaten everywhere and always: by the Bretons at Ballon (845) and Juvearde (851); by the people of Aquitaine near Angoulême (845); and by the Northmen, who several times extorted heavy ransoms from him. Before long, too, Louis the German actually allied himself with the people of Brittany and Aquitaine, and invaded France at the summons of Charles the Bald's own vassals. Though the treaty of Coblenz (860) seemed to reconcile the two kings for the moment, no peace was ever possible in Charles the Bald's kingdom. His own son Charles, king of Aquitaine, revolted, and Salomon proclaimed himself king of Brittany in succession to Er Heidi, who had been assassinated. To check the Bretons and the Normans, who were attacking from the Atlantic and the Mediterranean, Charles the Bald found himself obliged to enrol the defence of the country to Robert the Strong, a great vassal of Capet and duke of the lands between Loire and Seine. Robert, the Strong, however, though many times victorious over the incorrigible pirates, was killed by them in a fight at Brissarre (866).

Despite all this, Charles spoke authoritatively in his capitularies, and though incapable of defending western France, coveted other crowns and looked obstinately eastwards. He managed to become king of Lorraine on the death of his nephew Lothair II, and emperor and king of Germany on that of his other nephew Louis II. (875); though only by breaking the compact of the year 800. In 876, the year before his death, he took a third crown, that of Italy, though not without a fresh defeat at Andernach by Louis the German's troops. His titles increased, indeed, but not his power; for while his kingdom was thus growing in area it was falling to pieces. The duchy with which he rewarded Robert the Strong was only a military command, but became a powerful fief. Baldwin I. (d. 879), count of Flanders, turned the country between the Scheldt, the Somme and the sea into another feudal principality. Aquitaine and Brittany were almost independent, Burgundy was in full revolt, and within thirty years Rollo, a Norwegian leader, bore the master of the whole of the lower Seine from the Cotentin to the Somme. The fact was that between the king's inability to defend the kingdom, and the powerlessness of nobles and peasants to protect themselves from pillage, every man made it his business to seek new protectors, and the country, in spite of Charles the Bald's efforts, began to be covered with strongholds, the peasant learning to live beneath the shelter of the donjon keeps. Such vassals gave themselves utterly to the lord who guarded them, working for him sword
or pickaxe in hand. The king was far away, the lord close at hand. Hence the sixty years of terror and confusion which came between Charlemagne and the death of Charles the Bald suppressed the direct authority of the king in favour of the nobles, and prepared the way for a second destruction of the monarchy at the hands of a stronger power (see Feudalism).

Before long Charles the Bald's followers were dictating to him; and in the disaffection caused by his feebleness and cowardice prelates and nobles allied themselves against him. If they acknowledged the king's authority at the assemblies of Yutz (near Thionville) in 844, they forced from him a promise that they should keep their fiefs and their dignities; and while establishing a right of control over all his actions they deprived him of his right of jurisdiction over them. Despite Charles's resistance his royal power dwindled steadily: an appeal to Hincmar, archbishop of Reims, entailed concessions to the Church. In 856 some of his vassals deserted him and went over to Louis the German. To win them back Charles had to sign a new charter, by the terms of which loyalty was no longer a one-sided engagement but a reciprocal contract between king and vassal. He gave up his personal right of distributing the fiefs and honours which were the price of adherence, and thus lost for the Carolingians the free disposal of the immense territories they had gradually usurped: they retained the over-lordship; it is true, but this over-lordship, without usufruct and without choice of tenant, was but a barren possession.

Like their territories public authority little by little slipped from the grasp of the Carolingians, largely because of their abuse of their too great power. They had concentrated the entire administration in their own hands. Like Charlemagne, Louis the Pious and Charles the Bald were omnipotent. There were no provincial assemblies, no municipal bodies, no merchant-gilds, no autonomous churches; the people had no means of making themselves heard; they had no place in an administration which was completely in the hands of a central hierarchy of officials of all ranks, from dukes to scabini; with counts, viscounts and centenarii in between. However, these dukes and counts were not merely officials; they too had become lords of fideles, of their own advocati, centenarii and scabini, whom they nominated, and of all the free men of the county, who since Charlemagne's time had been first allowed and then commanded to "commend" themselves to a lord, receiving feudal benefits in return. Any deprivation or super-session of the count might impoverish, despoil or ruin the vassals of the entire county; so that all, vassals or officials, small and great, feeling their danger, united their efforts, and lent each other mutual assistance against the permanent menace of an overweening monarchy. Hence, at the end of the 9th century, the heredity of offices as well as of fiefs.

Decay of the Carolingian power.

The death-struggle of the Carolingians lasted for a century of uncertainty and anxiety, during which time the bishops, counts and lords might well have suppressed the monarchy had they been hostile to it. Such, however, was not their policy; on the contrary, they needed a king to act as agent for their private interests, since they alone could invest their rank and dignities with an official and legitimate character. They did not at once agree on Charles's successor; for some of them chose Eudes (Odo), son of Robert the Strong, for his brilliant defence of Paris against the Normans in 885; others Guy, duke of Spoleto in Italy, who had himself crowned at Langres; while many wished for Arnulf, illegitimate son of Carlemann, king of Germany and emperor. Eudes was victor in the struggle, and was crowned and anointed at Compiègne on the 29th of February 888; but five years later, meeting with defeat after defeat at the hands of the Normans, his followers deserted from him to Charles the Simple, grandson of Charles the Bald, who was also supported by Fulk, archbishop of Reims.

Death-struggle of the Carolingians (885-947).

This first Carolingian restoration took place on the 28th of January 893, and thenceforward throughout this warlike period from 888 to 936 the crown passed from one dynasty to the other according to the interests of the nobles. After desperate strife, an agreement between the two rivals, Arnulf's support, and the death of Odo secured it for Charles III., named the Simple. His subjects regarded faithful to him for a good while, as he put an end to the Norman invasions which had desolated the kingdom for two centuries, and cowed those barbarians, much to the benefit of France. By the treaty of St Clair-sur-Epte (921) their leader Rolf (Rollo) obtained one of Charles's daughters in marriage and the district of the Lower Seine which the Normans had long occupied, on condition that he and his men ceased their attacks and accepted Christianity. Having thus tranquilized the west, Charles took advantage of Louis the Child's death, and conquered Lorraine, in spite of opposition from Conrad, king of Germany (921). But his preference for his new conquest, and for a Lorrainer of low birth named Hagan, aroused the jealousy and discontent of his nobles. They first elected Robert, count of Paris (923), and then after his death in a successful battle near Soissons against Charles the
Hugh strengthened his position in Burgundy, Lorraine and Normandy by means of marriages; but just as his power was at its height he died (956). His death and the minority of his sons, Hugh Capet and Eudes, gave the Carolingian dynasty thirty years more of life.

For nine years (956-965) Bruno, archbishop of Cologne, was regent of France, and thanks to him there was a kind of entente cordiale between the Carolingians and the Robertinians and Otto. Bruno made Lothair recognize Hugh as duke of France and Eudes as duke of Burgundy; but the sons preserved the father's eminence towards king Louis, despite the archbishop's repeated efforts. His death deprived Lothair of a wise and devoted guardian, even if it did set him free from German influence; and the death of Odalric, archbishop of Reims, in 969, was another fatal loss for the Carolingians, succeeded as he was by Adalbero, who, though learned, pious and highly intelligent, was none the less ambitious. On the death of Otto I. (973) Lothair wished to regain Lorraine; but his success was small, owing to his limited resources and the uncertain support of his vassals. In 980, regretting his fruitless quarrel with Otto II., who had ravaged the whole country as far as Paris, and fearing that even with the support of the house of Vermandois he would be crushed like his father Louis IV. between the duke of France and the emperor, who could count on the archbishop of Reims, Lothair made peace with Otto—a great mistake, which cost him the prestige he had gained among his nobles by his fairly successful struggle with the imperial court, doing down his brother-in-law, the swift wrath of Hugh, who thought himself tricked. Otto, meanwhile, whom he was unwise enough to trust, made peace secretly with Hugh, as it was his interest to play off his two old enemies one against the other. However, Otto died first (983), leaving a three-year-old son, Otto III., and Lothair, hoping for Lorraine, upheld the claims of Henry of Bavaria, who wished to oust Otto. This was a war-signal for Archbishop Adalbero and his adviser Gerbert, devoted to the idea of the Roman empire, and determined that it should still be vested in the race of Otto, which had always been beneficent to the Church.

They decided to set the Robertinians against the Carolingians, and on their advice Hugh Capet dispersed the assembly of Compiègne which Lothair had commissioned to examine Adalbero's behaviour. On Lothair's death in 986, Hugh surrounded his son and successor, Louis V., with intrigues. Louis was a weak-minded and violent young man with neither authority nor prestige, and Hugh tried to have him placed under tutelage. After Louis V.'s sudden death, aged twenty, in 987, Adalbero and Gerbert, with the support of the prelates and vassals, resolved to repel the idea of the nobleman from the succession the rightful heir, Charles of Lorraine, who, without influence or wealth, had become a stranger in his own country, and elected Hugh Capet, who, though rich and powerful, was superior neither in intellect nor character. Thus the triple alliance of Adalbero's bold and adroit imperialism with the cautious and vacillating ambition of the duke of the Franks, and the impolitic hostility towards Germany of the ruined Carolingians, resulted in the unlooked-for advent of the new Capetian dynasty.

This event completed the evolution of the forces that had produced feudalism, the basis of the medieval social system. The idea of public authority had been replaced by one that was simpler and therefore better fitted for a half-civilized society—that of dependence of the weak on the strong, voluntarily entered on by means of mutual contract. Feudalism had gained ground in the 8th century; feudalism it was which had raised the first Carolingian to the throne as being the richest and most powerful person in Austrasia; and Charlemagne with all his power had been as utterly unable as the idea of the state to repel the idea of the feudal, crude personal state. Charlemagne's vassals, however, had needed him; while from Charles the Bald onward it was the king who needed the vassals—a change more marked with each successive prince. The feudal system had in fact turned against the king, the vassals using it to secure a permanent hold upon offices and

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Simple, Rudolph of Burgundy, his son-in-law. But Herbert of Vermandois, one of the successful combatants at Soissons, coveted the countship of Lison, which Rudolph refused him; and he thereupon proclaimed Charles the Simple, who had confided his cause to him, as king once more. Seeing his danger Rudolph ceded the countship to Herbert, and Charles was relegated to his prison until his death in 942. After unsuccessful wars against the nobles of the South, against the Normans, who asserted that they were bound to no one except Charles the Simple, and against the Hungarians (who, now the Normans were pacified, were acting their part in the East), Rudolph had a return of good fortune in the years between 930 and 936, despite the intrigues of Herbert of Vermandois. Upon his death the nobles assembled to elect a king; and Hugh the Great, Rudolph's brother-in-law, moved by irresolution as much as by prudence, instead of taking the crown, preferred to restore the Carolingians once more in the person of Charles the Simple's son, Louis d'Outremer, himself claiming numerous privileges and enjoying the exercise of power unencumbered by a title which carried with it the jealousy of the nobles.

This restoration was no more peaceful than its predecessor. The Carolingians had as it were a fresh access of energy, and the struggle against the Robertinians went on relentlessly.

Both sides employed similar methods: one was supported by Normandy, the other by Germany; the archbishop of Reims was for the Carolingians, the Robertinians had to content with the less influential bishop of Sens. Louis soon proved to Hugh the Great, who was trying to play the part of a mayor of the palace, that he was by no means a roi faînéant; and the powerful duke of the Franks, growing uneasy, allied himself with Herbert of Vermandois, William of Normandy and his brother-in-law Otto I. king of Germany, who, asserted the loss of Lorraine. Louis defended himself with energy, aided chiefly by the nobles of the South, by his relative Edmund, king of the English, and then by Otto himself, whose brother-in-law he also had become. A peace advantageous to him was made in 942, and on the deaths of his two opponents, Herbert of Vermandois and William of Normandy, all seemed to be going well for him; but his guardianship of Richard, son of the duke of Normandy, aroused fresh strife, and on the 31st of July 945 he fell into an ambush and suffered a captivity similar to his father's of twenty-two years before.

No one had befriended Charles the Simple, but Louis had his wife Gerberga, who won over to his cause the kings of England and Germany, and even Hugh. But he met free, insisting, as payment for his losses, the cession of Lorraine, the countship of Laon, the counties of the kingdom and the last fortified town remaining to the Carolingians (946). Louis was hardly free before he took vengeance, hurried the lands of his rival, restored to the archiepiscopal throne of Reims Artald, his faithful adviser, in place of the son of Herbert of Vermandois, and managed to get Hugh excommunicated by the council of Ingelheim (948) and by the pope. A two years' struggle wearied the rivals, and they made peace in 950. Louis once more held Laon, and in the following year further strengthened his position by a successful expedition into Burgundy. Still his last years were not peaceful; for besides civil wars there were two Hungarian invasions of France (951 and 954).

Louis's sudden death in 954 once more placed the Carolingian line in peril, since he had not had time to have his son Lothair crowned. For a third time Hugh had the disposal of the crown, and he was no more tempted to take it himself in 954 than in 933 or 936: it was too profitless a possession. Thanks to Hugh's support and to the good offices of Otto and his brother Bruno, archbishop of Cologne and duke of Lorraine, Lothair was chosen king and crowned at Reims. Hugh exacted, as payment for his disinterestedness and fidelity, a renewal of his sovereignty over Burgundy with that of Aquitaine as well; he was in fact the viceroy of the kingdom, and others imitated him by demanding indemnities, privileges and confirmation of rights, as was customary at the beginning of a reign.

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fiefs, and to get possession of estates and of power. After Charles the Bad's death no rush had only, so to speak, a shell—administrative officium. No longer firmly rooted in the soil, the monarchy was helpless before local powers which confronted it, seized upon the land, and cut off connexion between throne and people. The king, the supreme lord, was the only lord without lands, a nomad in his own realms, merely lingering there until starved out. Feudalism claimed its new rights in the capitation of Querzy-sur-Oise in 857; the rights of the monarchy began to dwindle in 877.

While vassalage could only be a cause of disintegration, not of unity, and that this disintegration did not at once spread indefatigably was due to the dozen or so great military commands—Flanders, Burgundy, Aquitaine, &c.—which Charles the Bad had been obliged to establish on a strong territorial basis. One of these great vassals, the duke of France, was amply provided with estates and offices, in contrast to the landless Carolingian, and his power, like that of the future kings of Prussia and Austria, was based on military authority, for he had a frontier—

That of Anjou. Then the inevitable crisis had come. For a hundred years the great feudal lords had disposed of the crown as they pleased, handling it back and forward from one dynasty to another. At the same time the power in the vast provinces of the Carolingian empire and its feeble attempt at a still uncivilized community became more and more accentuated. The empire crumbled away by degrees. Each country began to lead its own separate existence, stammering its own tongue; the different nations no longer understood one another, and no longer had any general ideas in common. The kingdoms of France and Germany, still too large, owed their existence to a series of dispositions imposed on sovereigns too feeble to hold their own, and consisted of a great number of small states united by a very slight bond. At the end of the 10th century the duchy of France was the only central part of the kingdom which was still free and without organization. The end was bound to come, and the final struggle was between Loon, the royal capital, and Reims, the ecclesiastical capital, the former carrying with it the soil of France, and the latter the crown. The Capets captured the first in 983 and the other in 987. Henceforth all was over for the Carolingians, who were left with no heritage to save their great name.

Was the day won for the House of Capet? In the 11th century the kings of that line possessed meagre domains scattered about France among the lesser territories, possessions of Brie, Beauce, Beaulvais and Valois. They were hammed in by the powerful duchy of Normandy, the counties of Blois, Flanders and Champagne, and the duchy of Burgundy. Beyond these again stretched provinces practically impenetrable to royal influence: Brittany, Gascony, Toulouse, Septimania and the Spanish March. The monarchy lay stillling in the midst of a luxuriant feudal forest which surrounded its only two towns of any importance: Paris, the city of the future, and Orleans, the city of learning. Its power, exercised with an energy tempered by prudence, ran to waste like its wealth in a suzerainty over turbulent vassals devoid of common government or administration, and was undermined by the same lack of social discipline among its vassals which had sapped the power of the Carolingians. The new dynasty was thus the poorest and weakest of the great civil and ecclesiastical lordships which occupied the country from the estuary of the Scheldt to that of the Llobregat, and bounded approximately by the Meuse, the Saône and the ridge of the Cévennes; yet it cherished a great ambition which it revealed at times during its first century (987-1108)—a determination not to repeat the Carolingian failure. It had to wait two centuries after the revolution of 987 before it was strong enough to take up the dormant tradition of an authority like that of Rome; and until then it cunningly avoided unequal strife in which, victory being impossible, reverses might have weakened those titles, higher than any due to feudal rights, conferred by the heritage of the Caesars and the coronation at Reims, and held in reserve for the future.
of Philip's reign; he was greedy and venal, by no means disdaining the petty profits of brigandage, and he never left his own domains. After a century's lethargy the house of Capet awoke once more with Louis VI. and began the destruction of the feudal polity.

For thirty-four years of increasing warfare this active and energetic king, this brave and persevering soldier, never spared himself, energetically policing the royal demesne against such pillagers as Hugh of Le Puiset or Thomas of Marle. There was, however, but little difference yet between a count of Flanders or of Chartres and Louis VI., the possessor of a but small and perpetually disturbed realm, who was praised by his minister, the monk Suger, for making his power felt as far as distant Berri! This was clearly shown when he attempted to force the great feudal lords to recognize his authority. His bold endeavour to establish William Clito in Flanders ended in failure; and his want of strength was particularly humiliating in his unfortunate struggle with Henry I., king of the English and duke of Normandy, who was powerful and well served, the real master of a comparatively weak barony. Louis only escaped being crushed because he remembered, as did his successors for long after him, that his house owed its power to the Church. The Church has never loved weakness; she has always had a secret sympathy for power, whatever its source, when she could hope to capture it and make it serve her ends. Louis VI. defended her against feudal robbers; and she supported him in his struggles against the nobles, making him, moreover, by his son's marriage with the heiress of Aquitaine, the greatest and richest landholder of the kingdom. But Louis was not the obedient tool she wished for. With equal firmness and success he vindicated his rights, whether against the indirect attacks of the papacy 'on his independence, or the claims of the ecclesiastical courts which, in principle, he made subordinate to the jurisdiction of the crown; whether in episcopal elections, or in ecclesiastical reforms which might possibly imperil his power or his revenues. The prestige of this energetic king, protector of the Church, of the infant communities in the towns, and of the peasants as against the constant oppressions of feudalism, became still greater at the end of his reign, when an invasion of the German emperor Henry V. in alliance with Henry Beaufort of Normandy (Henry I. of England), rallied his subjects round the oriflamme of St Denis, awakening throughout northern France the unanimous and novel sentiment of national danger. Unquestionably this successor, Louis VII., almost destroyed his work by a colossal blunder, although circumstances seemed much in his favour. Germany and England, the two powers especially to be dreaded, were busy with internal troubles and quarrels of succession. On the other hand, thanks to his marriage with Eleanor of Aquitaine, Louis's own domains had been increased by the greater part of the country between the Loire and the Pyrenees; while his father's minister, the monk Suger, continued to assist him with his moderation and prudence. His first successes against Theobald of Champagne, who for thirty years had been the most dangerous of the great French barons and had refused a vassal's services to Louis VI., as well as the adroit diplomacy with which he wrested from Geoffrey the Fair, count of Anjou, a part of the Norman Vexin long claimed by the French kings, in exchange for permitting him to conquer Normandy, augured well for his boldness and activity, had he but confined them to serving his own interests. The second crusade, undertaken to exalt his burning of the church of Vitry, inaugurated a series of magnificent but fruitless exploits; while his wife was the cause of domestic quarrels still more disastrous. Poverty and a thirst for glory impelled Louis to take the lead in this fresh expedition to the Holy Land, despite the opposition of Suger, and the hesitation of the pope, Bernard of Clairvaux and the barons. The alliance with the German king Conrad III. only enhanced the difficulties of an enterprise already made hazardous by the misunderstandings between Greeks and Latins. The Crusade ended in the double disaster of military defeat and martial dishonour (1147-1149); and Suger's death in 1151 deprived Louis of a counsellor who had exercised the regency skillfully and with success, just at the very moment when his divorce from Eleanor was to jeopardize the fortunes of the Capets.

For the proud and passionate Eleanor married, two months later (May 1152), the young Henry, count of Anjou and duke of Normandy, who held, besides these great fiefs, the whole of the south-west of France, and in two years' time the crown of England as well. Henry and Louis at once engaged in the first Capet-Angevin duel, destined to last a hundred years (1152-1252). When France and England thus entered European history, their conditions were far from being equal. In England royal power was strong; the size of the Angevin empire was vast, and the succession assured. It was only abuse of their too-great powers that ruined the early Angevin kings. France in the 12th century was merely a federation of separate states, jealously independent, which the king had to negotiate with rather than rule; while his own possessions, shorn of the rich heritage of Aquitaine, were, so to speak, swamped by those of the English king. For some time it was feared that the French kingdom would be entirely absorbed. In consequence of the marriage between Louis's daughter and Henry II.'s eldest son, the king of England, the whole south of France, Henry II. being markedly superior to Louis in political resource, military talent and energy. He failed, however, to realize his ambition of shutting in the Capet king and isolating him from the rest of Europe by crafty alliances, notably that with the emperor Frederick Barbarossa — while watching an opportunity to supplant him upon the French throne. It is extraordinary that Louis should have escaped final destruction, considering that Henry had subdued Scotland, taken Anjou from his brother Geoffrey, won a hold over Brittany, and schemed successfully for Languedoc. But the Church once more came to the rescue of her devoted son. The retreat to France of Pope Alexander III., after he had been driven from Rome by the emperor Frederick in favour of the anti-pope Victor, revived Louis's moral prestige. Henry II.'s quarrel with Thomas Becket, archbishop of Canterbury, which ran its course in France (1164-1171) as a struggle for the independence and reform of the Church, both threatened by the Constitutions of Clarendon, and ended with the murder of Becket in 1172, gave Louis yet another advantage over his rival. Finally the birth of Philip Augustus (1165) after thirty years of childless wedlock, saved the kingdom from a year of succession just at the time when the powerful Angevin sway, based entirely upon force, was jeopardized by the rebellion of Henry II.'s sons against their father. Louis naturally rejoined the coalition of 1173, but showed no more vigour in this than in his other wars; and his fate would have been sealed had not the pope checked Henry by the threat of an interdict, and reconciled the combatants (1177). Louis had still time left to effect the coronation of his son Philip Augustus (1179), and to associate him with himself in the exercise of the royal power for which he had grown too old and infirm.

Philip Augustus, who was to be the bitterest enemy of Henry II. and the Angevins, was barely twenty before he revealed the full measure of his cold energy and unscrupulous ambition. In five years (1180-1186) he rid himself of the overshadowing power of Philip of Alsace, count of Flanders, and his own uncles, the counts of Champagne; while the treaty of May 20th, 1186, was his first rough lesson to the feudal leagues, which he had reduced to powerlessness, and to the subjugated duke of Burgundy and count of Flanders. Northern and eastern France recognized the suzerainty of the Capet, and Philip Augustus was now bold enough to attack Henry II., the master of the west, whose friendly neutrality (assured by the treaty of Gisors) had made possible the successive defeats of the great French barons. Like his father, Philip understood how to make capital out of the quarrels of the aged and ailing Henry II. with his sons, especially with Richard, who claimed his French heritage in his father's lifetime, and raised up enemies for the disunited Angevins even...
in Germany. After two years of constant defeat, Henry's capitulation at Aazl proved once more that fortune is never with the old. The English king had to submit himself to "the advice and desire of the king of France," doing him homage for all continental fiefs (1187-1189).

The defection of his favourite son John gave Henry his death-blow, and Philip Augustus found himself confronted by a new king of England, Richard Cœur de Lion, as powerful, besides being younger and more energetic. Philip's ambition could not rest satisfied with the petty principalities of Amiens, Vermarnois and Valois, which he had added to the royal demesne. The third crusade, undertaken, sorely against Philip's will, in alliance with Richard, only increased the latent hostility between the two kings; and in 1192 Philip abandoned the enterprise in order to return to France and try to plunder his absent rival. Despite his solemn oath to no scruples troubled him: witness the large sums of money he offered to the emperor Henry VI. if he would detain Richard, who had been made prisoner by the duke of Austria on his return from the crusade; and his negotiations with the papal legate, Baldwin Lackland, who acknowledged England in exchange for the cession of Normandy. But Henry VI. suddenly liberated Richard, and in five years that "devil set free" took from Philip all the profit of his trickery, and shut him off from Normandy by the strong fortress of Château-Gaillard (1104-1190).

Happily an accident which caused Richard's death at the siege of Chalus, and the evil imbecility of his brother and successor, John Lackland, brilliantly restored the fortunes of the Capets. The quarrel between John and his nephew Arthur of Brittany gave Philip Augustus one of those opportunities of profiting by family discord which, coinciding with discontent among the various peoples subject to the house of Anjou, had stood him in such good stead against Henry II. and Richard. He demanded renunciation on John's part, not of Anjou only, but of Poitou and Normandy — of all his French-speaking possessions, in fact — in favour of Arthur, who was supported by William des Roches, the most powerful lord of the region of the Loire. Philip's divorce from Ingeborg of Denmark, who appealed successfully to Pope Innocent III., merely delayed the inevitable conflict. John of England, moreover, was a past-master in the art of making enemies of his friends, and his conduct towards his vassals of Aquitaine furnished a judicial pretext for conquest. The royal judges at Paris condemned John, as a felon, to death and the forfeiture of his fiefs (1203), and the murder of Arthur completed his ruin. Philip Augustus made a vigorous onslaught on Normandy in right of justice and of superior force, took the formidable fortress of Château-Gaillard on the Seine after several months' siege, and invested Rouen, which John abandoned, fleeing to England. In Anjou, Touraine, Maine and Poitou, lords, towns and abbeys made their submission, won over by Philip's bribes despite Pope Innocent III.'s attempts at intervention. In 1208 John was obliged to own the Plantagenet continental power as lost. There were no longer two rival monarchies in France; the feudal equilibrium was destroyed, to the advantage of the duchy of France.

But Philip in his turn nearly allowed himself to be led into an attempt at annexing England, and so reversing for his own benefit the work of the Angevins (1213); but, happily for the future of the dynasty, Pope Innocent III. prevented this. Thanks to the ecclesiastical sanction of his royalty, Philip had successfully braved the pope for twenty years, in the matter of Ingeborg and again in that of the German schism, when he had supported Philip of Swabia against Otto of Brunswick, the pope's candidate. In 1213, John Lackland, having been in conflict with Innocent regarding the archiepiscopal see of Canterbury, had made submission and done homage for his kingdom, and Philip wished to take vengeance for this at the expense of the rebellious vassals of the north-west, and of Renaud and Ferrand, counts of Boulogne and Flanders, thus combating English influence in those quarters.

This was a return to the old Capet policy; but it was also menacing to many interests, and sure to arouse energetic resistance. John seized the opportunity to consolidate against Philip a European coalition, which included most of the feudal lords in Flanders, Belgium and Lorraine, and the emperor Otto IV. So dangerous did the French monarchy already seem! John began operations with an attack from Anjou, supported by the notably capricious nobles of Aquitaine, and was routed by Philip's son at La Roche aux Moines, near Angers, on the 2nd of July 1214. Twenty-five days later the northern allies, intending to surprise the smaller French army on its passage over the bridge at Bouvines, themselves sustained a complete defeat. This first national victory had not only a profound effect on the whole kingdom, but produced consequences of far-reaching importance: in Germany it brought about Otto's fall before Frederick II.; in England it introduced the great drama of 1215, the first act of which closed with Magna Carta — John Lackland being forced to acknowledge the control of his barons, and to share with them the power he had abused and disgraced. In France, on the contrary, the throne was exalted beyond rivalry, raised far above a feudalism which never again would act on acts of independence or rebellion. Bouvines gave France the supremacy of the West. The feudalism of Languedoc was all that now remained to conquer.

The whole world, in fact, was unconsciously working for Philip Augustus. Anxious not to risk his gains, but to consolidate them by organization, Philip henceforth until his death in 1223 operated through diplomacy alone, leaving to others the toil and trouble of conquests, the advantages of which were not for them. When his son Louis wished to wrest the English crown from John, now crushed by his barons, Philip intervened without seeming to do so, first with the barons, then with Innocent III., supporting and disowning his son by turns; until the latter, held in check by Rome, was forced to sign the treaty of Lambeth (1217). When the Church and the needy and fanatical nobles of northern and central France destroyed the feudal dynasty of Toulouse and the rich civilization of the south in the Albigenian crusade, it was for Philip Augustus that their leader, Simon de Montfort, all unknowing, conquered Languedoc. At last, instead of the two Frankes of the langue d'oïl and the langue d'oil, there was but one royal France comprising the whole kingdom.

Philip Augustus was not satisfied with the destruction of a turbulent feudalism; he wished to substitute for it such unity and peace as had obtained in the Roman Empire; and just as he had established his supremacy over the feudal lords, so now he managed to extend it over the clergy, and to bend them to his will. He took advantage of their weakness in the midst of an age of violence. By contracts of "pariage" the clergy claimed and obtained the king's protection even in places beyond the king's jurisdiction, to their common advantage. Philip thus set the feudal lords one against the other; and against them all, first the Church, then the communes. He exploited also the townspeople's need for security and the instinct of independence which made them claim a definite place in the feudal hierarchy. He was the actual creator of the communes, although an interested creator, since they made a breach in the fortress of feudalism and extended the royal authority far beyond the king's demesne. He did even more: he gave monarchy the instruments of which it still stood in need, gathering round him in Paris a council of men humble in origin, but wise and loyal; while in 1190 he instituted baillis and seneschals throughout his enlarged dominions, all-powerful over the nobles and subservient to himself. He filled his treasury with spoils harshly wrung from all classes; thus inaugurating the monarchy's long and patient labours at enlarging the crown lands bit by bit through taxes on private property. Finally he created an army, no longer the temporary feudal est, but a more or less permanent royal force. By virtue of all these organs of government the throne guaranteed peace, justice and a secure future, having routed
feudalism with sword and diplomacy. Philip's son was the first of the Capets who was not crowned during his father's lifetime; a fact clearly showing that the principle of heredity had now been established beyond discussion.

Louis VIII's short reign was but a prolongation of Philip's in its realization of his two great designs: the recovery from Henry III. of England of Poitou as far as the Garonne; and the crusade against the Albigenses, which with small pains procured him the succession of Amaury de Montfort, and the Languedoc of the counts of Toulouse, if not the whole of Gascony. Louis VIII died on his return from this short campaign without having proved his full worth.

But the history of France during the 11th and 12th centuries does not entirely consist of these painful struggles of the Capet dynasty to shake off the fetters of feudalism. France, no longer split up into separate fragments, now began to exercise both intellectual and military influence over Europe. Everywhere her sons gave proof of rejuvenated activity. The Christian missions which others were reviving in Prussia and beginning in Hungary were undertaken on a vastly larger scale by the Capets. These "elder sons of the Church" made themselves responsible for carrying out the "work of God," and French pilgrims in the Holy Land prepared the great movement of the Crusades against the infidels. Religious faith, love of adventure, the hope of making advantageous conquests, anticipations of a promised paradise—combined to form the great advance upon the Orient, which though failing to rescue the sepulchre of Christ, the ephemeral kingdoms of Jerusalem and Cyprus, the dukedom of Athens, or the Latin empire of Constantinople, yet gained for France that prestige for military glory and religious piety which for centuries constituted her strength in the Levant (see CRUSADES). At the call of the pope other members of the French chivalry also made victorious expeditions against the Mussulmans, and founded the Christian kingdom of Portugal. Obedeying that enterprise spirit which was to take them to England half a century later, Normans descended upon southern Italy and wrested rich lands from Greeks and Saracens.

In the domain of intellect the advance of the French showed a no less dazzling and a no less universal activity; they sang as well as they fought, and their epics were worthy of their swordsmanship, while their cathedrals were hymns in stone as ardent as their soaring flights of devotion. In this period of intense religious life France was always in the vanguard. It was the ideas of Cluny monks that freed the Church from feudal supremacy, and in the 11th century produced a Pope Gregory VII; the spirit of free investigation shown by the heretics of Orleans inspired the rude Breton, Abelard, in the 12th century; and with Gerbert and Fulbert of Chartres the schools first kindled that brilliant light which the university of Paris, organized by Philip Augustus, was to shed over the world from the heights of Sainte-Geneviève. In the quarrels of the priesthood under the Emperor Henry IV., the Cluniacs of the famous abbey of Clarendon professed to arrest the papacy on the slippery downward path of theocracy; finally, it was in Suger's church of St. Denis that French art began that struggle between light against darkness which, culminating in Notre-Dame and the Sainte-Chapelle, was to teach the architects of the world the delight of building with airiness of expression. The old basilica which contains the history of the monarchy sums up the whole of Gothic art to this day, and it was Suger who in the domain of art and politics brought forward once more the conception of unity. The courteous ideal of French chivalry, with its "delectable" language, was adopted by all seignorial Europe, which thus became animated, as it were, by the life-blood of France. Similarly, in the universal movement of those forces which made for freedom, France began the age-long struggle to maintain the rights of civil society and continually to enlarge the social categories. The townsman enriched by commerce and the emancipated peasant tried more or less valiantly to shake off the yoke of the feudal system, which had been greatly weakened, if not entirely broken down, by the crusades. Grouped around their bell-towers and organized within their gilds, they were now able to wax merry in their free jocular language over their own hardships, and still more over the vices of their lords. They insinuated themselves into the counsels of their ignorant masters, and though still sitting humbly at the feet of the barons, these upright and well-educated servitors were already dreaming of the great deeds they would do when their tyrants should have vacated their high position, and when royalty should have summoned them to power.

By the beginning of the 13th century the Capet monarchy was so strong that the crisis occasioned by the sudden death of Louis VIII was easily surmounted by the foreign woman and the child whom he left behind. It is true that that woman was Blanche of Castile, and that child the future Louis IX. A virtuous and very devout Spanish princess, Blanche assumed the regency of the kingdom and the tutelage of her child, and carried them on for nine years with so much force of character and capacity for rule that she soon impressed the claimants and disorderly leaders of the opposition (1226-1235). By the treaty of Meaux (1229), her diplomacy combined with the influence of the Church to prepare effectually for the annexation of Languedoc to the kingdom, supplementing this again by a portion of Champagne; and the marriage of her son to Margaret of Provence definitely broke the ties which held the country within the orbit of the German empire. She managed also to keep out of the great quarrel between Frederick II. and the papacy which was convulsing Germany. But her finest achievement was the education of her son; she taught him that lofty religious morality which in his case was not merely a rule for private conduct, but also a political programme to which he remained faithful even to the detriment of his apparent interests. With Louis IX. for the first time peremptorily and dominated politics; he had but one end: to do justice to every one and to reconcile all Christendom in view of a general crusade.

The oak of Vincennes, under which the king would sit to mete out justice, cast its shade over the whole political action of Louis IX. He was the arbiter of townspeople, of feudal lords and of kings. The interdiction of the judicial duel, "quarantaine le roi," i.e., "the king's truce of forty days" during which no vengeance might be taken for private wrongs, and the assurament,1 went far to diminish the abuses of warfare by allowing his mediation to make for a spirit of reconciliation throughout his kingdom. When Thibaud (Theobald), count of Champagne, attempted to marry the daughter of Pierre Maucier, duke of Brittany, without the king's consent, Louis IX., who held the county of Champagne at his mercy,contented himself with exacting guarantees of peace. Beyond the borders of France, at the time of the emperor Frederick II.'s conflict with a papacy threatened in its temporal powers, though he made no response to Frederick's appeal to the civil authorities urging them to present a solid front against the encroachments of the Church, and though he might have arrogated to himself the right to create emperors, he did not admit the imperial crown which Gregory IX. offered him for one of his brothers. He always hoped to bring about an honourable agreement between the two adversaries, and in his estimation

1 The assurament (assecuratio, assecuramentum) differed from the truce, which was a suspension of hostilities by mutual consent, in so far as it was a peace forced by judicial authority on one of the parties at the request of the other. The party desiring protection applied for the assurament, either before or during hostilities, to any royal, imperial or court feudal judge, who then cited the other party to appear and take an oath that he would assure the person, property and dependants of his adversary (qu'il l'assurera, elle et les siens). This custom, which became common in the 13th century, of course depended for its effectiveness on the degree of respect inspired in the feudal nobles by the courts. It was difficult, for instance, to refuse or to violate an assurament imposed by a royal baili or by the parlement itself. See A. Luchaire, Manuel des institutions francaises (Paris, 1892), p. 233.—(W. A. P.)
the advantages of peace outweighed personal interest. In matters concerning the succession in Flanders, Hainault, and Navarre; in the quarrels of the princes regarding the Empire, and in those of Henry III. of England with his barons; it was because of his justice and his disinterestedness that he was appealed to as a trusted mediator. His conduct towards Henry III. was certainly a most characteristic example of his behaviour.

The king of England had entered into the coalition formed by the nobility of Poitou and the count of Toulouse to prevent the execution of the treaty of 1220 and the enfeoffment of Poitou to the king’s brother Alphonse. Louis IX. defeated Henry III. twice within two days, at Taille-bourg and at Saintes, and obliged him to demand a truce (1242). It was forbidden that any lord should be a vassal both of the king of France and of the king of England. After this Louis IX. had set off upon his first crusade in Egypt (1248-54), and on his return he wanted to make this truce into a definite treaty and to “set love” between his children and those of the English king. By a treaty signed at Paris (1259), Henry III. renounced all the conquests of Philip Augustus, and Louis IX. those of his father Louis VIII.—an example unique in history of a victorious king spontaneously giving up his spoil solely for the sake of peace and justice, yet proving by his act that honesty is the best policy; for monarchy gains nothing by the moral authority which belongs to Louis IX. the universal arbiter.

But his love of peace and concord was not always “sans grands despens” to the kingdom. In 1258, by renouncing his rights over Roussillon and the countship of Barcelona, conquered by Charlemagne, he made an advantageous bargain because he kept Montpellier; but he committed a grave fault in consenting to accept the offers regarding Sicily made by Pope Urban IV. to his brother the count of Anjou and Provence. That was the origin of the expeditions into Italy on which the house of Valois was two centuries later to squander the resources of France unavailingly, compromising beyond the Alps its interests in the Low Countries and upon the Rhine. But Louis IX.’s worst error was his obsession with regard to the crusades, to which he sacrificed everything. Despite the signal failure of the first crusade, when he had been taken prisoner; despite the protests of his mother, of his counsellors, and of the pope himself, he flung himself into the mad adventure of Tunis. Nowhere was his blind faith more plainly shown, combined as it was with total ignorance of the formidable migrations that were convulsing Asia, and of the complicated game of politics just then proceeding between the Christian nations and the Moslems of the Mediterranean. At Tunis he found his death, on the 25th of August 1270.

The death of Louis IX. and that of his brother Alphonse of Poitiers, heir of the count of Toulouse, made Philip III.,

Philip III.,

the Bold, legitimate master of northern France and undisputed sovereign of southern France. From the latter he detached the comitat Venaisson in 1274 and gave it to the papacy, which held it until 1701. But he had not his father’s great soul nor disinterested spirit. Urged by Pope Martin IV. he began the fatal era of great international wars by his unlucky crusade against the king of Aragon, who, thanks to the massacre of the Sicilian Vespers, substituted his own predominance in Sicily for that of Charles of Anjou. Philip returned from Spain only to die at Perpignan, ending his insignificant reign as he had begun it, amid the sorrows of a disastrous retreat (1270-1285). His reign was but a halting-place of history between those of Louis IX. and Philip the Fair, just when the transition was taking place from the last days of the middle ages to the modern epoch.

The middle ages had been dominated by four great problems. The first of these had been to determine whether there should be a universal empire exercising tutelage over the nations; and if so, to whom this empire should belong, to pope or emperor. The second had been the extension to the East of that Catholic unity which reigned in the West. Again, for more than a century, the question had also been debated whether the English kings were to preserve and increase their power over the soil of France. And, finally, two principles had been confronting one another in the internal life of all the European states: the feudal and the monarchical principles. France had not escaped any of these conflicts; but Philip the Fair was the initiator or the instrument (it is difficult to say which) who was to put an end to both imperial and theocratic dreams, and to the international crusades; who was to remove the political axis from the centre of Europe, much to the benefit of the western monarchies, now definitely emancipated from the feudal yoke and firmly organized against both the Church and the barons. The hour had come for Dante, the great Florentine poet, to curse the man who was to dismember the empire, precipitate the fall of the papacy and discipline feudalism.

Modern in his practical schemes and in his calculated purpose, Philip the Fair was still more so in his method, that of legal procedure, and, in his agents, the lawyers. With him the French monarchy defined its ambitions, and little by little forsook its feudal and ecclesiastical character in order to clothe itself in juridical forms. His aggressive and litigious policy and his ruthless financial method were due to those lawyers of the south and of Normandy who had been nurtured on Roman law in the universities of Bologna or Montpellier, had practised chancery in the provincial courts, and had been educated by the papacy in the arena of politics, and were now leading the king and filling his parlament. It was no longer upon religion or morality, it was upon imperial and Roman rights that these chevaliers et lois based the prince’s omnipotence; and nothing more clearly marks the new tradition which was being elaborated than the fact that all the great events of Philip the Fair’s reign were lawsuits.

The first of these was with the papacy. The famous quarrel between the priesthood and the Empire, which had culminated at Canossa under Gregory VII., in the apothecary of the Lateran council under Innocent III., and again in the fall of the house of Hohenstaufen under Innocent IV., was reopened with the king of France by Boniface VIII. The quarrel began in 1294 about a question of money. In his bull Clerics latios the pope protested against the taxes levied upon the French clergy by the king, whose expenses were increasing with his conquests. But he had not insisted; because Philip, between feudal vassals ruined by the crusades and lower classes fleeced by everybody, had threatened to forbid the exportation from France of any ecclesiastical gold and silver. In 1301 and 1302 the attempt was to arrest various bishops and abbots, to their surprise of Pamiers, by the officers of the king, and the citation of this cleric before the king’s tribunal for the crime of jueque-majesté, revived the conflict and led Boniface to send an order to free Saiset, and to put forward a claim to reform the kingdom under the threat of excommunication. In view of the gravity of the occasion Philip made an unusually extended appeal to public opinion by convoking the states-general at Notre-Dame in Paris (1302). Whatever were their views as to the relations between ecclesiastical and secular jurisdiction, the French clergy, ruined by the dues levied by the papal court, ranged themselves on the national side with the nobility and the bourgeoisie; whereupon the king, with a bold stroke far ahead of his time, gave tit for tat. His chancellor, Nogaret, went to Anagni to seize the pope and drag him before a council; but Boniface died without confessing himself vanquished. As a matter of fact the king and his lawyers triumphed, where the house of Swabia had failed. After the death of Boniface the splendid fabric of the medieval theocracy gave place to the rights of civil society, the humiliation of Avignon, the disruption of the great schism, the vain efforts of the councils to perform, and the radical and heretical solutions of Wycliffe and Huss.

The affair of the Templars was another legal process carried out by the same Nogaret. Of course this military religious order had lost utility and justification when the Holy Land had been evacuated and the crusades were over. Their great mistake had lain in becoming rich, and rich to excess, through serving as bankers to princes, kings and popes; for great financial powers soon became
unpopular. Philip took advantage of this hatred of the lower classes and the cowardice of his creatures. Pope Clement V., to satisfy his desire for money. The trial of the order (1307-1312) was a remarkable example of the use of the religious tribunal of the Inquisition as a political instrument. There was a dramatic completeness to this unexpected result of the crusades. A general arbitrary arrest of the Templars, the sequestration of their property, examination under torture, the falsifying of procedure, extortion of money from the pope, the auto-da-fé of innocent victims, the dishonest pillaging of their goods by the joint action of the king and the pope: such was the outcome of this vast process of secularization, which foreshadowed the events of the 16th and 18th centuries.

External policy had the same litigious character. Philip the Fair instituted suits against his natural enemies, the king of England and the count of Flanders, foreign princes holding possessions within his kingdom; and against the emperor, whose ancient province of Lorraine and kingdom of Arles constantly changed hands between Germany and France. Philip began by interfering in the affairs of Sicily and Aragon, his father’s inheritance; after which, on the pretext of a quarrel between French and English sailing in the Channel, he established a procedure: a citation of the king of England before the parlement of Paris, and in case of default, a decree of forfeiture; the whole followed by execution—that is to say by the unimportant war of 1305. A truce arranged by Boniface VIII. restored Guinevere to Edward I., gave him the hand of Philip’s sister for himself and that of the king’s daughter for his son (1298).

A still more lengthy and unfortunate suit was the attempt of Philip the Fair and his successors to incorporate the Flemish fief like the English one (1300-1326), thus coming into conflict with proud and turbulent republics composed of wool and cloth merchants, weavers, fullers and powerful counts. Guy de Dampierre, count of Namur, who had become count of Flanders on the death of his mother Margaret II. in 1279—an ambitious, greedy and avaricious man—was arrested at the Louvre on account of his attempt to marry his daughter to Edward I.’s eldest son without the consent of his suzerain Philip. Released after two years, he sided definitely with the king of England when the latter was in arrears with his arrears, a public procedure: a citation of the king of England before the parlement of Paris, and in case of default of a decree of forfeiture; the whole followed by execution—that is to say by the unimportant war of 1305. A truce arranged by Boniface VIII. restored Guinevere to Edward I., gave him the hand of Philip’s sister for himself and that of the king’s daughter for his son (1298).

The efforts of Philip the Fair to expand the limits of his kingdom on the eastern border were more fortunate. His marriage had gained him Champagne; and he afterwards extended his influence over Franche Comté, Bar and the bishoprics of Lorraine, acquiring also Viviers and the important town of Lyons—all this by force of arms than by the expenditure of money. Disdaining the illusory dream of the imperial crown, still cherished by the legates, he pushed forward towards that fluctuating eastern frontier, the line of least resistance, which would have yielded to him had it not been for the unfortunate interruption of the Hundred Years’ War.

His three sons, Louis X., Philip V. the Tall, and Charles IV., continued his work. They increased the power of the monarchy politically by destroying the feudal reaction excited in 1314 by the tyrannical conduct of the jurists, like Enguerrand de Marigny, and by the increasing financial extortions of their father; and they also—notably Philip V., one of the most hard-working of the Capets—increased it on the administrative side by specializing the services of justice and of finance, which were separated from the king’s council. Under these mute self-effacing kings the progress of royal power was only the more striking. With them the senior male line of the house of Capet became extinct.

During three centuries and a half they had effected great things: they had founded a kingdom, a royal family and civil institutions. The land subject to Hugh Capet in 987, barely representing two of the modern départements of France, in 1328 covered a space equal to fifty-nine of them. The political unity of the kingdom was only fettered by the existence of four large isolated fiefs: Flanders on the north, Brittany on the west, Burgundy on the east and Guienne on the south. The capital, which for long had been movable, was now established in the Louvre at Paris, fortified by Philip Augustus. Like the fiefs, feudal institutions at large had been shattered. The Roman tradition which made the will of the sovereign law, gradually propagated by the teaching of Roman law—the law of servitude, not of liberty—and already proclaimed by the jurist Philippe de Beaumanoir as superior to the customs, had been of immense support to the interest of the state and the views of the monarchs; and finally the Capets, so humble of origin, had created organs of general administration to support and centralize the crown. In their grand council and their domains they would have none but silent, servile and well-disciplined agents. The royal exchequer, which was being painfully elaborated in the chambre des comptes, and the treasury of the crown lands at the Louvre, together barely sufficed to meet the expenses of this more complicated and costly machinery. The uniform justice exercised by the parlement spread gradually over the whole kingdom by means of cas royaux (royal cases), and at the same time the royal coinage became obligatory. Against this exaltation of their power two adversaries might have been formidable; but one, the Church, was a captive in Babylon, and the second, the people, was deprived of the communal liberties which it had abused, or humbly effaced itself in the states-general behind the declared will of the king. This well-established authority was also supported by the revered memory of "Monseigneur Saint Louis"; and it is this prestige, the strength of this ideal superior to all other, that explains how the royal prerogative came to survive the mistakes and fortunes of the Hundred Years’ War.

On the extinction of the direct line of the Capets the crown passed to a younger branch, that of the Valois. Its seven representatives (1328-1498) were on the whole very inferior to the Capets, and, with the exception of Charles V. and Louis XI., possessed neither their political sense nor even their good common sense; they cost France the loss of her great advantage over all other countries. During this century and a half France passed through two very severe crises: under the first five Valois the Hundred Years’ War imperilled the kingdom’s independence; and under Louis XI. the struggle against the house of Burgundy endangered the territorial unity of the monarchy that had been established with such pains upon the ruins of feudalism.

Charles the Fair having died and left only a daughter, the nation’s rights, so long in abeyance, were once more regained. An assembly of peers and barons, relying on two precedents under Philip V. and Charles IV., declared that “no woman, nor therefore her son, could in law exercise the succession to the monarchy of France.” This definite decision was of the utmost importance since the Salic law was given much later, set aside Edward III., king of England, grandson of Philip the Fair, nephew of the late kings and son of their sister Isabel. Instead it gave the crown to the feudal chief, the hard and coarse Philip VI. of Valois, nephew of Philip the Fair. This at once provoked war between the two monarchies, English and French, which, including periods of truce, lasted for a hundred and sixteen years. Of active warfare there were two periods, both disastrous to begin with, but ending favourably: one lasted from 1337 to 1378 and the other from 1413 to 1453, thirty-three years of distress and folly coming in between.
However, the Hundred Years' War was not mainly caused by the pretensions of Edward III. to the throne of the Capets; since after having long hesitated to do homage to Philip VI. for his possessions in Guienne, Edward at last brought himself to it—though certainly only after lengthy negotiations, and even threats of war in 1331. It is true that six years later he renounced his homage and again claimed the French inheritance; but this was on the ground of personal grievances, and for economic and political reasons. There was a natural rivalry between Edward III. and Philip VI., both of them young, fond of the life of chivalry, festal magnificence, and the "belles apertises d'armes." This rivalry was aggravated by the enmity between Philip VI. and Robert of Artois, his brother-in-law, who, after having warmly supported the disheriting of Edward III., had been convicted of deceit in a question of succession, had, on him himself on Philip by burning his waxen effigy, and had been welcomed with open arms at Edward's court. Philip VI. had taken reprisals against him in 1336 by making his parlement declare the forfeiture of Edward's lands and castles in Guienne; but the Hundred Years' War, at first simply a feudal quarrel between vassal and suzerain, soon became the great national conflict, in consequence of what was occurring in Flanders.

The communes of Flanders, rich, hard-working, jealous of their liberties, had always been resistent under the authority of their counts and the influence of their suzerain, the king of France. The affair at Cassel, where Philip VI. had avenged the injuries done by the people of Bruges in 1325 to their count, Louis of Nevers, had also compromised English interests. To attack the English through their colonies, Guienne and Flanders, was to injure them in their most vital interests—cloth and claret; for England sold her wool to Bruges in order to pay Bordeaux for her wine. Edward III. had replied by permitting the exportation of English wool, and by threatening the great industrial cities of Flanders with the transference to England of the cloth manufacture—an excellent means of stirring them up against the French, as without wool they could do nothing. Workless, and in desperation, they threw themselves on Edward's mercy, by the advice of a rich citizen of Ghent, Jacob van Artevelde (q.v.); and their last scruples of loyalty gave way when John of Montfort cowed the nobility under Robert of Artois and of Artevelde, and to claim the crown of France.

The war began, like every feudal war of that day, with a solemn defiance, and it was soon characterized by terrible disasters. The destruction of the finest French fleet that had yet been seen, surprised in the port of Sluys, closed the sea to the king of France; the struggle was continued on land, but with little result. Flanders tired of it, but fortunately for Edward III. Brittany now took fire, through a quarrel of succession, analogous to that in France, between Charles of Blois (who had married the daughter of the late duke and was a nephew of Philip VI., by whom he was supported) and John of Montfort, brother of the old duke, who naturally asked assistance from the king of England. But here, too, nothing important was accomplished; the capture of John of Montfort at Nantes deprived Edward of Brittany at the very moment when he finally lost Flanders by the death of Artevelde, who was killed by the people of Ghent in 1345. Under the influence of Godfrey d'Harcoeur, Philip VI. had wished to destroy on account of his ambitions with regard to the duchy of Normandy, Edward III. now invaded central France, ravaged Normandy, getting as near to Paris as Saint-Germain; and profiting by Philip VI.'s hesitation and delay, he reached the north with his spoils by dint of forced marches. Having been pursued and encountered at Crécy, Edward gained a complete victory there on the 26th of August 1346. The seizure of Calais in 1347, despite heroic resistance, gave the English a port where they could always find entry into France, just when the queen of England had beaten David of Scotland, the ally of France, at Neville's Cross, and when Charles of Blois, made prisoner in his turn, was held captive in London. The Black Death put the finishing touch to the military disasters and financial upheavals of this unlucky reign; though before his death in 1350 Philip VI. was fortunate enough to augment his territorial acquisitions by the purchase of the rich port of Montpellier, as well as by that of Dauphiné, which extended to the Alpine frontier, and was to become the appanage of the eldest son of the king of France (see DAUPHINÉ and DAUPHIN). Philip VI.'s successor was his son John the Good—or rather, the stupid and the spendthrift. This noble monarch was un speakably brutal (as witness the murders, simply on suspicion, of the constable Raoul de Brienne, count of Eu, and of the count of Harcourt) and incredibly extravagant. His need of money led him to debase the currency eighty-one times between 1350 and 1355. And this money, so necessary for the prosecution of the war with England, which had been interrupted for a year, thanks to the pope's intervention, was lavished by him upon his favourite, Charles of La Cerda. The latter was murdered in 1354 by order of Charles of Navarre, the king's son-in-law, who also prevented the levying of the taxes voted by the states in 1355 with the object of replenishing the treasury. The Black Prince took this opportunity to ravage the southern provinces, and then marched to join the duke of Lancaster and Charles of Navarre in Normandy. John the Good managed to bring the English army to bay at Maupertuis, not far from Poitiers; but the battle was conducted with such a want of intelligence on his part that the French army was overwhelmed, though very superior in numbers, and King John was made prisoner, after a determined resistance, on the 19th of September 1356.

The disaster at Poitiers almost led to the establishment in France of institutions analogous to those which England owed to Bouvines. The king a prisoner, the dauphin discredited and deserted, and the nobility decimated, the people—that is to say, the states-general—could raise their voice. Philip the Fair had never regarded the states-general as a financial institution, but merely as a moral support. Now, however, in order to obtain substantial help from taxes instead of mere driblets, the Valois needed a strong army corps. War against the English was not sufficient to assure them the support of the nation. Excessive depreciation of the currency and extortionate taxation were ruinous palliatives, and insufficient to supply a treasury which the revenue from crown lands and various rights taken from the nobles could not fill even in times of peace. By the 14th century the motto "N' impose qui ne veut" (i.e. no taxation without consent) was as firmly established in France as in England. After Crécy Philip VI. called the states together regularly, that he might obtain subsidies from them, as an assistance, an "aid" which subjects could not refuse the suzerain. In return for this favour, which the king could not claim as a right, the states, feeling their power, began to bargain, and at the session of November 1355 demanded the participation of all classes in the tax voted, and obtained guarantees both for its levy and the use to be made of it. A similar situation in England had given birth to political liberty; but in France the great crisis of the early 15th century stifled it. It was with this money that John the Good got himself beaten and taken prisoner at Poitiers. Once more the states-general had to be convoked. Confronted by a pale weakly boy like the dauphin Charles and the remnants of the disgraced council, the situation of the states was stronger than ever. Predominant in influence were the deputies from the towns, and above all the citizens of the capital, led by Robert le Coq, bishop of Laon, and Étienne Marcel, provost of the merchants of Paris. Having no cause for confidence in the royal administration, the states refused to treat with the dauphin's councillors, and proposed to take him under their own tutelage. He himself hesitated whether to sacrifice the royal authority, or else, without resources or support, to resist an assembly backed by public opinion. He decided for resistance. Under pretext of
grave news received from his father, and of an interview at Metz with his uncle, the emperor Charles IV., he begged the states to adjourn till the 3rd of November 1356. This was a political coup d'état, and when the time had expired he attempted a financial coup d'état by debasing the currency. An uprising obliged him to call the states-general together again in February 1357, when they transformed themselves into a deliberative, independent and permanent assembly by means of the Grande Ordonnance.

In order to make this great French charter really effective resistance to the royal authority should have been collective, national and even popular, as in the case of the charters of 1215 and 1258 in England. But the lay and ecclesiastical feudal lords continued to show themselves in France, as everywhere else except across the Straits of Dover, a cause of division and oppression. Moreover, the states were never really general; those of the Langue d'oc and the Langue d'oïl sometimes acted together; but there was never a common understanding between them and always two Francs in the kingdom. Besides, they only represented the three classes who alone had any social standing at that period: the nobles, the clergy, and the bourgeois of important towns. Étienne Marcel himself protested against councillors "de petit état." Again, the states, intermittently convoked according to the king's good pleasure, exercised neither periodicity nor effective control, but fulfilled a duty which was soon felt as onerous. Indifference and satiety spread speedily; the bourgeoisie forsook the reformers directly they had recourse to violence (February 1358), and the Parisians became hostile when Étienne Marcel complicated his revolutionary work by intrigues with Navarre, releasing from prison the grandson of Louis X., the Headstrong, an ambitious, fine-spoken courter of popularity, covetous of the royal crown. The dauphin's flight from Paris excited a wild outbreak of monarchist loyalty and anger against the capital among the nobility and in the states-general of Compiègne. Marcel, like the dauphin, was not a man to turn back. But neither the support of the peasant insurgents—the "Jacques"—who were annihilated in the market of Meaux, nor a last but unheeded appeal to the large towns, nor yet the uncertain support of Charles the Bad, to whom Marcel in despair proposed to deliver up Paris, saved him from being put to death by the royalist party of Paris on the 31st of July 1358.

Isolated as he was, Étienne Marcel had been unable either to seize the government or to create a fresh one. In the reaction which followed, his own control of the royal authority was soon dissolved, and the state had to appeal once more to great men, who, for the most part, continued to govern as they had before.

The treaty of Brétigny.

Charles V. (1364-1380)

Charles V., whose birth and death were celebrated in the ballads as the "king of the poets," was the first of the Burgundian line to marry into the royal family of Portugal. He married the Infanta Beatrice, daughter of John I. of Portugal, and the union was childless. The marriage was made with the view of securing for the crown of France a claim to the crown of Portugal, which had been held by the house of Castile since the fall of the Alphonso X. The marriage was celebrated in 1362, and the union was dissolved by the death of the king of Portugal in 1383. The treaty of Brétigny, which was signed in 1360, provided for the division of the kingdom of Navarre between the French and the English. The French were to have the west half of the kingdom, and the English the east half. The treaty was ratified by the king of France in 1360, but it was not ratified by the king of England until 1365.

The revolt of the Mallotins.

The Mallotins of Paris were a group of peasants who rebelled against the agricultural taxes imposed by the crown. They were led by a man named Mallot, who claimed to be the rightful heir to the throne of France. The Mallotins were defeated by the army of Charles V., and the leader was executed. The revolt was put down with great cruelty, and many of the peasants were put to death. The revolt of the Mallotins was a tragic episode in the history of France, and it showed the continuing conflict between the crown and the peasantry.
policy to such a point that on the return of a last unfortunate expedition into Gelderland Charles VI., who had been made by him to marry Isabel of Bavaria, took the government from his uncles on the 3rd of May 1389, and recalled the Marmousets. But this young king, aged only twenty, very much in love with his young wife and excessively fond of pleasure, soon wrecked the delicate poise of his mental faculties in the festivities of the Hôtel Saint-Paul; and a violent attack of Pierre de Craon on the constable de Clisson having led to an expedition against his accomplice, the duke of Brittany, Charles was seized by incacity on the road. The Marmousets were deposed, the king's brother, the duke of Orleans, set aside, and the old condition of affairs began again (1392).

The struggle was now between the two branches of the royal family, the Orleanist and the Burgundian, between the aristocratic south and the democratic north; while the deposition of Richard II. of England in favour of Henry of Lancaster permitted them to vary civil war by war against the foreigner. Philip the Bold, duke of Burgundy, the king's uncle, had certain advantages in his rival Louis of Orleans, Charles VI.'s brother: superiority in age, relations with the Lancastrians and with Germany, and territorial wealth and power. The two adversaries had each the same scheme of government: each wanted to take charge of Charles VI., who was intermittently insane, and to exclude his rival from the pillage of the royal exchequer; but this rivalry of desires brought them into opposition on all the great questions of the day—the war with England, the Great Schism and the imperial election. The struggle became acute when John the Fearless of Burgundy succeeded his father in 1404. Up to this time the queen, Isabel of Bavaria, had been held in a kind of dependency upon Philip of Burgundy, who had brought about her marriage; but less eager for influence than for money, since political questions were unintelligible to her and her situation was a precarious one, she suddenly became favourable to the duke of Orleans. Whether due to passion or caprice this cost the duke his life, for John the Fearless had him assassinated in 1407, and thus let loose against one another the Burgundians and the Armagnacs, so-called because the son of the daughter of John the Fearless was the count of Armagnac (see ARMAGNAC). Despite all attempts at reconciliation the country was divided into two parties. Paris, with her tradesmen—the butchers in particular—and her university, played an important part in this quarrel; for to be master of Paris was to be master of the king. In 1413 the duke of Burgundy gained the upper hand there, partly owing to the rising of the Cabochiens, i.e. the butchers led by the skinner Simon Caboche, partly to the hostility of the university to the Avignon pope and partly to the Parisian bourgeoisie.

Amid this reign of terror and of revolt the university, the only moral and intellectual force, taking the place of the impotent states-general and of a parlement carefully restricted to the judiciary sphere, vainly tried to re-establish a firm monarchical system by means of the Ordonnance Cabochienne; but this had no effect, the government being now at the mercy of the mob, themselves at the mercy of incapable hot-headed leaders. The struggle ended in becoming one between factions of the towns, led respectively by the huchier Cirasse and by Jean Caboche. The former overwhelmed John the Fearless, who fled from Paris; and the Armagnacs, re-entering on his exit, substituted white terror for red terror, from the 12th of December 1413 to the 28th of July 1414. The butchers' organization was suppressed and all hope of reform lost. Such disorders allowed Henry V. of England to take the offensive again.

The Armagnacs were in possession of Paris and the king when Henry V. crushed them at Agincourt on the 25th of October 1415. It was as at Crécy and Poitiers; the French chivalry, accustomed to mere playing at battle in the tournaments, no longer knew how to fight. Charles of Orleans being a captive and his father-in-law, the count of Armagnac, highly unpopular, John the Fearless, hitherto prudentiy neutral, re-entered Paris, amid scenes of carnage, on the invitation of the citizen Perrinet le Clerc.

Secure from interference, Henry V. had occupied the whole of Normandy and destroyed in two years the work of Philip Augustus. The duke of Burgundy, feeling as incapable of coming to an understanding with the masterful Englishman as of resisting him unaided, tried to effect a reconciliation with the Armagnacs, who had with them the heir to the throne, the dauphin Charles; but his assassination at Montereau in 1410 nearly caused the destruction of the kingdom, the whole Burgundian party going over to the side of the English. By the treaty of Troyes (1420) the son of John the Fearless, Philip the Good, in order to avenge his father recognized Henry V. (now married to Catherine, Charles VI.'s daughter) as heir to the crown of France, to the detriment of the dauphin Charles, who was disavowed by his mother and called in decision “the soi-disant dauphin of Viennois.” When Henry V. and Charles VI. died in 1422, Henry VI.—son of Henry V. and Catherine—was proclaimed at Paris king of France and of England, with the concurrence of Philip the Good, duke of Burgundy, who thus became master of eastern and northern France, as far as the Loire; while the two most important civil powers of the time, the parlement and the university of Paris, had acknowledged the English king.

But the cause of greatest weakness to the French party was still Charles VII. himself, the king of Burgundy. This youth of nineteen, the ill-omened son of a madman and of a Bavarian of loose morals, was a symbol of France, long timorous and mistrustful. The châteaux of the Loire, where he led a restless and enervating existence, held an atmosphere little favourable to enthusiasm and energy. After his victories at Cravant (1430) and Verneuil (1424), the duke of Bedford, appointed regent of the kingdom, had given Charles VII. four years' respite, and these had been occupied in violent intrigues between the constable de Richemont and the sire de la Trémoille, the young king's favourites, and solely desirous of enriching themselves at his expense. The king, melancholy spectacle as he was, seemed indeed to suit that tragic hour when Orleans, the last bulwark of the south, was besieged by the earl of Salisbury (1428) and crushed in the battle of Verneuil (1428). He had neither taste nor capacity like Philip VI. or John the Good for undertaking “belles apertures d'armes”; but a lack of chivalry combined with a temporizing policy had not been particularly unsuccessful in the case of his grandfather Charles V.

Powerful aid now came from an unexpected quarter. The war had been long and cruel, and each successive year naturally increased feeling against the English. The damage done to Burgundian interests by the harsh, yet impotent government of Bedford, disgust at the iniquitous treaty of Troyes, the monarchist loyalty of many of the warriors, the still deeper sentiment felt by men like Alain Chartier towards “Dame France,” and the “great misery that there was in the kingdom of France”; all these suddenly became incarnate in the person of Joan of Arc, a young peasant of Domrémy in Lorraine. Determined in her faith and proud in her meekness, in opposition to the timid counsels of the military leaders, to the prescribed delays of the courtiers, to the scruples of the experts and the quarrelling of the barons, she quoted her “voices,” who had, she said, commissioned her to raise the siege of Orleans and to conduct the gentle dauphin to Reims, there to be crowned. Her sublime folly turned out to be wiser than their wisdom; in two months, from May to July 1429, she had freed Orleans, destroyed the prestige of the English army at Patay, and dragged the doubting and passive king against his will to be crowned at Reims. All this produced a marvellous revulsion of political feeling throughout France, Charles VII. now becoming incontestably “him to whom the kingdom of France ought to belong.” After Reims Joan's first thought was for Paris, and to achieve the final overthrow

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1 Earl of Richmond; afterwards Arthur, duke of Brittany (q.v.)
of the English; while Charles VII. was already sighing for the easy life of Touraine, and recurrying to that policy of truce which was so strongly urged by his counsellors, and so keenly irritating to the clear-sighted Joan of Arc. A check before Paris allowed the jealousy of La Trémoïle to waste the heroine for eight months on operations of secondary importance, until the day when she was captured by the Burgundians under the walls of Compiègne, and sold by them to the English. The latter incontinently prosecuted her as a heretic; they had, indeed, a great interest in seeing her condemned by the Church, which would render her conquests sacrilegious. After a scandalous four months' duel between this simple innocent girl and a tribunal of crafty malevolent ecclesiastics and doctors of the university of Paris, Joan was burned alive in the old market-place of Rouen, on the 30th of May 1431 (see Joan of Arc).

On Charles VII.'s part this meant oblivion and silence until the day when in 1430, more for his own sake than for hers, he caused her memory to be rehabilitated; but Joan had given the country a new life and heart. From 1431 to 1454 the struggle against the English went on energetically; and the king, relieved in 1433 of his evil genius, La Trémoïle, then became a man once more, put the kingdom under the guidance of Dunois, Richemont, La Hire and Saintrailles, leaders of worth on the field of battle. Moreover, the English territory, a great triangle, with the channel for base and Paris for apex, was not a really solid position. Yet the war seemed interminable; until at last Philip of Burgundy, for long embarrassed by his English alliance, decided in 1435 to become reconciled with Charles VII. This was in consequence of the death of his sister, who had been married to Bedford, and the return of his brother-in-law Richemont into the French king's favour. The treaty of Arras, which made him a sovereign prince for life, though, at all events gave united France the opportunity of expelling the English from the east, and allowed the king to re-enter Paris in 1436. From 1436 to 1439 there was a terrible repetition of what happened after the Peace of Brétigny; famine, pestilence, extortion and, later, the aristocratic revolt of the Frangueire, completed the ruin of the country. But thanks to the permanent tax of the taille during this time of truce Charles VII. was able to effect the great military reform of the Compagnies d'Ordonnance, of the French Archers, and of the artillery of the brothers Bureau. From this time forward the English, ruined, demoralized and weakened both by the death of the duke of Bedford and the beginnings of the Wars of the Roses, continued to lose territory on every recurrence of conflict. Normandy was lost to them at Formigny (1450), and Guienne, English since the 12th century, at Castillon (1453). They kept only Calais; and now it was their turn to have a madman, Henry VI., for king.

France issued from the Hundred Years' War victorious, but terribly ruined and depopulated. It is true she had definitely freed her territory from the stranger, and through the sorrows of defeat and the menace of disruption had fortified her national solidarity, and defined her patriotism, still involved in and not yet dissociated from loyalty to the monarchy. A happy awakening, although it went too far in establishing royal absolutism; and a victory too complete, in that it enervated all the forces of resistance. The nation, worn out by the long disorders consequent on the captivity of King John and the insanity of Charles VI., abandoned itself to the joys of peace. Preferring the solid advantage of orderly life to an unstable liberty, it acquiesced in the abdication of 1439, when the States consented to taxation for the support of a permanent army without any periodical renewal of their authorization. No doubt by the prohibition to levy the smallest taille the feudal lords escaped direct taxation; but from the day when the privileged classes selfishly allowed the taxing of the third estate, provided that they themselves were exempt, they opened the door to monarchic absolutism. The principle of autocracy triumphed everywhere over the remnants of local or provincial authority, in the sphere of industry as in that of administration; while the gild system became much more rigid. A loyal bureaucracy, far more powerful than the phantom administration of Bourges or of Pottiers, gradually took the place of the court nobility; and thanks to this the institutions of control which the war had called into power—the provincial states-general—were nipped in the bud, withered by the people's poverty of political idea and by the blind worship of royalty. Without the nation's concurrence the king's creatures were now to endow royalty with all the organs necessary for the exertion of authority; by which imprudent compliance, and above all thanks to Jacques Cœur (q.v.), the financial independence of the provinces disappeared; little by little, and all the public revenues were left at the discretion of the king alone (1436-1440). By this means, too, and chiefly owing to the constable de Richemont and the brothers Bureau, the first permanent royal army was established (1445).

Henceforward, strengthened by victory and organized for the struggle, was able to reduce the centrifugal social forces to impotence. The parlement of Paris saw its monopoly encroached upon by the court of Toulouse in 1443, and by the parlement of Grenoble in 1453. The university of Paris, compromised with the English, like the parlement, sanctioned the institution and growth of privileged provincial universities. The nation was isolated from the papacy by the Pragmatic Sanction of Bourges (1438) only to be exploited and enslaved by royalty. Monarchical centralization, interrupted for the moment by the war, took up with fresh vigour its attacks upon urban liberties, especially in the always more independent south. It caused a slackening of that spirit of communal initiative which had awakened in the midst of unprecedented disasters. The decimated and impoverished nobility proved their impotence in the coalitions they attempted between 1437 and 1442, of which the most important, the Praguerie, fell to pieces almost directly, despite the support of the dauphin himself.

The life of society, now alarmingly unstable and ruthlessly cruel, was symbolized by the danse macabre painted on the walls of the cemeteries; the sombre and tragic art of the 15th century, having lost the fine balance shown by that of the 13th, gave expression in its morbid realism to the general state of exhaustion. The material subject of the arts and of other artistic manifestations was no longer the triumphant Christ of the middle ages, nor the smiling and teaching Christ of the 13th century, but the Man of sorrows and of death, the naked bleeding Jesus, lying on the knees of his mother or crowned with thorns. France, like the Christ, had known all the bitterness and weakness of a Passion.

The war of independence over, after a century of fatigue, regrets and doubts, royalty and the nation, now more united and more certain of each other, resumed the methodic and utilitarian war of widening boundaries. Leaving dreams about crusades to the poets, and to a papacy delivered from schism, Charles VII. turned his attention to the ancient appanage of Lothair, Alsace and Lorraine, those lands of the north and the east whose frontiers were constantly changing, and which seemed to invite aggression. But the chance of annexing them without great trouble was lost; by the fatal custom of appanages the Valois had set up again those feudal institutions which the Capets had found such difficulty in destroying, and Louis XI. was to make sad experiments of this.

To the north and east of the kingdom extended a wide territory of uncertain limits; countries without a chief like Alsace; principalities like Lorraine, ecclesiastical lordships like the bishopric of Liége; and, most important of all, a royal appanage, that of the duchy of Burgundy, which dated back to the time of John the Good. Through marriages, conquests and inheritance, the dukes of Burgundy had enormously increased their influence; while during the Hundred Years' War they had benefited alternately by their criminal alliance with the English and by their self-interested reconciliation with their sovereign. They soon
appeared the most formidable among the new feudal chiefs so imprudently called into being by Louis XI.'s predecessors. Fleeing from the paternal wrath which he had drawn down upon himself by his ambition and by his unauthorized marriage with Charlotte of Savoy, the future Louis XI. had passed five years of voluntary exile at the court of the chief of the House of Burgundy, Philip the Good; and he was able to appreciate the territorial power of a duchy which extended from the Zuyder Zee to the Somme, with all the country between the Saône and the Loire in addition, and its geographical position as a commercial intermediary between Germany, England and France. He had traversed the fertile country of Flanders; he had visited the rich commercial and industrial republics of Bruges and Ghent, which had escaped the disasters of the Hundred Years' War; and, finally, he had enjoyed a hospitality as princely as it was self-interested at Brussels and at Dijon, the two capitals, where he had seen the brilliancy of a court unique in Europe for the ideal of chivalric life it offered.

But the dauphin Louis, although a bad son and impatient for the crown, was not dazzled by all this. With very simple tastes, an inquiring mind, and an imagination always at work, he combined to cast in easy good humor, which inspired confidence, and, though inclined in spending money on himself, he could be lavish in buying men either dangerous or likely to be useful. More inclined to the subtleties of diplomacy than to the risks of battle, he had recognized and speedily grasped the disadvantages of warfare. The duke of Burgundy, however rich and powerful, was still the king's vassal; his wide but insecure authority, of too rapid growth and unpopular, lacked sovereign rights. Hardly, therefore, had Louis XI. heard of his father's death than he made his host aware of his perfectly independent spirit, and his very definite intention to be master in his own house.

But by a kind of poetic justice, Louis XI. had for seven years, from 1465 to 1472, to struggle against fresh Pragueries, called Leagues of the Public Weal (presumably from their disregard of it), composed of the most powerful French nobles, to whom he had set the example of revolt. His first proceedings had indeed given no promise of the moderation and prudence afterwards to characterize the chance to ousting all parties; the officials of his father, "the well-served," whom he dismissed in favour of inferiors like Jean Balue, Olivier le Daim and Tristan Lermont; the clergy, by abrogating the Pragmatic Sanction; the university of Paris, by his ill-treatment of it; and the nobles, whom he deprived of their hunting rights, among them being those whom Charles VII. had been most careful to conciliate in view of the inevitable conflict with the duke of Burgundy—in particular, Francis II., duke of Brittany. The repurchase in 1463 of the towns of the Somme (to which Philip the Good, now grown old and engaged in a quarrel with his son, the count of Charolais, had felt obliged to consent on consideration of receiving four hundred thousand gold crowns), and the intrigues of Louis XI. during the periodical revolts of the Liégeois against their prince-bishop, set the powder alight. On three different occasions (in 1465, 1467 and 1472), Louis XI.'s own brother, the duke of Berry, urged by the duke of Brittany, the count of Charolais, the duke of Bourbon, and the other feudal lords, attempted to set up six kingdoms in France instead of one, and to impose upon Louis XI. a regency which should give them enormous pensions. This was their idea of Public Weal.

Louis XI. won by his favourite method, diplomacy rather than arms. At the time of the first league, the battle of Monthéry (16th of July 1465) having remained undecided between the two equally badly organized armies, Louis XI. conceded everything in the treaties of Conflans and Saint-Mauro—promises costing him little, since he had no intention of keeping them. But during the course of the second league, provoked by the recapture of Normandy, which he had promised to his brother in exchange for Berry, he was nearly caught in his own trap. On the 15th of June 1467 Philip the Good died, and the accession of the count of Charolais was received with popular risings. In order to embarrass him Louis XI. had secretly encouraged the people of Liége to revolt; but preoccupied with the marriage of Charles the Bold with Margaret of York, sister of Edward IV. of England, he wished to negotiate personally with him at Péronne and hardly had he reached that place when news arrived there of the revolt of Liége amid cries of "Vive France." Charles the Bold, proud, violent, pugnacious, as treacherous as his rival, a hardy soldier, though without his political sagacity, imprisoned Louis in the tower where Charles the Simple had died as a prisoner of the count of Vermandois. He only let him depart when he had sworn in the treaty of Péronne to fulfill the engagements made at Conflans and Saint-Mauro to assist in person at the subjugation of rebellious Liége, and to give Champagne as an appanage to his ally the duke of Berry.

Louis XI., supported by the assembly of notables at Tours (1470), had no intention of keeping this last promise, since the duchy of Champagne would have made a bridge between Burgundy and Flanders—the two isolated branches of the house of Burgundy. He gave the duke of Berry distant Guienne. But death eventually rid him of this duke, who was himself a problem, since he was being organized, the object of which was to make the duke of Berry king with the help of Edward IV., king of England. The duke of Brittany, Francis II., was defeated; Charles the Bold, having failed at Beauvais in his attempt to recapture the towns of the Somme which had been promised him by the treaty of Conflans, was obliged to sign the peace of Senlis (1472). This was the end of the great feudal coalitions, for royal vengeance soon settled the account of the lesser vassals; the duke of Alençon was condemned to prison for life; the count of Armagnac was killed; and the "Germans" were soon to dismember Louis of Charles the Bold.

Charles had indeed only signed the peace so promptly because he was looking eastward towards that royal crown and territorial cohesion of which his father had also dreamed. The king, he said of Louis XI., is always ready. He wanted to provide his future sovereignty with organs analogous to those of France; a permanent army, and a judiciary and financial administration modelled on the French parliament and exchequer. Since the death of the last remaining kingdom of France, his only course was to reconstitute the ancient kingdom of Lotharingia; while the conquest of the principality of Liége and of the duchy of Gelderland, and the temporary occupation of Alsace, pledged to him by Sigismund of Austria, made him greedy for Germany. To get himself elected king of the Romans he offered his daughter Mary, his eternal candidate for marriage, to the emperor Frederick III. for his son. Thus either he or his son-in-law Maximilian would have been emperor.

But the Tarpeian rock was a near neighbour of the Capitol. Frederick—distrustful, and in the pay of Louis XI.—evaded a meeting arranged at Trier, and Burgundian influence in Alsace was suddenly brought to a violent end by the putting to death of its tyrannical agent, Peter von Hagenbach. Charles thought to repair the rebuff of Trier at Cologne, and wasted his resources in an attempt to win over its elector by besieging the insignificant town of Neuss. But the "universal spider"—as he called Louis XI.—was weaving his web in the darkness, and was eventually to entangle him in it. First came the reconciliation in his kingdom of these irreconcilables, the Swiss and Sigismund of Austria; and then the union of both with the duke of Lorraine, who was also disturbed at the duke of Burgundy's ambition. In vain Charles tried to kindle anew the embers of former feudal intrigues; the execution of the duke of Nemours and the count of Saint Pol cooled all enthusiasm. In vain did he get his dilatory friends, the English Yorkists, to cross the Channel; on the 20th of August 1475, at Picquigny, Louis XI. bribed them with a sum of seventy-five thousand crowns to forsake him, Edward further undertaking to guarantee the loyalty of the duke of Brittany. Exasperated, Charles attacked and took Nancy,
France

wishing, as he said, "to skin the Bernese bear and wear its fur." To the haggling of the brave garrison of Granson the Swiss responded by terrible reprisals at Granson and at Morat (March to June 1476); while the people of Lorraine finally routed Charles at Nancy on the 5th of January 1477, the duke himself falling in the battle.

The central administration of Burgundy soon disappeared, swamped by the resurgence of ancient local liberties; the army fell to pieces; and all hope of joining the two limbs of the great eastern duchy was definitely lost. As for the remnants that were left, French provinces and imperial territory, Louis XI. claimed the whole. He seized everything, allowing different rights in each place; but he displayed such violent haste and such trickery that he threw the heireness of Burgundy, in despair, into the arms of Maximilian of Austria. At the treaty of Arras (December 1482) Louis XI. received only Picardy, the Bouonnais and Burgundy; by the marriage of Charles the Bold's daughter the rest was annexed to the Empire, and later to Spain. Thus by Louis XI.'s short-sighted error the house of Austria established itself in the Low Countries. An age-long alliance in the interests of France and Burgundy was the result of this disastrous marriage; and as the son who was its issue espoused the heireness of a now unified Spain, France, hemmed in by the Spaniards and by the Empire, was henceforward to encounter them everywhere in her course. The historical progress of France was once more endangered.

The reasons of state which governed all Louis XI.'s external policy also inspired his internal administration. If they justified him in employing lies and deception in international affairs, in his relations with his subjects they led him to regard as lawful everything which favoured his authority; no question of right could weigh against it. The army and taxation, as the two chief means of domination within and without the kingdom, constituted the main bulwarks of his policy. As for the nobility, his only thought was to diminish their power by multiplying their number, as his predecessors had done; while he reduced the rebels to submission by his iron cages or the axe of his gossip Tristan Lermitte. The Church was treated with the same unconcerned cynicism; he held her in strict tutelage, accentuating her moral decadence still further by the manner in which he set aside or re-established the Pragmatic Sanction, according to the fluctuations of his financial necessities or his Italian ambitions. It has been said that on the other hand he was a king of the common people, and certainly he was one of them in his simple habits, in his taste for rough pleasantry, and above all in his religion, which was limited to superstitious practices and small devotions. But in the states of Tours in 1468 he evoked the same mistrust for fiscal control by the people as for the privileges of the nobility. He inaugurated that autocratic rule which was to continue gaining strength until Louis XV.'s time. Louis XI. was the king of the bourgeoisie; he exacted much from them, but paid them back with interest by allowing them to reduce the power of all who were above them and to lord it over all who were below. As a matter of fact Louis XI.'s most faithful ally was death. Saint-Pol, Nemours, Charles the Bold, his brother the Duke of Berry, old René d'Anjou and his nephew the Count of Maine, heir to the riches of Provence and to rights over Naples—the skeleton hand moved down all his adversaries as though it too were in his pay; until the day when at Plessis-Tours it struck a final blow, claimed its just dues from Louis XI., and carried him off despite all his relics on the 30th of August 1483.

There was nothing noble about Louis XI. but his aims, and nothing great but the results he attained; yet however different he might have been he could not have done better, for what he achieved was the making of France. This was soon seen after his death in the reaction which menaced his work and those who had served him; but thanks to himself and to his true successor, his eldest daughter Anne, married to the sire de Beaujeu, a younger member of the house of Bourbon, the set-back was only partial. Strife began immediately between the numerous malcontents and the Beaujeu party, who had charge of the little Charles VIII. These latter prudently made concessions: reducing the taille, sacrificing some of Louis XI.'s creatures to the rancour of the parlement, and restoring a certain number of offices to land to the hostile princes (chief of whom was the duke of Orleans), and even consenting to a convocation of the states-general at Tours (1484). But the elections having been favourable to royalty, the Beaujeu family made the states reject the regency desired by the duke of Orleans, and organize the king's council after their own views. When they subsequently eluded the conditions imposed by the states, the deputies—nobles, clergy and burgesses—showed their incapacity to oppose the progress of despotism. In vain did the malcontent princes attempt to set up a new League of Public Weal, the Guerre folle (Mad War), in which the duke of Brittany, Francis II., played the part of Charles the Bold, dragging in the people of Lorraine and the king of Navarre. In vain did Charles VIII., his majority attained, at once abandon the treaty of Cabil: the province gained by the victory of Saint-Aubin du Cormier (1488). In vain did Henry VII. of England, Ferdinand the Catholic, and Maximilian of Austria try to prevent the annexation of Brittany by France; its heiress Anne, deserted by every one, made peace and married Charles VIII. in 1491. There was no longer a single great fief in France to which the malcontents could fly for refuge.

It now remained to consolidate the later successes attained by the policy of the Valois—the acquisition of the duchies of Burgundy and Brittany; but instead there was a sudden change and that policy seemed about to be lost in dreams of recapturing the rights of the Angevins over Naples, and conquering Constantinople. Charles VIII., a prince with neither intelligence nor resolution, his head stuffed with chivalric romance, was scarcely freed from his sister's control when he sought in Italy a fatal distraction from the struggle with the house of Austria. By this "war of magnificence" he caused an interruption of half a century in the growth of national sentiment, which was only revived by Henry II.; and he was not alone in thus leaving the bone for his contemporaries. Ferdinand the Catholic when delivered from the Moors, and Henry VII. from the power of the English nobles, followed the same superficial policy, not taking the trouble to work for that real strength which comes from the adhesion of willing subjects to their sovereign. They only cared to aggravize themselves, without thought of national feeling or geographical conditions. The great theorist of these "conquistadores" was Machiavelli. The regent, Anne of Beaujeu, worked in her daughter's interest to the detriment of the kingdom, by means of a special treaty destined to prevent the property of the Bourbons from reverting to the crown; while Anne of Brittany did the like for her daughter Claude. Louis XII., the next king of France, thought only of the Milanese; Ferdinand the Catholic all but destroyed the Spanish unity at the end of his life by his marriage with Germaine de Foix; while the house of Austria was for centuries to remain involved in this petty course of policy. Ministers followed the example of their self-seeking masters, thinking it no shame to accept pensions from foreign sovereigns. The pondering consideration everywhere was direct material advantage; there was disproportion everywhere between the means employed and the poverty of the results, a contradiction between the interests of the sovereigns and those of their subjects, which were associated by force and not naturally blended. For the sake of a morsel of Italian territory every one forgot the permanent necessity of opposing the advance of the Turkish crescent, the two horns of which were impinging upon Europe on the Danube and on the Mediterranean.

Italy and Germany were two great tracts of land at the mercy of the highest bidder, rich and easy to dominate, where these coarse and alien kings, still reared on medieval traditions, were for fifty years to gratify their love of conquest. Italy was their
first battlefield; Charles VIII. was summoned thither by Lodovico II Moro, tyrant of Milan, involved in a quarrel with his rival, Ferdinand II. of Aragon. The Aragonese had snatched the kingdom of Naples from the French house of Anjou, whose claims Louis XI. had inherited in 1480. To safeguard himself in the rear Charles VIII. handed over Rossoullion and Cerdaigne (Cerdaña) to Ferdinand the Catholic (that is to say, all the profits of Louis XI.'s policy); gave enormous sums of money to Henry VII. of England; and finally, by the treaty of Senlis ceded Artois and Franche-Comté to Maximilian of Austria. After these foul's bargains the paladin set out for Naples in 1494. His journey was long and triumphant, and his return precipitate; indeed it very nearly ended in a disaster at Fornovo, owing to the first of those Italian holy leagues which at the least sign of friction were ready to turn against France. At the age of twenty-eight, however, Charles VIII. died without issue (1498).

The accession of his cousin, Louis of Orleans, under the title of Louis XII., only involved the kingdom still further in this Italian imbroglio. Louis did indeed add the fief of Orleans to the royal domain and hastened to divorce Jeanne of France in order to marry Anne, the widow of his predecessor, so that he might keep Brittany. But he complicated the Naples affair by claiming Milan in consideration of the marriage of his grandfather, Louis of Orleans, to Valentina, daughter of Gian Galeazzo Visconti, duke of Milan. In 1499, appealed to by Venice, and encouraged by his favourite, Cardinal d'Amboise (who was hoping to succeed Pope Alexander VI.), and also by Cesare Borgia, who had lofty ambitions in Italy, Louis XII. conquered Milan in seven months and held it for fourteen years; while Lodovico Sforza, betrayed by his Swiss mercenaries, died a prisoner in France. The kingdom of Naples was still left to recapture; and fearing to be thwarted by Ferdinand of Aragon, Louis XII. proposed to this master of roguery that they should divide the kingdom according to the treaty of Granada (1500). But no sooner had Louis XII. assumed the title of king of Naples than Ferdinand set about despoothing him of it, and despite the bravery of a Bayard about Louis d' Ars, Louis XII., being also betrayed by the pope, lost Naples for good in 1504. The treaties of Blois occasioned a vast amount of diplomacy, and projects of marriage between France and Charles of Austria, which came to nothing but served as a prelude to the later quarrels between Bourbons and Habsburgs.

It was Pope Julius II. who opened the gates of Italy to the horrors of war. Profiting by Louis XII.'s weakness and the emperor Maximilian's strange capricious character, this martial pope sacrificed Italian and religious interests alike in order to re-establish the temporal power of the papacy. Jealous of Venice, at that time the Italian state best provided with powers of expansion, and unable to subjugate it single-handed, Julius succeeded in obtaining help from France, Spain and the Empire. The league of Cambrai (1508) was his finest diplomatic achievement. But he wanted to be sole master of Italy; so in order to expel the French "barbarians" whom he had brought in, he appealed to his German barbarians who were far more dangerous—Spaniards, Germans and Swiss—to help him against Louis XII., and stabbed him from behind with the Holy League of 1511.

Weakened by the death of Cardinal d'Amboise, his best counsellor, Louis XII. tried vainly in the assembly of Tours and in the unsuccessful council of Pisa to alienate the French clergy from a papacy which was now so little worthy of respect. But even the splendid victories of Gaston de Foix could not shake that formidable coalition; and despite the efforts of Bayard, La Palice and La Trémoille, it was the Church that triumphed. Julius II. died in the hour of victory; but Louis XII. was obliged to evacuate Milan, to which he had sacrificed everything, even France itself, with that political stupidity characteristic of the first Valois. He died almost immediately after this, on the 1st of January 1515, and his subjects, recognizing his thrift, his justice and the secure prosperity of the kingdom, forgot the seventeen years of war in which they had not been consulted, and rewarded him with the fine title of Father of his People.

As Louis XII. left no son, the crown devolved upon his cousin and son-in-law the count of Angoulême, Francis I. No sooner king, Francis, in alliance with Venice, renewed the chimerical attempts to conquer Milan and Naples; also cherishing dreams of his own election as emperor and of a partition of Europe. The heroic episode of Marignano, when he defeated Cardinal Schinner's Swiss troops (15-15 of September 1515), made him master of the duchy of Milan and obliged his adversaries to make peace. Leo X., Julius II.'s successor, by an astute volte-face exchanged Parma and the Concordat for a guarantee of all the Church's possessions, which meant the defeat of French plans (1515). The Swiss signed the permanent peace which they were to maintain until the Revolution of 1789; while the emperor and the king of Spain recognized Francis II.'s very precarious hold upon Milan. Once more the French monarchy was pulled up short by the indignation of all Italy (1519).

The question now was how to occupy the military activity of a young, handsome, chivalric and gallant prince, "ondoyant divers," intoxicated by his first victory and his tardy accession to fortune. This had been hailed with joy by all who had been his comrades in his days of difficulty; by his mother, Louise of Savoy, and his sister Marguerite; by all the rough young soldiery; by the nobles, tired of the bourgeois ways of Louis XI. and the patriarchal simplicity of Louis XII.; and finally by all the aristocracy who expected now to have the government in their own hands. So instead of heading the crusade against the Turks, Francis threw himself into the electoral contest at Frankfurt, which resulted in the election of Charles V., heir of Ferdinand the Catholic, Spain and Germany thus becoming unified. Pope Leo X., moreover, handed over three-quarters of Italy to the new emperor in exchange for Luther's condemnation, thereby kindling that rivalry between Charles V. and the king of France which was to embroil the whole of Europe throughout half a century (1519-1559), from Pavia to St. Quentin.

The territorial power of Charles V., heir to the houses of Burgundy, Austria, Castile and Aragon, which not only arrested the traditional policy of France but hemmed her in on every side; his pretensions to be the head of Christendom; his ambition to restore the house of Burgundy and the Holy Roman Empire; his grave and forceful intellect all rendered rivalry both inevitable and formidable. But the scattered heterogeneity of his possessions, the frequent crippling of his authority by national privileges or by political discords and religious quarrels, his perpetual straits for money, and his cautious calculating character, almost outweighed the advantages which he possessed in the terrible Spanish infantry, the wealthy commerce of the Netherlands, and the inexhaustible mines of the New World. Moreover, Francis I. stirred up enmity everywhere against Charles V., and after each defeat he found fresh support in the patriotism of his objects. Immediately after the treaty of Madrid (1526), which Francis I. was obliged to sign after the division of Pavia and a period of captivity, he did not hesitate between his honour as a gentleman and the interests of his kingdom. Having been unable to win over Henry VIII. of England at their interview on the Field of the Cloth of Gold, he joined hands with Suleiman the Magnificent, the conqueror of Mohács; and the Turkish cavalry, crossing the Hungarian Pusztá, made their way as far as Vienna, while the mercenaries of Charles V., under the constable de Bourbon, were reviving the saturnalia of Alaric in the sack of Rome (1527).

In Germany, Francis I. assisted the Catholic princes to maintain their political independence, though he did not make the capital he might have made of the reform movement. Italy remained faithful to the vanquished in spite of all, while even Henry VIII. of England, who only needed bribing, and Wolsey, accessible to flattery, took part in the temporary coalition. Thus did France, menaced with disruption, embark upon a course of action imposed...
upon her by the harsh conditions of the treaty of Madrid—otherwise little respected—and later by those of Cambrai (1520); but it was not till later, too late indeed, that it was defined and became a national policy.

After having, despite so many reverses and mistakes, saved Burgundy, though not Artois nor Flanders, and joined to the crown lands the domains of the constable of Bourbon who had gone over to Charles V., Francis I. should have had enough of defending other people's independence as well as his own, and should have thought more of his interests in the north and east than of Milan.

Yet between 1531 and 1547 he manifested the same regrets and the same invincible ambition for that land of Italy which Charles V., on his side, regarded as the basis of his strength. Their antagonism, therefore, remained unabated, as also the contradiction of an official agreement with Charles V., combined with secret intrigues with his enemies. Anne de Montmorency, now head of the government in place of the headstrong chancellor Duprat, for four years upheld a policy of reconciliation and of almost friendly agreement between the two monarchs (1531–1535). The death of Francis I.'s mother, Louise of Savoy (who had been instrumental in arranging the peace of Cambrai), the replacement of Montmorency by the bellicose Chabot, and the advent to power of a Burgundian, Granvelle, as Charles V.'s prime minister, put an end to this double-faced policy, which attacked the Calvinists of France while supporting the Lutherans of Germany; made advances to Clement VII. while pretending to maintain the alliance with Henry VIII. (just then consummating the Anglican schism); and sought an alliance with Charles V. without renouncing the possession of Italy. The death of the duke of Milan provoked a third general war (1536–1538); but after the conquest of Savoy and Piedmont and a fruitless invasion of Provence by Charles V., it resulted in another truce, concluded at Nice, in the interview at Aigues-mortes, and in the old contradictory policy of the treaty of Cambrai. This was confirmed by Charles V.'s triumphal journey through France (1539).

Rivalry between Madame d'Etampes, the imperious mistress of the aged Francis I., and Diane de Poitiers, whose ascendency over the dauphin was complete, now brought court intrigues and constant chicanery. Francis I. sold office, to complicate still further this wearisome policy of ephemeral "combinazioni" with English, Germans, Italians and Turks, which urgent need of money always brought to naught. The disillusionment of Francis I., who had hitherto hoped that Charles V. would be generous enough to give Milan back to him, and then the assassination of Rincon, his ambassador at Constantinople, led to a fourth war (1544–1546), in the course of which the king of England went over to the side of Charles V.

Unable in the days of his youth to make Italy French, when age began to come upon him, Francis tried to make France Italian. In his château at Blois he drank greedily of the cup of Renaissance art; but he found the exciting draughts of diplomacy which he imbibed from Machiavelli's Prince even more intoxicating, and he headed the ship of state straight for the rock of absolutism. He had been the first king "du bon plaisir" ("of his own good pleasure")—"Caesar," as his mother Louise of Savoy pronounced—hailed him in 1515—and to a man of his gallant and hot-headed temperament love and war were schools little calculated to teach moderation in government. Italy not only gave him a taste for art and letters, but furnished him with an arsenal of despotic maxims. Yet his true masters were the jurists of the southern universities, passionately addicted to centralization and autocracy, men like Duprat and Poyet, who revived the persistent tradition of Philip the Fair's legists. Gathered together on the council of affairs, they managed to control the policy of the common council, with its too mixed and too independent membership. They successfully strove to separate the grandeur and supertérence of the king "from the rest of the nation; to isolate the nobility amid the seductions of a court lavish in promises of favour and high office; and to win over the bourgeoisie by the buying and selling and afterwards by the hereditary transmission of offices. Thanks to their action, feudalism was attacked in its landed interest in the person of the constable de Bourbon; feudalism in its financial aspect by the execution of superintendent Simblançay and the special privileges of towns and provinces by administrative centralization. The bureaucracy became a refuge for the nobles, and above all for the bourgeois, whose fixed incomes were lowered by the influx of precious metals from the New World, while the wages of artisans rose. All those time-worn medieval institutions which no longer allowed free scope to private or public life were demolished by the legists in favour of the monarchy.

Their masterstroke was the Concordat of 1516, which meant an immense stride in the path towards absolutism. While Germany and England, where ultramontane doctrines had been allowed to creep in, were seeking a remedy among the economic exactions of the papacy in a reform of dogma or in schism, France had supposed herself to have found this in the Pragmatic Sanction of Bourges. But the royal jurists the right of the churches and abbeyes to make appointments to all offices, and the guarantee of liberties valuable to the clergy, but detestable to themselves, because the clergy thus retained the great part of public wealth and authority. By giving the king the ecclesiastical patronage they not only made a docile instrument of him, but endowed him with a mine of wealth, even more productive than the sale of offices, and a power of favouring and rewarding that transformed a needy and ill-owed king into an absolute monarch.

To the pope they offered a mess of pottage in the shape of annates and the right of canonical institution, in order to induce him to sell the Church of France to the king. By this royal reform they completely isolated the monarchy, in the presumptuous pride of omnipotence, upon the ruins of the Church and the aristocracy, despite both the university and the parlement of Paris.

This is explained Francis I.'s preoccupation with Italian adventures in the latter part of his reign, and also the inordinate squandering of money, the autos-da-fé in the provinces and in Paris, the harsh repression of reform and free thought, and the abuse of justice; while the man who became the arbiter and the state was at the mercy of the caprices of royal mistresses—all of which was to become more and more pronounced during the twelve years of Henry II.'s government.

Henry II. shone but with a reflected light—in his private life reflected from his old mistress, Diane de Poitiers, and in his political action reflected from the views of Montmorency or the Guises. He only showed his own personality in an egoism more narrow-minded, in hatred yet bitterer than his father's; or in a haughty and jealous insistence upon an absolute authority which he never had the wit to maintain.

The struggle with Charles V. was at first delayed by differences with England. The treaty of Arles had left two bones of contention: the cession of Boulogne to England and the exclusion of the Scotch from the terms of peace. At last the regent, the duke of Somerset, endeavoured to arrange a marriage between Edward VI. and a minor, and Mary Stuart, who had been offered in marriage to the dauphin Francis by her mother, Marie de Lorraine, a Guise who had married the king of Scotland. The transference of Mary Stuart to France, and the treaty of 1559 which restored Boulogne to France for a sum of 400,000 crowns, suspended the state of war; and then Henry II.'s opposition to the imperial policy of Charles V. showed itself everywhere: in Savoy and Piedmont, occupied by the French and claimed by Philibert Emmanuel, Charles V.'s ally; in Navarre, unlawfully conquered by Ferdinand the Catholic and claimed by the family of Albrecht; in Italy, where, aided and abetted by Pope Paul III., Henry II. was trying to regain support; and, finally, in Germany, where after the victory of Charles V. at Mühlberg (1547) the Protestant princes called Henry II. to their aid, offering to
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The Protestant alliance was substituted for the Turkish alliance, and Henry II. hastened to accept the offers made to him (1552); but this was rather late in the day, for the reform movement had produced civil war and evoked fresh forces. The Germans, in whom national feeling got the better of imperialistic ardour, as soon as they saw the French at Strassburg, made terms with the emperor at Passau and permitted Charles to use all his forces against Henry II. The defence of Metz by Francis of Guise was admirable and successful; but in Picardy operations continued their course without much result, owing to the incapacity of the constable de Montmorency. Fortunately, despite the marriage of Charles V.'s son Philip to Mary Tudor, which gave him the support of England (1554), and despite the religious pacification of Germany through the peace of Augsburg (1555), Charles V., exhausted by illness and by thirty years of intense activity, in the truce of Vaucelles abandoned Henry II.'s conquests—Piedmont and the Three Bishoprics. He then abdicated the government of his kingdoms, which he divided between his son Philip II. and his brother Ferdinand (1556). A double victory, this, for France.

Henry II. assumed the war, without provocation and without allies, was a grave error; but more characterless than ever, the king was urged to it by the Guises, whose influence since the defence of Metz had been supreme at court and who were perhaps hoping to obtain Naples for themselves. On the other hand, Pope Paul IV. and his nephew Carlo Caraffa embarked upon the struggle, because as Neapolitans they detested the Spaniards, whom they considered as "barbarous" as the Germans or the French. The constable de Montmorency's disaster at Saint Quentin (August 1557), by which Philip II. had not the wit to profit, was successfully avenged by Guise, who was appointed lieutenant-general of the kingdom. He took Calais by assault in January 1558, after the English had held it for two centuries, and occupied Luxemburg. The treaty of Cateau-Cambrésis (August 1559) finally put an end to the Italian follies, Naples, Milan and Piedmont; but it also lost Savoy, making a gap in the frontier for a century. The question of Burgundy was definitely settled, too; but the Netherlands had stood to be the German Burgundy of its future. The bishoprics and the recapture of Calais an effort towards a natural line of frontier and towards a national policy seemed indicated; but while the old soldiers could not forget Marignano, Ceresole, nor Italy perishing with the name of France on her lips, the secret alliance between the cardinal of Lorraine and Granvela against the Protestant heresy foretold the approaching subordination of national questions to religious differences, and a decisive attempt to purge the kingdom of the new doctrines. The origin and general history of the religious reformation in the 16th century are dealt with elsewhere (see CHURCH HISTORY and REFORMATION). In France it had originally no revolutionary character whatever; it proceeded from traditional Gallican theories and from the innovating principle of humanism, and it began as a protest against Roman decadence and medieval scholasticism. It found its first adherents and its first defenders among the clerics and learned men grouped around Faber (Leffêvre) of Étapes at Meaux; while Marguerite de Navarre, "des Roynes la non pareille," was the indefatigable Maceenas of these innovators, and the incautious step to be taken in their name. The reformers shook off the yoke of systems in order boldly to renounce both knowledge and faith; and, instead of resting on the abstract a priori principles within which man and nature had been imprisoned, they returned to the ancient methods of observation and analysis. In so doing, they separated intellectual from popular life; and acting in this spirit, through the need of a moral renaissance, they reverted to primitive Christianity, substituting the inner and individual authority of conscience for the general and external authority of the Church. Their efforts would not, however, have sufficed if they had not been seconded by events; pure doctrine would not have given birth to a church, nor that to a party; in France, as in Germany, the religious reformation was conditioned by an economic and social revolution.

The economic renaissance due to the great maritime discoveries had the consequence of concentrating wealth in the hands of the bourgeoisie. Owing to their mental qualities, their tendencies and their resources, the bourgeoisie had been, if not alone, at least most apt in profiting by the development of industry, by the extension of commerce, and by the formation of a new and mobile means of enriching themselves. But though the bourgeoisie had acquired through capitalism certain sources of influence, and gradually monopolized municipal and public functions, the king and the peasants had also benefited by this revolution. After a hundred and fifty years of foreign war and civil discord, at a period when order and unity were ardently desired, an absolute monarchy had appeared the only power capable of realizing such aspirations. The peasants, moreover, had profited by the reduction of the idle landed aristocracy; serfdom had decreased or had been modified; and the free peasants were more prosperous, had reconquered the soil, and were selling their produce at a higher price than they everywhere paid less exorbitant rents. The victims of this prosperity were the urban proletariat, whose treatment by their employers in trade became less and less protective and beneficent, and the nobility, straitened in their financial resources, uprooted from their ancient strongholds, and gradually despoiled of their power by a monarchy based on popular support. The unlimited sovereignty of the prince was established upon the ruins of the feudal system; and the capitalism of the merchants and bankers upon the closing of the trade-gilds to workmen, upon severe economic pressure and upon the exploitation of the artisans' labour.

Though reform originated among the educated classes it speedily found an echo among the industrial classes of the 16th century, further assisted by the influence of German and Flemish journeymen. The popular reform-movement was essentially an urban movement; although under Francis I. and Henry II. it had already begun to spread into the country. The artisans, labourers and small shop-keepers who formed the first nucleus of the reformed church were numerous enough to make a religious party, though too few to form a party. Reversing the monarchy and established institutions, they endured forty years of persecution before they took up arms. It only lasted during the second half of Henry II.'s reign that Protestantism, having achieved its religious evolution, became a political party. Weary of being trodden under foot, it now demanded much more radical reform, quitting the ranks of peaceable citizens to pass into the only militant class of the time and adopt its customs. Men like Coligny, d'Andelot and Condé took the place of the timid Lefèvre of Étapes and the harsh and bitter Calvin; and the reform party, in contradiction to its doctrines and its doctors, became a political and religious party of opposition, with all the compromises that presupposes. The struggle against it was no longer maintained by the university and the parlement alone, but also by the king, whose authority it menaced.

With his intrepid spirit, his disdain for ecclesiastical authority and his strongly personal religious feeling, Francis I. had for a moment seemed ready to be a reformer himself; but deprived by the Concordat of all interest in the worship of church property, aspire to political alliance with the pope, and as mistrustful of popular forces as desirous of absolute power and devoted to Italy, he paused and then drew back. Hence came the revocation in 1540 of the edict of tolerance of Coucy (1539), and the massacre of the Vaudois (1545). Henry II., a fanatic, went still further in his edict of Châteaubriant (1551), a code of veritable persecution, and in the coup d'état carried out in the parlement against Antoine du Bourg and his colleagues (1559). At the same time the pastors of the reformed religion,
yet in synod at Paris, were setting down their confession of faith founded upon the Scriptures, and their ecclesiastical discipline founded upon the independence of the church. Thenceforward Protestantism adopted a new attitude, and refused obedience to the orders of a persecuting monarch when contrary to its faith and its interests. After the saints came men. Hence those wars of religion which were to hold the monarchy in check for forty years and even force it to come to terms.

In slaying Henry II. Montgomery's lance saved the Protestants for the time being. His son and successor, Francis II., was but a nervous sickly boy, handicapped between two women: his mother, Catherine de' Medici, hitherto kept in the background, and his wife, Mary Stuart, queen of Scotland, who being a niece of the Guises brought her uncles, the constable Francis and the cardinal of Lorraine, into power. These ambitious and violent men took the government out of the hands of the constable de Montmorency and the princes of the blood: Antoine de Bourbon, king of Navarre, weak, credulous, always playing a double game on account of his preoccupation with Navarre; Condé, light-hearted and brave, but not fitted to direct a party; and the cardinal de Bourbon, a mere nonentity. The only plan which these princes could adopt in the struggle, once they had lost the king, was to make a following for themselves among the Calvinist malcontents and the gentlewomen disbanding after the Italian war. The Guises, strengthened by the failure of the conspiracy of Amboise, which had been aimed at them, abused the advantage due to their victory. Despite the edict of Romorantin, which by giving the bishops the right of cognizance of heresy prevented the introduction of the Inquisition on the Spanish model into France; despite the assembly of Fontainebleau, where an attempt was made at a compromise acceptable to both Catholics and moderate Calvinists; the reform party and its Bourbon leaders, arrested at the states-general of Orleans, were in danger of their lives. The death of Francis II. in December 1560 compromised the influence of the Guises and again saved Protestantism.

Charles IX. also was a minor, and the regent should legally have been the first prince of the blood, Antoine de Bourbon; but cleverly flattered by the queen-mother, Catherine de' Medici, he let her take the reins of government. Hitherto Catherine had been merely the resigned and neglected wife of Henry II., and though eloquent, insinuating and ambitious, she had been inactive. She had attained the age of forty-one when she at last came into her own amidst the corpses and amputations, the fall of the Guises and the return of the Bourbons to fortune. Indifferent in religious matters, she had a passion for authority, a characteristically Italian adroitness in intrigue, a fine political sense, and the feeling that the royal authority might be endangered both by Calvinistic passions and Catholic violence. She decided for a system of tolerance; and Michel de l'Hôpital, the new chancellor, was her spokesman at the states of Orleans (1560).

He was a good and honest man, moderate, conciliatory and temporizing, anxious to lift the monarchy above the strife of parties and to reconcile them; but he was so little practical that he could believe in a reformation of the laws in the midst of all the violent passions which were now to be let loose. These two, Catherine and her chancellor, attempted, like Charles V. at Augsburg, to bring about religious pacification as a necessary condition for the maintenance of order; but they were soon overcome by the different factions.

On one side was the Catholic triumvirate of the constable de Montmorency, the duke of Guise, and the marshal de St. André; and on the other the Huguenot party of Coligny and Condé, who, having obtained liberty of conscience in January 1561, now demanded liberty of worship. The colloquy at Poissy between the cardinal of Lorraine and Theodore Beza (September 1561), did not end in the agreement hoped for, and the duke of Guise so far abused his spirit as to embroil the French Calvinists with the German Lutherans. The rupture seemed irreparable when the assembly of Poissy recognized the order of the Jesuits, which the French crown had held in suspicion since its foundation. But, however, yielding to the current which was carrying the greater part of the nation towards reform, and despite the threats of Philip II., who dreaded Calvinistic propaganda in his Netherlands, Michel de l'Hôpital promulgated the edict of January 15, 1562—a true charter of enfranchisement for the Protestants. But the pressure of events and of parties was too strong; the policy of toleration which had miscarried at the council of Trent had no chance of success in France.

The triumvirate's relations with Spain and Rome were very close; they had complete ascendancy over the king and over Catherine; and now the massacre of two hundred Protestants at Vassy on the 1st of March 1562 made the cup overfull. The duke of Guise had either ordered this, or allowed it to take place, on his return from an interview with the duke of Württemberg at Zabern, where he had once more demanded the help of his Lutheran neighbours against the Calvinists; and the Catholics having celebrated this as a victory the signal was given for the commencement of religious wars. When these eight fratricidal wars first began, Protestants and Catholics rivalled one another in respect for royal authority; only they wished to become its masters so as to get the upper hand themselves. But in course of time, as the struggle became embittered, Catholicism itself grew revolutionary; and this twofold fanaticism, Catholic and Protestant, even more than the ambition of the leaders, made the war a ferocious one from the very first. Beginning with surprise attacks, if these failed, the struggle was continued by means of sieges and by terrible exploits like those of the Catholic Montluc and the Protestant des Adrets in the south of France.

Neither of these two parties was strong enough to crush the other, owing to the apathy and continual desertions of the gentlemen-cavaliers who formed the élite of the Protestant army and the insufficient numbers of the Catholic forces. Allies from outside were therefore called in, and this it was that gave a European character to these wars of religion; the two parties were parties of foreigners, the Protestants being supported by German Landsknechts and Elizabeth of England's cavalry, and the royal army by Italian, Swiss or Spanish auxiliaries. It was no longer patriotism but religion that distinguished the two camps. There were three principal theatres of war: in the north Normandy and the valley of the Loire, where Orleans, the general centre of reform, ensured communications between the north and Germany; in the south-west Gascony and Guienne; in the south-east Lyonnais and Vivarais.

In the first war, which lasted for a year (1562-1563), the triumvirate wished to secure Orleans, previously isolated. The threat of an English landing decided them to lay siege to Rouen, and it was taken by assault; but this cost the life of the versatile Antoine de Bourbon. On the 10th of December 1562 the duke of Guise barred the way to Dreux against the German reinforcements of d'Andelot, who after having threatened Paris were marching to join forces with the English troops for whom Coligny and Condé had paid by the cession of Havre. The death of marshal de St. André, and the capture of the constable de Montmorency and of Condé, which marked this indecisive battle, left Coligny and Guise face to face. The latter's success was of brief duration; for on the 18th of February 1563 Poltrot de Mére assassinated him before Orleans, which he was trying to take once and for all. Catherine, relieved by the loss of an inconvenient preceptor, and by the disappearance of the other leaders, became mistress of the Catholic party, of whose strength and popularity she had now had proof, and her idea was to make peace at once on the best terms possible. The egoism of Condé, who got himself made lieutenant-general of the kingdom, and bargained for freedom of worship for the Protestant nobility only, compromised the future of both his church and his party, though rendering possible the peace of Amboise, concluded the 10th of March.
1563. All now set off together to recapture Havre from the English.

The peace, however, satisfied no one; neither Catholics (because of the rupture of religious unity) nor the parlementists; the pope, the emperor and king of Spain alike protested against it. Nor yet did it satisfy the Protestants, who considered its concessions insufficient, above all for the people. It was, however, the maximum of tolerance possible just then, and had to be reverted to; Catherine and Charles IX. soon saw that the times were not ripe for a third party, and that to enforce real toleration would require an absolute power which they did not possess. After three years the Guises reopened hostilities against Coligny, whom they accused of having plotted the murder of their chief; while the Catholics, egged on by the Spaniards, rose against the Protestants, who had been made uneasy by an interview between Catherine and her daughter Elizabeth, wife of Philip II. of Spain, at Bayonne, and by the duke of Alva's persecutions of the reformed church of the Netherlands—a daughter-church of Geneva, like their own. The second civil war began like the first with a frustrated attempt to kidnap the king at the castle of Montceaux, near Meaux, in September 1567; and with a siege of Paris, the capital of Catholicism, in the course of which the constable of Montmorency was killed at Saint-Denis. Condé, with the men-at-arms of John Casimir, son of the Count Palatine, tried to starve out the capital; but once more the defection of the nobles obliged him to sign a treaty of peace at Longjumeau on the 23rd of March 1568, by which the conditions of Amboise were re-established. After the attempt at Montceaux the Protestants had to be contented with Charles IX.'s word.

This peace was not of long duration. The fall of Michel de l'Hôpital, who had so often guaranteed the loyalty of the Huguenots, ruined the moderate party (May 1568). Catholic propaganda, revived by the monks and the Jesuits, and backed by the armed confederacies and by Catherine's favourite son, the duke of Anjou, now entrusted with a prominent part by the cardinal of Lorraine; Catherine's complicity in the duke of Alva's terrible persecution in the Netherlands; and her attempt to capture Coligny and Condé at Noyers all combined to cause a fresh outbreak of hostilities in the west. Thanks to Tavannes, the duke of Anjou gained easy victories at Jarnac over the prince of Condé, who was killed, and at Moncontour over Coligny, who was wounded (March–October 1569); but these successes were rendered fruitless by the jealousy of Charles IX. Allowing the queen of Navarre to shut herself up in La Rochelle, the citadel of the reformers, and the king to loiter over the siege of Saint Jean d'Angély, Coligny pushed boldly forward towards Paris and, having reached Burgundy, defeated the royal army at Aray-le-Duc. Catherine had exhausted all her resources; and having failed in her project of remarrying Philip II. to one of her daughters, and of betrothing Charles IX. to the eldest of the Austrian archduchesses, exasperated also by the presumption of the Lorraine family, who aspired to the marriage of their nephew with Charles IX.'s sister, she signed the peace of St Germain on the 8th of August 1570. This was the culminating point of Protestant liberty; for Coligny exacted and obtained, first, liberty of conscience and of worship, and then, as a guarantee of the king's word, four fortified places: La Rochelle, a key to the sea; La Charité, in the centre; Cognac and Montauban in the south.

The Guises set aside, Coligny, supported as he was by Jeanne d'Albret, queen of Navarre, now received all Charles IX.'s favours. Catherine de' Medici, an inveterate matchmaker, and also uneasy at Philip II.'s increasing power, made advances to Jeanne, proposing to marry her own daughter, Marguerite de Valois, to Jeanne's son, Henry of Navarre, now chief of the Huguenot party. Coligny was a Protestant, but he was a Frenchman before all; and wishing to reconcile all parties in a national struggle, he "trumpeted war" (cornait la guerre) against Spain in the Netherlands—despite the lukewarmness of Elizabeth of England and the Germans, and despite the counter-intrigues of the pope and of Venice. He succeeded in getting French troops sent to the Netherlands, but they suffered defeat. None the less Charles IX. still seemed to see only through the eyes of Coligny; till Catherine, fearing to be supplanted by the latter, dared the results of the threatened war with Spain, and egged on by a crowd of Italian adventurers in the pay of Spain—men like Gondi and Birague, reared like herself in the political theories and customs of their native land—saw no hope but in the assassination of this rival in her son's esteem. A murderous attack upon Coligny, who had opposed the candidature of Catherine's favourite son, the duke of Anjou, for the throne of Poland, having only succeeded in wounding him and in exciting the Calvinist leaders, who were congregated in Paris for the occasion of Marguerite de Valois's marriage with the king of Navarre, Catherine and the Guises resolved together to put them all to death. There followed the wholesale massacre of St Bartholomew's Eve, in Paris and in the provinces; a natural consequence of public and private hatreds which had poisoned the entire social organism. This massacre had the effect of preventing the expedition into Flanders, and destroying Francis I.'s policy of alliance with the Protestants against the house of Austria.

Catherine de' Medici soon perceived that the massacre of St Bartholomew had settled nothing. It had, it is true, dealt a blow to Calvinism just when, owing to the reforms of the council of Trent, the religious ground had been crumbling beneath it. Moreover, within the party itself a gulf had been widening between the pastors, supported by the Protestant democracy and the political nobles. The reformers had now no leaders, and their situation seemed as perilous as that of their co-religionists in the Netherlands; while the sieges of La Rochelle and Leiden, the enforced exile of the prince of Orange, and the conversion under pain of death of Henry of Navarre and the prince of Condé, made the common danger more obvious. Salvation came from the very excess of these measures. A third party was once more formed, composed of moderates from the two camps, and it was recruited quite as much by jealousy of the Guises and by ambition as by horror at the massacres. There were the friends of the Montmorency party—Damville at their head; Coligny's relations; the king of Navarre; Condé; and a prince of the blood, Catherine de' Medici's third son, the duke of Alençon, tired of being kept in the background. This party took shape at the end of the fourth war, followed by the edict of Boulogne (1573), forced from Charles IX. when the Catholics were deprived of their leader by the election of his brother, the duke of Anjou, as king of Poland. A year later the latter succeeded his brother on the throne of France as Henry III. This meant a new lease of power for the queen-mother.

The *politics*, as the supporters of religious tolerance and an energetic repression of faction were called, offered their alliance to the Huguenots, but these, having formed themselves, by means of the Protestant Union, into a sort of republic within the kingdom, hesitated to accept. It is, however, easy to bring about an understanding between people in whom religious fury has been extinguished either by patriotism or by ambition, like that of the duke of Alençon, who had now escaped from the Louvre where he had been confined on account of his intrigues. The compact was concluded at Millau; Condé becoming a Protestant once more in order to treat with Damville, Montmorency's brother. Henry of Navarre escaped from Paris. The new king, Henry III., vacillating and vicious, and Catherine herself, eager for war as she was, had no means of separating the Protestants and the *politics*. Despite the victory of Guise at Dormans, the agreement between the duke of Alençon and John Casimir's German army obliged the royal party to grant all that the allied forces demanded of them.

**St Bartholomew, 24 August 1572.**

The party of the *politics*.

**Fourth War.**

**Edict of Boulogne (1573).**

**Fifth War.**

**Henry III.**

(1574–1589).
in the “peace of Monsieur,” signed at Beaulieu on the 6th of May 1576, the duke of Anjou receiving the appanage of Anjou, Touraine and Berry, the king of Navarre Guienne, and Conde Picardy, while the Protestants were granted freedom of worship in all parts of the kingdom except Paris, the rehabilitation of Coligny and the other victims of St Bartholomew, their fortified towns, and an equal number of seats in the courts of the parlements.

This was going too fast; and in consequence of a reaction against this too liberal edict a fourth party made its appearance, that of the Catholic League, under the Guises—Henri de Balâtre, duke of Guise, and his two brothers, Charles, duke of Mayenne, and Louis, archbishop of Reims and cardinal. With the object of destroying Calvinism by effective opposition, they imitated the Protestant organization of provincial associations, drawing their chief supporters from the upper middle class and the lesser nobility. It was not at first a demagogy maddened by the preaching of the irreconcilable clergy of Paris, but a union of the more honest and prudent classes of the nation in order to combat heresy. Despite the immorality and impotence of Henry III. and the Protestantism of Henry of Navarre, this party talked of re-establishing the authority of the king; but in reality it inclined more to the Guises, martyrs in the good cause, who were supported by Philip II. of Spain and Pope Gregory XIII. A sort of popular government was thus established to counteract the incapacity of royalty, and it was in the name of the imperilled rights of the people that, from the States of Blois onward, this Holy League demanded the re-establishment of Catholic unity, and set the religious right of the nation in opposition to the divine right of incapable or evil-doing kings (1576).

In order to oust his rival Henry of Guise, Henry III. made a desperate effort to outbid him in the eyes of the more extreme Catholics, and by declaring himself head of the League degraded himself into a party leader. The League, furious at this stroke of policy, tried to impose a council of thirty-six advisers upon the king. But the deputies of the third estate did not support the other two orders, and the latter in their turn refused the king money for making war on the heretics, desiring, they said, not war but the destruction of heresy. This would have reduced Henry III. to impotence; fortunately for him, however, the break of the Huguenots with the “Malcontents,” and the divisions in the court of Navarre and in the various parties at La Rochelle, allowed Henry III., after two little wars in the south west, during which fighting gradually degenerated into brigandage, to sign terms of peace at Bergerac (1577), which much diminished the concessions made in the edict of Beaulieu. This peace was confirmed three years after by that of Fleix. The suppression of both the leagues was stipulated for (1580). It remained, however, a question whether the Holy League would submit to this.

The death of the duke of Anjou after his mad endeavour to establish himself in the Netherlands (1584), and the accession of Henry of Navarre, heir to the effeminat Henry III., reversed the situations of the two parties: the Protestants again became supporters of the principle of heredity and divine right; the Catholics appealed to right of election and the sovereignty of the people. Could the crown of the eldest daughter of the Church be allowed to devolve upon a relapsed heretic? Such was the doctrine officially preached in pulpits and pamphlets. But between Philip II.—so-called despotic and despightful, from William of Orange, involved in strife with the English Protestants, and desirous of avenging the injuries inflicted upon him by the Valois in the Netherlands—and the Guises on the other hand, whose cousin Mary Stuart was a prisoner of Queen Elizabeth, there was a common interest in supporting one another and pressing things forward. A definite agreement was made between them at Joinville (December 31, 1584), the religious and popular pretext being the danger of leaving the kingdom to the king of Navarre, and the ostensible end to secure the succession to a Catholic prince, the old Cardinal de Bourbon, an ambitious and violent man of mean intelligence; while the secret aim was to secure the crown for the Guises, who had already attempted to fabricate for themselves a genealogy tracing their descent from Charlemagne. In the meantime Philip II., being rid of Don John of Austria, whose ambition he dreaded, was to crush the Protestants of England and the Netherlands; and the double result of the compact at Joinville was to allow French politics to be controlled by Spain, and to transform the wars of religion into a purely political quarrel.

The pretensions of the Guises were, in fact, soon manifested in the declaration of Pérone (March 30, 1583) against the foul court of the Valois; they were again manifested in a furious agitation, fomented by the secret council of the League at Paris, which favoured the Guises, and which now worked upon the people through their terror of Protestant retaliations and the Church’s peril.

Incited by Philip II., who wished to see him earning his pension of 600,000 golden crowns, Henry of Guise began the war in the end of April, and in a few days the whole kingdom was on fire. The situation was awkward for Henry III., who had not the courage to ask Queen Elizabeth for the soldiers and money that he lacked. The crafty king of Navarre being unwilling to alienate the Protestants save by an apostasy profitable to himself, Henry III., by the treaty of Nemours (July 7, 1585), granted everything to the head of the League in order to save his crown. By a stroke of the pen he suppressed Protestantism, while Pope Sixtus V., who had at first been unfavourable to the treaty of Joinville as a purely political act, though he eventually yielded to the solicitations of the League, excommunicated the two Bourbons, Henry and Condé. But the duke of Guise’s audacity did not make Henry III. forget his desire for vengeance. He hoped to realize it by attaching him to his cause. His favourite Joyeuse was to defeat the king of Navarre, whose forces were very weak, while Guise was to deal with the strong reinforcement of Germans that Elizabeth was sending to Henry of Navarre. Exactly the contrary happened. By the defeat of Joyeuse at Coutras Henry III. found himself wounded on his strongest side; and by Henry of Guise’s successes at Vimory and Auneau the Germans, who should have been his best auxiliaries against the League, were crushed (October-November 1587).

The League now thought they had no longer anything to fear. Despite the king’s hostility the duke of Guise came to Paris, urged thereto by Philip II., who wanted to occupy Paris and be master of the Channel coasts whilst he launched his invincible Armada to avenge the death of Mary Stuart in 1587. On the Day of the Barricades (May 12, 1588) Henry III. was besieged in the Louvre by the populace in revolt; but his rival dared not go so far as to depose the king, and appeased the tumult. The king, having succeeded in taking refuge at Chartres, ended, however, by granting him in the Act of Union all that he had refused in face of the barricades—the post of lieutenant-general of the kingdom and the proscription of Protestantism. At the second assembly of the states of Blois, called together on account of the need for money (1588), all of Henry III.’s enemies who were elected showed themselves even bolder than in 1576 in claiming the control of the financial administration of the kingdom; but the destruction of the Armada gave Henry III., already exasperated by the insults he had received, new vigour. He had the old Cardinal de Bourbon imprisoned, and Henry of Guise and his brother the Cardinal assassinated (December 23, 1588). On the 6th of January, 1589, died his mother, Catherine de’Medici, the astute Florentine.

“Now I am king!” cried Henry III. But Paris being dominated by the duke of Mayenne, who had escaped assassination, and by the council of “Sixteen,” the chiefs of the League, most of the provinces replied by open revolt, and Henry III.
FRANCE

HISTORY

The coronation of the king at Chartres in February 1594 completed the rout of the League. The parlement of Paris declared against Mayenne, who was simply the mouth-

piece of Spain, and Brissac, the governor, surrendered the capital to the king. The example of Paris and Henry IV.'s clemency rallied round him all prudent Catholics, like Villeroi and Jeaninn, anxious for national unity; but he had to buy over the adherents of the League, who sold his own kingdom for sixty million francs. The pontifical absolution of September 17, 1595, finally stultified the League, which had been again betrayed by the unsuccessful plot of Jean Chastel, the Jesuit's pupil.

Nothing was now left but to expel the Spaniards, who under cover of religion had worked for their own interests alone. Despite the brilliant charge of Fontaine-Française in Burgundy (June 5, 1595), and the submission of the heads of the League, Guise, Mayenne, Joyeuse, and Mercœur, the years 1595-1597 were not fortunate for Henry IV.'s armies. Indignant at his conversion, Elizabeth, the Germans, and the Swiss Protestants deserted him; while the taking of Amiens by the Spaniards compromised for the moment the future both of the king and the country. But exhaustion of each other, by which only England and Holland profited, brought about the Peace of Vervins. This confirmed the results of the treaty of Cateau-Cambriésis (May 2, 1598), that is to say, the decadence of Spanish power, and its inability either to conquer or to dismember France.

The League, having now no reason for existence, was dissolved; but the Protestant party remained very strong, with its political organization and the fortified places which the assemblies of Millau, Nîmes, and La Rochelle (1573-1574) had established in the south and the west. It was a republican state within the kingdom, and, being unwilling to break with it, Henry IV. came to terms by the edict of Nantes, on the 13th of April 1598. This was a compromise between the royal government and the Huguenot government, the latter giving up the question of the national worship, which was only authorized where it had existed before 1597 and in two towns of each bailliage, with the exception of Paris; but it secured liberty of conscience throughout the kingdom, state payment for its ministers, admission to all employments, and courts composed equally of Catholics and Protestants in the parlements. An authorization to hold synods and political assemblies, to open schools, and to occupy a hundred strong places for eight years at the expense of the king, assured to the Protestants not only rights but privileges. In no other country did they enjoy so many guarantees against a return of persecution. This explains why the edict of Nantes was not registered without some difficulty.

Thus the blood-stained 16th century closed with a promise of religious toleration and a dream of international arbitration. This was the end of the long tragedy of civil strife, of wars and of wars mingled with the sound of madrigals and psalms and pavans. It had been the golden age of the arquebus and the viol, of sculptors and musicians, of poets and humanists, of fratricidal conflicts and of love-songs, of mignons and martyrs. At the close of this troubled century peace descends upon exhausted passions; and amidst the choir of young and ardent voices celebrating the national reconciliation, the tocsin no longer sounds its sinister and persistent bass. Despite the leagues of either faith, religious liberty was now confirmed by the more free and generous spirit of Henry IV.

Why was this king at once so easygoing and so capricious? Why, again, had the effort and authori-ty of feudal and popular resistance been squandered in the futilities of the League and to further the ambitions of the rebellious Guises? Why had the monarchy been forced to purchase the obedience of the upper classes and the provinces with immodities which enfeebled it without limiting it? At all events, when the kingdom had been reconquered from the Spaniards and religious strife ended, in order to fulfil his engagements, Henry IV. need only have
associated the nation with himself in the work of reconstructing the shattered monarchy. But during the atrocious holocausts formidable of the Hundred Years' War, the lack of political feeling on the part of the upper classes and their selfishness, led to a fresh abdication of the nation's rights. The need of living caused the neglect of that necessity for control which had been maintained by the states-general from 1560 to 1593. And this time, moderation on the part of the monarchy no longer made for success. Of the two contrary currents which have continually mingled and conflicted throughout the course of French history, that of monarchical absolutism and that of aristocratic and democratic liberty, the former was now to carry all before it.

The kingdom was now issuing from thirty-eight years of civil war. Its inhabitants had grown unaccustomed to work; its finances were ruined by dishonesty, disorder, and a very heavy foreign debt. The most characteristic symptom of this distress was the brigandage carried on incessantly from 1550 to 1610. Side by side with this temporary disorder there was a more serious administrative disorganization, a habit of no longer obeying the king. The harassed population, the municipalities which under cover of civil war had resumed the right of self-government, and the parlements elated with their social importance and their security of position, were not alone in abandoning duty and obedience. Two powers faced each other threateningly: the organized and malcontent Protestants; and the provincial governors, all great personages possessing an armed following, theoretically agents of the king, but practically independent. The Montmorency's, the D'Epernon's, the Biron's, the Guise's, were accustomed to consider their offices as hereditary property. Not that these two powers entered into open revolt against the king; but they had adopted the custom of recriminating, of threatening, of coming to understandings with the foreign powers, which with some of them, like Marshal Biron, the D'Entreagues and the duc de Bouillon, amounted to conspiracy (1602-1606).

As to the qualifications of the king: he had had the good fortune not to be educated for the throne. Without much learning and sceptical in religious matters, he had the lively intelligence of the Gascon, more subtle than profound, more brilliant than steady. Married to a woman of loose morals, and afterwards to a devout Italian, he was gross and vulgar in his appetites and pleasures. He had retained all the habits of a country gentleman of his native Bearn, careless, familiar, boastful, thrifty, cunning, combined since his sojourn at the court of the Valois with a taint of corruption. He worked little but rapidly, with none of the bureaucratic pedantry of a Philip II. cloistered in the dark towers of the Escorial. Essentially a man of action and a soldier, he preserved his tone of command after he had reached the throne, the inflexibility of the military chief, the conviction of his absolute right to be master. Power quickly intoxicated him, and his monarchy was therefore anything but parliamentary. His personality was everything, institutions nothing. If, at the same time, he retained the mannerisms of a Burgundian, in 1596, Henry IV. spoke of putting himself in tutelage, that was but preliminary to a demand for money. The states-general, called together ten times in the 16th century, and at the death of Henry III. under promise of convocation, were never assembled. To put his absolute right beyond all control he basé it upon religion, and to this sceptic obedience became a heresy. He tried to make the clergy into an instrument of government by recalling the Jews, who had been driven away in 1594, partly from fear of their regicides, partly because they have always been the best teachers of servitude; and he gave the youth of the nation into the hands of this cosmopolitan and ultramontane clerical order. His government was personal, not through departments; he retained the old council though reducing its members; and his ministers, taken from every party, were never—not even Sully—anything more than mere clerks, without independent position, mere instruments of his good pleasure. Fortunately this was not always capricious.

Henry IV. soon realized that his most urgent duty was to resuscitate the corpse of France. Pilfering was suppressed, and the revolts of the malcontents—the Gauthiers of Normandy, the Croquants and Tard-avisot of Périgord and Limousin—were quelled, adroitly at first, and later with a sterner hand. He then provided for the security of the country districts, and reduced the taxes on the peasants, the most efficacious means of making them productive and able to pay. Inspired by Barthélemy de Laffémites (1545-1612), controller-general of commerce, and by Olivier de Serres (1539-1610),1 Henry IV. encouraged the culture of silk, though without much result, had orchards planted and marshes drained; while though he permitted the free circulation of wine and corn, this depended on the harvests. But the twofold effect of civil war—the ruin of the farmers and the scarcity and high price of rural labour—was only reduced arbitrarily and by fits and starts.

Despite the influence of Sully, a convinced agrarian because of his horror of luxury and love of economy, Henry IV. likewise attempted amelioration in the towns, where the state of affairs was even worse than in the country. But the edict of 1597, far from inaugurating individual liberty, was but a fresh edition of that of 1581, a second preface to the legislation of Colbert, and in other ways no better respected than the first. As for the new features, the syndical courts proposed by Laffémites, they were not even put into practice. Various industries, nevertheless, concurrent with those of England, Spain and Italy, were created or reorganized: silk-weaving, printing, tapestry, &c. Sully at least provided resplendent manufacture with the roads necessary for communication, and planted them with trees. In external commerce Laffémites and Henry IV. were equally the precursors of Colbert, freeing raw material and prohibiting the import of products similar to those manufactured within the kingdom. Without regaining that preponderance in the Levant which had been seen after the victory of Lepanto and before the civil wars, Marseilles still took an honourable place there, confirmed by the renewal in 1604 of the capitulations of Francis I. with the sultan. Finally, the system of commercial companies, anti-patrician to the French bourgeoisie, was for the first time practised on a grand scale; but Sully never understood that movement of colonial expansion, begun by Henry II. in Brazil and continued in Canada by Champlain, which had so marvellously enlarged the European horizon. His point of view was altogether more limited than that of Henry IV.; and he did not foresee, like Elizabeth, that the future would belong to the peoples whose national energy took that line of action.

His sphere was essentially the superintendence of finance, to which he brought the same enthusiasm that he had shown in fighting the League. Vain and imaginative, his reputation was enormously enhanced by his 1 Economies royales; he was no innovator, and being a true representative of the nation at that period, like it was but lukewarm towards reform, accepting it always against the grain. He was not a financier of genius; but he administered the public moneys with the same probity and exactitude which he used in managing his own, retrieving alienated property, straightening accounts, balancing expenditure and receipts, and amassing a reserve in the Bastille. He did not reform the system of aides and tailles established by Louis XI. in 1422; but by charging much upon indirect taxation, and slightly lessening the burden of direct taxation, he avoided an appeal to the states-general and gave an illusion of relief.

Nevertheless, economic disasters, political circumstances and the personal government of Henry IV. (precursor in this also

1 Olivier de Serres, sieur de Pradel, spent most of his life on his model farm at Pradel. In 1599 he dedicated a pamphlet on the cultivation of silk to Henry IV., and in 1600 published his Théâtre d’agriculture et ménage des champs, which passed through nineteen editions up to 1675.
of Louis XIV.) rendered his task impossible or fatal. The nobility remained in debt and disaffected; and the clergy, more remarkable for wealth and breeding than for virtues, were won over to the ultramontane ideas of the triumphant Jesuits. The rich bourgeoisie began more and more to monopolize the magistracy; and though the country-people were somewhat relieved from the burden which had been crushing them, the working-classes remained impoverished, owing to the increase of prices which followed at a distance the rise of wages. Moreover, under insinuating and crafty pretenses, Henry IV. undermined as far as he could the right of control by the states-general, the right of remonstrance by the parlements, and the communal franchises, while ensuring the impoverishment of the municipalities by his fiscal methods. Arbitrary taxation, scandalous intervention in elections, forced candictates, confusion in their financial administration, bankruptcy and revolt on the part of the tenants: all formed an anticipation of the personal rule of Richelieu and Louis XIV.

Thus Henry IV. evinced very great activity in restoring order and very great poverty of invention in his methods. His sole original creation, the edict of La Paulette in 1604, was an attempt to confer the benefits of one-sixtieth of the salary on the various persons of the kingdom and on the magistrates on the basis of an annual payment of a mere fraction of his salary. The idea was the projected war against Spain, which Henry IV. was about to embark when he was assassinated. The "grand design" of Sully, the organization of a "Christian Republic" of the European nations for the preservation of peace, was but the invention of an irresponsible minister, soured by defeat and wishing to impress posterity. Henry IV., the least visionary of kings, was between 1598 and 1610 really hesitating between two great contradictory political schemes: the war clamored for by the Protestants, politicians like Sully, and the nobility; and the Spanish alliance, to be cemented by marriages, and preached by the ultramontane Spanish camarilla formed by the queen, Père Coton, the king's confessor, the minister Villeroi, and Ubaldini, the papal nuncio. Selfish and suspicious, Henry IV. consistently played this double game of policy in conjunction with president Jeannin. By his alliance with the Grisons (1603) he guaranteed the integrity of the Valtellina, the natural approach to Lombardy for the imperial forces; and by his intimate union with Geneva he controlled the routes by which the Spaniards could reach their hereditary possessions in France. Comté and the Low Countries from Italy. But he had defeated the design of Savoy he had no hesitation in making sure of him by a marriage; though the Swiss might have misunderstood the treaty of Brusel (1610) by which he gave one of his daughters to the grandson of Philip II. On the other hand he astonished the Protestant world by the imprudence of his mediation between Spain and the rebellious United Provinces (1605). When the succession of Cleves and of Jülich, so long expected and already discounted by the treaty of Halle (1610), was opened up in Germany, the great war was largely due to an access of senile passion for the charms of the princesse de Condé. The stroke of Ravaillac's knife caused a timely descent upon the curtain upon this new and tragi-comic Trojan War. Thus, here as elsewhere, we see a vacillating hand-to-mouth policy, at the mercy of a passing for power or for sensational gratification. The Cornette blanche of Arques, the Poule au.phi of the peasant, successes as a lover and a dashing spirit, have combined to surround Henry IV. with a halo of romance not justified by fact.

The extreme instability of monarchical government showed itself afresh after Henry IV.'s death. The reign of Louis XIII., a perpetual regency by women, priests, and favourites, was indeed a curious prelude to the grand age of the French monarchy. The eldest son of Henry IV. being a minor, Marie de' Medici induced the parlement to invest her with the regency, thanks to Villeroi and contrary to the last will of Henry IV. This second Florentine, at once jealous of power and incapable of exercising it, bore little resemblance to her predecessor. Light-minded, haughty, apathetic and cold-hearted, she took a sort of passionate delight in changing Henry IV.'s whole system of government. Who would support her in this? On one side were the former ministers, Sillery and president Jeannin, ex-leaguers but loyalists, no lovers of Sicilian or Fiesolene revolutions; the other side the princes of the blood and the great nobles, Condé, Guise, Mayence, the other dukes, apparently still much more faithful to French ideas, but in reality convinced that the days of kings were over and that their own had arrived. Instead of weakening this aristocratic agitation by the see-saw policy of Catherine de' Medici, Marie could invent no other device than to despoil the royal treasure by distributing places and money to the chiefs of both parties. The savings all expended and Sully fallen into disgrace, she lost her influence and became the almost unconscious instrument of an ambitious man of low birth, the Florentine Concini, who was to drag her down with him in his fall; petty shifts became henceforward the order of the day.

Thus Villeroi thought fit to add still further to the price already paid to triumph Madrid and Vienna by disbanding the army, breaking the treaty of Brusel, and abandoning the Protestant princes beyond the Rhine and the trans-Pyrenean Moriscos. France joined hands with Spain in the marriages of Louis XIII. with Anne of Austria and Princess Elizabeth with the son of Philip III. The Spanish ambassadors had the plenary power, the whole council of the queen. To soothe the irritation of England the duke de Bouillon was sent to London to offer the hand of the king's sister to the prince of Wales. Meanwhile, however, still more was ceded to the princes than to the kings; and after a pretence of drawing the sword against the prince of Condé, rebellious through jealousy of the Italian surroundings of the queen-mother, recourse was had to the purse. The peace of Sainte Menehould, four years after the death of Henry IV., was a virtual abdication of the monarchy (May 1614); it was time for a move in the other direction. Villeroi inspired the regent with the idea of an armed expedition, accompanied by the little king, into the West. The convocation of the states-general was about to take place, wrung, as in all minorities, from the royal weakness—this time by Condé; so the elections were influenced in the monarchist interest. The king's majority, solemnly proclaimed on the 28th of October 1614, further strengthened the throne; while owing to the bungling of the third estate, who did not contrive to gain the support of the clergy and the nobility by some sort of compromise, the estates-general of last March 1615, passed like the others a mere historic episode, an impotent and useless expedient. In vain Condé tried to play with the parlement of Paris the same game as with the states-general, in a sort of anticipation of the Fronde. Villeroi demurred; and the parlement, having illegally assumed a political rôle, broke with Condé and effected a reconciliation with the court. After this double victory Marie de' Medici could at last undertake the famous journey to Bordeaux and consummate the Spanish marriages. In order not to countenance by his presence an act which had been the pretext for his opposition, Condé rebelled
once more in August 1615; but he was again pacified by the governorships and pensions of the peace of Loudon (May 1616).

But Villeroy and the other ministers knew not how to reap the full advantage of their victory. They had but one desire, to put themselves on a good footing again with Condé, instead of applying themselves honestly to the service of the king. The "marshals," Concini and his wife Leonora Galigai, more influential with the queen and more exacting than ever, by dint of clever intrigues forced the ministers to retire one after another; and with the last of Henry IV.'s "greybeards" vanished also all the pecuniary reserves left. Concini surrounded himself with new men, insignificant persons ready to do his bidding, such as Barbin or Mangot, while in the background was Richelieu, bishop of Luçon. Condé now began intrigues with the princes whom he had previously betrayed; but his pride dissolved in piteous entreaties when Thèmines, captain of the guard, arrested him in September 1616. Six months later Concini had not even time to protest when another captain, Vitry, slew him at the Louvre, under orders from Louis XIII., on the 24th of April 1617.

Richelieu had appeared behind Marie de' Medici; Albert de Luynes rose behind Louis XIII., the neglected child whom he had contrived to amuse. "The tavern remained the same, having changed nothing but the bush." De Luynes was made a duke and marshal. Concini's place, with no better title, the duc d'Épernon, supported by the queen-mother (now in disgrace at Blois), took Condé's place at the head of the opposition. The treaties of Angoulême and Angers (1619-1620), negotiated by Richelieu, recalled the "unwholesome" treaties of Sainte-Menehould and Loudon. The revolt of the Protestants was more serious. Goaded by the vigorous revival of militant Catholicism which marked the opening of the 17th century, de Luynes tried to put a finishing touch to the triumph of Catholicism in France, which he had assisted, by abandoning in the treaty of Ulm the defence of the small German states against the ambition of the ruling house of Austria, and by sacrificing the Protestant Grisons to Spain. The re-establishment of Catholic worship in Béarn was the pretext for a rising among the Protestants, who had remained loyal during these troublous years; and although the military organization of French Protestantism, arranged by the assembly of La Rochelle, had been checked in 1621, by the defection of most of the reformed nobles, like Bouillon and Lescudières, de Luynes had to raise the disastrous siege of Montauban. Death alone saved him from the disgrace suffered by his predecessors (December 1615).

From 1621 to 1624 Marie de' Medici, re-established in credit, prosecuted her intrigues; and in three years there were three different ministries: de Luynes was succeeded by the prince de Condé, whose Montauban was found at Montpellier; the Brûlarts succeeded Condé, and having, like de Luynes, neglected France's foreign interests, they had to give place to La Vieuville; while this latter was arrested in his turn for having sacrificed the interests of the English Catholics in the negotiations regarding the marriage of Henrietta of France with the prince of Wales. All these personages were undistinguished figures beyond whom might be discerned the cold clear-cut profile of Marie de' Medici's secretary, now a cardinal, who was to take the helm and act as viceroy during eighteen years.

Richelieu came into power at a lucky moment. Every one was sick of government by deputy; they desired a strong hand and an energetic foreign policy, after the defeat of the Czechs at the White Mountain and the house of Austria, the Spanish intrigues in the Valteline, and the resumption of war between Spain and Holland. Richelieu contrived to raise hope in the minds of all. As president of the council at the states-general of 1614 he had figured as an adherent of Spain and the ultramontane interest; he appeared to be a representative of that religious party which was identical with the Spanish party. But he had been put into the ministry by the party of the Politiques, who had terminated the civil wars, acclaimed Henry IV., applauded the Protestant alliance, and by the mouth of Miron, president of the third estate, had in 1614 proclaimed his intention to take up the national tradition once more. Despite the concessions necessary at the outset to the partisans of a Catholic alliance, it was the programme of the Politiques that Richelieu adopted and laid down with a master's hand in his Political Testament.

To realize it he had to maintain his position. This was very difficult with a king who "wished to be governed and yet was impatient at being governed." Incapable of applying himself to great affairs, but of sane and even acute judgment, Louis XIII. excelled only in a passion for detail and for manual pastimes. He realized the superior qualities of his minister, though with a lively sense of his own dignity he often wished him more discreet and less imperious; he had confidence in him but did not love him. Cold-hearted and formal by nature, he had not even self-love, detested his wife Anne of Austria—too good a Spaniard—and only attached himself fitfully to his favourites, male or female, who were naturally jealously suspected by the cardinal. He was accustomed to listen to his mother, who detested Richelieu as her ungrateful protegé. Neither did he love his brother, Gaston of Orleans, and the feeling was mutual; for the latter, remaining for twenty years heir-presumptive to a crown which he could neither fill nor, posing as the beloved prince in all the conspiracies against Richelieu, and issued from them each time as a Judas. Add to this that Louis XIII., like Richelieu himself, had wretched health, aggravated by the extravagant medicines of the day; and it is easy to understand how this pliable disposition which offered itself to the yoke caused Richelieu always to fear that his king might change his master, and to declare that "the four square feet of the king's cabinet had been more difficult for him to conquer than all the battlefields of Europe."

Richelieu, therefore, passed his time in safeguarding himself from his rivals and in spying upon them; his suspicious nature, rendered still more irritable by his painful practice of a dissimulation repugnant to his headstrong character, making him fancy himself threatened more than was actually the case. He brutally suppressed six great plots, several of which were scandalous, and had more than fifty persons executed; and he identified himself with the king, sincerely believing that he was maintaining the royal authority and not merely his own. He had a preference for irregular measures rather than legal prosecutions, and a jealousy of all opinions save his own. He maintained his power through the terror and of special commissions. It was Louis XIII. whose cold decree ordained most of the rigorous sentences, but the stain of blood rested on the cardinal's robe and made his reasons of state pass for private vengeance. Chalais was beheaded at Nantes in 1626 for having upheld Gaston of Orleans in his refusal to wed Mademoiselle de Montpensier, and Marshal d'Ornano died at Vincennes for having given him bad advice in this matter; while the duelist of Boutteville was put to the torture for having bravely the edict against duels. The royal family itself was not free from his attacks; after the Day of Dupes (1630) he allowed the queen-mother to die in exile, and publicly dishonoured the king's brother Gaston of Orleans by the publication of his confessions; Marshal de Marillac was put to the torture for his ingratitude, and the constable de Montmorency for rebellion (1632). The birth of Louis XIV. in 1638 confirmed Richelieu in power. However, at the point of death he roused himself to order the execution of the king's favourite, Cinq-Mars, and his friend de Thou, guilty of treason with Spain (1642).

Absolute authority was not in itself sufficient; much money was also needed. In his state-papers Richelieu has shown that at the outset he desired that the Huguenots should cease to behave as rebellious subjects, and the powerful provincial governors as suzerains over the lands committed to their charge. With his passion for the uniform and the useful on a grand scale, he hoped by means of the Code...
Michaud to put an end to the sale of offices, to lighten imposts, to suppress brigandage, to reduce the monasteries, &c. To do this it would have been necessary to make peace, for it was soon evident that war was incompatible with these reforms. He chose war, as did his Spanish rival and contemporary Olivares. War is expensive sport; but Richelieu maintained a lofty attitude towards finance, disdained figures, and abandoned all petty details to subordinate officials like D'Éfiat or Bullion. He therefore soon reverted to the old and worse measures, including the debasement of coinage, and put an extreme tension on all the springs of the financial system. The land-tax was doubled and trebled by war, by the pensions of the nobles, by an extortion the profits of which Richelieu disdained neither for himself nor for his family; and just when the richer and more powerful classes had been freed from taxes, causing the wholesale oppression of the poorer, these few remaining were jointly and sincerely answerable. Perquisites, offices, forced loans were multiplied to such a point that a critic of the times, Guy Patin, facetiously declared that duties were to be exacted from the beggars basking in the sun. Richelieu went so far as to make poverty systematic and use famine as a means of government. This was the price paid for the national victories.

Thus he procured money by an extremely crude, fiscal judgement which ended by exterminating the people; hence numerous insurrections of the poverty-stricken; Dijon rose in revolt against the aides in 1630, Provence against the tax-officers (dîtes) in 1631, Paris and Lyons in 1632, and Bordeaux against the increase of customs in 1635. In 1636 the Croquants ravaged Limousin, Poitou, Angoumois, Gascony and Périgord; in 1639 it needed an army to subdue the Vo-nu-pieds (bare-feet) in Normandy. Even the rentiers of the Hôtel-de-Ville, big and little, usually very peaceable folk, were excited by the curtailment of their incomes, and in 1639 and 1642 were roused to fury. Every one had to bend before this harsh genius, who insisted on uniformity in obedience. After the feudal vassals, decimated by the wars of religion and the executioner's hand, and after the recalcitrant taxpayers, the Protestants, in their turn, and by their own fault, experienced this.

While Richelieu was opposing the designs of the pope and of the Spaniards in the Valtellina, while he was arming the duke of Savoy and subsidizing Manfredi in Germany, Henry IV was making his peace with Spain. When de Soubise, the Protestant chiefs, took the initiative in a fresh revolt despite the majority of their party (1635). This Huguenot rising, in stirring up which Spanish diplomacy had its share, was a revolt of discontented and ambitious individuals who trusted for success to their compact organization and the ultimate assistance of England. Under pressure of this new danger and urged on by the Catholic dévots, supported by the influence of Pope Urban VIII, Richelieu concluded with Spain the treaty of Monzon (March 5, 1626), by which the interests of his allies Venice, Savoy and the Grisons were sacrificed without their being consulted. The Catholic Valtellina, freed from the claims of the Protestant Grisons, became an independent state under the joint protection of France and Spain; the question of the right of passage was left open, to trouble France during the campaigns that followed; but the immediate gain, so far as Richelieu was concerned, was that his hands were freed to deal with the Huguenots.

Soubise had begun the revolt (January 1625) by seizing Port Blavet in Brittany, with the royal squadron that lay there, and in concert of the ships thus acquired, combined with those of La Rochelle, he ranged the western coast, intercepting commerce. In September, however, Montmorency succeeded, with a fleet of English and Dutch ships manned by English seamen, in defeating Soubise, who took refuge in England. La Rochelle was now invested, the Huguenots were hard pressed also on land, and, but for the reluctance of the Dutch to allow their ships to be used for such a purpose, an end might have been made of the Protestant opposition in France; as it was, Richelieu was forced to accept the mediation of England and conclude a treaty with the Huguenots (February 1626).

He was far, however, from forgiving them for their attitude or being reconciled to their power. So long as they retained their compact organization in France he could undertake no successful action abroad, and the treaty was in effect nothing more than a truce that was badly observed. The oppression of the French Protestants was but one of the pretexts for the English expedition under James I.'s favourite, the duke of Buckingham, to La Rochelle in 1627; and, in the end, this intervention of a foreign power compromised their cause. When at last the citizens of the great Huguenot stronghold, caught between two dangers, chose what seemed to them the least and threw in their lot with the English, they definitely proclaimed their attitude as anti-national; and when, on the 29th of October 1628, after a heroic resistance, the city surrendered to the French king, this was hailed not as a victory for Catholicism only, but for France. The taking of La Rochelle was a crushing blow to the Huguenots, and the desperate alliance which Rohan, entrenched in the Cévennes, entered into with Philip IV. of Spain, could not prolong their resistance. The amnesty of Alais, prudent and moderate in religious matters, gave back to the Protestants their common rights within the body politic. Unfortunately what was an end for Rohan was a beginning for France, and with the siege of La Rochelle the Protestant group eliminated, Richelieu next wished to establish Catholic religious uniformity; for though in France the Catholic Church was the state church, unity did not exist in it. There were no fixed principles in the relations between king and church, hence incessant conflicts between Gallicans and Ultramontanes, in which Richelieu claimed to hold an even balance. Moreover, a Catholic movement for religious reform in the Church of France began during the 17th century, marked by the creation of seminaries, the foundation of new orthodox religious orders, and the organization of public relief by Saint Vincent de Paul. Jansenism was the most vigorous contemporary effort to renovate not only morals but Church doctrine (see Jansenism). But Richelieu had no love for innovators, and showed this very plainly to du Vergier de Hauranne, abbot of Saint Cyran, who was imprisoned at Vincennes for the good of Church and State.

In affairs of intellectual dragooning was equally the policy; and, as Corneille learnt to his cost, the French Academy was created in 1635 simply to suppress the circulation of books, to preserve the unity and conformity to rules that was enforced. Before Richelieu, there had been no effective monopoly and no institutions for controlling affairs; merely advisory institutions which collaborated somewhat vaguely in the administration of the kingdom. Had the king been willing these might have developed further; but Richelieu ruthlessly suppressed all such growth, and they remained embryonic. According to him, the king must decide in secret, and the king's will must be law. No one might meddle in political affairs, neither parlements nor states-general; still less had the public any right to judge the actions of the government. Between 1631 and the edict of February 1641 Richelieu strove against the continually renewed opposition of the parlements to his system of special commissions and judgments; in 1641 he refused them any right of interference in state affairs; at most would he consent occasionally to take counsel with assemblies of notables. Provincial and municipal liberties were no better treated when through them the king's letters patent to seigniors of the royal counties and intendances. In Brittany and Dauphiné, where his municipal liberties restricted in 1631; the provincial assembly of Dauphiné was suppressed from 1628 onward, and that of Languedoc in 1629; that of Provence was in 1639 replaced by communal assemblies, and that of Normandy was prorogued from 1639 to 1642. Not that Richelieu was hostile to them in principle; but he was obliged at all hazards to find money for the upkeep of the army, and the provincial states were a slow and heavy machine to put in motion. Through an excessive reaction against the disintegration that had menaced the kingdom after the dissolution of the League, he fell into the abuse of
over-centralization; and depriving the people of the habit of criticizing governmental action, he taught them a fatal acquiescence in uncontrolled and undisputed authority. Like one of those physical forces which tend to reduce everything to a dead level, he battered down alike characters and fortunes; and in his endeavours to abolish faction, he killed that public spirit which, formed in the 16th century, had already produced the République de Bodin, de Thou’s History of his Times, La Boëtie’s Contre un, the Soirée Ménipée, and Sully’s Économies royales.

In order to establish this absolute despotism Richelieu created no new instruments, but made use of a revolutionary institution of the 16th century, namely “intendants” (q.v.), agents who were forerunners of the commissioners of the Convention, gentlemen of the long robe of inferior condition, hated by every one, and for that reason the more trustworthy. He also drew most of the members of his special commissions from the grand council, a supreme administrative tribunal which owed all its influence to him.

However, having accomplished all these great things, the treasury was left empty and the reforms were but ill-established: for Richelieu’s policy increased poverty, neglected the toiling and suffering peasants, deserted the cause of the workers in order to favour the privileged classes, and left idle and useless that bourgeoisie whose intellectual activity, spirit of discipline, and civil and political culture would have yielded solid support to a monarchy all the stronger for being limited. Richelieu completed the work of Francis I.; he endowed France with the fatal tradition of autocracy. This priest by education and by turn of mind was indifferent to material interests, which were secondary in his eyes; he could organize neither finance, nor justice, nor an army, nor the colonies, but at the most a system of police. His method was not to reform, but to crush. He was great chiefly in negotiation, the art par excellence of ecclesiastics. His work was entirely abroad; there it had more continuity, more future, perhaps because only in his foreign policy was he unhampered in his designs. He sacrificed everything to it; but he ennobled it by the genius and audacity of his conceptions, by the energetic tension of all the muscles of the body politic.

The Thirty Years’ War in fact dominated all Richelieu’s foreign policy; by it he made France and unmade Germany.

It was the support of Germany which Philip II. had lacked in order to realize his Catholic empire; and the election of the archduke Ferdinand II. of Styria as emperor gave that support to his Spanish cousins (1619). Thenceforward all the forces of the Habsburg monarchy would be united, provided that communication could be maintained in the north with the Netherlands and in the south with the duchy of Milan, so that there should be no flaw in the iron vice which locked France in on either side. It was therefore of the highest importance to France that she should dominate the valleys of the Alps and Rhine. As soon as Richelieu became minister in 1624 there was an end to cordial relations with Spain. He resumed the policy of Henry IV., confining his military operations to the region of the Alps, and contending himself first at with opposing the coalition of the Habsburgs with a coalition of Venice, the Turks, Bethlen Gabor, king of Hungary, and the Protestants of Germany and Denmark. But the revolts of the French Protestants, the resentment of the nobles at his dictatorial power, and the perpetual ferment of intrigues and treason in the court, obliged him almost immediately to draw back. During these eight years, however, Richelieu had pressed on matters as fast as possible.

While James I. of England was trying to get a general on the cheap in Denmark to defend his son-in-law, the elector palatine, Richelieu was bargaining with the Spaniards in the treaty of Monzon (March 1636); but as the strained relations between France and England forced him to conclude a treaty with Spain still further by the treaty of April 1627, the Spaniards profited by this to carry on an intrigue with Rohan, and in concert with the duke of Savoy, to occupy Montferrat when the death of Vicenzo II. (December 26, 1627) left the succession of Mantua, under the will of the late duke, to Charles Gonzaga, duke of Nevers, a Frenchman by education and sympathy. But the taking of La Rochelle allowed Louis to force the pass of Susa, to induce the duke of Savoy to treat with him, and to isolate the Spaniards in Italy by a great Italian league between Genoa, Venice and the dukes of Savoy and Mantua (April 1629). Unlike the Valois, Richelieu only desired to free Italy from Spain in order to restore her independence.

The fact that the French Protestants in the Cévennes were again in arms enabled the Habsburgs and the Spaniards to make a fresh attack upon the Alpine passes; but after the peace of Alais Richelieu placed himself at the head of forty thousand men, and stirred up armies everywhere against the emperor, victorious now over the king of Denmark as in 1621 over the elector palatine. He united Sweden, now reconciled with Poland, and the Catholic and Protestant electors, disquieted by the edict of Restitution and the omnipotence of Wallenstein; and he aroused the United Provinces. But the disaffection of the court and the more extreme Catholics made it impossible for him, as yet to enter upon a struggle against both Austria and Spain; he was only able to regulate the affairs of Italy with much prudence. The intervention of Mazarin, despatched by the pope, who saw no other means of detaching Italy from Spain than by introducing France into the affair, brought about the signature of the armistice of Rivalte on the 4th of September 1630, soon developed into the peace of Cherasco, which established the agreement with the still fugitive duke of Savoy (June 1631). Under the harsh tyranny of Spain, Italy was now nothing but a lifeless corpse; young vigorous Germany was better worth saving. So Richelieu’s envos, Brutal de Léon and Father Joseph, disarmed 1 the emperor at the diet of Regensburg, while at the same time Louis XIII. kept Casale and Pinerolo, the gates of the Alps. Lastly, by the treaty of Fontainebleau (May 30th, 1631), Maximilian of Bavaria, the head of the Catholic League, engaged to defend the king of France against all his enemies, even Spain, with the exception of the emperor. And by the hand of Richelieu a union against Austrian imperialism was effected between the Bavarian Catholics and the Protestants who dominated in central and northern Germany.

Twice had Richelieu, by means of the purse and not by force of arms, succeeded in reopening the passes of the Alps and of the Rhine. The kingdom at peace and the Huguenots party ruined, he was now able to engage upon his policy of prudent acquisitions and apparently disinterested alliances. But Gustavus Adolphus, king of Sweden, called in by Richelieu and Venice to take the place of the played-out king of Denmark, brought danger to all parties. He would not be content merely to serve French interests in Germany, according to the terms of the secret treaty of Bärwalde (June 1631); but, once master of Germany and the rich valley of the Rhine, considered chiefly the interests of Protestantism and Sweden. Neither the prayers nor the threats of Richelieu, who wished indeed to destroy Spain but not Catholicism, nor the death of Gustavus Adolphus at Lützen (1632), could repair the evils caused by this immoderate ambition. Thus the violent Catholic reaction against the Protestants endeared; and the union of Spain and the Empire was consolidated just when that of the Protestants was dissolved at Nördlingen, despite the efforts of Oxenstierna (September 1634). Moreover, Wallenstein, who had been urged by Richelieu to set up an independent kingdom in Bohemia, had been killed on the 23rd of February 1634. In the course of a year Württemberg and Franconia were reconquered from the Swedes; and the dukes of Lorraine, who had taken the side of the Empire, called in the Spanish and the imperial forces to open the road to the Netherlands through Franche-Comté.

His allies no longer able to stand alone, Richelieu was obliged to intervene directly (May 10th, 1635). By the treaty of Saint-Germain-en-Laye he purchased the army of Bernard of Saxe-

1. Ferdinand is reported to have said: "Le capucin m’a désarmé avec son scapulaire et a mis dans capuchon six bonnets étoffés."
Weimar; by that of Rivoli he united against Spain the dukes of Modena, Parma and Mantua; he signed an open alliance with the league of Heilbronn, the United Provinces and Sweden, and after these alliances military operations began. Marshal de la Force occupying the duchy of Lorraine. Richelieu attempted to operate simultaneously in the Netherlands by joining hands with the Dutch, and on the Rhine by uniting with the Swedes; but the bad organization of the French armies, the double invasion of the Spaniards as far as Corbie and the imperial forces as far as the gates of Saint-Jean-de-Losne (1636), and the death of his allies, the dukes of Hesse-Cassel, Savoy and Mantua at first frustrated his efforts. A decided success was, however, achieved between 1638 and 1640, thanks to Bernard of Saxe-Weimar and afterwards to Guébriant, and to the parallel action of the Swedish generals, Banér, Wrangel and Torstensson. Richelieu obtained Alsace, Breisach and the forest-towns on the Rhine; while in the north, thanks to the Dutch and owing to the conquest of Artois, marshals de la Meilleraie, de Châtillon and de Brézé forced the barrier of the Netherlands. Turin, the capital of Piedmont, was taken by Henri de Lorraine, comte d’Harcourt; the alliance with rebellious Portugal facilitated the occupation of Roussillon and almost the whole of Catalonia, and Spain was reduced to defending herself; while the embarrassments of the Habsburgs at Madrid made those of Vienna more tractable. The diet of Regensburg, under the mediation of Maximilian of Bavaria, and the general peace of France, of the 25th of December 1641, the preliminary settlement at Hamburg fixed the opening of negotiations to take place at Münster and Osnabrück. Richelieu’s death (December 4, 1642) prevented him from seeing the triumph of his policy, but it can be judged by its results; in 1644 the kingdom had in the east only the frontier of the Meuse to defend it from invasion; in 1646 the whole of Alsace, except Strassburg, was occupied and the Rhine guarded by the army of Guébriant. Six months later, on the 14th of May 1643, Louis XIII. rejoined his minister in his true kingdom, the land of shades.

But thanks to Mazarin, who completed his work, France gathered in the harvest sown by Richelieu. At the outset no one believed that the new cardinal would have any success. Every one expected from Anne of Austria a change in the government which appeared to be justified by the persecutions of Richelieu and the disdainful unscrupulousness of Louis XIII. On the 16th of May the queen took the little four-year-old Louis XIV. to the parlement of Paris which, proud of playing a part in politics, hastened, contrary to Louis XIII.’s last will, to acknowledge the command of the little king, and to give his mother ‘free, absolute and entire authority.’ The great nobles were already looking upon themselves as established in power, when they learnt with amazement that the regent had appointed as her chief adviser, not Gaston of Orleans, but Mazarin. The political revenge which in their eyes was owing to them as a body, the queen claimed for herself alone, and she made it a romantic one. This Spaniard of waning charms, who had been neglected by her husband and insulted by Richelieu, now gave her indolent and full-blown person, together with absolute power, into the hands of the Sicilian. Whilst others were triumphing openly, Mazarin, in the shadow and silence of the interregnum, had kept watch upon the heart of the queen; and when the old party of Marie de’ Medici and Anne of Austria wished to come back into power, to impose a general peace, and to substitute for the Protestant alliances an understanding with Spain, the arrest of François de Vendôme, duke of Beaulort, and the exile of other important nobles proved to the great families that their hour had gone by (September 1643).

Mazarin justified Richelieu’s confidence and the favour of Anne of Austria. It was upon his foreign policy that he relied to maintain his authority within the kingdom. Thanks to him, the duke of Enghien (Louis de Bourbon, afterwards prince of Condé), appointed commander-in-chief at the age of twenty-two, caused the downfall of the renowned Spanish infantry at Rocroi; and he discovered Turenne, whose prudence tempered Condé’s overbold ideas. It was he too who by renewing the traditional alliances and resuming against Bavaria, Ferdinand III.’s most powerful ally, the common action with Sweden which Richelieu had sketched out, pursued it year after year: in 1644 at Freiburg im Breisgau, despite the death of Guébriant at Rottweil; in 1645 at Nördlingen, despite the defeat of Marienthal; and in 1646 in Bavaria, despite the rebellion of the Weimar cavalry; to see it finally triumph at Zumsmarshausen in May 1648. With Turenne dominating the Eiser and the Inn, Condé victorious at Lens, and the Swedes before the gates of Prague, the emperor, left without a single ally, finally authorized his plenipotentiaries to sign on the 24th of October 1648 the peace about which negotiations had been going on for seven years. Mazarin had stood his ground notwithstanding the treachery of the duke of Bavaria, the defection of the United Provinces, the resistance of the Germans, and the general confusion which was already pervading the internal affairs of the kingdom.

The dream of the Habsburgs was shattered. They had wished to set up a centralized empire, Catholic and German; but the treaties of Westphalia kept Germany in its passive and fragmentary condition; while the Catholic and Protestant princes obtained formal recognition of their territorial independence and their religious equality. Thus disappeared the two principles which justified the Empire’s existence; the universal sovereignty to which it laid claim was limited simply to a German monarchy much crippled in its powers; and the enfranchisement of the Lutherans and Calvinists from papal jurisdiction cut the last tie which bound the Empire to Rome. The victors’ material benefits were no less substantial: the congress of Münster ratified the final cession of the Three Bishoprics and the conquest of Alsace, and Breisach and Philippusburg completed these acquisitions. The Spaniards had no longer any hope of adding Luxemburg to their Franche-Comté; while the Holy Roman Empire in Germany, taken in the rear by Sweden (now mistress of the Baltic and the North Sea), cut off for good from the United Provinces and the Swiss cantons, and enfeebled by the recognized right of intervention in German affairs on the part of Sweden and France, was now nothing but a meaningless name.

Mazarin had not been so fortunate in Italy, where in 1642 the Spanish remained masters. Venice, the duchy of Milan and the duke of Modena were on his side; the pope and the grand-duke of Tuscany were trembling, but the romantic expedition of the duke of Guise to Naples, and the outbreak of the Fronde, saved Spain, who had refused to take part in the treaties of Westphalia and whose ruin Mazarin wished to compass.

It was, however, easier for Mazarin to remodel the map of Europe than to govern France. There he found himself face to face with all the difficulties that Richelieu had neglected to solve, and that were now once more giving trouble. The Lit de Justice of the 18th of May 1643 had proved authority to remain still so personal an affair that the person of the king, insignificant though that was, continued to be regarded as its absolute depositary. Thus regular obedience to an abstract principle was under Mazarin as incomprehensible to the idle and selfish nobility as it had been under Richelieu. The parlement still kept up the same extra-judicial pretensions; but beyond its judicial functions it acted merely as a kind of town-crier to the monarchy, charged with making known the king’s edicts. Yet through its right of remonstrance it was the only body that could legally and publicly intervene in politics; a large and independent body, moreover, which had its own demands to make upon the monarchy and its ministers. Richelieu, by setting his special agents above the legal but complicated machinery of financial administration, had so corrupted it as to necessitate radical reform; all the more so because financial charges had been increased to a point far beyond what the nation could bear. With four armies to keep up, the insurrection in Portugal to maintain, and pensions to serve the needs of the allies, the burden had become a crushing one.
Richelieu had been able to surmount these difficulties because he governed in the name of a king of full age, and against isolated adversaries; while Mazarin had the latter against him in a coalition which had lasted ten years, with the further disadvantages of his foreign origin and a royal minority at a time when every one was sick of government by ministers. He was the very opposite of Richelieu, as wheeling in his ways as the other had been haughty and scornful, as devoid of vanity and rancour as Richelieu had been full of jealous care for his authority; he was gentle where the other had been passionate and irritable, with an intelligence as great and more supple, and a far more grasping nature.

It was the fiscal question that arrayed against Mazarin a coalition of all petty interests and frustrated ambitions; this was always the Achilles' heel of the French monarchy, which in 1648 was at the last extremity for money.

All imposts were forestalled, and every expedient for obtaining either direct or indirect taxes had been exhausted by the methods of the financiers. As the country districts could yield nothing more, it became necessary to demand money from the Parisians and from the citizens of the various towns, and to search out and furbish up old disused edicts — edicts as to measures and scales of prices — at the very moment when the luxury and corruption of the 

parsennis

was insulting the poverty and suffering of the people, and exasperating all those officials who took their functions seriously.

A storm burst forth in the parlement against Mazarin as the patron of these expedients, the occasion for this being the edict of redemption by which the government renewed for nine years the " Paulette " which had now expired, by withholding four years' salary from all officers of the Great Council, of the Chambres des commettes, and of the Cours des aides. The parlement, although expressly exempted, associated itself with their protest by the decree of union of May 13, 1649, of which the other members of the state. Despite the queen's express prohibition, the insurrectionary assembly of the Chambre Saint Louis criticized the whole financial system, founded as it was upon usury, claimed the right of voting taxes, respect for individual liberty, and the suppression of the intendants, who were a menace to the new bureaucratic feudalism. The queen, haughty and exasperated though she was, yielded for the time being, because the invasion of the Spaniards in the north, the arrest of Charles I. of England, and the insurrection of Masaniello at Naples made the moment a critical one for monarchies; but immediately after the victory at Lens she attempted a coup d'état, arresting the leaders, and among them Broussel, a popular member of the parlement (August 26, 1648). Paris at once rose in revolt — a Paris of swarming and unpolic'd streets, that had been making French history ever since the reign of Henry IV., and that had not forgotten the barricades of the League. Once more a promise of yielding had to be made, until Condé's arrival enabled the court to take refuge at Saint-Germain (January 15, 1649).

Civil war now began against the rebellious coalition of great nobles, lawyers of the parlement, populace, and mercenaries just set free from the Thirty Years' War. It lasted four years, for motives often as futile as the Grande Mademoiselle's ambition to wed little Louis XIV., Cardinal de Retz's red hat, or Madame de Longueville's stool at the queen's side; it was, as its name of Fronde indicates, a hateful farce, played by grown-up children, in several acts.

Its first and shortest phase was the Fronde of the Parlement. At a period when all the world was a little mad, the parlement had imagined a loyalist revolt, and, though it raised an armed protest, this was not against the king but against Mazarin and the persons to whom he had delegated power. But the parlement soon became disgusted with its allies — the princes and nobles, who had only drawn their swords in order to beg more effectively with arms in their hands; and the Parisian mob, whose fanaticism had been aroused by Paul de Gondi, a warlike ecclesiastic, a Catiline in a cassock, who preached the gospel at the dagger's point.

When a suggestion was made to the parlement to receive an envoy from Spain, the members had no hesitation in making terms with the court by the peace of Rueil (March 11, 1649), which ended the first Fronde.

As an entr'acte, from April 1649 to January 1650, came the affair of the Petits Maitres: Condé, proud and violent; Gaston of Orleans, pliable and contemptible; Conti, the simpleton; and Longueville, the betrayed husband. The victim of Lens and Charenton imagined that every one was under an obligation to him, and laid claim to a dictatorship so insupportable that Anne of Austria and Mazarin — assured by Gondi of the concurrence of the parlement and people — had him arrested. To defend Condé the great conspiracy of women was formed: Madame de Chevreuse, the subtle and impassioned princess palatine, and the princess of Condé vainly attempted to arouse Normandy, Burgundy and the mob of Bordeaux; while Turenne, bewitched by Madame de Longueville, after several days of conflict with Spain and was defeated at Rethel (December 15, 1650). Unfortunately, after his custom when victor, Mazarin forgot his promises — above all, Gondi's cardinal's hat. A union was effected between the two Frondes, that of the Petits Maitres and that of the parlements, and Mazarin was obliged to flee for safety to the electorate of Cologne (February 1651), whence he continued to govern the queen and the kingdom by means of secret letters. But the heads of the two Frondes — Condé, now set free from prison at Havre, and Gondi who detested him — were not long in quarrelling fatally. Owing to Mazarin's exile and to the king's attainment of his majority (September 5, 1651) quiet was being restored, when the return of Mazarin, jealous of Anne of Austria, nearly brought about another reconciliation of all his opponents (January 1652). Condé resumed civil war with the support of Spain, because he was not given Mazarin's place; but though he defeated the royal army at Bléneau, he was surprised at Étampes, and nearly crushed by Turenne at the gate of Saint-Antoine. Saved, however, by the Grande Mademoiselle, daughter of Gaston of Orleans, he lost Paris by the disaster of the Hôtel de Ville July 4, 1652), where he had installed an insurrectionary government. A general weariness of civil war gave second place to the agents of Mazarin, who in order to facilitate peace made a pretence of exiling himself for a second time to Bouillon. Then came the final collapse: Condé having taken refuge in Spain for seven years, Gaston of Orleans being in exile, Retz in prison, and the parlement reduced to its judiciary functions only, the field was left open for Mazarin, who, four months after the king, re-entered in triumph that Paris which had driven him forth with jeers and mockery (February 1653).

The task was now to repair these four years of madness and folly. The nobles who had hoped to set up the League again, half counting upon the king of Spain, were held in check by the Mazarin, whose odious policies and the number of his enemies, and were now employed by him in warfare and in decorative court functions; while others, De Retz and La Rochefoucauld, sought consolation in their Memoirs or their Maxims, one for his mortifications and the other for his rancour as a statesman out of employment. The parlement, which had confused political power with judiciary administration, was given to understand, in the session of April 13, 1655, at Vincennes, that the era of political manifestations was over; and the money expended by Gourville, Mazarin's agent, restored the members of the parlement to docility.

The power of the state was confided to middle-class men, faithful servants during the evil days: Abel Servien, Michel le Tellier, Hugues de Lionne. Like Henry IV. after the League, Mazarin, after having conquered the Fronde, had to buy back bit by bit the kingdom he had lost, and, like Richelieu, he spread out a network of agents, thenceforward regular and permanent, who assured him of that security without which he could never have carried on his vast plunderings in peace and quiet. His imitator and superintendent, Fouquet, the Maecenas of the future Augustus, concealed this gambling policy beneath the lustre of the arts and the glamour of a literature remarkable for
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The death of Colbert and the revocation of the edict of Nantes brought the first to a close (1661-1683-1685); coinciding with the date when the Revolution in England definitely reversed the traditional system of alliances, and when the administration began to disorganize. In the second period (1685-1715) all the germs of decadence were developed until the moment of final dissolution.

In a monarchy so essentially personal the preparation of the heir to the throne by and by and by his position should have been the chief task. Anne of Austria, a devoted but unintelligent mother, knew no method of dealing with her son, save devotion combined with the rod. His first preceptors were nothing but courtiers; and the most intelligent, his valet Laporte, developed in the royal child's mind his natural instinct of command, a very lively sense of his rank, and that nobly majestic air of master of the world which he preserved even in the commonest actions of his life. The continual agitations of the Fronde prevented him from persevering in any consistent application during those years which are the most valuable for study, and only instilled in him a horror of revolution, parliamentary remonstrance, and disorder of all kinds; so that this recollection determined the direction of his government. Mazarin, in his later years, at last taught him his trade as king by admitting him to the council, and by instructing him in the details of politics and of administration.

In 1661 Louis XIV. was a handsome youth of twenty-two, of splendid health and gentle serious mien; eager for pleasure, but discreet and even dissimulating; his rather mediocre intellectual qualities relieved by solid common sense; fully alive to his rights and his duties.

The duties he conscientiously fulfilled, but he considered he need render no account of them to any one but his Maker, the last humiliation for God's viceroy being "to take the law from his people." In the solemn language of the "Memoirs for the Instruction of the Dauphin" he did but affirm the arbitrary and capricious character of his predecessors' action. As for his rights, Louis XIV. looked upon these as plenary and unlimited. Representative of God upon earth, heir to the sovereignty of the Roman emperors, a universal suzerain and master over the goods and the lives of his vassals, he could conceive no other bounds to his authority than his own interests or his obligations towards God, and in this he was a willing believer of Bossuet. He therefore had but two aims: to increase his power at home and to enlarge his kingdom abroad. The army and taxation were the chief instruments of his policy. Had not Bossuet, Hobbes and Bossuet taught that the force which gives birth to kingdoms serves best also to feed and sustain them? His theory of the state, despite Grotius and Jurieu, rejected as odious and even impious the notion of any popular rights, anterior and superior to his own. A realist in principle, Louis XIV. was terribly utilitarian and egotistical in practice; and he exacted from his subjects an absolute, continual and obligatory self-abnegation before his public authority, even when improperly exercised.

This deified monarch needed a new temple, and Versailles, where everything was his creation, both men and things, adored its maker. The highest nobility of France, beginning with the princes of the blood, competed for posts in the royal household, where an army of ten thousand soldiers, four thousand servants, and five thousand horses played its costly and luxurious part in the ordered and almost religious pageant of the king's existence. The "anciennes provinces de France," gay, familiar and military, gave place to a stiff court life, a perpetual adoration, a very ceremonious and very complicated ritual, in which the demigod "pontificated" even "in his dressing-gown." To pay court to himself was the first and only duty in the eyes of a proud and haughty prince who saw and noted everything, especially any one's absence. Versailles, where the delicate refinements of Italy and the grave politeness of Spain were fused and mingled with French vivacity, became the centre of national life and a model for foreign royalties; hence if Versailles has played a considerable part in the history of civilization, it also seriously modified the life of France.

Elegance and self-seek ing became the chief rules of a courtier's life, and this explains the division of the nobility into two sections: the provincial squires, embittered by neglect; and the courtiers, who were ruined materially and intellectually by their way of living. Versailles sterilized all the idle upper classes, exploited the industrious classes by its extravagance, and more and more broke relations between king and kingdom.

But however divine, the king could not wield his power unaided. Louis XIV. called to his assistance a hierarchy of humbly submissive functionaries, and cabinets over which he regularly presided. Holding the very name of roi paisissant in abhorrence, he abolished the office of mayor of the palace—that is to say, the prime minister—thus imposing upon himself work which he always regularly performed. In choosing his collaborators his principle was never to select nobles or ecclesiastics, but persons of inferior birth. Neither the immense fortunes amassed by these men, nor the venality and robust vitality which made their families veritable races of ministers, altered the fact that De Lionne, Le Tellier, Louvois and Colbert were in themselves of no account, even though the parts they played were much more important than Louis XIV. imagined. This was the age of plebeians, to the great indignation of the duke and peer Saint Simon. Mere
reflected lights, these satellites professed to share their master's horror of all individual and collective rights of such a nature as to oppose any check upon his public authority. Louis XIV. detested the states-general and never convoked them, and the parlements were definitely reduced to silence in 1673; he completed the destruction of municipal liberties, under pretext of bad financial administration; suffered no public, still less private criticism; was ruthless when his exasperated subjects had recourse to force; and made the police the chief bulwark of his government. Prayers and resignation were the only solace left for the hardships endured by his subjects. All the ties of caste, class, corporation and family were severed; the jealous despotism of Louis XIV. destroyed every opportunity of taking common action; he isolated every man in private life, in individual interests, just as he isolated himself more and more from the body social. Freedom he tolerated for himself alone.

His passion for absolutism made him consider himself master of souls as well as bodies, and Bossuet did nothing to contravene an opinion which was, indeed, common to every sovereign of his day. Louis XIV., like Philip II., pretending to not only political but religious authority, would not allow the pope to share it, still less would he abide any religious dissent; and that gave rise to many conflicts, especially those in France which, at times, a temporal sovereign both at Rome and at Avignon, and as the head of Christendom bound to intervene in the affairs of France. Louis XIV.'s pride caused the first struggle, which turned exclusively upon questions of form, as in the affair of the Corsican Guard in 1662. The question of the right of regale (right of the Crown to the revenues of vacant abbies and bishoprics), which touched the essential rights of sovereignty, further inflamed the hostility between Innocent XI. and Louis XIV. Conformably with the traditions of the administrative monarchy in 1673, the king wanted to extend to the new additions to the kingdom his rights of receiving the revenues of vacant bishoprics and making appointments to their benefices, including taking oaths of fidelity from the new incumbents. A protest raised by the bishops of Pamiers and Aleth, followed by the seizure of their revenues, provoked the intervention of Innocent XI. in 1678; but the king was supported by the general assembly of the clergy, which declared that, with certain exceptions, the regale extended over the whole kingdom (1681). The pope ignored the decisions of the assembly; so, dropping the regale, the king demanded that, to obviate further conflict, the assembly should define the limits of the authority due respectively to the king, the Church and the pope. This was the object of the Declaration of the Four Articles: the pope has no power in temporal matters; general councils are superior to the pope in spiritual affairs; the rules of the Church of France are inviolable; decisions of the pope in matters of faith are only irrevocable by consent of the Church. The French laity transferred to the king this quasi-divine authority, which became the political theory of the ancien régime; and since the pope refused to submit, or to institute the new bishops, the Sorbonne was obliged to interfere. The affair of the "diplomatic prerogatives," when Louis XIV. was decidedly in the wrong, made relations even more strained (1687), and the idea of a schism was mooted with greater insistence than in 1681. The death of Innocent XI. in 1689 allowed Louis XIV. to engage upon negotiations rendered imperative by his check in the affair of the Cologne bishopric, where his candidate was ousted by the pope's. In 1693, under the pontificate of Innocent XII., he went, like so many others, to Canossa.

Recipient now of immense ecclesiastical revenues, which, owing to the number of vacant benefices, constituted a powerful engine of government, Louis XIV. had immense power over the French Church. Religion began to be identified with the state; and the king combated heresy and dissent, not only as a religious duty, but as a matter of political expediency, unity of faith being obviously conducive to unity of law.

Richelieu having deprived the Protestants of all political guarantees for their liberty of conscience, an anti-Protestant party (directed by a cabal of religious devotees, the Compagnie du Saint Sacrement) determined to suppress it completely by conversions and by a Jesuitical interpretation of the terms of the edict of Nantes. Louis XIV. made this impolitic policy his own. His passion for absolutism, a religious zeal that was the more active because it had to compensate for many affronts to public and private morals, the financial necessity of augmenting the free donations of the clergy, and the political necessity of relying upon that body in his conflicts with the pope, led the king between 1661 and 1668 to embark upon a double campaign of arbitrary proceedings with the object of nullifying the edict, conversions being procured either by force or by bribery. The promulgation and application of systematic measures from above had a response from below, from the corporation, the urban workshop, and the village street, which supported ecclesiastical and royal authority in its suppression of heresy, and frequently even went further: individual and local fanaticism co-operating with the head of the state, the intendants, and the military and judiciary authorities. Protestants were successively removed from the states-general, the consulates, the town councils, and even from the humblest municipal offices; they were deprived of the charge of their hospitals, their academies, their colleges and their schools, and were subject to the most various limitations and prejudices. The influence of the clergy united with chicanery of procedure to invade their places of worship, insult their adherents, and put a stop to the practice of their ritual. Pellisson's methods of conversion, considered too slow, were accelerated by the violent persecution of Louvois and by the king's galleys, until the day came when Louis XIV., deceived by the clergy, crowned his record of compliant legal methods by revoking the edict of Nantes. This was the signal for a Huguenot renaissance, and the Camisards of the Cévennes held the royal armies in check from 1703 to 1711. Notwithstanding this, however, Louis XIV. succeeded only too well, since Protestantism was reduced both numerically and intellectually. He never perceived how its loss threw France back a full century, to the great profit of foreign nations; while neither did the Church perceive that she had been firing on her own troops.

The same order of ideas produced the persecution of the Jansenists, as much a political as a religious sect. Founded by a bishop of Ypres on the doctrine of predestination, and growing by persecution, it had speedily recruited adherents among the disillusioned followers of the Fronde, the Gallican clergy, the higher nobility, even at court, and more important still, among learned men and thinkers, such as the great Arnauld, Pascal and Racine. Pure and austere, it enjoined the strictest morals in the midst of corruption, and the most dignified self-respect in face of idolatrous servility. Amid general silence it was a formidable and much dreaded body of opinion; and in order to stifle it Louis XIV., the tool of his confessor, the Jesuit Le Tellier, made use of his usual means. The nuns of Port Royal were in their turn subjected to persecution, which, after a truce between 1666 and 1679, became aggravated by the affair of the regale, the bishops of Aleth and Pamiers being Jansenists. Port Royal was destroyed, the nuns dispersed, and the ashes of the dead scattered to the four winds. The bull Unigenitus launched by Pope Clement XI. in 1713 against a Jansenist book by Father Quesnel rekindled a quarrel, the end of which Louis XIV. did not live to see, and which raged throughout the 18th century.

Bossuet, Louis XIV.'s mouthpiece, triumphed in his turn over the quietism of Madame Guyon, a mystic who recognized neither definite dogmas nor formal prayers, but abandoned herself "to the torrent of the forces of God." Fénélon, who in his Maximes des Saints had given his adherence to her doctrine, was obliged to submit in 1699; but Bossuet could not make the spirit of authority prevail against the religious criticism of a Richard Simon or the philosophical polemics of a Bayle. He might exile their persons; but their doctrines, supported by the
scientific and philosophic work of Newton and Leibnitz, were to triumph over Church and religion in the 18th century.

The chaos of the administrative system caused difficulties no less great than those produced by opinions and creeds. Traditional rights, differences of language, provincial autonomy, ecclesiastical assemblies, parlements, governors, intendants—vestiges of the past, or promises for the future—all jostled against and thwarted each other. The central authority had not yet acquired a vigorous constitution, nor destroyed all the intermediary authorities. Colbert now offered his aid in making Louis XIV. the sole pivot of public life, as he had already become the source of religious authority, thanks to the Jesuits and to Bossuet.

Colbert, an agent of Le Tellier, the honest steward of Mazarin's dishonest fortunes, had a future opened to him by the fall of Fouquet (1661). Harsh and rough, he compelled admiration for his delight in work, his aptitude in disentangling affairs, his desire of continually augmenting the wealth of the state, and his regard for the public welfare without forgetting his own. Born in a draper's shop, this great administrator always preserved its spirit. He held the attitude of the parvenu; while with his insinuating ways, and knowing better than Fouquet how to keep his distance, he made himself indispensable by his savoir-faire and his readiness for every emergency. He gradually got everything into his control: finance, industry, commerce, the fine arts, the navy and colonies, the administration, even the fortifications—and through his uncle Pussot—the law, with all the profits attaching to its offices.

His first care was to restore the exhausted resources of the country and to re-establish order in finance. He began by measures of liquidation: the Chambre ordinaire of 1661 to 1665 to deal with the farmers of the revenue, the condemnation of Fouquet, and a revision of the funds. Next, like a good man of business, Colbert determined that the state accounts should be kept as accurately as those of a shop; but though in this respect a great minister, he was less so in his manner of levying contributions. He kept to the old system of revenues from the demesne and from imposts that were reactionary in their effect, such as the taille, aids, salt-tax (gabelle) and customs; only he managed them better. His forest laws have remained a model. He demanded less of the taille, a direct impost, and more from indirect aids, of which he created the code—not, however, out of sympathy for the common people, towards whom he was very harsh, but because these aids covered a greater area and brought in larger returns. He tried to import more method into the very unequal distribution of taxation, less brutality in collection, less confusion in the fiscal machine, and more uniformity in the matter of rights; while he diminished the debts of the much-involved towns by putting them through the bankruptcy court. With revolutionary intentions as to reform, this only ended, after several years of normal budgets, in ultimate frustration. He could never make the rights over the drink traffic uniform and equal, nor restrict privileges in the matter of the taille; while he was soon faced with the coalition of local interests, and the decay of the communities, which made despotic acceptance by tempering it, but also by Louis XIV.'s two master-passions for conquest and for building. To his great chagrin he was obliged to begin borrowing again in 1672, and to have recourse to "affaires extraordinaires"; and this brought him at last to his grave.

Order was for Colbert the prime condition of work. He desired all France to set to work as he did "with a contended air and rubbing his hands for joy"; but neither general theories nor individual happiness preoccupied his attention. He made economy truly political: that is to say, the prosperity of industry and commerce afforded him no other interest than that of making the country wealthy and the state powerful. Louis XIV.'s aspirations towards glory chimed in very well with the extremely positive views of his minister; but here too Colbert was an innovator and an unsuccessful one. He wanted to give 17th-century France and the modern and industrial character which the New World had imprinted on the maritime states; and he created industry on a grand scale with an energy of labour, a prodigious genius for initiative and for organization; while, in order to attract a foreign clientele, he imposed upon it the habits of meticulous probity common to a middle-class draper. But he maintained the legislation of the Valois, who placed industry in a state of strict dependency on finance, and he instituted a servitude of labour harder even than that of individuals; his great factories of soap, glass, lace, carpets and cloth had the same artificial life as that of contemporary Russian industry, created and nourished by the state. It was therefore necessary, in order to compensate for the fatal influence of servitude, that administrative protection should be lavish without end upon the royal manufactures; moreover, in the course of its development, industry on a grand scale encroached in many ways upon the resources of smaller industries. After Colbert's day, when the crutches lent by privilege were removed, his achievements lost vigour. Industries that ministered to luxury alone escaped danger; but others where the continual, persistent and teasing opposition of the municipal bodies and the bourgeoisie—conceited, ignorant, and terrified at any innovation—and against the blind and intolerant policy of Louis XIV.

Colbert, in common with all his century, believed that the true secret of commerce and the indisputable proof of a country's prosperity was to sell as many of the products of national industry to the foreigner as possible, while purchasing as little as possible. In order to do this, he sometimes figured as a free-trader and sometimes as a protectionist, but always in a practical sense; if he imposed prohibitive tariffs, in 1664 and 1667, he also opened the free ports of Marseilles and Dunkirk, and engineered the Canal du midi. But commerce, like industry, was made to rely only on the instigation of the state, by the intervention of officials, here, as throughout the national life, private initiative was kept in subjection and under suspicion. Once more Colbert failed; with regard to internal affairs, he was unable to unify weights and measures, or to suppress the many custom-houses which made France into a miniature Europe; nor could he in external affairs reform the consulates of the Levant. He did not understand that, in order to purge the body of the nation from its traditions of routine, it would be necessary to reawaken individual energy in France. He believed that the state, or rather the bureaucracy, might be the motive power of national activity.

His colonial and maritime policy was the newest and most fruitful part of his work. He wished to turn the eyes of contemporary adventurous France towards her distant interests, the wars of religion having diverted her attention from them to the great profit of English and Dutch merchants. Here too he had no preconceived ideas; the royal and monopolist companies were never for him an end but a means; and after much experimenting he at length attained success. In the course of twenty years he created many dependencies beyond seas. To his colonial empire in America he added the greater part of Santo Domingo, Tobago and Dominica; he restored Guiana; prepared for the acquisition of Louisiana by supporting Cavelier de la Salle; extended the suzerainty of the king on the coast of Africa from the Bay of Arguin to the shores of Sierra Leone, and instituted the first commercial relations with India. The population of the Antilles doubled; that of Canada quintupled; while if in 1672 at the time of the war with Holland Louis XIV. had listened to him, Colbert would have sacrificed his pride to the acquisition of the rich colonies of the Netherlands. In order to attach and defend these colonies Colbert created a navy which became his passion; he took convicts to man the galleys in the Mediterranean, and for the fleet in the Atlantic he established the system of naval reserve which still obtains. But, in the 18th century, the monarchy, hypnotized by the classical battle-fields
of Flanders and Italy, madly squandered the fruits of Colbert's work as so much material for barter and exchange. In the administration, the prince and the law, Colbert preserved all the old machinery, including the inheritance of office. In the great codification of laws, made under the direction of his uncle Pussort, he set aside the parlement of Paris, and justice continued to be ill-administered and cruel. The police, instituted in 1667 by La Reynie, became a public force independent of magistrates and under the direct orders of the ministers, making the arbitrary royal and ministerial authority absolute by means of lettres de cachet (q.v.), which were very convenient for the government and very terrible for the individuals concerned.

Provincial administration was no longer modified; it was regularized. The intendant became the king's factotum, not purchasing his office but liable to dismissal, the government's confidential agent and the real repository of royal authority, the governor being only for show (see INTENDANT). Colbert's system went on working regularly up to the year 1675; from that time forward he was cruelly embarrassed for money, and, seeking new sources of revenue, suggested for subsidies the clergy and the seigneurs. He did not succeed either in stemming the tide of expense, nor in his administration, being in no way in advance of his age, and not perceiving that decisive reform could not be achieved by a government dealing with the nation as though it were inert and passive material, made to obey and to pay. Like a good Cartesian he conceived of the state as an immense machine, every portion of which should receive its impulse from outside—that is from him, Colbert. Leibnitz had not yet taught that external movement is nothing, and inward spirit everything. As the minister of an ambitious and magnifying king, Colbert was under the hard necessity of sacrificing everything to the wars in Flanders and the pomp of Versailles—a gulf which swallowed up all the country's wealth; and, amid a society which might be supposed submissively docile to the wishes of Louis XIV., he had to retain the most absurd financial laws, making the burden of taxation weigh heaviest on those who had no other resources than their labour, whilst landed property escaped free of charge. Habitual privation during one year in every three proved too painful to revolt: in Boulonnais, the Pyrenees, Vivarais, in Guenney from 1670 onwards and in Brittany in 1675. Cruel means of repression assisted natural hardships and the carelessness of the administration in depopulating and laying waste the countryside; while Louis XIV.'s martial and ostentatious policy was even more disastrous than pestilence and famine, when Louvois' advice prevailed in council over that of Colbert, now embittered and desperate. The revocation of the edict of Nantes vitiated through a fatal contradiction all the efforts of the latter to create new manufactures; the country was impoverished for the benefit of the foreigner to such a point that economic conditions began to alarm those private persons most noted for their talents, their character, or their regard for the public welfare; such as La Bruyère and Fénelon in 1662, Bois-Guillebert in 1697 and Vauban in 1707. The movement attracted even the ministers, Boulainvilliers at their head, who caused the intendants to make inquiry into the causes of this general ruin. Colbert was a volume of attack upon Colbert; but as the fundamental system remained unchanged, because reform would have necessitated an attack upon privilege and even upon the constitution of the monarchy, the evil only went on increasing. The social condition of the time recalls that of present-day Morocco, in the high price of necessaries and the extortions of the financial authorities; every man was either soldier, beggar or smuggler. Under Pontchartrain, Chamillard and Desmares, the expenses of the two wars of 1668 and 1701 attained to nearly five milliards. In order to cover this revenue was had as usual, not to remedies, but to pilliatives worse than the evil: heavy usurious loans, debasement of the coinage, creation of stocks that were perpetually being converted, and ridiculous charges which the bourgeois, sickened with officialdom, would endure no longer. Richelieu himself had hesitated to tax labour; Louis XIV. trod the trade organizations under foot. It was necessary to have recourse to revolutionary measures, to direct taxation, ignoring all class distinction. In 1665 the graduated poll-tax was a veritable coup d'etat against privileged persons, who were equally brought under the tax; in 1710 was added the tithe (dixième), a tax upon income from all landed property. Money scarce, men too were lacking; the institution of the militia, the first germ of obligatory enlistment, was a no less important innovation. But these were only provisional and desperate expedients, supponed upon the old routine, a further charge in addition to those already existing; and this entirely mechanical system, destructive of private initiative and the very sources of public life, worked with difficulty even in time of peace. As Louis XIV. made war continuously the result was the same as in Spain under Philip II.: depopulation and bankruptcy within the kingdom and the coalitions of Europe without.

In 1660 France was predominant in Europe; but she aroused nothing but contempt in the house of Habsburg, enfeebled and divided against itself. It was sufficient to remark, in the Ruin of Colbert's work. Foreign policy of Louis XIV. very soon altered, while yet claiming to continue it; he superseded it by one principle: that of replacing the proud tyranny of the Habsburgs of Spain by another. He claimed to lay down the law everywhere, in the preliminary negotiations between his ambassador and the Spanish ambassador in London, in the affair of the salute exacted from French vessels by the English, and in that of the Corsican guard in Rome; while he proposed to become the head of the crusade against the Turks in the Mediterranean as in Hungary. The eclipse of the great idea of the balance of power in Europe was no sudden affair; the most flourishing years of the reign were still enlightened by it: witness the repurchase of Dunkirk from Charles II. in 1662, the cession of the dukedoms of Bar and of Lorraine and the war against Portugal. But soon the partial or total conquest of the Spanish inheritance proved "the grandeur of his beginnings and the meanness of his end." Like Philip the Fair and Louis XIV., Louis of Hungary supported his foreign policy in that public opinion which in internal matters he held so cheap; and he found equally devoted auxiliaries in the jurists of his parlements.

It was thus that the first of his wars for the extension of frontiers began, the War of Devolution. On the death of his father-in-law, Philip IV. of Spain, he transferred into the realm of politics a civil custom of inheritance prevailing in Brabant, and laid claim to Flanders in the name of his wife Maria Theresa. The Anglo-Dutch War of Devolution, 1665-1667, in which he was by way of supporting the United Provinces without engaging his fleet, retarded this enterprise by a year. But after his mediation in the treaty of Breda (July 1667), when Hugues de Lionne, secretary of state for foreign affairs, had isolated Spain, he substituted soldiers for the jurists and cannon for diplomacy in the matter of the queen's rights.

The secretary of state for war, Michel Le Tellier, had organized his system and thanks to his great activity in reform, especially after the Frond, Louis XIV. found himself in possession of an army that was well equipped, well clothed, well provisioned, and very different from the rabble of the Thirty Years' War, fitted out by dishonest jobbing contractors. Severe discipline, suppression of fraudulent interchange, furnishing of clothes and equipment by the king, regulation of rank among the officers, systematic revictualling of the army, settled means of manufacturing and furnishing arms and ammunition, placing of the army under the direct authority of the king, abolition of great military charges, subordination of the governors of strongholds, control by the civil authority over the soldiers effected by means of paymasters and commissaries of stores; all this organization of the royal army was the work of le Tellier.
His son, François Michel le Tellier, marquis de Louvois, had one sole merit, that of being his father’s pupil. A purveyor of the middle classes, he was brutal in his treatment of the lower orders and a sycophant in his behaviour towards the powerful; prodigiously active, ill-occupied—as was the custom—but much dreaded. From 1667 onwards he did but finish perfecting Louis XIV’s army in accordance with the suggestions left by his father, and made no fundamental changes: neither the definite abandonment of the feudal arrière-ban and of recruiting—sources of disorder and insubordination—nor the creation of the militia, which allowed the nation to penetrate into all the ranks of the army, nor the adoption of the gun with the bayonet,—which was to become the ultima ratio of peoples as the cannon was that of sovereigns,—nor yet the uniform, intended to strengthen esprit de corps, were due to him. He maintained the institutions of the day, though seeking to diminish their abuse, and he perfected material details; but misfortune would have it that instead of remaining a great military administrator he flattered Louis XIV’s megalomania, and thus caused his perdixion.

Under his orders Turenne conquered Flanders (June-August 1667); and Contades—mother of the Duke of Beaufort—gave in, Condé occupied Franche Comté in fourteen days (February 1668). But Europe rose up in wrath; the United Provinces and England, jealous and disquieted by this near neighbourhood, formed with Sweden the triple alliance of the Hague (January 1668), ostensibly to offer their mediation, though in reality to prevent the occupation of the Netherlands. Following the advice of Colbert and de Lorraine, Louis XIV appeared to accede, and by the treaty of Aix-la-Chapelle he preserved his conquests in Flanders (May 1668).

This peace was neither sufficient nor definite enough for Louis XIV.; and during four years he employed all his diplomacy to isolate the republic of the United Provinces in Europe, as he had done for Spain. He wanted to ruin this nation both in a military and an economic sense, in order to annex to French Flanders the rest of the Catholic Netherlands allotted to him by a secret treaty for partitioning the Spanish possessions, signed with his brother-in-law the emperor Leopold on the 10th of January 1668. Colbert—very envious of Holland’s wealth—prepared the finances, le Tellier the army and de Lorraine the alliances. In vain did the grand pensionary of the province of Holland, Jean de Witt, offer concessions of all kinds; both England, bound by the secret treaty of Dover (January 1670), and France had need of this war. Avoiding the Spanish Netherlands, Louis XIV. effected the passage of the Rhine in June 1672; and the disarmed United Provinces, which had on their side only Brandenburg and Spain, were occupied in a few days. The brothers de Witt, in consequence of their fresh offer to treat at any price, were assassinated; the broken dykes of Muiden arrested the victorious march of Condé and Turenne; while the popular and military party, directed by the stadholder William of Orange, took the upper hand and preached resistance to the death.

"The war is over," said the new secretary of state for foreign affairs, Arnauld de Pomponne; but Louvois and Louis XIV. said no. The latter wished not only to take possession of the Netherlands, which were to be given up to him with half of the United Provinces and their colonial empire, he wanted “to play the Charlemagne,” to re-establish Catholicism in that country as Philip II. had formerly attempted to do, to occupy all the territory as far as the Lech, and to exact an annual oath of fealty. But the patriotism and the religious fanaticism of the Dutch revolted against this insupportable tyranny. Power had passed from the hands of the burghers of Amsterdam into those of William of Orange, who, on the 30th of August 1673, profiting by the arrest of the army brought about by the inunction and by the fears of Europe, joined in a coalition with the emperor, the king of Spain, the duke of Lorraine, many of the princes of the Empire, and with England, now at last enlightened as to the projects of Catholic restoration which Louis XIV. was planning with Charles II. It was necessary to evacuate and then to settle with the United Provinces, and to turn against Spain. After fighting for five years against the whole of Europe by land and by sea, the efforts of Turenne, Condé and Duquesne culminated at Nijmegen in fresh acquisitions (1678). Spain had to cede to Louis XIV., Franche Comté, Dunkirk and half of Flanders. This was another natural and glorious result of the treaty of the Pyrenees. The Spanish monarchy was disarmed.

But Louis XIV. had already manifested that unmeasured and restless passion for glory, that claim to be the exclusive arbiter of western Europe, that blind and narrow insistence, which were to bear out his motto “Seul contre tous.” Whilst all Europe was disarming he kept his troops, and used peace as a means of conquest. Under orders from Colbert de Croissy the jurists came upon the scene once more, and their unjust decrees were sustained by force of arms. The Chambres de Réunion sought for and to the kingdom those lands which were not actually dependent upon his new conquests, but which had formerly been so: such as Saarbrücken, Deux Ponts (Zweibrücken) and Montbéliard in the Rhineland; Strasbourg and Casale in 1661. The power of the house of Habsburg was paralysed by an invasion of the Netherlands: Louis XIV. sent 35,000 men into Belgium; while Wallenstein was occupied by Créqui and Vauban. The truce of Ratisbon (Regensburg) imposed upon Spain completed the work of the peace of Nijmegen (1668); and thenceforward Louis XIV.’s terrified allies avoided his clutches while making ready to fight him.

This was the moment chosen by Louis XIV.’s implacable enemy, William of Orange, to resume the war. His surprise of Marshal Luxembourg near Mons, after the signature of the peace of Nijmegen, had proved that in his eyes war was the basis of his authority in Holland and Europe. His sole arm of support amidst all his allies was not the English monarchy, sold to Louis XIV., but Protestant England, jealous of France and uneasy about her independence. Being the husband of the duke of York’s daughter, he had an understanding in this country with Sunderland, Godolphin and Temple—a party whose success was retarded for several years by the intrigues of Shaftesbury. But Louis XIV. added mistake to mistake; and the revocation of the edict of Nantes added religious hatreds to political jealousies. At the same time the Catholic powers responded by the league of Augsburg (July 1686) to his policy of unlimited aggrandisement.

The unsuccessful attempts of Louis XIV. to force his partisan Cardinal Wilhelm Egon von Fürstenberg (sec. Fürstenberg: House) into the electoral see of Cologne; the bombardment of Genoa; the humiliation of the pope in Rome itself by the marquis de Lavardin; the seizure of the Huguenot emigrants at Mannheim, and their imprisonment at Vincennes under pretext of a plot, precipitated the conflict. The question of the succession in the Palatinate, where Louis XIV. supported the claims of his sister-in-law the Duchess of Orleans, gave the signal for a general war. The French armies devastated the Palatinate instead of attacking William of Orange in the Netherlands, leaving him free to disembark at Torbay, uspurn the throne of England, and construct the Grand Alliance of 1689.

But Louis XIV., reserving for himself the decisive for an important struggle elsewhere, foreshadowed by the approach of death of Charles H. of Spain, Louis XIV., isolated in his turn, committed the error of wasting it for a space of ten years in a war of conquest, by which he alienated all that remained to him of European sympathy. The French armies, notwithstanding the disappearance of Condé and Turenne, had still glorious days before them with Luxembourg at Fleurus, at Steenkirk and at Neerwinden (1690—1693), and with Caitin in Piedmont, at Staffarda, and at Marsaglia; but these successes alternated with reverses. Tourville’s fleet, victorious at Beachy Head, came to grief at La Hogue (1692); and though the expeditions to Ireland in favour of James II. were unsuccessful, thanks to the Huguenot Schomberg, Jean Bart and Duguay-
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Troué ruined Anglo-Dutch maritime commerce. Louis XIV. assisted in person at the sieges of Mons and Namur, operations for which he had a liking, because, like Louis, who died in 1661, he thought little of the French soldiery in the open field. After three years of strife, ruinous to both sides, he made the first overtures of peace, thus marking an epoch in his foreign policy; though William took no unfair advantage of this, remaining content with the restitution of places taken by the Chambres de Réunion, except Strassburg, with a frontier-line of fortified places for the Dutch, and with the official deposition of the Stuarts. But the treaty of Ryswick (1697) marked the condemnation of the policy pursued since that of Nijmegen. While signing this peace Louis XIV. was only thinking of the succession in Spain. By partitioning her in advance with the other strong powers, England and Holland, by means of the treaties of the Hague and of London (1658-1660)—as he had formerly done with the emperor in 1668—he seemed at first to wish for a pacific solution of the eternal conflict between the Habsburgs and the Bourbons, and to restrict himself to the perfecting of his natural frontiers; but on the death of Charles II. of Spain (1700) he claimed everything in favour of his grandson, the duke of Anjou, now appointed universal heir, though risking the loss of all by once more letting himself fall into imprudent and provocative action in the dynastic interest.

English public opinion, desirous of peace, had forced William III. to recognize Philip V. of Spain; but Louis XIV.'s maintenance of the eventual right of his grandson to the crown of France, and the expulsion of the Dutch, who had not recognized Philip V., from the Barrier towns, brought about the Grand Alliance of 1701 between the maritime Powers and the court of Vienna, desirous of partitioning the inheritance of Charles II. The recognition of the Old Pretender as James III., king of England, was only a response to the Grand Alliance, but it drew the English Tories into an inevitable war. Despite the death of William III. (March 1702) his policy triumphed, and in this war, the longest in the reign, it was the names of the enemy's generals, Prince Eugène of Savoy, Mazarin's grand-nephew, and the duke of Marlborough, which sounded in the ear, instead of Condé, Turenne and Luxembourg. Although during the first campaigns (1701-1703) in Italy, in Germany and in the Netherlands success was equally balanced, the successors of Villars—thanks to the treason of the duke of Savoy—were defeated at Hôchstädt and Landau, and were reduced to the defensive (1704). In 1706 the battles at Ramillies and Turin led to the evacuation of the Netherlands and Italy, and endangered the safety of Dampierre. In 1708 Louis XIV. by a supreme effort was still able to maintain his armies; but the rout at Oudenarde, due to the misunderstanding between the duke of Burgundy and Vendôme, left the northern frontier exposed, and the canons of the Dutch were heard at Marly. Louis XIV. had to humble himself to the extent of asking the Dutch for peace; but they forgot the lesson of 1673, and revolted by their demands an appeal to the patriotism of his subjects at Malplaquet (September 1709). After this came invasion. Nature herself conspired with the enemy in the disastrous winter of 1709.

What saved Louis XIV. was not merely his noble constancy of resolve, the firmness of the marquis de Torsy, secretary of state for foreign affairs, the victory of Vendôme at Villaviciosa, nor the loyalty of his people. The interruption of the conferences at Gertruydenberg having obliged the Whigs and Marlborough to resign their power into the hands of the Tories, now sick of war, the death of the emperor Joseph I. (April 1711), which risked the reconstruction of Charles V.'s colossal and unwieldy monarchy upon the shoulders of the archduke Charles, and Marshall Villars' famous victory of Denain (July 1712) combined to render possible the treaties of Utrecht, Rastatt and Baden (1713-1714). These gave Italy and the Netherlands to the Habsburgs, Spain and her colonies to the Bourbons, the places on the coast and the colonial commerce to England (who had the lion's share), and a royal crown to the duke of Savoy and the elector of Brandenburg. The peace of Utrecht was to France what the peace of Westphalia had been to Austria, and curtailed the former acquisitions of Louis XIV.

The ageing of the great king was betrayed not only by the fortune of war in the hands of Villeroi, la Feuillade, or Marsin; disgrace and misery at home were worse than defeat. By the strange and successive deaths of the Grand Dauphin (1711), the duke and duchess of Burgundy (1712)—who had been the only joy of the old monarch—and of his two grandsons (1712-1714), it seemed as though his whole family were involved under the same curse. The court, whose sentimental history has been related by Madame de la Fayette, its official splendours by Loret, and its intrigues by the duc de Saint-Simon, now resembled an infirmity of morose invalids, presided over by Louis XIV.'s elderly wife, Madame de Maintenon, under the domination of the Jesuit le Teller. Neither was it merely the clamours of the people that arose against the monarch. All the more remarkable spirits of the time, like prophets in Israel, denounced a tyranny which put Chamillart at the head of the finances because he played billiards well, and Villeroi in command of the armies although he was purely untrustworthy; which sent the "patriot" Vauban into disgrace, banished from the court Catinat, the Père la Pensée, "exiled" to Cambrai the too clear sighted Fénélon, and suspected Racine of Jansenism and La Fontaine of independence.

Disease and famine; crushing imposts and exactions; official debasement of the currency; bankruptcy; state prisons; religious and political inquisition; suppression of all institutions for the safe-guarding of rights; tyranny by the intendants; royal, feudal and clerical oppression burdening every faculty and every necessary of life; "monstrous and incurable luxury"; the horrible drama of poison; the twofold adultery of Madame de Montespan; and the narrow bigotry of Madame de Maintenon—all concurred to make the end of the reign a sad contrast with the splendour of its beginning. When reading Molière and Racine, Bossuet and Fénélon, the campaigns of Turenne, or Colbert's ordinances; when enumerating the countless literary and scientific institutions of the great century; when considering the port of Brest, the Canal du Midi, Perrault's colonnade of the Louvre, Mansart's Invalides and the palace of Versailles, and Vauban's fine fortifications—adoration is kindled for the radiant splendour of Louis XIV.'s period. But the art and literature expressed by the genius of the masters, reflected in the tastes of society, and to be taken by Europe as a model throughout a whole century, are no criterion of the social and political order of the day. They were but a magnificent drapery of pomp and glory thrown across a background of poverty, ignorance, superstition, hypocrisy and cruelty; remove it, and reality appears in all its brutal and sinister nudity. The corpse of Louis XIV., left to servants for disposal, and saluted all along the road to Saint Denis by the curses of a noisy crowd sitting in the cabarets, celebrating his death by drinking more than their fill as a compensation for having suffered too much from hunger during his lifetime; what was the coarse but sincere epitaph, which popular fancy placed on the tomb of "the Grand Monarch"—the nation, restive under his now broken yoke, received with a joyous anticipation, which the future was to disappoint, the royal infant whom they called Louis the Well-beloved, and whose funeral sixty years later was to be greeted with the same proofs of disillusionment.

The death of Louis XIV. closed a great era of French history; the 18th century opens upon a crisis for the monarchy. From 1715 to 1723 came the reaction of the Regency, with its marvellous effrontery, innovating spirit and frivolous immorality. From 1723 to 1743 came the mealy-mouthed despotism of Cardinal Fleury, and his apathetic policy within and without the kingdom. From 1743 to 1774 came the personal rule of Louis XV., when all the different powers were in conflict—the bishops and parlement quarrelling, the government fighting against the clergy and the magistracy, and public opinion in declared opposition to the state. Till at last, from 1774 to 1789, came Louis XVI. with his bonnet illusions.
his moral pusillanimity and his intellectual impotence, to aggravate still further the accumulated errors of ages and to purgation for the inevitable Revolution.

The 18th century, like the 17th, opened with a political coup d'état. Louis XV., was five years old, and the duchy of Orleans held the regency. But Louis XIV. had in his will delegated all the power of the government to a council on which the duke of Maine, his legitimated son, had the first, but Madame de Maintenon and the Jesuits the predominant place. This collective administration, designed to cripple the action of the regent, encountered a twofold opposition from the nobles and the parlement; but on the 2nd of September 1715 the emancipated parliment set aside the will in favour of the duke of Orleans, who thus together with the title of regent had all the real power. He therefore re instituted the parliment in its ancient right of remonstrance (suspended since the declarations of 1667 and 1675), and handed over ministerial power to the nobility, replacing the secretaries of state by six councils composed in part of great nobles, on the advice of the famous duc de Saint-Simon. The duc de Noailles, president of the new council of finance, had the direction of this "Polysynodie." The duke of Orleans, son of the princess palatine and Louis XIV.'s brother, possessed many gifts—courage, intelligence and agility of mind—but he lacked the one gift of using these to good advantage. The political crisis that had placed him in power had not put an end to the financial crisis, and this, it was hoped, might be effected by substituting partial and petty bankruptcies for the general bankruptcy cynically advocated by Saint-Simon. The reduction of the royal revenues did not suffice to fill the treasury; whilst the establishment of a chamber of justice (March 1716) had no other result than that of demoralizing the great lords and ladies already mad for pleasure, by bringing them into contact with the farmers of the revenue who purchased impunity from them. A very clever Scotch adventurer named John Law (q.v.) now offered his assistance in dealing with the enormouse debt of more than three milliards, and in providing the treasury. Being well acquainted with the mechanism of banking, he had adjusted views as to cash, credit and the circulation of values which contained an admixture of truth and falsehood. Authorized after many difficulties to organize a private bank of deposit and account, which being well conceived prospered and revived commerce, Law proposed to lighten the treasury by the profits accruing to a great maritime and colonial company. Payment for the shares in this new Company of the West, with a capital of a hundred millions, was to be made in credit notes upon the government, converted into 4% stock. These aggregated funds, needed to supply the immense and fertile valley of the Mississippi, and the annuities of the treasury destined to pay for the shares, were non-transferable. Law's idea was to ask the bank for the floating capital necessary, so that the bank and the Company of the West were to be supplementary to each other; this was what was called Law's system. After the chancellor D'Aguessseau and the duc de Noailles had been replaced by D'Argenson alone, and after the loi de justice of the 26th of August 1718 had deprived the parlement, hostile to Law, of the authority left to it, the bank became royal and the Company of the West universal. But the royal bank, as a state establishment, asked for compulsory privilege to increase the emission of its credit notes, and that they should receive a premium upon all metallic specie. The company of the Indies became the grantee for the farming of tobacco, the coinage of metals, and farming in general; and in order to procure funds it multipled the output of shares, which were adroitly launched and became more and more sought for on the exchange in the rue Quincampoix. This soon caused a frenzy of stock-jobbing, which disturbed the stability of private fortunes and social positions, and depraved customs and manners with the seductive notion of easily obtained riches. The nomination of Law to the controller-generalship, re-established for his benefit on the resignation of D'Argenson (January 5, 1720), let loose still wilder speculation; till the day came when he could no longer face the terrible difficulty of meeting both private irredeemable shares with a variable return, and the credit notes redeemable at sight and guaranteed by the state. Gold and silver were proscribed; the bank and the company were joined in one; the credit notes and the shares were assimilated. But credit cannot be commanded either by violence or by expedients; between July and September 1720 came the suspension of payments, the flight of Law, and the disastrous liquidation which proved once again that respect for the state's obligations had not yet entered into the law of public finance.

Reaction on a no less extensive scale characterized foreign policy during the Regency. A close alliance between France and her ancient enemies, England and Holland, was concluded and maintained from 1717 to 1739: France, after thirty years of fighting, between two periods of bankruptcy; Holland reinstated in her commercial position; and England, seeing before her the beginning of her empire over the seas—all three had an interest in peace. On the other hand, peace was imperilled by Philip V. of Spain and by the emperor (who had accepted the portion assigned to him by the treaty of Utrecht, while claiming a whole of Portugal and Brandenburg (who had profited too much by European conflicts not to desire their perpetuation), by the crisis from which the maritime powers of the Baltic were suffering, and by the Turks on the Danube. The dream of Cardinal Alberoni, Philip V.'s minister, was to set fire to all this inflammable material in order to snatch therewith a crown of some sort to satisfy the maternal greed of Elizabeth Farnese; and this he might have attained by the occupation of Sardinia and the expedition to Sicily (1717-1718), if Dubois, a priest without a religion, a greedy parvenu and a diplomatist of second rank, though tenacious and full of resources as a minister, had not placed his common sense at the disposal of the regent's interests and those of European peace. He signed the triple alliance at the Hague, succeeding with the assistance of Stanhope, the English minister, in engaging the emperor therein, after attempting this for a year and a half. Whilst the Spanish fleet was destroyed before Syracuse by Admiral Byng, the intrigue of the Spanish ambassador Cellamare with the duke of Maine to exclude the family of Orleans from the succession on Louis XV.'s death was discovered and repressed; and Marshal Berwick burned the dockyards at Pasajes in Spain. Alberoni's dream was shattered by the treaty of London in 1720.

Seized in his turn with a longing for the cardinal's hat, Dubois paid for it by the registering of the bull Unigenitus and by the persecution of the Jansenists which the regent had stopped. After the majority of Louis XV. had been proclaimed on the 16th of February 1723, Dubois was the first to depart; and four months after his disappearance the duke of Orleans, exhausted by his excesses, carried with him into the grave that spirit of reform which he had compromised by his frivolous voluptuousness (December 2, 1723).

The Regency had been the making of the house of Orleans; thenceforward the question was how to humble it, and the duc d'Argenson, who was now minister—a great-grandson of the great Condé, but a man of narrow views, with limited intelligence, led by a worthless woman—set himself to do so. The marquis de Prie was the first of a series of publicly recognized mistresses; from 1723 to 1726 she directed foreign policy and internal affairs despite the king's majority, moved always more by a spirit of vengeance than by ambition. This sad pair were dominated by the self-interested and continual fear of becoming subject to the son of the Regent, whom they detested; but danger came upon them from elsewhere. They found standing in their way the very man who had been the author of their fortunes, Louis XV.'s tutor, uneasy in the exercise of a vailed authority; for the churchman Fleury knew how to wait, on condition of ultimately attaining his end. Neither the festivities given at Chantilly in honour of the king, nor the dismissal (despite the most solemn promises) of the Spanish infanta, who had been betrothed
to Louis XV., nor yet the young king's marriage to Maria Leszczynska (1723)—a marriage negotiated by the marquise de Peire in order to bar the throne from the Orleans family—could alienate the sovereign from his old master. The irritation kept up by the agents of Philip V., incensed by this affront, and the discontent aroused by the institutions of the vingtième and the militia, by the re-establishment of the feudal tax on Louis XV.'s joyful accession, and by the resumption of a persecution of the Protestants and the Jansenists which had apparently died out, were cleverly exploited by Fleury; and a last ill-timed attempt by the queen to separate the king from him brought about the fall of the duc de Bourbon, very opportunely for France, in June 1726.

From the hands of his unhinging pupil Fleury eventually received the supreme direction of affairs, which he retained for seventeen years. He was aged seventy-two when he thus obtained the power which had been his unmeasured though not ill-calculated ambition. Soft-spoken and polite, crafty and suspicious, he was pacified by temperance and therefore allowed politicians to slumber. His turn for economics made Orry, the controller-general of finance, for long his essential partner. The latter laboured at re-establishing order in fiscal affairs; and various measures like the impost of the dixième upon all property save that of the clergy, together with the end of the corn famine, sufficed to restore a certain amount of well-being. Religious peace was more difficult to secure; in fact politico-religious quarrels dominated all the internal policy of the kingdom during forty years, and gradually compromised the royal authority. The Jesuits, returned to power in 1723 with the duc de Bourbon and in 1726 with Fleury, rekindled the old strife regarding the bull Unigenitus in opposition to the Gallicans and the Jansenists. The retraction imposed upon Cardinal de Noailles, and his replacement in the archbishopric of Paris by Vintimille, an unequivocal Molinist, excited among the populace a very violent agitation against the court of Rome and the Jesuits, the pretender to a united Fronde of the Sorbonne and the parlement. Fleury found no other remedy for this agitation—in which appeal was made even to miracles—than lits de justice and lettres de cachet; Jansenism remained a potent source of trouble within the heart of Catholicism. This worn-out septuagenarian, who prized rest above everything, imported into foreign policy the same mania for economy and the same sloth in action. He naturally adopted the idea of reconciling Louis XIV.'s descendants, who had all been ennobled ever since the Polish marriage. He succeeded in this by playing very adroitly on the ambition of Elizabeth Farnese and her husband Philip V., who was to reign in France notwithstanding any renunciation that might have taken place. Despite the birth of a dauphin (September 1729), which cut short the Spanish intrigues, the reconciliation was a lasting one (treaty of Seville); it led to common action in Italy, and to the installation of Spanish royalties at Parma, Placentia, and soon after at Naples. Fleury, supported by the English Hanoverian alliance, to which he sacrificed the French navy, obliged the emperor Charles VI. to sacrifice the trade of the Austrian Netherlands to the maritime powers and Central Italy to the Bourbons, in order to gain recognition for his Pragmatic Sanction. The question of the succession in France lay dormant until the end of the century, and Fleury thought he had definitely obtained peace in the treaty of Vienna (1731).

The war of the Polish succession proved him to have been deceived. On the death of Augustus II. of Saxony, king of Poland, Louis XV.'s father-in-law had been proclaimed king by the Polish diet. This was an ephemeral success, ill-prepared and obtained by taking a sudden advantage of national sentiment; it was soon followed by a check, owing to a Russian and German coalition and the baseness of Cardinal Fleury, who, in order to avoid intervening, pretended to tremble before an imaginary threat of regiment on the part of England. But Chauvelin, the keeper of the seals, supported by public opinion, avenged on the Rhine and the Po the unlucky heroism of the comte de Plélo at Danzig, the vanished dream of the queen, the broken word of Louis XV., and the treacherous abandonment of Poland. Fleury never forgave him for this: Chauvelin had checkmated him with war; he checkmated Chauvelin with peace, and hastened to replace Marshals Berwick and Villars by diplomats. The third treaty of Vienna (1738), the reward of so much effort, would only have claimed for France the little duchy of Bar, had not Chauvelin forced Louis XV. to obtain Lorraine for his father-in-law—still hoping for the reversion of the crown; but Fleury thus rendered impossible any influence of the queen, and held Stanislaus at his mercy. In order to avenge himself upon Chauvelin he sacrificed him to the cabinets of Vienna and London, alarmed at seeing him revive the national tradition in Italy.

Fleury hardly had time to breathe before a new conflagration broke out in the east. The Russian empress Anne and the emperor Charles VI. had planned to begin the liquidation of the Austrian empire. More fortunate than Plélo, Villeneuve, the French ambassador at Constantinople, endeavoured to postpone this event, and was well supported; he revived the courage of the Turks and provided them with arms, thanks to the comte de Bonneval (q.v.), one of those adventurers of high renown whose influence in Europe during the first half of the eighteenth century is one of the most piquant features of that period. The peace of Belgrade (September 1739) was, by its renewal of the capitulations, a great material success for France, and a great moral victory by the rebuff to Austria and Russia.

France had become once more the arbiter of Europe, when the death of the emperor Charles VI. in 1740 opened up a new period of wars and misfortunes for Europe and for the Pacific Fleury. Everyone had signed Charles VI.'s Austrian Sanction, sanctioning the succession-rights of his daughter, the archduchess Maria Theresa; but on his death there was a general renunciation of signatures and an attempt to divide the heritage. The safety of the house of Austria depended on the attitude of France; for Austria could no longer harm her. Fleury's inclination was not to misuse France's traditional policy by exaggerating it, but to respect his sworn word; he dared not press his opinion, however, and yielded to the fiery impatience of young hot-heads like the two Belle-Isles, and of all those who, infatuated by Frederick II., felt sick of doing nothing at Versailles and were backed up by Louis XV.'s bellicose mistresses. He had to experience the repeated defections of Frederick II. in his own interests, and the precipitate retreat from Bohemia. He had to humble himself before Austria and the whole of Europe; and it was high time for Fleury, now fallen into second childhood, to vanish from the scene (January 1743).

Louis XV. was at last in a position to dismiss his own prime minister and to reign alone; but in reality he was more embarrassed than pleased by the responsibility incumbent upon him. He therefore retained the persons who had composed Fleury's staff; though instead of being led by a single one of them, he fell into the hands of several, who disputed among themselves for the ascendency: Maurepas, incomparable in little things, but neglectful of political affairs; D'Argenson, bold, and strongly attached to his work as minister

1 Jean Orry Louis Orsy de Fulvy (1703-1751), counsel to the parlement in 1723, intendant of finances in 1737, founded at Vincennes the manufacture of porcelain which was bought in 1750 by the farmers general and transferred to Sèvres.

2 Louis Robert Hippolyte de Bréhan, comte de Plélo (1699-1734), a Breton by birth, originally a soldier, was at the time of the siege of Danzig French ambassador to Denmark. Enraged at the return to Copenhagen, without having done anything, of the French force sent to help Stanislaus, he fled back to Danzig and fell an attack on the Russians on the 27th of May 1734. Plélo was a poet of considerable charm, and well-read both in science and literature.

See Marquis de Bréhan, Le Comte de Plélo (Paris, 1876); and P. Boyle, Stanislaus Leszcynski et le troisième traité de Vienne (Paris, 1889).
of war; and the cardinal de Tencin, a frivolous and worldly priest. Old Marshal de Noailles tried to incite Louis XV. to take his kingship in earnest, thinking to cure him by war of his effeminate passions; and, in the spring of 1744, the king's grave illness at Metz gave a momentary hope of reconciliation between him and the deserted queen. But the duc de Richelieu, a roué who had joined hands with the sisters of the house of Nesle and was jealous of Marshal de Noailles, soon regained his lost ground; and, under the influence of this panederer to his pleasures, Louis XV. settled down into a life of vice. Holding aloof from active affairs, he tried to relieve the incurable boredom of satiety in the violent exercise of hunting, in supper-parties with his intimates, and in spicy indiscretions. Brought up religiously and to shun the society of women, his first experiences in adultery had been made with many scruples and intermittently. Little by little, however, jealous of power, yet incapable of exercising it to any purpose, he sank into a sensuality which became utterly shameless under the influence of his chief mistreesse the duchesse de Châteauroux.

Hardly had a catastrophe snatched her away in the zenith of her power when complete corruption and the flagrant triumph of vice egotism supervised with the accession of his secret Pompadour. The king, under the influence of Madame de Pompadour, for nearly twenty years (1745-1764) the whims and caprices of this little bourgeoise ruled the realm. A prime minister in petticoats, she had her political system: reversed the time-honoured alliances of France appointed or disgraced ministers, directed fleets and armies, concluded treaties, and failed in all her enterprises! She was the queen of fashion in a society where corruption blossomed luxuriantly and exquisitely, and in a century of wit hers was second to none. Amidst this extraordinary instability, when everything was at the mercy of a secret thought of the master, the mistress alone held lasting sway; in a reign of all-pervading satiety and tedium, she managed to remain indispensable and bewitching to the day of her death.

Meanwhile the War of the Austrian Succession broke out again, and never had secretary of state more intricate to solve than had D'Argenson. In the attempt to make a stage-emperor of Charles Albert of Bavaria, defeat was incurred at Dettingen, and the French king was driven back on the Rhine (1743). The Bavarian dream dissipated, victories gained in Flanders by Marshal Saxe, another adventurer of genius, at Fontenoy, Raucoux and Lawfield (1745-1747), were hailed with joy as continuing those of Louis XIV.; even though they resulted in the loss of Germany and the doubling of English armaments. The “disinterested” peace of Aix-la-Chapelle (October 1748) had no effectual result other than that of destroying in Germany, and for the benefit of Prussia, a balance of power that had yet to be secured in Italy, despite the establishment of the Spanish prince Philip at Parma. France, meanwhile, was beaten at sea by England, Maria Theresa's sole ally. While founding her colonial empire England had come into collision with France; and the rivalry of the Hundred Years' War had immediately sprung up again between the two countries. Engaged already in both Canada and in Asia (where Dupleix was founding an empire with a mere handful of men), it was to France's interest not to become involved in war upon the Rhine, thus falling into England's continental trap. She did fall into it, however: for the sake of conquering the king of Prussia, and the French king by the capture of Cape Breton; while in order to restore this same Silesia to Maria Theresa, Canada was lost and with it India.

France had worked for the king of Prussia from 1740 to 1748; now it was Maria Theresa's game that was played in the Seven Years' War. In 1755, the English having made a sudden attack upon the French at sea, and Frederick II. having by a fresh volte-face passed into alliance with Great Britain, Louis XV.'s government accepted an alliance with Maria Theresa in the treaty of the 1st of May 1756. Instead of remaining upon the defensive in this continental war—merely accessory as it was—he made it his chief affair, and placed himself under the petticoat government of three women, Maria Theresa, Elizabeth of Russia and the marquise de Pompadour. This error—the worst of all—bade the foundations of the Prussian and British empires. By three battles, victories for the enemies of France—Rossbach in Germany, 1757, Plassey in India, 1757, and Quebec in Canada, 1759 (owing to the recall of Dupleix, who was not bringing in large enough dividends to the Company of the Indies, and to the abandonment of Montcalm, who could not interest any one in "a few acres of snow"), the expansion of Prussia was assured, and the British relieved of French rivalry in the expansion of their empire in India and on the North American continent.

Owing to the blindness of Louis XV. and the vanity of the favourite, the treaties of Paris and Hubertusburg (1763) once more proved the French splendid in their conceptions, but deficient in action. Moreover, Choiseul, secretary of state for foreign affairs since 1758, made out of this deceptive Austrian alliance a system which put the finishing touch to disaster; and after having thrown away everything to satisfy Maria Theresa's hatred of Frederick II., the reconciliation between these two irreconcilable powers at Hubertusburg (1766-1770) was witnessed by France, to the prejudice of Poland.

The expeditent of the Family Compact, concluded with Spain in 1761—with a view to taking vengeance upon England, whose fleets were a continual thorn in the side to France—served only to involve Spain herself in misfortune. Choiseul, who at least had a policy that was sometimes in the right, and who was very anxious to carry it out, then realized that the real quarrel had been settled with England. Amid the anguish of defeat and of approaching ruin, he had an acute sense of the actualities of the case, and from 1763 to 1766 devoted himself passionately to the reconstruction of the navy. To compensate for the loss of the colonies he annexed Lorraine (1766), and by the acquisition of Corsica in 1768 he gave France an intermediary position in the Mediterranean, between friendly Spain and Italy, looking forward to the time when it should become a stepping-stone to Africa.

But Louis XV. had two policies. The incoherent efforts which he made to repair by the secret diplomacy of the comte d'Aiguillon the evil caused by his official policy only aggravated his shortcomings, and his blindness. The contradictory intrigues of the king's secret proceedings in the candidature of Prince Xavier, the dauphin's brother, and the patriotic efforts of the confederation of Bar, contributed to bring about the Polish crisis which the partition of 1772 resolved in favour of Frederick II.; and the Turks were in their turn dragged into the same disastrous affair. Of the old allies of France, Choiseul preserved at least Sweden by the coup d'etat of Gustavus III.; but instead of being as formerly the centre of great affairs, the cabinet of Versailles lost all its credit, and only exhibited before the eyes of contemptuous Europe France's extreme state of decay.

The nation felt this humiliation, and showed all the greater irritation as the want of cohesion in the government and the anarchy in the central authority became more and more intolerable in home affairs. Though the administration still possessed a fund of tradition and a personnel which, including many men of note, protected it from the enfeebling influence of the court, it looked as though the intrigues of the king and the part of the government concerned. These fluctuations were owing to the personal character of Louis XV., and partly also to the fact that society in the 18th century was too advanced in its ideas to submit without resistance to the caprice of such a man. His mistresses were not the only cause of this; for ever since Fleury's advent political parties had come to the fore. From 1749 to 1757 the party of religious devotees grouped round the queen and the king's daughters, with the dauphin as chief and the comte D'Argenson, and Machault d'Arnouville, keeper of the seals, as lieutenants, had worked against Madame de Pompadour (who longed for support upon the parlements, the Jansenists and the philosophers)
and had gained the upper hand. Thenceforward poverty, disorders, and consequently murmurs increased. The financial reform attempted by Machault d'Arnouville between 1715 and 1740—a reduction of the debt through the impost of the twentieth and the edict of 1740 against the extensive property held in mortmain by the Church—after his disgrace only resulted in failure. The army, which D'Argenson (likewise dismissed by Madame de Pompadour) had been from 1743 to 1747 trying to restore by useful reforms, was riddled by cabals. Half the people in the kingdom were dying of hunger, while the court was insulting poverty by its luxury and waste; and from 1750 onwards political ferment was everywhere manifest. It found all the more favourable foothold in that the Church, the State's best ally, had made herself more and more unpopular. Her refusal of the sacraments to those who would not accept the bull Unigenitus (1746) was exploited in the eyes of the masses, as in those of more enlightened people was her selfish and short-sighted resistance to the financial plans of Machault.

The general discontent was expressed by the parlements in their attempt to establish a political supremacy amid universal confusion, and by the popular voice in pamphlets recounting how they discredited those of the League. Every one expected and desired a speedy revolution that should put an end to a policy which alternated between overheated effervescence, abnormal activity and lethargy. Nothing can better show the point to which things had descended than the attempted assassination of Louis the Well-beloved by Damiens in 1757.

Choiseul was the means of accelerating this revolution, not only by his abandonment of diplomatic traditions, but still more by his impudence and violence. He reversed the policy of his predecessors in regard to the parliament. Supported by public opinion, which clamoured for guarantees against arbitrary power, the parlements had dared not only to insist on being consulted as to the budget of the state in 1763, but to enter upon a confederation throughout the whole of France, and on repeated occasions to ordain a general strike of the judicial authorities. Choiseul did not hesitate to attack through lits de justice or by exile a judiciary oligarchy which doubtless hastened its pretensions merely on wealth, high birth, or that encroaching spirit that was the only counteracting agency to the monarchy. Louis XV., wearied with their clamour, called them to order. Choiseul's religious policy was no less venturesome; after the condemnation in 1759 of the Jesuits who were involved in the bankruptcy of Father de la Valette, their general, in the Antilles, he had the order dissolved for refusing to modify its constitution (1761-1764). Thus, not content with encouraging writers with innovating ideas to the prejudice of traditional institutions, he attacked, in the order of the Jesuits, the strongest defender of these latter, and delivered over the new generation to revolutionary doctrines.

A woman had elevated him into power; a woman brought him to the ground. He succumbed to a coalition of the chancellors Maupoue, the duc d'Aiguillon and the Abbé Terray, which depended on the favour of the latter's latest mistress, Madame du Barry (December 1770); and the Jesuits, with the Count Maurepas, who struck at authority similar to that by which they themselves had suffered. Following on an edict registered by the lit de justice, which forbade any remonstrance in political matters, the parlement had resigned, and had been suppressed by the provincial parlements; whereupon Maupoue, an energetic chancellor, suppressed the parlements and substituted superior councils of magistrates appointed by the king (1771). This reform was justified by the religious intolerance of the parlements; by their scandalous trials of Calas, Pierre Paul Sirven (1700-1777), the chevalier de la Barre and the comte de Lally; by the retrograde spirit that had made them suppress the Encyclopædia in 1759 and condemn Émile in 1762; and by their selfishness in perpetrating abuses by which they profited. But this reform, being made by the minister of a hated sovereign, only aided in exasperating public opinion, which was grateful to the parlements in that their remonstrances had not always been fruitless.

Thus all the butresses of the monarchical institution began to fall to pieces: the Church, undermined by the heresy of Jansenism, weakened by the inroads of philosophy, disgraced by evil-livers among the priesthood, and divided against itself, like all losing parties; the nobility of the court, still brave at heart, though incapable of exertion and reduced to begging, having lost all respect for discipline and authority, not only in the camp, but in civilian society; and the upper-class officials, narrow-minded and egotistical, unsettling by their opposition the royal authority which they pretended to safeguard. Even the “liberties,” among the few representative institutions which the ancien régime had left intact in some provinces, turned against the people. The estates opposed most of the intelligent and humane measures proposed by such intendants as Tourny and Turgot to relieve the peasants, whose distress was very great; they did their utmost to render the selfishness of the privileged classes more oppressive and vexatious.

The terrible prevalence of poverty and want; the successive famines; the mistakes of the government; the sedition of the Parc aux Fees; and the parliamentaries playing the Roman senate: all these, united, vied with each other, and brought together and multiplied, assisted in setting a general fermentation to work. The philosophers only helped to precipitate a movement which they had not created; without pointing to absolute power as the cause of the trouble, and without pretending to upset the traditional system, they attempted to instil into princes the feeling of new and more precise obligations towards their subjects. Voltaire, Montesquieu, the Encyclopédistes and the Physiocrats (recurring to the tradition of Bayle and Fontenelle), by dissolving in their analytical crucible all consecrated beliefs and all fixed institutions, brought back into the human society of the 18th century that humanity which had been so rudely eliminated. They demanded freedom of thought and belief with passionate insistence; they ardently discussed institutions and conduct; and they imported into polemics the idea of natural rights superior to all political arrangements. Whilst some, like Voltaire and the Physiocrats, representatives of the privileged classes and careless of political rights, wished to make use of the omnipotence of the prince to accomplish desirable reforms, or, like Montesquieu, severely criticized despotism and extolled moderate governments, other, plebeians like Rousseau, proclaimed the theory of the social contract and the sovereignty of the people. So that during this reign of frivolity and passion, so bold in conception and so poor in execution, the thinkers contributed still further to mark the contrast between grandeur of plan and mediocrity of result.

The preaching of all this generous philosophy, not only in France, but throughout the whole of Europe, would have been in vain had there not existed at the time a social class interested in these great changes, and capable of compassing them. Neither the witty and lucid form in which the philosophers clothed their ideas in their satires, romances, stage-plays and treatises, nor the salons of Madame du Deffand, Madame Geoffrin and Mademoiselle de Lespinasse, could possibly have been sufficiently far-reaching or active centres of political propaganda. The former touched only the highly educated classes; while to the latter, where privileged individuals alone had entry, novelties were but an undiluted stimulant for the jaded appetites of persons whose ideas of good-breeding, moreover, would have drawn the line at martyrdom.

The class which gave the Revolution its chiefs, its outward and visible forms, and the irresistible energy of its hopes, was the bourgeoisie, intelligent, ambitious and rich; in the forefront the capitalists and financiers of the haute bourgeoisie, farmers-general and army contractors, who had supplanted or swamped the old landed and military aristocracy, had insensibly reconstructed the interior of the ancient social edifice with the gilded and incongruous materials of wealth, and in order to consolidate or increase their monopolies, needed to secure themselves against the arbitrary action of wealth and the bureaucracy.
Next came the crowd of stockholders and creditors of the state, who, in face of the government's "extravagant anarchy," no longer felt safe from partial or total bankruptcy. More powerful still, and more masterful, was the commercial, industrial and colonial bourgeoisie; because under the Regency and under Louis XV. they had been more productive and more creative. Having gradually revolutionized the whole economic system, in Paris, in Lyons, in Nantes, in Bordeaux, in Marseilles, they could not tamely put up with being excluded from public affairs, which had so much bearing upon their private or collective enterprises. Finally, behind this bourgeoisie, and afar off, came the crowd of serfs, rustics whom the acquisition of land had gradually enfranchised, and who were the more eager to enjoy their definitive liberation because it was close at hand.

The habits and sentiments of French society showed similar changes. From having been almost exclusively national during Louis XIV.'s reign, owing to the perpetual state of war and to a sort of proud isolation, it had gradually become cosmopolitan. After the peace of Aix-la-Chapelle, France had been flooded from all quarters of the civilized world, but especially from England, by a concourse of foreign vices and vices, and often with her virtues and her universal language, whom she had received sympathetically. Paris became the brain of Europe. This revolution in manners and customs, coinciding with the revolution in ideas, led in its turn to a transformation in feeling, and to new aesthetic needs. Gradually people became sick of openly avowed gallantry, of shameless libertinism, of moral obliquity and of the flattering artifices of vice; a long shudder ran through the selfish torpor of the social body. After reading the Nouvelle-Hêlène, Clarissa and Sir Charles Grandison, fatigued and wearied society revived as though beneath the fresh breezes of dawn. The principle of examination, the reasoned analysis of human conditions and the discussion of causes, far from culminating in disillusioned nihilism, everywhere aroused the democratic spirit, the life of sentiment and of human feeling: in the drama, with Marivaux, Diderot and La Chaussee; in art, with Chardin and Greuze; and in the salons, in view of the suppression of privilege. So that to Louis XV.'s cynical and hopeless declaration: "Après moi déguê," the setting 18th century reigned which well acquainted in practice and an appeal to the future. A long-drawn echo from all classes hailed a revolution that was possible because it was necessary.

If this revolution did not burst forth sooner, in the actual lifetime of Louis XV., if in Louis XVI.'s reign there was a renewal of loyalty to the king, before the appeal to liberty was made, that is to be explained by this hope of recovery. But Louis XVI.'s reign (1774-1792) was only to be a temporary halting-place, an artifice of history for passing through the transition period whilst elaborating the transformation which was to revolutionize, together with France, the whole world.

Louis XVI. was twenty years of age. Physically he was stout, and a slave to the Bourbon fondness for good living; intellectually a poor creature but ill-educated, he loved nothing so much as hunting and locksmith's work. He had a taste for puerile amusements, a mania for useless little domestic economies in a court where millions vanished like smoke, and a natural idleness which achieved as its masterpiece the keeping a diary from 1766 to 1792 of a life so trivial which was yet but a foolish chronicle of fiddles. Add to this that he was a virtuous husband, a kind father, a fervent Christian and a good-natured man full of excellent intentions, yet a spectacle of moral pusillanimity and ineptitude.

From 1770 onwards lived side by side with this king, rather than at his side, the archduchess Marie Antoinette of Austria—one of the very graceful and very frivolous women who were to be found at Versailles, opening to life like the flowers she so much loved, enamoured of pleasure and luxury, delighting to free herself from the formalities of court life, and mingling in the amusements of society; lovely and loving, without ceasing to be virtuous. Flattered and adored at the outset, she very soon furnished a sinister illustration to Beaumarchais' Bastile; for evil tongues began to calumniate the queen: those of her brothers-in-law, the duc d'Aiguillon (protector of Madame du Barry and dismissed from the ministry), and the Cardinal de Rohan, recalled from his embassy in Vienna. She was blamed for her friendship with the comtesse de Polignac, who loved her only as the dispenser of titles and positions; and when weary of this persistent begging for rewards, she was taxed with her preference for foreigners who asked nothing. People brought up against her the debts and expenditure due to her belief in the inexhaustible resources of France; and hatred became definite when she was suspected of trying to imitate her mother Maria Theresa and play the part of ruler, since her husband neglected his duty. They then became persuaded that it was she who caused the weight of taxation; in the most infamous libels comparison was made between her freedom of behaviour and that of Louis XV.'s former mistresses. Private envy and public misconceptions very soon summed up her excessive unpopularity in the menacing nickname, "L'Autrichienne." (See Marie Antoinette.)

The balance of Louis XVI. was not a mind capable of directing or suppressing the inevitable revolution. His reign was but a tissue of contradictions. External affairs seemed in even a more dangerous position than those at home. Louis XVI. confided to Vergennes the charge of reverting to the traditions of the crown and raising France from the humiliation suffered by the treaty of Paris and the partition of Poland. His first act was to release French policy from the Austrian alliance of 1756; in this he was aided both by public opinion and by the confidence of the king—the latter managing to set aside the desires of the queen, whom the ambition of Maria Theresa and Joseph II. hoped to use as an auxiliary. Vergennes' object was a double one: to free the kingdom from English supremacy and to shake off the yoke of Austria. Opportunities offered themselves simultaneously. In 1775 the English colonies in America rebelled, and Louis XVI., after giving them secret aid and encouragement almost from the first, finally in February 1778, despite Marie Antoinette, formed an open alliance with them; while when Joseph II., after having partitioned Poland, wished to add the loss of Silesia with that of Bavaria, Vergennes prevented him from doing so. In vain was he offered a share in the partition of the Netherlands by way of an inducement. France's disinterested action in the peace of Teschen (1779) restored to her the lost adherence of the secondary states. Europe began to respect her again when she signed a Franco-Dutch-Spanish alliance (1779-1780), and when, after the capitulation of the English at Yorktown, the peace of Versailles (1783) crowned her efforts with at least formal success. Henceforward, partly from prudence and partly from penury, Vergennes cared only for the maintenance of peace—a not too easy task, in opposition to the greed of Catherine II. and Joseph II., who now wished to divide the Ottoman empire. Joseph II., recognizing that Louis XVI. would not sacrifice the "sick man" to him, raised the question of the opening of the Scheldt, against the Dutch. Vainly did Joseph II. accuse his sister of ingratitude and complain of her resistance; the treaty of Fontainebleau in 1785 maintained the rights of Holland. Later on, Joseph II., sticking to his point, wanted to settle the house of Bavaria in the Netherlands; but Louis XVI. supported the confederation of princes (Fürstenbund) which Frederick II. called together in order to keep his turbulent neighbour within bounds. Vergennes completed his work by signing a commercial treaty in 1786 with England, whose commerce and industry were favoured above others, and a second in 1787 with Russia. He died in 1787, at an opportune moment for himself; though he had temporarily raised France's position in Europe, his work was soon ruined by the very means taken to secure its successes: warfare and armaments had hastened the "hideous bankruptcy."

From the very beginning of his reign Louis XVI. fell into
Having fought the oligarchy of privilege, the monarchy next tried to rally it to its side, and all the springs of the old régime were strained to the breaking-point. The military rule of the marquis de Ségur eliminated the plebeians from the army; while the great lords, drones in the hive, worked with a kind of fever at the enforcement of their seignorial rights; the feudal system was making a last struggle before dying. The Church claimed her right of ordering the civil estate of all Frenchmen as an absolute mistress more strictly than ever. Joly de Fleury and D'Ormesson, Necker's successors, pushed their narrow spirit of reaction and the temerity of their inexperience to the furthest limit; but the reaction which reinforced the privileged classes was not sufficient to fill the coffers of the treasury, and Marie Antoinette, who seemed gifted with a fatal perversity of instinct, confided the finances of the kingdom to Calonne, an upper-class official and a veritable Cagliostro of finance.

From 1785 to 1787, this man organized his astounding system of falsification all along the line. His unbridled prodigality, by spreading a belief in unlimited resources, augmented the confidence necessary for the success of perpetual loans; until the day came when, having exhausted the system, he tried to suppress privilege and fall back upon the social reforms of Turgot, and the financial schemes of Necker, by suggesting once more to the assembly of notables a territorial subsidy from all landed property. He failed, owing to the same reaction that was causing the feudal system to make inroads upon the army, the magistracy and industry; but in his fall he put on the guise of a reformer, and by a last wild plunge he left the monarchy, already compromised by the affair of the Diamond Necklace (q.v.), hopelessly exposed (April 1787).

The volatile and brilliant archbishop Loménie de Brienne was charged with the task of laying the affairs of the ancien régime before the assembly of notables, and with asking the nation for resources, since the monarchy could no longer provide for itself; but the notables refused, and referred the minister to the states-general, the representative of the nation. Before resorting to this extremity, Brienne preferred to lay before the parlement his two edicts regarding a stamp duty and the territorial subsidy; to be met by the same refusal, and the same reference to the states-general. The exile of the parlement to Troyes, the arrest of various members, and the curt declaration of the king's absolute authority (November 9, 1787) were unsuccessful in breaking down its resistance. The threat of Chrétiens François de Lamoignon, keeper of the seals, to imitate Maupoue, aroused public opinion and caused a fresh Confederation of the parlements of the kingdom. The royal government was too much exhausted to overthrow even a decaying power like that of the parlements, and being still more afraid of the future representatives of the French people than of the supreme courts, capitulated to the insurgent parlements. The recalled parlement seemed at the pinnacle of power.

Recall of Necker.

Recall of Necker, 1787-1789.

Loménie de Brienne.

Calonne, 1783-1787.

The convocation of the states-general "according to the formula observed in 1614," as already demanded by the estates of Dauphiné at Vizille on the 21st of July 1788. The exchequer was empty; it was necessary to comply.

The royal declaration of the 23rd of September 1788 convoked the states-general for the 1st of May 1789, and the fall of Brienne and Lamoignon followed the recall of Necker. Thenceforward public opinion, which was looking for something quite different from the superannuated formula of 1614, abandoned the parlements, which in their turn disappeared from view; for the struggle beginning between the privileged classes and the government, now at bay, had given the public, through the states-general, that means of expression which they had always lacked.

The conflict immediately changed ground, and an engagement began between privilege and the people over the twofold question of the number of deputies and the mode of voting. Voting by head, and the double representation of the third estate (hiers etal); this was the great revolution; voting by order meant the
continued domination of privilege, and the lesser revolution. The monarchy, standing apart, held the balance, but needed a decisive policy. Necker, with little backing at court, could not act energetically, and Louis XVI., wavering between Necker and the queen, chose the attitude most convenient to his indolence and least to his interest: he remained neutral, and his timidity showed clearly in the council of the 27th of December 1788. Separating the two questions which were so closely connected, and despite the sensational brochure of the abbé Sieyès, “What is the Third Estate?” he pronounced for the doubling of the third estate without deciding as to the vote by head, yet leaving it to be divined that he preferred the vote by order. As to the programme there was no more decisive resolution; but the edict of convocation gave it to be understood that a reform was under consideration: “the establishment of lasting and permanent order in all branches of the administration.” The point as to the place of convocation gave rise to a compromise between the too-distant centre of France and too-tumultuous Paris. Versailles was chosen “because of the hunting!” In the procedure of the elections the traditional system of the states-general of 1614 was preserved, and the suffrage was almost universal, but in two kinds: for the third estate all citizens over twenty years of age, paying a direct tax, by a direct representation, voted—peasants as well as bourgeois; the country clergy were included among the ecclesiastics; the smaller nobility among the nobles; and finally, Protestants were electors and eligible.

According to custom, documents (cahiers) were drawn up, containing a list of grievances and proposals for reform. All the orders were agreed in demanding prudently modified reform: the vote on the budget, order in finance, regular convocation of the states-general, and a written constitution in order to get rid of arbitrary rule. The address of the clergy, inspired by the great prelates, sought to make inaccurate lamentations over the progress of impiety a means of safeguarding their enormous spiritual and temporal powers, their privileges and exemptions, and their vast wealth. The nobility demanded voting by order, the maintenance of their privileges, and, above all, laws to protect them against the arbitrary proceedings of royalty. The third estate insisted on the vote by head, the graduated abolition of privilege in all governmental affairs, a written constitution before any royal reform. The programme went on broadening as it ascended in the social scale.

The elections sufficed finally to show that the ancien régime, characterized from the social point of view by inequality, from the political point of view by arbitrariness, and from the religious point of view by intolerance, was completed from the administrative point of view by inextricable disorder. As even the extent of the jurisdiction of the baillis was unknown, convocations were made at haphazard, according to the good pleasure of influential persons, and in these assemblies decisions were arrived at by a process that confused every variety of rights and powers, and was governed by no logical principle; and in this extreme confusion terms and affairs were alike involved.

Whilst the bureaucracy of the ancien régime sought for desperate expedients to prolong its domination, the whole social body gave signs of a yet distant but ever nearing disintegration. The revolution was already complete before it was declared to the world. Two distinct currents of disaffection, one economic, the other philosophic, had for long been pervading the nation. There had been much suffering throughout the 17th and 18th centuries, but no one had hitherto thought of a politico-social rising. But the other, the philosophic current, had been set going in the 18th century; and the policy of despotism tempered by privilege had been criticized in the name of liberty as no longer justifying itself by its services to the state. The ultramontane and oppressively burdensome church had been taunted with its lack of Christian charity, apostolic poverty and primitive virtue. All vitality had been sapped from the old order of nobles, reduced in prestige by the sotavonette d'étafaine (office purchased to ennoble the holder), enervated by court life, and so robbed of its roots in the soil, from which it had once drawn its strength, that it could no longer live save as a ruinous parasite on the central monarchy. Lastly, to come to the bottom of the social scale, there were the common people, taxable at will, subject to the arbitrary and burdensome forced labour of the cortèges, cut off by an impassable barrier from the privileged classes whom they hated. For them the right to work had been asserted, among others by Turgot, as a natural right opposed to the caprices of the arbitrary and selfish aristocracy of the corporations, and a breach had been made in the tyranny of the masters which had endeavoured to set a barrier to the astonishing outburst of industrial force which was destined to characterize the coming age.

The outward and visible progress of the Revolution, due primarily to profound economic disturbance, was thus accelerated and rendered irresistible. Economic reformers found a moral justification for their dissatisfaction in philosophical theories; the chance conjunction of a philosopho-political idea with a national deficit led to the preponderance of the third estate at the elections, and to the predominance of the democratic spirit in the states-general. The third estate, which alone assumed the liberty above described, invited the same only, as a means of guarantee for the former. They wanted the abolition of the feudal system, the establishment of equality and a share in power. Neither the family nor property was violently attacked; the church and the monarchy still appeared to most people two respectable and respected institutions. The king and the privileged classes had but so to desire it, and the revolution would be easy and peaceful.

Louis XVI. was reluctant to abandon a tittle of his absolute power, nor would the privileged classes sacrifice their time-honoured traditions; they were inexorable. The king, more pensive and irresolve every day, vacillated between Necker the liberal on one side and Marie Antoinette, whose feminine pride was opposed to any concessions, with the comte d’Artois, a mischievous nobody who could neither choose a side nor stick to one, on the other. When the states-general opened on the 5th of May 1789 Louis XVI. had decided nothing. The conflict between him and the Assembly immediately broke out, and became acute over the verification of the mandates; the third estate desiring this to be made common by the deputies of the other orders, which would involve votes by head, the suppression of classes and the preponderance of the third estate. On the refusal of the privileged classes and after an interval of six weeks, the third estate, considering that they represented 96% of the nation, and in accordance with the proposal of Sieyès, declared that they represented the nation and therefore were authorized to take resolutions unaided, the first being that in future no arrangement for taxation could take place without their consent.

The king, urged by the privileged classes, responded to this first revolutionary act, as in 1614, by closing the Salle des Menus Plaisirs where the third estate were sitting; whereupon, gathered in one of the tennis-courts under the presidency of Bailly, they swore on the 20th of June not to separate before having established the constitution of the kingdom.

Louis XVI. then decided, on the 23rd, to make known his policy in a royal lit de justice. He declared for the lesser reform, the fiscal, not the social; were this rejected, he declared that he alone would arrange for the welfare of his people. Meanwhile he had summoned the third estate, opened the 17th, and demanded the immediate dispersal of the Assembly. The third estate refused to obey, and by the mouth of Bailly and Mirabeau asserted the legitimacy of the Assembly. The refusal of the soldiers to coerce the Assembly showed that the monarchy could no longer rely on the army; and a few days later, when the lesser nobility and the lower ranks of the clergy had united with the third estate whose cause was their own, the king yielded, and on the 27th of June commanded both orders to join in the National Assembly, which was thereby
recognized and the political revolution sanctioned. But at the same time, urged by the “infernal cabal” of the queen and the comte d’Artois, Louis XVI. called in the foreign regiments; only one of which he could be certain—and dismissed Necker. The Assembly, dreading a sudden attack, demanded the withdrawal of the troops. Meeting with a refusal, Paris opposed the king’s army with her citizen-soldiers; and by the taking of the Bastille, that mysterious dark fortress which personified the ancien régime, secured the triumph of the Revolution (July 14). The king was obliged to recall Necker, to mount the tricolor cockade at the Hôtel de Ville, and to recognize Bailly as mayor of Paris and La Fayette as commander of the National Guard, which remained in arms after the victory. The National Assembly had right on its side after the 20th of June and might after the 14th of July. Thus was accomplished the Revolution which was to throw into the melting-pot all that had for centuries appeared fixed and stable.

As Paris had taken her Bastille, it remained for the towns and country districts to take theirs—all the Bastilles of feudalism. Want, terror and the contagion of examples precipitated the disruption of governmental authority and of the old political status; and sudden anarchy disassociated all the organs of authority. Upon the ruins of the central administration temporary authorities were founded in various isolated localities, limited in area but more the less defiant of the government. The provincial assemblies of Dauphiné and elsewhere gave the signal; and numerous towns, following the example of Paris, instituted municipalities which substituted their authority for that of the.intendants and their subordinates. Clubs were openly organized, pamphlets and journals appeared, regardless of administrative orders; workmen’s unions multiplied in Paris, Bordeaux and Lyons, in face of drastic prohibition; and anarchy finally set in with the defection of the army in Paris on the 23rd of June, at Nancy, at Metz and at Brest. The crying abuses of the old régime, an insignificant factor at the outset, soon combined with the widespread agrarian distress, due to the unjust distribution of land, the disastrous exploitation of the soil, the actions of the government, and the severe winter of 1788. Discontent showed itself in pillage and incendiary on country estates; between March and July 1789 more than three hundred agrarian riots took place, uprooting the feudal idea of property, already compromised by its own excesses. Not only did pillaging take place; the boundaries or property were also ignored, and people no longer held themselves bound by tax. These jacqueries hastened the movement of the regular levée de trois ans.

The decrees of the 4th of August, proposed by those noble “patriots” the duc d’Aiguillon and the vicomte de Noailles, who had already on the 23rd of June made armed resistance to the evacuation of the Hall of Assembly, put the final touch to the revolution begun by the provincial assemblies, by liberating land and labour, and proclaiming equality among all Frenchmen. Instead of exasperating the demands of the peasants and workmen by repression and raising civil war between the bourgeoisie and the proletariat, they drew a distinction between personal servitude, which was suppressed, and the rights of contract, which were to be redeemed—a laudable but impossible distinction. The whole feudal system crumbled before the revolutionary inconsistence of the peasants; for their masters, bourgeois or nobles, terrified by prolonged riots, capitulated and gradually had to consent to make the resolutions of the 4th of August a reality.

Overjoyed by this social liberation, the Assembly awarded Louis XVI. the title of “renouveau of French liberty”; but respectful, faithful to his hereditary policy of 22nd of May, he ratified the decrees of the 4th of August, only with a very ill grace. On the other hand, the privileged classes, and notably the clergy, who saw the whole traditional structure of their power threatened, now rallied to him, and when after the 28th of August the Assembly set to work on the new constitution, they combined in the effort to recover some of the position they had lost. But whatever their theoretical agreement on social questions, politically they were hopelessly at odds. The bourgeoisie, conscious of their opportunity, decided for a single chamber against the will of the noblesse; against that of the king they declared it permanent, and, if they accorded him a suspensory veto, this was only in order to guard them against the extreme assertion of popular rights. Thus the progress of the Revolution, so far, had left the mass of the people still excluded from any constitutional influence on the government, which was in the hands of the well-to-do classes, which also controlled the National Guard and the municipalities. The irritation of the disfranchised proletariat was moreover increased by the appalling dearth of bread and food generally, which the suspicious temper of the times—fomented by the tirades of Marat in the Ami du peuple—ascribed to English intrigues in revenge for the aid given by France to the American colonies, and to the treachery in high places that made these intrigues successful. The climax came with the rumour that the court was preparing a new military coup d’état, a rumour that seemed to be confirmed by indiscreet toasts proposed at a banquet by the officers of the guard at Versailles; and on the night of the 5th to the 6th of October a Parisian mob forced the king and royal family to return with them to Paris amid cries of “We are bringing the baker, the baker’s wife and the little baker’s boy!” The Assembly followed; and henceforth king and Assembly were more or less under the influence of the whims and passions of a populace maddened by want and suspicion, by the fanatical or unscrupulous incitements of an unfettered press, and by the unrestrained oratory of obscure demagogues in the streets, the cafés and the political clubs.

Convened for the purpose of elaborating a system that should conciliate all interests, the Assembly thus found itself forced into a conflict between the views of the people, who feared betrayal, and the court, which dreaded being overwhelmed. This schism was reflected in the parties of the Assembly; the absolutists of the extreme Right; the moderate monarchists of the Right and Centre; the constitutionalists of the Left Centre and Left; and, finally, on the extreme Left the democratic revolutionists, among whom Robespierre sat as yet all but unnoticed. Of talent there was enough and to spare in the Assembly; what was conspicuously lacking was common sense and a practical knowledge of affairs. Of all the orators who declaimed from the tribune, Mirabeau alone realized the perils of the situation and possessed the power of mind and will to maintain the balance. The United States, however, had been discredited by a disreputable past, and yet more by the equivocal attitude he had to assume in order to maintain his authority in the Assembly while working in what he believed to be the true interests of the court. His political ideal for France was that of the monarchy, rescued from all association with the abuses of the old régime and “broad-based upon the people’s will”; his practical counsel was that the king should frankly proclaim this ideal to the people as his own, should compete with the Assembly for popular favour, while at the same time using every means to win over those by whose authority he was flouted. For a time Mirabeau influenced the counsels of the court through the comte de Montmorin; but the king neither trusted him nor could be brought to see his point of view, and Marie Antoinette, though she resigned herself to negotiating with him, was very far from sympathizing with his ideals. Finally, all hope of the conduct of affairs being entrusted to him was shattered when the Assembly passed a law forbidding its members to become ministers.

The attempted reconciliation with the king having failed, the Assembly ended by working alone, and made the control that it should have exerted an instrument, not of cooperation but of strife. It inaugurated its legislative labours by a metaphysical declaration of the Rights of Man and of the Citizen (October 2, 1789). This enunciation of universal verities, the bulk of which have, sooner
or later, been accepted by all civilized nations as "the gospel of modern times," was inspired by all the philosophy of the 18th century in France and by the *Contrat Social*. It comprised various rational and humane ideas, no longer theological, but profoundly and deliberately thought out: ideas as to the sovereign-right of the nation, law by general consent, man superior to the pretensions of caste and the fetters of dogma, the vindication of the ideal and of human dignity. Unable to rest on historic precedent like England, the Constituent Assembly took as the basis for its labours the tradition of the thinkers.

Upon the principles proclaimed in this Declaration the constitution of 1791 was founded. Its provisions are discussed elsewhere (see the section below on *Law and Institutions*); here it will suffice to say that it established under the sovereign people, for the king was to survive merely as the supreme executive official, a wholly new model of government in France, both in Church and State. The historic divisions of the realm were wiped out; for the old provinces were substituted eighty-three departments; and within the provinces were formed the departments, territorial, administrative and ecclesiastical, of the *ancien régime*. In one respect, indeed, the system of the old monarchy remained intact; the tradition of centralization established by Louis XIV. was too strong to be overthrown, and the destruction of the historic privileges and immunities with which this had been ever in conflict only served to strengthen this tendency. In 1791 France was pulverized into innumerable administrative atoms incapable of cohesion; and the result was that Paris became more than ever the brain and nerve-centre of France. This fact was soon to be fatal to the new constitution, though the administrative system established by it still survives. Paris was in effect dominated by the armed and organized proletariat, and this proletariat could never be satisfied with a settlement which, while proclaiming the sovereignty of the people, had, by means of the property qualification for the franchise, established the political ascendancy of the middle classes. The settlement had, in fact, settled nothing; it had, indeed, merely intensified the profound cleavage between the opposing tendencies; for the democrats were alienated by the narrow franchise, the Civil Constitution of the Clergy, which cut at the very roots of the Catholic system, drove into opposition to the Revolution not only the clergy themselves but a vast number of their flocks.

The policy of the Assembly, moreover, hopelessly aggravated its misunderstanding with the king. Louis, indeed, accepted the constitution and attended the great Feast of Federation (July 14, 1790), when representatives from all the new departments assembled in the Champ de Mars to ratify the work of the Assembly; but the king either could not or would not say the expected word that would have dissipated mistrust. The Civil Constitution of the Clergy, too, seemed to him not only to violate his rights as a king, but his faith as a Christian also; and when the emigration of the nobility and the death of Mirabeau (April 2, 1791) had deprived him of his natural supporters and his only adviser, resuming the old plan of withdrawing to the army of the marquis de Bouillé at Metz, he made his ill-fated attempt to escape from Paris (June 20, 1791). The flight to Varennes was an irreparable error; for during the king's absence and until his return the insignificance of the royal power became apparent. La Fayette's fusilade of the republicans, who demanded the deposition of the king (July 17, 1791), led to a definite split between the democratic party and the bourgeois party. Vainly did Louis, brought back a captive to Paris, swear on the 14th of September 1791 solemnly mere lip-service to the constitution; the mistrustful party of revolution abandoned the constitution they had only just obtained, and to guard against the sovereign's mental reservations and the selfish policy of the middle classes, appealed to the main force of the people. The conflict between the *ancien régime* and the National Assembly ended in the defeat of the royalists.

Through latitude or disinterestedness the men of 1791, on Robespierre's suggestion, had committed one last mistake, by leaving the task of putting the constitution into practice to new men even more inexperienced than themselves. Thus the new Assembly's time was occupied in a conflict between the Legislative Assembly and the king, who plotted against it; and, as a result, the monarchy, insulted by the proceedings of the 20th of June, was eliminated altogether by those of the 10th of August 1792.

The new Assembly which had met on the 1st of October 1791 had a majority favourable to the constitutional monarchy and to the bourgeois franchise. But, among these bourgeois those who were called Feuillants, from the name of their club (see FEUILLANTS, CLUB DE), desired the strict and loyal application of the constitution without encroaching upon the authority of the king; the triumvirate, Duport, Barnave and Lameth, were at the head of this party. The Jacobins, on the contrary, considered that the king should merely be hereditary president of the Republic, to be deposed if he attempted to violate the constitution, and that universal suffrage should be established. The dominant group among these was that of the Girondists or Girondists, so called because its most brilliant members had been elected from the Gironde (see GIRONDISTS). But the republican party was more powerful without than within. Their chief was not so much Robespierre, president of the parliamentary and bourgeois club of the Jacobins (q.v.), which had acquired from its two thousand affiliated branches great power in the provinces, as the advocate Danton, president of the popular and Parisian club of the Cordeliers (q.v.). Between the Feuillants and the Jacobins, the independents, incapable of keeping to any fixed programme, vacillated sometimes to the right, sometimes to the left.

But the best allies of the republicans against the Feuillants were the royalists pure and simple, who cared nothing about the constitution, and claimed to "extract good from the excess of evil." The election of a Jacobin, Pétion, instead of Bailly, the resigning mayor, and La Fayette, the candidate for office, was their first achievement. The court, on its side, showed little sign of a conciliatory spirit, though, realizing its danger, it attempted to restrain the foolish violence of the *émigrés*, i.e. the nobles who after the suppression of titles of nobility in 1790 and the arrest of the king at Varennes, had fled in a body to Coblenz and joined Louis XVI.'s brothers, the counts of Provence and Artois. They it was who set in motion the national and European conflict. Under the prince of Condé they had collected a little army round Trier; and in concert with the "Austrian Committee" of Paris they solicited the armed intervention of monarchical Europe. The declaration of Pilutz, which was but an excuse for non-interference on the part of the emperor and the king of Prussia, interested in the prolongation of these internal troubles, was put forward by them as an assurance of forthcoming support (August 27, 1791). At the same time the application of the Civil Constitution of the Clergy roused the whole of western La Vendée; and in face of the danger threatened by the refractory clergy and by the army of the *émigrés*, the Girondins set about confounding the support with the Feuillants in the minds of the people, and compromising Louis XVI. by a national agitation, denouncing him as an accomplice of the foreigner. Owing to the decrees against the comte de Provence, the emigrants, and the refractory priests, voted by the Legislative Assembly in November 1791, they forced Louis XVI. to show his hand by using his veto, so that his complicity should be plainly declared, to replace his Feuillant ministry—disparate in birth, opinions and ambitions—by the Girondin ministry of Dumouriez-Roland (March 10), no more united than the other, but believers in a republican crusade for the overthrow of thrones, that of Louis XVI. first of all; and finally to declare war against the king of Bohemia and Hungary, a step also desired by the court in the hope of ridding itself of the Assembly at the first note of victory (April 20, 1792).
But when, owing to the disorganization of the army through emigration and desertion, the ill-prepared Belgian war was followed by invasion and the trouble in La Vendée had thus in the fall France lay had a betrayal. The Assembly, in order to reduce the number of hostile forces, voted for the exile of all priests who had refused to swear to the Civil Constitution and the substitution of a body of twenty thousand volunteer national guards, under the authority of Paris, for the king's constitutional guard (May 27–June 8, 1792). Louis XVI's veto and the dismissal of the Girondin ministry—thanks to an intrigue of Dumouriez, analogous to that of Mirabeau and as ineffectual—dismayed the Feuillants and maddened the Girondins; the latter, to avert popular fury, turned it upon the king. The émeute of the 20th of June, a burlesque which, for the persistent good-humour of Louis XVI, might have become a tragedy, alarmed but did not overthrow the monarchy.

The bourgeoisie, the Assembly, the country and La Fayette, one of the leaders of the army, now embarked upon a royalist reaction, which would perhaps have been efficacious, had it not been for the entry into the affair of the Prussians as allies of the Austrians, and for the insolent manifesto of the duke of Brunswick. The Assembly's cry of "There was a time when the king was incapable of defending France against the foreigner; and the appeal of the federal volunteers in Paris gave to the opposition, together with the war-song of the Marseillaise, the army which had been refused by Louis XVI, now disarmed. The vain attempts of the Gironde to reconcile the king and the Revolution, the ill-advised decree of the Assembly on the 8th of August, freeing La Fayette from his guilt in forsaking his army; his refusal to vote for the deposition of the king, and the suspected treachery of the court, led to the success of the republican forces when, on the 10th of August, the mob of Paris organized by the revolutionary Commune rose against the monarchy.

The suspension and imprisonment of the king left the supreme authority nominally in the hands of the Assembly, but actually in those of the Commune, consisting of delegates from the administrative sections of Paris. Installed at the Hôtel de Ville this attempted to influence the discredited government, entered into conflict with the Legislative Assembly, which considered it an end which paralyzed the action of the executive council, particularly during the bloody days of September, provoked by the discovery of the court's intrigues with the foreigner, by the treachery of La Fayette, the capture of Longwy, the investiture of Verdun by the Prussians (August 19–30), and finally by the incendiary placards of Marat.

Danton, a master of diplomatic and military operations, had to avoid any rupture with the Commune. Fortunately, on the very day of the dispersal of the Legislative Assembly, Dumouriez saved France from a Prussian invasion by the victory of Valmy, and by unauthorized negotiations which prefurred those of Bonaparte at Léoben (September 22, 1792).

The popular insurrection against Louis XVI, determined the simultaneous fall of the bourgeois régime and the establishment of the democracy in power. The Legislative Assembly, without a mandate for modifying a constitution that had become inapplicable with the suspension of the monarch, had before disappearing convened a National Convention, and as the reward for its bravery in May had replaced the indirect franchise by universal suffrage. Public opinion became republican from an excess of patriotism, and owing to the propaganda of the Jacobin club; while the decree of the 25th of August 1792, which marked the destruction of feudalism, now abolished in principle, caused the peasants to rally definitely to the Republic.

This had hardly been established before it became distracted by the fratricidal strife of its adherents, from September 22, 1792, to the 18th Fructidor (September 4, 1797). The electoral assemblies, in very great majority, had desired this Republic to be democratic and equalizing in spirit, but on the face of it, liberal, uniform and propagandist; in consequence, the 782 deputies of the Convention were not divided on principles, but only by personal rivalries and ambition. They all wished for a unanimity and harmony impossible to obtain; and being unable to convince they destroyed one another.

The Girondins in the Convention played the part of the Feuillants in the Legislative Assembly. Their party was not well disciplined, they purposely refrained from making it so, and hence their ruin. Oratorically they represented the spirit of the South; politically, the ideas of the bourgeoisie in opposition to the democracy—which they despised although making use of it—and the federalist system, from an objection to the preponderance of Paris. Paris, on the other hand, had elected only deputies of the Mountain, as the more advanced of the Jacobins were called, that party being no more settled and united than the others. They drew support from the Parisian democracy, and considered the decentralization of the Girondins as endangering France's unity, circumstances demanding a strong and highly concentrated government; the proponents of the republic tended to resemble the tactics of the Polish republic of the Gironde. Between the two came the Plaine, the Marais, the troop of trembling bourgeois, sincerely attached to the Revolution, but very moderate in the defense of their ideas; some seeking a refuge from their timidity in hard-working committees, others partaking in the violence of the Jacobins out of weakness or for reasons of state.

The Girondins were the first to take the lead; in order to retain it they should have turned the Revolution into a government. They remained an exclusive party, relying on the mob but with no influence over it. Without a leader or popular power, they might have found both in Danton; for, occupied chiefly with the external danger, he made advances towards them, which they repulsed, partly in horror at the proceedings of September, but chiefly because they saw in him the most formidable rival in the path of the government. They waged war against him as relentlessly as did the Constitutionalists against Mirabeau, whom he resembled in his extreme ugliness and his volcanic eloquence. They drove him into the arms of Robespierre, Marat and the Commune of Paris. On the latter hand after the 3rd of September they declared Paris dangerous for the Convention, and wanted to reduce it to "eighty-three influential members." Danton and the Mountain responded by decreeing the unity and indivisibility of the Republic, in order to emphasize the suspicions of federalism which weighed upon the Girondins.

The trial of Louis XVI, still further enhanced the contrasts of ideas and characters. The discovery of fresh proofs of treachery in the iron chest (November 20, 1792) gave the Mountain a pretext for forcing on the clash of parties and raising the question not of legality but of public safety. By the execution of the king (January 21, 1793) they "cast down a king's head as a challenge to the kings of Europe." In order to preserve popular favour and their direction of the Republic, the Girondins had not dared to pronounce against the sentence of death, but had demanded an appeal to the people which was rejected; morally weakened by this equivocal attitude they were still more so by foreign events.

The king's death did not result in the unanimity so much desired by all parties; it only caused the reaction on themselves of the rewards which had been granted with the popular enthusiasm, and which upon the king, and also an augmentation in the armies of the foreigner, which obliged the revolutionists to face all Europe. There was a coalition of monarchs, and the people of La Vendée rose in defence of their faith. Dumouriez, the conqueror of Jemappes (November 6, 1792), who invaded Holland, was beaten by the Austrians (March 1793). A levy of 300,000 men was ordered; a Committee of General Security was charged with the search for suspects; and then forward military occurrences called forth parliamentary crises
and popular upheavals. Girondins and Jacobins unjustly accused one another of leaving the traitors, the conspirators, the "stipendiaries of Coblenz," unpunished. To avert the danger threatened by popular dissatisfaction, the Girondes was persuaded to vote for the creation of a revolutionary tribunal to judge suspects, while out of spite against Danton who demanded it, they refused the strong government which might have made a stand against the enemy (March 10, 1793). This was the first of the exceptional measures which were to call down ruin upon them. Whilst the insurrection in La Vendée was spreading, and Dumouriez falling back upon Neerwinden, sentence of death was laid upon émigrés and refractory priests; the treachery of Dumouriez, disappointed in his Belgian projects, gave grounds for all kinds of suspicion, as that of Mirabeau had formerly done, and led the Girondes to propose the new government which they had refused to Danton.

The transformation of the provisional executive council into the Committee of Public Safety—omnipotent in financial matters—was voted because the Girondins meant to control it; but Danton got the upper hand (April 6).

The Girondins, discredited in Paris, multiplied their attacks upon Danton, now the master; they attributed the civil war and the disasters of the foreign campaign to the despotism of the Paris Commune and the clubs; they accused Marat of instigating the September massacres; and they began the supreme struggle by demanding the election of a committee of twelve deputies, charged with breaking up the anarchy at the authorities in Paris (May 18).

The complete success of the Girondin proposals; the arrest of Hébert—the violent editor of the Père Duchêne; the insurrection of the Girondins of Lyons against the Montagnard Commune; the bad news from La Vendée—the military reverses; and the economic situation which had compelled the fixing of a maximum price of corn (May 4) excited the "moral insurrections" of May 31 and June 2. Marat himself sounded the tocsin, and Hanriot, at the head of the Parisian army, surrounded the Convention. Despite the efforts of Danton and the Committee of Public Safety, the arrest of the Girondins sealed the victory of the Mountain.

The threat of the Girondin Isard was fulfilled. The federalist insurrection, to avenge the violation of national representation, resulted in the Parisian insurrection. Sixty-nine departmental governments protested against the violence done to the Convention; but the ultra-democratic constitution of 1793 deprived the Girondins, who were arming in the west, the south and the centre, of all legal force. To the departments that were hostile to the dictatorship of Paris, and the tyranny of Danton or Robespierre, it promised the referendum, an executive of twenty-four citizens, universal suffrage, and the free exercise of religion. The populace, who could not understand this parliamentary quarrel, and were in a hurry to set up a national defence, abandoned the Girondins, and the latter excited the enthusiasm of only one person, Charlotte Corday, who by the murder of Marat ruined them irretrievably.

The battle of Bréauté was a defeat without a fight for their party without stamina and their general without troops (July 13); while on the 31st of October their leaders perished on the guillotine, where they had been preceded by the queen, Marie Antoinette. The Girondins and their adherents were differentiated by neither religious dissensions nor political divergence, but merely that of opinion. The Girondins, when in power, had had scruples which had not troubled them while scaling the ladder; idols of Paris, they had flattered her in turn, and when Paris scorned them they sought support in the provinces. A great responsibility for this defeat of the liberal and republican bourgeoisie, whom they represented, is to be laid upon Madame Roland, the Egeria of the party. An ardent patriot and republican, her relations with Danton resembled those of Marie Antoinette with Mirabeau, in each case a woman spilt by flattery, enraged at indifference. She was the ruin of the Gironde, but taught it how to die.

The fall of the Gironde left the country disturbed by civil war, and the frontiers more seriously threatened than before Valmy. Bouchotte, a totally inefficient minister for war, the Commune's man of straw, left the army without food or ammunition, while the suspected officers remained inactive. In the Anéngue Vendée the incapable leaders let themselves be beaten at Aubiers, Beaupréau and Touars, at a time when Cathelineau was taking possession of Saumur and threatening Nantes, the capture of which would have permitted the insurgents in La Vendée to join those of Brittany and receive provisions from England. Meanwhile, the remnants of the Girondin federalists were overcome by the disguised royalists, who had aroused the whole of the Rhône valley from Lyons to Marseilles, had called in the Sardinians, and handed over the fleet and the arsenal at Toulon to the English, whilst Paoli left Corsica at their disposal. The scarcity of money due to the discriminating of the asignats, the cessation of commerce, abroad and on the sea, and the bad harvest of 1793, were added to all these dangers, and formed a serious menace to France and the Convention.

This meant a hard task for the first Committee of Public Safety and its chief Danton. He was the only one to understand the conditions necessary to a firm government; he caused the government to arrest only in action; and he was convinced of the necessity of the Jacobins (July 17). He annulled the Convention and was itself the central authority, its organization in Paris being the twelve committees substituted for the provisional executive committee and the six ministers, the Committee of General Security for the maintenance of the police, and the arbitrary Revolutionary Tribunal. The execution of its orders in the departments was carried out by omnipotent representatives "on mission" in the armies, by popular societies—veritable missionaries of the Revolution—and by the revolutionary committees which were its backbone.

Despite this Reign of Terror Danton failed; he could neither dominate foes within nor divide those without. Representing the same and vigorous democracy, and like Jefferson a friend to liberty and self-government, he had been obliged to set up the most despotic of governments in face of internal anarchy and foreign invasion. Being of a statesman's understanding, he could not be a theorist nor a cabinet-minister, he held the views of a statesman without having a following sufficient to realize them. Moreover, the proceedings of the 2nd of June, when the Commune of Paris had triumphed, had dealt him a mortal blow. He is now tried to stem the tumultuous current which had borne him along, and to prevent discord; but the check to his policy of an understanding with Prussia and with Sardinia, to whom, like Richelieu and D'Argenson, he offered the realization of her transalpine ambition in exchange for Nice and Savoy, was added to the failure of his temporizing methods in regard to the federalist insurgents, and of his military operations against La Vendée. A man of action and not of cunning shifts, he succumbed on the 10th of July to the blows of his own government, which had passed from his hands into those of Robespierre, his ambitious and crafty rival.

The second Committee of Public Safety lasted until the 27th of July 1794. Composed of twelve members, re-eligible every month, and dominated by the triumvirate, Robespierre, Saint-Just and Couthon, it was stronger than ever, since it obtained the right of appointing leaders, disposed of money, and muzzled the press. Many of its members were sons of the bourgeoisie, men who having been educated at college, thanks to some charitable agency, in the pride of learning, and raised above their original station, were ready for anything but had achieved nothing. They had plenty of talent at command, were full of classical tirades against tyranny, and, though sensitive enough in their private life, were bloodthirsty butchers in their public relations. Such were Robespierre, Saint-Just, Couthon, Billard-Varenne, Cambon, Thuriot, Collot d'Herbois, Barrère and Prieur de la Mirande. Working hand in hand with these politicians, not
always in accordance with them, but preserving a solid front, was the specialist, Carnot, Robert Lindet, Jean Bon Saint-André and Prieur de la Côte d’Or, honourable men, anxious above all to safeguard their country. At the head of the former type Robespierre, without special knowledge or exceptional talent, devoted by jealous ambition and gifted with cold grave eloquence, enjoyed a great moral ascendancy, due to his incorruptible purity of life and the invariably correct behaviour that had been wanting in Mirabeau, and by the persevering will which Danton had lacked. His marching orders were: no more temporizing with the federalists or with generals who are afraid of conquering; war to the death with all Europe in the name of revolutionary propaganda and the monarchical tradition of national frontiers; and fear, as a means of government. The specialists answered foreign foes by their organization of victory; as for foes at home, the triumvirate crushed them beneath the Terror.

France was saved by them and by that admirable outburst of patriotism which provided 750,000 patriots for the army through the general levy of the 16th of August 1793, aided, moreover, by the mistakes of her enemies. Instead of profiting by Dumouriez’s treachery and the capture of La Vendée in the Coalition, divided over the resuscitated Polish question, lost time on the frontiers of this new Poland of the west which was sacrificing itself for the sake of a Universal Republic.

Thus in January 1794 the territory of France was cleared of the Prussians and Austrians by the victories at Hondschoote, Wattignies and Wissenburg; the army of La Vendée was repulsed from Granville, overwhelmed by Hoche’s army at Le Mans and Savenay, and its leaders shot; royalist sedition was suppressed at Lyons, Bordeaux, Marseilles and Toulon; federalist insurrections were wiped out by the terrible massacres of Carrier at Nantes, the atrocities of Lebon at Arras, and the wholesale executions of Fouché and Collot d’Herbois at Lyons; Louis XVI. and Marie Antoinette guillotined, the émigrés dispersed, denied or forsaken by all Europe.

But the triumphant Mountain was not as united as it boasted.

The second Committee of Public Safety had now to struggle against two oppositions: one of the left, represented by Hébert, the Commune of Paris and the Cordeliers; and the right, Duroc and the Convention, divided the former would not admit that the Terror was only a temporary method of defence; for them it was a permanent system which was even to be strengthened in order to crush all who were hostile to the Revolution. Their sanguinary violence was combined with an anti-religious policy, not atheistical, but inspired by mistrust of the clergy, and by a civic and deistic creed that was a direct outcome of the federalists. To these latter were due the substitution of the Republican for the Gregorian calendar and the secular Feasts of Reason (November 19, 1793).

The followers of Hébert wanted to push forward the movement of May 31, 1793, in order to become masters in their turn; while those of Danton were by way of arresting it. They considered it time to re-establish the regime of ordinary laws and justice; sick of bloodshed, with Camille Desmoulins they demanded a “Committee of Clemency.”

A deist and therefore hostile to “anti-religious masquerades,” while uneasy at the absolute authority of the Paris Commune, which aimed at suppressing the State, and at its armed propaganda abroad, Robespierre resumed the struggle against its illegal power, so in La Vendée. His bills succeeded (March 24, 1794), and then, jealous of Danton’s activity and statesmanship, and exasperated by the jeers of his friends, he rid himself of the party of tolerance by a parody of justice (April 5).

Robespierre now stood alone. During five months, while affecting to be the representative of “a reign of justice and virtue,” he laboured at strengthening his political-religious dictatorship—already so formidable armed—with new powers. “The incorruptible wanted to become the invulnerable” and the scaffold of the guillotine was crowded. By his dogma of the supreme state Robespierre founded a theocratic government with the police as an Inquisition. The Festival of the new doctrine, which turned the head of the new pontiff (May 8), the loi de Prairial, or “code of legal murder” (June 16), which gave the deputies themselves into his hand; and the multiplication of executions at a time when the victory of Fleurus (June 25) showed the uselessness and barbarity of this aggravation of the Reign of Terror provoked against him the victorious coalition of revenge, lassitude and fear. Vanquished and imprisoned, he refused to take part in the illegal action proposed by the Commune against the Convention. Robespierre was no man of action. On the 9th Thermidor (July 27, 1794) he fell into the gulf that had opened on the 31st of May, and through which the 18th Brumaire was visible.

Although brought about by the Terrorists, the tragic fall of Robespierre put an end to the Reign of Terror; for their chiefs having disappeared, the subordinates were too much divided to keep up the dictatorship of the third Committee of Public Safety, and reaction soon set in.

After a change in personnel in favour of the surviving Dantonists, came a limitation to the powers of the Committee of Public Safety and the withdrawal of the Convention, and next followed the destruction of the government system, the Girondin decentralization and the resuscitation of departmental governments; the reform of the Revolutionary Tribunal on the 10th of August; the suppression of the Commune of Paris on the 1st of September; and of the salary of forty sous given to members of the sections; the abolition of the maximum, the suppression of the Guillotine, the opening of the prisons, the closing of the Jacobin club (November 11), and the hence-forward insignificant existence of the popular societies.

Power reverted to the Girondins and Dantonists, who re-entered the Convention on the 18th of December; but with them re-entered likewise the royalists of Lyons, Marseilles and Toulon, and further, after the peace of Basel, many young men set free from the army, hostile to the Jacobins and defenders of the now moderate and peace-making Convention. These muscadins and incroyables, led by Fréron, Tallien and Barras—former revolutionists who had become aristocrats—profited by the restored liberty of the press to prepare for days of battle in the salons of the “incommodateurs” Tallien and Barras, and Staal and Madame Récamier, as the sans-culottes had formerly done in the clubs. The remnants of Robespierre’s faction became alarmed at this Thermidor reaction, in which they scented royalism.

Aided by famine, by the suppression of the maximum, and by the imminent bankruptcy of the assignats, they despaired of aroused the working classes and the former Hanriot companies against a government which was trying to destroy the republic, and had broken the boces of Marat and guillotined Carrier and Fouquier-Tinville, the former public prosecutor.

Thus the risings of the 12th of Germinal and the 5th of Prairial (April 1, 1795) and the 1st of Prairial (May 20) were economic revolts rather than insurrections excited by the deputies of the Mountain; in order to suppress them the reactionaries called in the army. Owing to this first intervention of the troops in politics, the Committee of Public Safety, which aimed not so much at a moderate policy as at steering a middle course between the Thermidorian of the Right and of the Left, was able to dispense with the latter.

The royalists were aware that their hour had come. In the south, the companions of Jehu and of the Sun inaugurated a “White Terror,” which had not even the apparent excuse of the public safety or of exasperated patriotism.

At the same time they prepared for a twofold insurrection against the republic—in the west with the help of England, and in the east with that of Austria—and by an attempt to bribe General Pichegru. But though the heads of the government wanted to put an end to the Revolution they had no thought of restoring the monarchy in favour of the Comte de Provence, who had taken the title of Louis XVIII. on hearing of the death of the dauphin in the Temple, and still less of bringing
back the ancien régime. Hoche crushed the insurrection of the Chouans and the Bretons at Quiberon on the 2nd of July 1795, and Pichegru, scared, refused to entangle himself any further.

To cut off all danger from royalists or terrorists the Convention now voted the Constitution of the year III; suppressing that of 1793, in order to counteract the terrorists, and re-establishing the bourgeois limited franchise with election in two degrees—a less liberal arrangement than that granted from 1789 to 1792. The chambers of the Five Hundred and of the Ancients were elected by the moneyped and intellectual aristocracy, and were to be re-elected by thirds annually. The executive authority, entrusted to five Directors, was no more than a definite and very strong Committee of Public Safety; but Siéyès, the author of the new constitution, in opposition to the royalists, had secured places of refuge for his party by reserving posts as directors for the regicides, and two-thirds of the deputies' seats for members of the Convention. In self-defence against this continuance of the policy and the personnel of the Convention—a modern "Long Parliament"—the royalists, persistent street-fighters and masters in the "sections" after the suppression of the daily indemnification of forty sous, attempted the insurrection of the 13th Vendémiaire (October 5, 1795), which was easily put down by General Bonaparte.

Thus the bourgeois republic reaped the fruits of its predecessor's external policy. After the freeing of the land in January 1794, an impulse had been given to the spirit of conquest which had gradually succeeded to the diseased fever of propaganda and overheated patriotism. This it was which had sustained Robespierre's dictatorship; and, owing to the "amalgam" and the re-establishment of discipline, Belgium and the left bank of the Rhine had been conquered and Holland occupied, simultaneously with Kosciusko's rising in Poland, Prussia's necessity of keeping and extending her Polish acquisitions, Robespierre's death, the prevalent desires of the majority, and the continued victories of Pichegru, Jourdan and Moreau, enfeebled the coalition. At Basel (April—July 1795) republican France, having rejoined the concert of Europe, signed the long-awaited peace with Prussia, Spain, Holland and the grand-duke of Tuscany. But thanks to the past influence of the Girondin party, who had caused the war, and of the regicides of the Mountain, this peace not only ratified the conquest of Belgium, the left bank of the Rhine and Santo Domingo, but paved the way for fresh conquests; for the old spirit of domination and persistent hostility had attracted the destinies of the Revolution definitely towards war.

The work of internal construction amidst this continued battle against the whole world had been no less remarkable. The Constituent Assembly had been more destructive than constructive; but the Convention preserved intact those fundamental principles of civil liberty which had been the main results of the Revolution: the equality so dear to the French, and the sovereignty of the people—the foundation of democracy. It also managed to engage private interests in state reform by creating the Grand Livre de la Dette Publique (September 13—26, 1793), and enlisted peasant and bourgeois savings in social reforms by the distribution and sale of national property. But with views reaching beyond equality of rights to a certain equality of property, the committees, as regards legislation, poor relief and instruction, laid down principles which have never been realized, save in the matter of the metric system; so that the Convention which was dispersed on the 16th of October 1795 made a greater impression on political history and social ideas than on institutions. Its disappearance left a great blank.

During the four years the Directory attempted to fill this blank. Being the outcome of the Constitution of the year III., it should have been the organizing and pacifying government of the Republic; in reality it sought not to create, but to preserve its own existence. Its internal weakness, between the danger of anarchy and the opposition of the monarchists, was extreme; and it soon became discredited by its own coup d'état and by financial impotence in the eyes of a nation sick of revolution, aspiring towards peace and the resumption of economic undertakings. As to foreign affairs, its aggressive policy imperilled the conquests that had been the glory of the Convention, and caused the frontiers of France, the defence of which had been a point of honour with the Republic, to be called in question. Finally, there was no real government on the part of the five directors: La Révoluère-Lépeaux, an honest man but weak; Reubell, the negotiator of the Hague; Letourneur, an officer of talent; Barras, a man of intrigue, corrupt and without real convictions; and Carnot, the only really worthy member. They never understood one another, and never consulted together in hours of danger, save to embroil matters in politics as in war. Leaning on the bourgeois, conservative, liberal and anti-clerical republicans, they were no more able than was the Thermidor party to re-establish the freedom that had been suspended by revolutionary despotism; they created a ministry of police, interdicted the clubs and popular societies, distracted the press, and with partiality undertook the separation of Church and State voted on the 18th of September 1794. Their real defence against counter revolution was the army; but, by a further contradiction, they reinforced the army attached to the Revolution while seeking an alliance with the peace-loving bourgeoisie. Their party had therefore no more homogeneity than had their policy.

Moreover the Directory could not govern alone; it had to rely upon two other parties, according to circumstances: the republican-democrats and the disguised royalists.

The former, purely anti-royalist, thought only of remedying the sufferings of the people. Roused by the collapse of the assignats, following upon the ruin of industry and the arrest of commerce, they were still further exasperated by the speculations of the financiers, by the jobbery which prevailed throughout the administration, and by the sale of national property which had profited hardly any but the bourgeoisie. After the 13th Vendémiaire the royalists too, deceived in their hopes, were expecting to return gradually to the councils, thanks to the high property qualification for the franchise. Under the name of "moderates" they demanded an end to this war which England continued and Austria threatened to recommence, and that the Directory from self-interested motives refused to conclude; they desired the abandonment of revolutionary proceedings, order in finance and religious peace.

The Directory, then, was in a minority in the country, and had to be ever on the alert against faction; all possible methods seemed legitimate, and during two years appeared successful. Order was maintained in France, even the royalist west being pacified, thanks to Hoche, who finished his victorious campaign of 1796 against Stofflet, Charette and Cadoudal, by using mild and just measures to complete the subjection of the country. The greatest danger lay in the republican-democrats and their socialist ally, François Noel ("Gracchus") Babeuf (q.v.). The former had united the Jacobins and the more violent members of the Convention in their club, the Société du Panthéon; and their fusion, after the closing of the club, with the secret society of the Babouvists lent formidable strength to this party, with which Barras was secretly in league. The terrorist party, deprived of its head, had found a new leader, who, by developing the consequences of the Revolution's acts to their logical conclusion, gave first expression to the levelling principle of communism. He proclaimed the right of property as appertaining to the state, that is, to the whole community; the doctrine of equality as applied to social, and inequality of any kind—that of property as well as that of rank; and finally the inadequacy of the solution of the agrarian question, which had profited scarcely any one, save a new class of privileged individuals. But these socialist demands were premature; the attack of the camp of Grenelle upon constitutional order...
ended merely in the arrest and guillotining of Babeuf (September 9, 1796–May 25, 1797). The liquidation of the financial inheritance of the Convention was no less difficult. The successive issues of assignats, and the multiplication of counterfeits made abroad, had so depreciated this paper money that an assignat of 100 francs was in February 1796 worth only 30 centimes; while the government, obliged to accept them at their nominal value, no longer collected any taxes and could not pay salaries. The destruction of the plate for printing assignats, on the 18th of February 1796, did not prevent the drop in the forty milliards still in circulation. Territorial mandates were now tried, which inspired no greater confidence, but served to liquidate two-thirds of the debt, the remaining third being consolidated by its dependence on the Grand Livre (September 30, 1797). This widespread bankruptcy, falling chiefly on the bourgeoisie, inaugurated a reaction which lasted until 1810 against the chief principle of the Constituent Assembly, which had favoured indirect taxation as producing a large sum without imposing any very obvious burden. The bureaucrats of the old system—having returned to their offices and being used to these indirect taxes—resented their assistance, and thus the Directory was enabled to maintain its struggle against the Coalition.

All system in finance having disappeared, war provided the Directory, now in extremis, with a treasury, and it was its only source for supplying constitutional needs; while it opened a path to the military commanders who were to be the support and the glory of the state. England remaining invulnerable in her insular position despite Hoche's attempt to land in Ireland in 1796, the Directory resumed the traditional policy against Austria of conquering the natural frontiers, Carnot furnishing the plans; hence the war in southern Germany, in which Jourdan and Moreau were repulsed by an inferior force under the archduke Charles, and Bonaparte's triumphant Italian campaign. Chief of an army that he had made irresistible, not by honour but by glory, and master of wealth by rapine, Bonaparte imposed his will upon the Directory, which he provided with funds. After having separated the Piedmontese from the Austrians, whom he drove back into Tyrol, and repulsed offensive reprisals of Wurmser and Alvinzi on four occasions, he stopped short at the preliminary negotiations of Léoben just at the moment when the Directory, discouraged by the problem of Italian reconstitution, was preparing the army of the Rhine to re-enter the field under the command of Hoche. Bonaparte thus gained the good opinion of peace-loving Frenchmen; he partitioned Venetian territory with Austria, contrary to French interests but conformably with his own in Italy, and henceforward was the decisive factor in French and European policy, like Caesar or Pompey of old. England, in consternation, offered in her turn to negotiate at Lille.

These military successes did not prevent the Directory, like the Thermidorian, from losing ground in the country. Every strategic truce since 1795 had been marked by a political crisis; peace reawakened opposition. The constitutional party, royalist in reality, had made alarming progress, partly owing to the Babouvist conspiracy; they now tried to corrupt the republican generals, and Condé procured the treachery of Pichegru, Kellermann and General Ferrand at Besançon. Moreover, their Clichy club, directed by the abbé Brottier, manipulated Parisian opinion; while many of the refractory priests, having returned after the liberal Public Worship Act of September 1795, made active propaganda against the principles of the Revolution, and plotted the fall of the Directory as maintaining the State's independence of the Church. Thus the partial elections of the year V. (May 20, 1797) had brought back into the two councils a counter-revolutionary majority of royalists, constitutionalists of 1791, Catholics and moderates. The Directeur Letourneur had been replaced by Barthélemy, who had negotiated the treaty of Basel and was a constitutional monarchist. So that the executive not only found it impossible to govern, owing to the opposition of the councils and a vehement press-campaign, but was distracted by ceaseless internal conflict. Carnot and Barthélemy wished to meet ecclesiastical opposition by legal measures only, and demanded peace; while Barras, La Révellière and Reubell saw no other remedy save military force. The attempt of the counter-revolutionaries to make an army for themselves out of the guard of the Legislative Assembly, and the success of the Catholics, who had managed at the end of August 1797 to repeal the laws against refractory priests, determined the Directory to appeal from the rebellious parliament to the ready swords of Augereau and Bernadotte. On the 18th Fructidor (September 4, 1797) Bonaparte's lieutenants, backed up by the whole army, stopped the elections in forty-nine departments, and deported to Guiana many deputies of both councils, journalists and non-juring priests, as well as the director Barthélemy, though Carnot escaped into Switzerland. The royalist party was once more overthrown, but with it the republican constitution itself. Thus every act of violence still further confirmed the new empire of the army and the defeat of principles, preparing the way for military despotism.

Political and financial coups d'état were not enough for the directors. In order to win back public opinion, tired of interminable quarrels and sickened by the scandalous immorality of the generals and of those in power, and to remove from Paris an army which after having given them a fresh lease of life was now a menace to them, war appeared their only hopeful course. They attempted to renew the designs of Louis XIV. and anticipate those of Napoleon. But Bonaparte saw what they were planning; and to the rupture of the negotiations at Lille and an order for the resumption of hostilities he responded by a fresh act of disobedience and the infliction on the Directory of the peace of Campo-Formio, on October 17, 1797. The directors were consoled for this enforced peace by acquiring the left bank of the Rhine and Belgium, and for the forfeiture of republican principles by attaining what had for so long been the ambition of the monarchy. But the army continued a menace. To avoid disbanding it, which might, as after the peace of Basel, have given the counter-revolution further auxiliaries, the Directory appointed Bonaparte chief of the Army of England, and employed Jourdan to revise the conscription laws so as to make military service a permanent duty of the citizen, since war was now to be the permanent object of policy. The Directory finally conceived the gigantic project of bolstering up the French Republic—the triumph which was celebrated by the peace of Campo-Formio—by forming the neighbouring weak states into tributary vassal republics. This system had already been applied to the Batavian republic in 1795, to the Ligurian and Cisalpine republics in June 1797; it was extended to that of Mulhausen on the 28th of January 1798, to the Roman republic in February, to the Helvetic in April, while the Parthenopaean republic (Naples) was to be established in 1799. This was an international coup de force, which presupposed that all these nations in whose eyes France was still respected once and for all had been appeased, and that though they had been beaten and pillaged they would not learn to conquer in their turn; and that the king of Sardinia, dispossessed of Milan, the grand-duke of Tuscany who had given refuge to the pope when driven from Rome, and the king of Naples, who had opened his ports to Nelson's fleet, would not find allies to make a stand against this hypocrical system.

What happened was exactly the contrary. Meanwhile, the armies were kept in perpetual motion, procuring money for the impeccuntant Directory, making a diversion for internal discontent, and also permitting of a “reversed Fructidor,” against the anarchists, who had got the upper hand in the partial elections of May 1798. The social danger was averted in its turn after the clerical danger had been dissipatd. The next task was to relieve Paris of Bonaparte, who had already refused to repeat Hoche's unhappy expedition to Ireland and to attack England at home without either money or a navy. The pecuniary
The resources of Berne and the wealth of Rome fortunately tided over the financial difficulty and provided the expedition to Egypt, which permitted Bonaparte to wait "for the fruit to ripen"—i.e., till the Directory should be ruined in the eyes of France and of all Europe. The disaster of Aboukir (August 1, 1798) speedily decided the coalition pending between England, Austria, the Empire, Portugal, Naples, Russia, and Turkey. The Directory had to make a stand or perish, and with it the Republic. The directors had thought France might retain a monopoly in numbers and in initiative. They soon perceived that enthusiasm is not as great for a war of policy and conquest as for a war of national defence; and the army dwindled, since a country cannot bleed itself to death. The law of conscription was voted on the 6th of September 1798; and the tragedy of Rastadt, where the French commissioners were assassinated, was the opening of a war, desired but ill-prepared for, in which the Directory showed hesitation in strategy and incoherence in tactics, over a disproportionate area in Germany, Switzerland and Italy. Military reverses were inevitable, and responsibility for them could not be shirked. As though shattered by a reverberant echo from the cannon of the Trebia, the Directory crumbled to pieces, succumbing on the 18th of June 1800 beneath the reprobation of the Treihard, Jofre de Sidi, and La Révellière-Lépeaux. A few more military disasters, royalist insurrections in the south, Chouan disturbances in Normandy, Orleanist intrigues and the end came. To soothe the populace and protect the frontier more was required than the resumption, as in all grave crises of the Revolution, of terrorist measures such as forced taxation or the law of hostages; the new Directory, Sieyès presiding, saw that for the indispensable revision of the constitution "a head and a sword" were needed. Moreau being unattainable, Joubert was to be the sword of Sieyès; but, when he was killed at the battle of Novi, the sword of the Revolution fell into the hands of Bonaparte.

Although Brune and Masséna retrieved the fight at Bergen and Zürich, and although the Allies lingered on the frontier as they had done after Valmy, still the fortunes of the Directory were not restored. Success was reserved for Bonaparte, suddenly landing at Fréjus with the prestige of his victories in the East, and now, after Hoche's death, appearing as sole master of the armies. He manoeuvred among the parties as on the 13th Vendémiaire. On the 18th Brumaire of the year VIII. France, for the first time, put the army feet under her feet. By a twofold coup d'état, parliamentary and military, he culled the fruits of the Directory's systematic aggression and unpopularity, and realized the universal desires of the rich bourgeoisie, tired of warfare; of the wretched populace; of landholders, afraid of a return to the old order of things; of royalists, who looked upon Bonaparte as a future monk; of priests and their people, who hoped for an indolent treatment of Catholicism; and finally of the immense majority of the French, who love to be ruled and for long had had no efficient government. There was hardly anyone to defend a liberty which they had never known. France had, indeed, remained monarchist at heart for all her revolutionary appearance; and Bonaparte added a name, though an illusory one, to the series of national or local dictatorships, which, after the departure of the weak Louis XVI., had maintained a sort of informal republican royalty.

On the night of the 19th Brumaire a mere ghost of an Assembly abolished the constitution of the year III., ordained the provisional Consulate, and legalized the coup d'état in favour of Bonaparte. A striking and singular event; for the history of France and a great part of Europe was now for fifteen years to be summed up in the person of a single man (see NAPOLEON).

This night of Brumaire, however, seemed to be a victory for Sieyès rather than for Bonaparte. He it was who originated the project which the legislative commissions, charged with elaborating the new constitution, had to discuss. Bonaparte's cleverness lay in opposing Daunou's plan to that of Sieyès, and in retaining only those portions of both which could serve his ambition. Parliamentary institutions annulled by the complication of three assemblies—the Council of State which drafted bills, the Tribunate which discussed them without voting them, and the Legislative Assembly which voted them without discussing them; popular suffrage, mutilated by the lists of notables (on which the members of the Assemblies were to be chosen by the conservative senate); and the triple executive authority of the consuls, elected for ten years: all these semblances of constitutional authority were adopted by Bonaparte. But he abolished the post of Grand Elector, which Sieyès had reserved for himself, in order to reinforce the real authority of the First Consul;—by leaving the two other consuls, Cambacérès and Lebrun, as well as the Assemblies, equally weak. Thus the aristocratic constitution of Sieyès was transformed into an unwavowed dictatorship, a public ratification of which the First Consul obtained by a third coup d'état from the intimidated and yet reasserted electromen—reassured by his dazzling but unconvincing offers of peace to the victorious Coalition (which repulsed them), by the rapid disarmament of La Vendée, and by the proclamations in which he filled the ears of the infatuated people with the new talk of stability of government, order, justice and moderation. He gave over to the Jacobin and Directory a government once more by a real statesman, that a pilot was at the helm.

Bonaparte had now to rid himself of Sieyès and those republicans who had no desire to hand over the republic to one man, particularly of Moreau and Masséna, his military rivals. The victory of Marengo (June 14, 1800) momentarily in the balance, but secured by Desaix and Kellermann, offered a further opportunity to his jealous ambition by increasing his popularity. The royalist plot of the Rue Saint-Nicais (December 24, 1800) allowed him to make a clean sweep of the democratic republicans, who despite their innocence were deported to Guiana, and to annul Assemblies that were a mere show by making the senate omnipotent in constitutional matters; but it was necessary for him to transform this deceptive truce into the genuine pacification so ardently desired for the last eight years. The treaty of Lunéville, signed in February 1801 with Austria who had never been disarmed by Moreau's victory at Hohenlinden, restored peace to the continent, gave nearly the whole of Italy to France, and permitted Bonaparte to eliminate from the Assemblies all the leaders of the opposition in the discussion of the Civil Code. The Concordat (July 1801), drawn up not in the Church's interest but in that of France, gave in great measure the religious feeling of the country, allowed him to put down the constitutional democratic Church, to rally round him the consciences of the peasants, and above all to deprive the royalists of their best weapon. The "Articles Organiques" hid from the eyes of his companions in arms and councillors a reaction which, in fact if not in law, restored to a submissive Church, despoiled of her revenues, her position as the religion of the state. The peace of Amiens with England (March 1802), of which France's allies, Spain and Holland, paid all the costs, finally gave the peacemaker a pretext for endowing himself with a Consulate, not for ten years but for life, as a recompense from the nation. The Rubicon was crossed on that day: Bonaparte's march to empire began with the constitution of the year X. (August 1802).

Before all things it was now necessary to reorganize France, ravaged as she was by the Revolution, and with her institutions in a state of utter corruption. The touch of the master was at once revealed to all the foreigners who rushed to gaze at the man about whom, after so many cataclysms and strange adventures, Paris, "l'avance lumiére, and all Europe were talking. First of all, Louis XV.'s system of roads was improved and that of Louis XVI.'s canals developed; then industry put its shoulder to the wheel; order and discipline were re-established everywhere, from the frontiers to the capital, and brigandage suppressed; and finally there was Paris, the city of cities! Everything was in process of transformation:
a second Rome was arising, with its forum, its triumphal arches, its shows and parades; and in this new Rome of a new Caesar, France, and luxury, a radiance of art and learning from the age of Pericles, and masterpieces riled from the Netherlands, Italy and Egypt illustrated the consular peace. The Man of Destiny renewed the course of time. He borrowed from the ancien régime its plenipotentiaries; its over-centralized, strictly utilitarian administrative and bureaucratic methods; and afterwards, in order to bring them into line, the subversive pedantic scholasticism of its university. On the basis laid down by the Constituent Assembly and the Convention he constructed or consolidated the funds necessary for national institutions, local governments, a judiciary system, organs of finance, banking, codes, traditions of conscientious well-disciplined labour, and in short all the organization which for three-quarters of a century was to maintain and regulate the concentrated activity of the French nation (see the section Law and Institutions). Peace and order helped to raise the standard of comfort. Provisions, in this Paris which had so often suffered from hunger and thirst, and lacked fire and light, had become cheap and abundant; while trade prosperity and wages ran high. The pomp and luxury of the nouveaux riches were displayed in the salons of the good Josephine, the beautiful Madame Tallien, and the "divine" Juliette Récamier.

But the republicans, and above all the military, saw in all this little but the fetters of system; the wily despotism, the bullying police, the proscription before authority, the sympathy lavished on revolutionaries, the recall of the émigrés, the contempt for the Assemblies, the purification of the Tribunate, the plattitudes of the servile Senate, the silence of the press. In the formidable machinery of state, above all in the creation of the Legion of Honour, the Concordat, and the restoration of indirect taxes, they saw the rout of the Revolution.

But the expulsion of persons like Benjamin Constant and Madame de Staël sufficed to quell this Fronde of the salons. The expedition to San Domingo reduced the republican army to a nullity; war demoralized or scattered the leaders, who were jealous of their "comrade" Bonaparte; and Moreau, the last of his rivals, cleverly compromised in a royalist plot, as Danton had formerly been by Robespierre, disappeared into exile. In contradistinction to this opposition of senators and republican generals, the immense mass of the people received the ineffacable impression of Bonaparte's superiority. No suggestion of the possibility of his death was tolerated, of a crime which might cut short his career. The conspiracy of Cadoudal and Pichegru, after Bonaparte's refusal to give place to Louis XVIII., and the political execution of the duc d'Enghien, provoked an outburst of adulation, of which Bonaparte took advantage to put the crowning touch to his ambitious dream.

The decision of the Senate on the 18th of May 1804, giving him the title of emperor, was the counterblow to the dread he had excited. Thenceforward "the bower of the emperor broke through the thin mask of the First Consul. Never did a harder master ordain more impiously, nor understand better how to command others than himself," as Goethe said, "under his orders men were sure of accomplishing their ends. That is why they rallied round him, as one to inspire them with that kind of certainty." Indeed no man ever concentrated authority to such a point, nor showed mental abilities at all comparable to his: an extraordinary power of work, prodigious memory for details and fine judgment in their selection; together with a luminous decision and a simple and rapid conception, all placed at the disposal of a sovereign will. No head of the state gave expression more imperiously than this Italian to the popular passions of the French of that day: abhorrence for the eminent nobility, fear of the ancien régime, dislike of foreigners, hatred of England, an appetite for conquest evoked by revolutionary propaganda, and the love of glory.

In this Napoleon was a soldier of the people: because of this he judged and ruled his contemporaries. Having seen their actions in the stormy hours of the Revolution, he despised them and looked upon them as incapable of disinterested conduct, conceited, and obsessed by the notion of equality. Hence his colossal egoism, his habitual disregard of others, his jealous passion for power, his impatience of all contradiction, his vain untruthful boasting, his unbridled self-sufficiency and lack of moderation—passions which were gradually to cloud his clear faculty of reasoning. His genius, assisted by the impoverishment of two generations, was like the oak which admits beneath its shade none but the smallest of saplings. With the exception of Talleyrand, after 1808 he would have about him only mediocre people, without initiative, prostrate at the feet of the giant: his tribe of paltry, rapacious and embarrassing Corsicans; his admirably subservient generals; his selfish ministers, docile agents, apprehensive of the future, who for fourteen long years felt a prognostication of defeat and discounted the inevitable catastrophe.

So France had no internal history outside the plans and transformations to which Napoleon subjected the institutions of the Consulate, and the after-effects of his wars. Well knowing that his fortunes rested on the delighted acquiescence of France, he was expected to continue to sincerely favor public opinion according to his pleasure. To his contempt for men he added that of all ideas which might put a bridle on his ambition; and to guard against them, he inaugurated the Golden Age of the police that he might tame every moral force to his hand. Being essentially a man of order, he loathed, as he said, all demagogic action, Jacobinism and visions of liberty, which he desired only for himself. To make his will predominant, he stifled or did violence to that of others, through his bishops, his gendarmes, his university, his press, his catechism. Nourished like Frederick II. and Catherine the Great in 18th-century maxims, neither he nor they would allow any of that ideology to filter through into their rough but regular ordering of mankind. Thus the whole political system, being summed up in the emperor, was bound to share his fall.

Although an enemy of ideologues, in his foreign policy Napoleon was haunted by grandiose visions. A condottiere of the Renaissance in the 19th century, he used France, and all those nations annexed or attracted by the Revolution, to resuscitate the Roman conception of the Empire for his own benefit. On the other hand, he was enslaved by the history and aggressive idealism of the Convention, and of the republican propaganda under the Directory; he was guided by them quite as much as he guided them. Hence the immediate extension given to French activity by his classical Latin spirit; hence also his conquests, leading on from one to another, and instead of being mutually helpful interfering with each other; hence, finally, his not entirely coherent policy, interrupted by hesitation and counter-attractions. This explains the retention of Italy, imposed on the Directory from 1796 onward, followed by his criminal treatment of Venice, the foundation of the Cisalpine republic—a forerunner of future annexations—the restoration of that republic after his return from Egypt, and in view of his as yet inchoate designs, the postponed solution of the Italian problem which the treaty of Luneville had raised.

Napoleon inaugurated the political idea which was to continue its development until his Moscow campaign. Napoleon dreamed as yet only of keeping the duchy of Milan, setting aside Austria, and preparing some new enterprise in the East or in Egypt. The peace of Amiens, which cost him Egypt, could only seem to him a temporary truce; whilst he was gradually extending his authority in Italy, the cradle of his race, by the union of Piedmont, and by his tentative plans regarding Genoa, Parma, Tuscany and Naples. He wanted to make this his Cisalpine Gaul, laying siege to the Roman state on every hand, and preparing in the Concordat for the moral and material servitude of the pope. When he recognized his error in having raised the papacy from decadence by restoring its power over all the churches, he tried in vain to correct it by the Articles Organiques—wanting, like Charlemagne, to be the legal protector of the pope, and eventually master of the Church. To conceal his plan he aroused French colonial aspirations against England, and also
the memory of the spoliations of 1763, exasperating English jealousy of France, whose borders now extended to the Rhine, and laying hands on Hanover, Hamburg and Cuxhaven. By the "Recess" of 1803, which brought to his side Bavaria, Württemberg and Baden, he followed up the overwhelming tide of revolutionary ideas in Germany, to stem which Pitt, back in power, appealed once more to an Anglo-Austro-Russian coalition against this new Charlemagne, who was trying to renew the old Empire, who was mastering France, Italy and Germany; who finally on the 2nd of December 1804 placed the imperial crown upon his head, after receiving the iron crown of the Lombard kings, and made Pius VII. consecrate him in Notre-Dame.

After this, in four campaigns from 1805 to 1809, Napoleon transformed his Carolingian feudal and federal empire into one modelled on the Roman empire. The memories of imperial Rome were for a third time, after Caesar and Charlemagne, to modify the historical evolution of France. Though the vague plan for an invasion of England fell to the ground Ulm and Austerlitz obliterated Trafalgar, and the camp at Boulogne put the best military resources he ever had commanded at Napoleon's disposal.

In the first of these campaigns he swept away the remnants of the old Roman-Germanic empire, and out of its shattered fragments created in southern Germany the vassal states of Bavaria, Baden, Württemberg, Hesse-Darmstadt and Saxony, which he attached to France under the name of the Confederation of the Rhine; but the treaty of Presburg gave France nothing but the danger of a more centralized and less docile Germany. On the other hand, Napoleon's creation of the kingdom of Italy, his annexation of Venetia and her ancient Adriatic empire—wiping out the humiliation of 1797—and the occupation of Ancona, marked a new stage in his progress towards his Roman Empire. His good fortune soon led him from conquest to spoliation, and he complicated his master-idea of the grand empire by his Family Compact; the clan of the Bonapartes invaded European monarchies, wedding with princesses of bloodroyal, and adding kingdom to kingdom. Joseph replaced the dispossessed Bourbons at Naples; Louis was installed on the throne of Holland; Murat became grand-duke of Berg, Jerome son-in-law to the king of Württemberg, Eugene de Beauharnais to the king of Bavaria; while Stéphane de Beauharnais married the son of the grand-duke of Baden.

Meeting with less and less resistance, Napoleon went still further and would tolerate no neutral power. On the 6th of August 1806 he forced the Habsburgs, left with only the crown of Austria, to abdicate their Roman-Germanic title of emperor. Prussia alone remained outside the Confederation of the Rhine, of which Napoleon was Protector, and to further her decision he offered her English Hanover. In a second campaign he destroyed at Jena both the army and the state of Frederick William III., who could not make up his mind between the Napoleonic treaty of Schönbrunn and Russia's counter-proposal at Potsdam (October 14, 1806). The butchery at Eylau and the vengeance taken at Friedland finally ruined Frederick the Great's work, and obliged Russia, the ally of England and Prussia, to allow the latter to be despoiled, and to join Napoleon against the maritime tyranny of the former. After Tilsit, however (July 1807), instead of trying to reconcile Europe to his grandeur, Napoleon had but one thought: to make use of his success to destroy England and complete his Italian dominion. It was from Berlin, on the 21st of November 1806, that he had dated the first decree of a continental blockade, a monstrous conception intended to paralyse his inveterate rival, but which on the contrary caused his own fall by its immediate extension of the empire. To the coalition of the northern powers he added the league of the Baltic and Mediterranean ports, and to the bombardment of Copenhagen by an English fleet he responded by a second decree of blockade, dated from Milan on the 17th of December 1807.

But the application of the Concordat and the taking of Naples led to the first of those struggles with the pope, in which were formulated two antagonistic doctrines: Napoleon declaring himself Roman emperor, and Pius VII. renewing the theocratic affirmations of Gregory VII. The former's Roman ambition was made more and more plainly visible by the occupation of the kingdom of Naples and of the Marches, and the entry of Miollis into Rome; while Junot invaded Portugal, Radet laid hands on the pope himself, and Murat took possession of formerly Roman Spain, whither Joseph was afterwards to be transferred. But Napoleon little knew the flame he was kindling. No more far-seeing than the Directory or the men of the year III., he thought that, with energy and execution, he might succeed in the Peninsula as he had succeeded in Italy in 1796 and 1797, in Egypt, and in Hesse, and that he might cut into Spanish granite as into Italian mosaic or "that big cake, Germany." He stumbled unawares upon the revolt of a proud national spirit, evolved through ten historic centuries; and the trap of Bayonne, together with the enthroning of Joseph Bonaparte, made the contemptible prince of the Asturias the elect of popular sentiment, the representative of religion and country.

Napoleon thought he had Spain within his grasp, and now would prise everything that was slipping from him. The Peninsula became the grave of whole armies and a battlefield for England. Dupont capitulated at Bailen into the hands of Castaños, and Junot at Cintra to Wellesley; while Europe trembled at this first check to the hitherto invincible imperial armies. To reduce Spanish resistance Napoleon had in his turn to come to terms with the tsar Alexander at Erfurt; so that abandoning his designs in the East, he could make the Grand Army evacuate Prussia and return in force to Madrid.

Thus Spain swallowed up the soldiers who were wanted for Napoleon's other fields of battle, and they had to be replaced by forced levies. Europe had only to wait, and it would eventually be found disarmed in face of a last coalition; but Spanish heroism infected Austria, and showed the force of national resistance. The provocations of Talleyrand and England strengthened the illusion: Why should not the Austrians emulate the Spaniards? The campaign of 1809, however, was but a pale copy of the Spanish insurrection. After a short and decisive action in Bavaria, Napoleon opened up the Italian theatre of war for two days' battle at Assling, the stubborn fight at Wagram, the failure of a patriotic insurrection in northern Germany and of the English expedition against Antwerp, the treaty of Vienna (December 14, 1809), with the annexation of the Illyrian provinces, completed the colossal empire. Napoleon profited, in fact, by this campaign which had been planned for his overthrow.

The pope was deported to Savona beneath the eyes of indifferent Europe, and his domains were incorporated in the Empire; the senate's decision on the 17th of February 1810 created the title of king of Rome, and made Rome the capital of Italy. The pope banished, it was now desirable to send away those to whom Italy had been more or less promised. Eugène de Beauharnais, Napoleon's stepson, was transferred to Frankfurt, and Murat carefully watched until the time should come to take him to Russia and instal him as king of Poland. Between 1810 and 1812 Napoleon's divorce of Josephine, and his marriage with Marie Louise of Austria, followed by the birth of the king of Rome, gave a brilliant light upon his future policy. He emancipated himself from a federation in which his brothers were not sufficiently docile; he gradually withdrew power from them; he concentrated all his affection and ambition on the son who was the guarantee of the continuance of his dynasty. This was the apotheosis of his reign.

But undermining forces were already at work: the faults inherent in his unwieldy achievement. England, his chief enemy, was persistently active; and rebellion both of the governing and the governed broke out everywhere. Napoleon felt his impotence in coping with the Spanish insurrection, which he undertook, while yet unable to suppress it altogether. Men like Stein, Hardenberg and Schamhurst were secretly preparing Prussia's retaliation. Napoleon's material omnipotence could not stand...
against the moral force of the pope, a prisoner at Fontainebleau; and this he did not realize. The alliance arranged at Tilsit was seriously shaken by the Austrian marriage, the threat of a Polish restoration, and the unfriendly policy of Napoleon at Constantinople. The very persons whom he had placed in power were countering his plans: after four years' experience Napoleon found himself obliged to treat his Corsican dynasties like those of the ancien régime, and all his relations were betraying him. Caroline conspired against her brother and against her husband; the hypochondriacal Louis, now Dutch in his sympathies, found the supervision of the blockade taken from him, and also the defense of the Scheldt, which he had refused to ensure; Jerome, idling in his harem, lost that of the North Sea shores; and Joseph, who was attempting the moral conquest of Spain, was continually insulted at Madrid. The very nature of things was against the new dynasties, as it had been against the old.

After national insurrections and family recriminations came treachery from Napoleon's ministers. Talleyrand betrayed his designs to Metternich, and had to be dismissed; Bourrienne corresponded with Austria in 1809 and 1810, entered into a commerce of villainy with M. Males, which was discovered at Smolensk, while Bourrienne was convicted of peculation. By a natural consequence of the spirit of conquest he had aroused, all these parvenus, having tasted victory, dreamed of sovereign power: Bernadotte, who had helped him to the Consulate, played Napoleon false to win the crown of Sweden; Soult, like Murat, coveted the Spanish throne after that of Portugal, thus anticipating the treason of 1813 and the defection of 1814; many persons hoped for "an accident" which might resemble the tragic end of Alexander and of Caesar. The country itself, besides, though flattered by victories, was tired of self-sacrifice. It had become satiated; "the cry of the mothers rose threateningly" against "the Ogre," and his intolerable imposition of wholesale conscription. The soldiers themselves, discontented after Austerlitz, cried out for peace after Eylau. Finally, amidst profound silence from the press and the Assemblies, a protest was raised against imperial despotism by the literary world, against the excommunicated sovereign by Catholicism, and against the author of the continental blockade by the discontented bourgeoisie, ruined by the crisis of 1811.

Napoleon himself was no longer the General Bonaparte of his campaign in Italy. He was already showing signs of physical decay; the Roman medallion profile had coarsened, the obese body was often lumpy. Mental degeneration, too, betrayed itself in an unwonted irresolution. At Eylau, at Wagram, and later at Waterloo, his method of acting by enormous masses of infantry and cavalry, in a mad passion for conquest, and his misuse of his military resources, were all signs of his moral and technical decadence; and this at the precise moment when, instead of the armies and governments of the old system, which had hitherto reigned supreme, the nations themselves were rising against France, and the events of 1792 were being avenged upon her. The three campaigns of two years brought the final catastrophe.

Napoleon had hardly succeeded in putting down the revolt in Germany when he faced the most desperate European insurrection against the ruinous tyranny of the continental blockade. To put a stop to this, to ensure his own access to the Mediterranean and exclude his chief rival, Napoleon made a desperate effort in 1812 against a country as invincible as Spain. Despite his victorious advance, the taking of Smolensk, the victory on the Moskwa, and the entry into Moscow, he was vanquished by Russian patriotim and religious fervour, by the country and the climate, and by Alexander's refusal to make terms. After this came the lamentable retreat, while all Europe was concentrating against him. Pushed back, as he had been in Spain, from bastion to bastion, after the action on the Beresina, Napoleon had to fall back upon the frontiers of 1809, and then—having refused the peace offered him by Austria at the congress of Prague, from a dread of losing Italy, where each of his victories had marked a stage in the accomplishment of his dream—on those of 1805, despite Lützen and Bautzen, and on those of 1802 after his defeat at Leipzig, where Bernadotte turned upon him, Moreau figured among the Allies, and the Saxons and Bavarians forsok him. Following his retreat from Russia came his retreat from Germany. After the loss of Spain, reconquered by Wellington, the rising in Holland preliminary to the invasion and the manifesto of Frankfort which proclaimed it, he had to fall back upon the frontiers of 1795; and then later was driven yet farther back upon those of 1792, despite the wonderful campaign of 1814 against the invaders, in which the old Bonaparte of 1796 seemed to have returned. Paris capitulated on the 30th of March, and the "Delenda Carthago," pronounced against England, was spoken of Napoleon. The great empire of East and West fell in ruins with the emperor's abdication at Fontainebleau.

The military struggle ended, the political struggle began. How was France to be governed? The Allies had decided on the eviction of Napoleon at the Congress of Châtillon; and the precarious nature of the Bonapartist monopoly in France itself was made manifest by the exploit of General Males, which had almost succeeded during the Russian campaign, and by Laine's demand for free exercise of political rights, when Napoleon made a last appeal to the Legislative Assembly for support. The deflection of the military and civil aristocracy, which brought about Napoleon's abdication, the refusal of a regency, and the failure of Bernadotte, who wished to resuscitate the Consulate, enabled Talleyrand, vice-president of the senate and desirous of power, to persuade the Allies to accept the Bourbon solution of the difficulty. The declaration of St Ouen (May 2, 1814) indicated that the new monarchy was only accepted upon conditions. After Napoleon's abdication, 2nd exile to the island of Elba, came the Revolution's abdication of her conquers: the first treaty of Paris (May 30th) confirmed France's renunciation of Belgium and the left bank of the Rhine, and her return within her pre-revolutionary frontiers, save for some slight rectifications.

After the scourge of war, the horrors of conscription, and the despotism which had destroyed glory, every one seemed to wish at once the return of the Bourbons, which atoned for humiliations by restoring liberty. But questions of form, which aroused questions of sentiment, speedily led to grave dissensions. The hurried armistice of the 23rd of April, by which the comte d'Artois delivered over disarmed France to her conquerors; Louis XVIII's excessive gratitude to the prince regent of England; the return of the émigrés; the declaration of St Ouen, dated from the sixteenth year of the new reign; the charter of June 4th, "concédée et octroyée," maintaining the effete doctrine of legitimacy in a country permeated with the idea of national sovereignty; the slightings put upon the army; the obligatory processions ordered by Comte Beugnot, prefect of police; all this provoked a conflict not only between two theories of government but between two groups of men and of interests. An avowedly imperialist party was soon again formed, a centre of heated opposition to the royalist party; and neither Baron Louis' excellent finance, nor the peace, nor the charter of June 4th—which despite the promise of the émigrés caused all the civil gains of the Revolution—prevented the man who was its incarnation from seizing an opportunity to bring about another military coup d'état. Having landed in the Bay of Jouan on the 1st of March, on the 20th Napoleon re-entered the Tuileries in triumph, while Louis XVIII fled to Ghent. By the Acte additionnel of the 22nd of April he induced Carnot and Fouché—the last of the Jacobins—and the heads of the Liberal opposition, Benjamin Constant and La Fayette, to side with him against the hostile Powers of Europe, occupied in dividing the spoils at Vienna. He proclaimed his intention of founding a new democratic empire; and French policy was thus given another illusion, which was to be exploited with fatal success by Napoleon's namesake. But the cannon of Waterloo ended this adventure (June 18, 1815), and, thanks to Fouché's treachery, the triumphal progress of
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Milan, Rome, Naples, Vienna, Berlin, and even of Moscow, was to end at St. Helena.

The consequences of the Hundred Days were very serious; France was embroiled with all Europe, though Talleyrand’s clever diplomacy had succeeded in causing division over Saxony and Poland by the secret Austro-Anglo-

French alliance of the 3rd of January 1815, and the Coalition destroyed both France’s political independence and national integrity by the treaty of peace of November 20th: she found herself far weaker than before the Revolution, and in the power of the European Alliance. The Hundred Days divided the nation itself into two irreconcilable parties: one ultra-royalist, eager for vengeance and retaliation, refusing to accept the Charter; the other imperialist, composed of Bonapartist and Republicans, incensed by their defeat—of whom Béranger was the Tyrtaeus—both parties equally revolutionary and equally obstinate. Louis XVIII., urged by his more fervent supporters towards the ancien régime, gave his policy an exactly contrary direction; he had common-sense enough to maintain the Empire’s legal and administrative tradition, accepting its institutions of the Legion of Honour, the Bank, the University, and the imperial nobility—modifying only formally certain rights and the conscription, since these had aroused the nation against Napoleon. He even went so far as to accept advice from the imperial ministers Talleyrand and Fouché. Finally, as the chief political organization had become thoroughly demoralized, he imported into France the entire constitutional system of England, with its three powers, king, upper hereditary chamber, and lower elected chamber; with its plutocratic electorate, and even with details like the speech from the throne, the debate on the address, &c. This meant importing also difficulties such as ministerial responsibility, as well as electoral and press legislation.

Louis XVIII., taught by time and misfortune, wished not to reign over two parties exasperated by contrary passions and desires; but his dynasty was from the outset implicated in the struggle, which was to be fatal to it, between old France and revolutionary France. Anti-monarchical, liberal and anti-clerical France at once recommenced its revolutionary work; the whole 19th century was to be filled with great spasmodic upheavals, and Louis XVIII. was soon overwhelmed by the White Terrorists of 1815.

Vindictive sentences against men like Ney and Labédoyère were followed by violent and unpunished action by the White Terror, which in the south renewed the horrors of St. Bartholomew and the September massacres. The elections of August 14, 1815, made under the influence of these royalist and religious passions, sent the “Chambre introuvable” to Paris, an unforeseen revival of the ancien régime. Neither the substitution of the duc de Richelieu’s ministry for that of Talleyrand and Fouché, nor a whole series of repressive laws in violation of the charter, were successful in satisfying its tyrannical loyalty, and Louis XVIII. needed something like a coup d’état, in September 1816, to rid himself of the “ultras.”

He succeeded fairly well in quieting the opposition between the dynasty and the constitution, until a reaction took place between 1820 and 1822. State departments worked regularly and well, under the direction of Decazes, Lainé, De Serre and Pasquier, power alternating between two great well-disciplined parties almost in the English fashion, and many useful measures were passed: the reconstruction of finance stipulated for as a condition of evacuation of territory occupied by foreign troops; the electoral law of February 5, 1817, which, by means of direct election and a qualification of three hundred francs, renewed the ponderance of the bourgeoisie; the Gouvion St-Cyr law of 1818, which for half a century based the recruiting of the French army on the national principle of conscription; and in 1819, after Richelieu’s dismissal, liberal regulations for the press under control of a commission. But the advance of the Liberal movement, and the election of the generals—Foy, Lamargue, Lafayette and of Manuel, excited the “ultras” and caused the dismissal of Richelieu; while that of the constitutional bishop Grégoire led to the modification in a reactionary direction of the electoral law of 1817. The assassination of the duc de Berry, second son of the comte d’Artois (attributed to the influence of Liberal ideas), caused the downfall of Decazes, and caused the king—more weak and selfish than ever—to override the charter and embark upon a reactionary path. After 1820, Madame du Cayla, a trusted agent of the ultra-royalist party, gained great influence over the king; and M. de Villelle, its leader, supported by the king’s brother, soon eliminated the Right Centre by the dismissal of the duc de Richelieu, who had been recalled to tide over the crisis—just as the fall of M. Decazes had signalized the defeat of the Left Centre (December 15, 1821)—and moderate policy thus received an irreparable blow.

Thenceforward the government of M. de Villelle—a clever statesman, but tied to his party—did nothing for six years but promulgate a long series of measures against Liberalism and the social work of the Revolution; to retain power it had to yield to the impatience of the comte d’Artois and the majority. The suspension of individual liberty, the re-establishment of the censorship; the electoral right of the “double vote,” favouring taxation of the most oppressive kind; and the handing over of education to the clergy: these were the first achievements of this anti-revolutionary ministry. The Spanish expedition, in which M. de Villelle’s hand was forced by Montmorency and Chateaubriand, was the united work of the association of Catholic zealots known as the Congregation and of the autocratic powers of the Grand Alliance; it was responded to—as at Naples and in Spain—by secret Carbonari societies, and by severely repressed military conspiracies. Politics now bore the double imprint of two rival powers: the Congregation and Carbonarism. By 1824, nevertheless, the dynasty seemed firm—the Spanish War had reconciled the army, by giving back military prestige; the Liberal opposition had been decimated; revolutionary conspiracies discouraged; and the increase of public credit and material prosperity pleased the whole nation, as was proved by the “Chambre retrouvée” of 1824. The law of septennial elections tried to preserve national life by suspending any legal or regular manifestation by the nation for seven years.

It was the monarchy which next became revolutionary, on the accession of Charles X. (September 16, 1824). This inconsiderate prince soon exhausted his popularity, and remained the fanatical head of those émigrés who had learnt nothing and forgotten nothing. While the opposition became conservative as regards the Charter and French liberties, the king and the clerical party surrounding him challenged the spirit of modern France by a law against sacrilege, by a bill for re-establishing the right of primogeniture, by an indemnity of a milliard francs, which looked like compensation given to the émigrés, and finally by the “loi de liberté d’âmour” against the press. The challenge was so definite that in 1826 the Chamber of Peers and the Academy had to give the Villelle ministry a lesson in Liberalism, for having lent itself to this ancien régime reaction by its weakness and its party-promises. The elections de couleur et de concurrence of January 1827 gave the Left a majority, and the resultant short-lived Martignac ministry tried to reverse the Right Centre which had always supported Richelieu and Decazes (January 1828). Martignac’s accession to power, however, had only meant personal concessions from Charles X., not any concession of principle: he supported his ministry but was no real stand-by. The Liberals, on the other hand, made bargains for supporting the moderate royalists, and Charles X. profited by this to form a fighting ministry in conjunction with the prince de Polignac, one of the émigrés, an ignorant and visionary person, and the comte de Bourmont, the traitor of Waterloo. Despite all kinds of warnings, the former tried by a coup d’état to put into practice his theories of the supremacy of the royal prerogative; and the battle of Navarino, the French occupation of the Morea, and the Algerian expedition could not make the nation forget this conflict at home. The united opposition of monarchist
Liberal and imperialist republicans responded by legal resistance, then by a popular

coup d'etat, to the ordinances of July 1830, which dissolved the intractable Chamber, eli-

minated licensed dealers from the electoral list, and muzzled the press. After fighting for three days against

the troops feebly led by the Marmont of 1814, the

workmen, driven to the barricades by the deliberate closing of

Liberal workshops, gained the victory, and sent the white flag

of the Bourbons on the road to exile.

The rapid success of the "Three Glorious Days" ("les Trois Glorieuses"), as the July Days were called, put the leaders of

the opposition in a compromising position.

While they had contented themselves with words, the small Republican-Imperialist party, aided by the

almost entire absence of the army and police, and by the conversion, which the narrow, winding, paved streets of those

times offered for fighting, had determined upon the revolution and brought it to pass. But the Republican party, which desired to

re-establish the Republic of 1793, recruited chiefly from among the students and workmen, and led by Godefroy Cavaignac,

the son of a Conventionalist, and by the chemist Raspail, had no hold on the departments nor on the dominating opinion in

Paris. Consequently this premature attempt was promptly seized upon by the Liberal bourgeoisie and turned to the advantage

of the Orleanist party, which had been secretly organized since 1829 under the leadership of Thiers, with the National as its

organ. Before the struggle was yet over, Benjamin Constant, Casimir Pérèr, Lafitte, and Odillon Barrot had gone to fetch

the duché of Orleans from Neuchâtel, and on receiving his promise to defend the Charter and the tricolour flag, installed him at the

Palais Bourbon as lieutenant-general of the realm, while La Fayette and the Republicans established themselves at the Hôtel de Ville.

An armed conflict between the two governments was imminent, when Lafayette, by giving his support to

Louis Philippe, decided matters in his favour.

In order to avoid a recurrence of the difficulties which had arisen with the Bourbons, the following preliminary conditions were

imposed on the king: the recognition of the supremacy of the people by the title of "king of the French by the grace of God

and the will of the people," the responsibility of ministers, the suppression of hereditary succession to the Chamber of Peers,

now reduced to the rank of a council of officials, the suppression of article 14 of the charter which had enabled Charles X.

to suppress the last liberties of the French, and the payment of the press.

The qualification for electors was lowered from 300 to 200 francs, and that for eligibility from 1000 to 500 francs, and the age to 25 and 30 instead of 30 and 40; finally, Catholicism lost its privileged position as the state religion. The bourgeoisie National Guard was made the guardian of the Charter.

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virtues, all united in winning Louis Philippe the good opinion of the public.

He now believed, as did indeed the great majority of the electorate, that the revolution of 1830 had changed nothing but

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and legislative repression, consisting in the laws of September, which, when to mere ridicule had succeeded acts of violence, such as that of Fieschi (July 28th, 1835), aimed at facilitating the condemnation of political offenders and at intimidating the party. The party of "movement" was vanquished.

But the July Government, born as it was of a popular movement, had to make concessions to popular demands. Casimir Pétier had carried a law dealing with municipal organization, which made the municipal councils elective, as they had been before the year VIII.; and in 1835 Guizot had completed it by making the conseils généraux also elective. In the same year the law dealing with primary instruction had also shown the mark of new ideas. But now that the bourgeoisie was raised to power it did not prove itself any more liberal than the aristocracy of birth and fortune in dealing with educational, fiscal and industrial questions. In spite of the increase of riches, the bourgeois régime maintained a fiscal and social legislation which, while it assured to the middle class certainty and permanence of benefits, left the labouring masses poor, ignorant, and in a state of incessant agitation.

The Orleanists, who had been unanimous in supporting the king, disagreed, after their victory, as to what powers he was to be given. The Left Centre, led by Thiers, held that he should reign but not rule; on the other hand, the Centre led by Guizot would admit him to an active part in the government; and the third party (tiers-parti) wavered between these two. And so between 1836 and 1840, as the struggle against the king's claim to govern passed from the sphere of outside discussion into parliament, we see the rise of a bourgeois socialist party, side by side with the now dwindling republican party. It no longer confined its demands to universal suffrage, on the principle of the legitimate representation of all interests, or in the name of justice. Led by Saint-Simon, Fourier, P. Leroux and Lamennais, it aimed at realizing a better social organization for and by means of the state. But the question was by what means this was to be accomplished. The secret societies, under the influence of Blanqui and Barbès, two revolutionaries who had revived the traditions of Babeuf, were not willing to wait for the complete education of the masses, necessarily a long process. On the 12th of May 1839 the Société des Saisons made an attempt to overthrow the bourgeoisie by force, but was defeated. Democrats like Louis Blanc, Ledru-Rollin and Lamennais continued to repeat in support of the wisdom of universal suffrage the profession of faith: not the Rule of One. And finally this republican doctrine, which, moreover, was confused, was still further complicated by a kind of mysticism which aimed at reconciling the most extreme differences of belief, the Catholicism of Buchez, the Bonapartism of Cornemen, and the humanitarianism of the cosmopolitans. It was in vain that Auguste Comte, Michelet and Quinet denounced this vague humanitarian mysticism and the pseudoliberalism of the Church. The movement had now begun.

At first these moderate republicans, radical or communist, formed only imperceptible groups. Among the peasant classes, and even in the industrial centres, warlike passions were still rife. Louis Philippe tried to find an outlet for them in the Algerian war, and later by the revival of the Napoleonic legend, which was held to be no longer dangerous, since the death of the Duke of Reichstadt in 1832. It was vehemently recalled by Thiers' History of the Consulate and Empire, by artists and poets, in spite of the prophecies of Lamartine, and by the solemn translation of Napoleon I.'s ashes in 1840 to the Invalides at Paris.

All theories require to be based on practice, especially those which involve force. Now Louis Philippe, though as active as his predecessors had been slothful, was the least warlike of men. His only wish was to govern personally, as George III. and George IV. of England had done, especially in foreign affairs, while at home was being waged the great duel between Thiers and Guizot, with Molfé as intermediary. Thiers, head of the cabinet of the 22nd of February 1836, an astute man but not pliant enough to please the king, fell after a few months, in consequence of his attempt to stop the Carlist civil war in Spain, and to support the constitutional government of Queen Isabel. Louis Philippe hoped that, by calling upon Molfé to form a ministry, he would be better able to make his personal authority felt. From 1837 to 1839 Molfé aroused opposition on all hands; this was emphasized by the refusal of the Chambers to vote one of those endowments which the king was continually asking them to grant for his children, by two dissolutions of the Chambers, and finally by the Strasbourg affair and the stormy trial of Louis Napoleon, son of the former king of Holland (1836-1837). At the elections of 1839 Molfé was defeated by Thiers, Guizot and Barrot, who had combined to oppose the tyranny of the "Château," and after a long ministerial crisis was replaced by Thiers (March 1, 1840). But the latter was too much in favour of war to please the king, who was strongly disposed towards peace and an alliance with Great Britain, and consequently fell at the time of the Egyptian question, when, in answer to the treaty of London concluded behind his back by Nicholas I. and Palmerston on the 15th of July 1840, he fortified Paris and proclaimed his intention to give armed support to Mehemet Ali, the ally of France (see MEHEMET ALI). But the violence of popular Chauvinism and the renewed attempt of Louis Napoleon at Bouligne proved to the minister the price of two millions. It is possible that in the long run their policy tends to turn a peaceful attitude into a warlike one, and to strengthen the absolutist idea.

In spite of all, from 1840 to 1848 Louis Philippe still further extended his activity in foreign affairs, thus bringing himself into still greater prominence, though he was already frequently held responsible for failures in foreign politics and unpopular measures in home affairs. The catchword of Guizot, who was now his minister, was: Peace and no reforms. With the exception of the law of 1842 concerning the railways, not a single measure of importance was proposed by the ministry. France lived under a régime of general corruption: parliamentary corruption, due to the illegal conduct of the deputies, consisting of slavish or venal officials; electoral corruption, effected by the purchase of the 200,000 electors constituting the "pays légal," who were bribed by the advantages of power; and moral corruption, due to the reign of the plutocracy, the bourgeoisie, a hard-working, educated and honourable class, it is true, but insolent, like all newly enriched parvenus in the presence of other aristocracies, and with unyielding selfishness maintaining an attitude of suspicion towards the public, which they did not need to feel, and from whom they did not feel themselves to have anything in common. This led to a slackening in political life, a sort of exhaustion of interest throughout the country, an excessive devotion to material prosperity. Under a superficial appearance of calm a tempest was brewing, of which the industrial writings of Balzac, Eugène Sue, Lamartine, H. Heine, Vigny, Montalembert and Toqueville were the premonitions. But it was in vain that they denounced this supremacy of the bourgeoisie, relying on its two main supports, the suffrage based on a property qualification and the National Guard, for its rallying-cry was the "Enrichissez-vous" of Guizot, and its excessive materialism gained a sinister distinction from scandals connected with the ministers Teste and Cubières, and such mysterious crimes as that of Choiseul-Praslin.1

1 Charles Laure Hugues Théobald, duc de Choiseul-Praslin (1805-1847), was deputy in 1839, created a peer of France in 1840. He had a daughter, who in 1847 married a dauphin d'Orléans, the duchess was stabbed to death, with more than thirty wounds, in her room. The duchess was arrested on the 20th and imprisoned in the Luxembourg, where he died of poison, self-administered on the 24th of August 1847. It was, however, popularly believed that the government had smuggled him out of the country and that he was living under a feigned name in England.
It was in vain that beneath the inflated haute bourgeoisie which speculated in railways and solidly supported the Church, behind the shopkeeper clique who still remained Voltairean, who enviously applauded the pamphlets of Cornavin on the luxury of the court, and who were bitterly satirized by the pen of Daumier and Gavarni, did the thinkers give voice to the mutterings of an immense industrial proletariat, which were re-echoing throughout the whole of western Europe.

In face of this tragic contrast Guizot remained unmoved, blinded by the superficial brilliance of apparent success and prosperity. He adorned by flights of eloquence his invariable theme: no new laws, no reforms, no foreign complications, the policy of material interests. He preserved his holding attitude towards Great Britain in the affair of the right of search in 1841, and in the affair of the missionary Pritchard at Tahiti (1843-1845). And when the marriage of the duc de Montpensier with a Spanish infanta in 1840 had broken this entente cordiale to which he clung, it was only to yield in turn to Metternich, when he took possession of Cracow, the last remnant of Poland, to protect the Sonderbund in Switzerland, to discourage the Liberal ardour of Pius IX., and to hasten the education of France by the ascension of the clergy. Still further, when, following the elections of 1846, he refused the demands of the Opposition formed by a coalition of the Left Centre and the Radical party for parliamentary and electoral reform, which would have excluded the officials from the Chambers, reduced the electoral qualification to 100 francs, and added to the number of the electors the capacitaux whose competence was guaranteed by their education. For Guizot the whole country was represented by the "pays légal," consisting of the king, the ministers, the deputies and the electors. When the Opposition appealed to the country, he flung down a disdainful challenge to what "les brouillons et les badauds apppellent le peuple." The challenge was taken up by all the parties of the Opposition in the campaign of the banquet got up somewhat artificially in 1847 in favour of the extension of the franchise. The monarchy had arrived at such a state of weakness and corruption that a determined minority was sufficient to overthrow it. The prohibition of a last banquet in Paris precipitated the catastrophe. The monarchy was not for ever: it had to overcome its adversaries. The provisional government collapsed on the 24th of February 1848 to the astonishment of all.

The industrial population of the faubourgs on its way towards the centre of the town was welcomed by the National Guard, among cries of "Vive la réforme." Barricades were raised after the unfortunate incident of the firing on the crowd in the Boulevard des Capucines. On the 23rd Guizot's cabinet resigned, abandoned by the petite bourgeoisie, on whose support they thought they could depend. The heads of the Left Centre and the dynamic Left, Molé and Thiers, declined the offered leadership. Odillon Barrot accepted it, and Bugeaud, commander-in-chief of the first military division, who had begun to attack the barricades, was recalled. But it was too late. In face of the insurrection which had now taken possession of the whole capital, Louis Philippe decided to abdicate in favour of his grandson, the comte de Paris. But it was too late also to be content with the regency of the duchess of Orleans. It was now the turn of the Republic, and it was proclaimed by Lamartine in the name of the provisional government elected by the Chamber under the pressure of the mob.

This provisional government with Dupont de l'Eure as its president, consisted of Lamartine for foreign affairs, Crémieux for justice, Ledru-Rollin for the interior, Carnot for public instruction, Gondchaux for finance, Arago for the navy, and Bedeau for war. Garnier-Pagès was mayor of Paris. But, as in 1830, the republican-socialist party had set up a rival government at the Hôtel de Ville, including L. Blanc, A. Marrast, Flocon, and the workman Albert, which bid fair to involve discord and civil war. But this time the Palais Bourbon was not victorious over the Hôtel de Ville. It had to consent to a fusion of the two bodies, in which, however, the predominating elements were the moderate Republicans. It was doubtful what would eventually be the policy of the new government. One party, seeing that in spite of the changes in the last sixty years of all political institutions, the position of the people had not been improved, demanded a reform of society itself, the abolition of the privileged position of property, the only obstacle to equality, and as an emblem hoisted the red flag. The other party wished to maintain society on the basis of its ancient institutions, and rallied round the tricolour.

The first collision took place as to the form which the revolution of 1848 was to take. Were they to remain faithful to their original principles, as Lamartine wished, and accept the decision of the country as supreme, or were they, as the revolutionaries under Ledru-Rollin claimed, to declare the republic of Paris superior to the universal suffrage of an insufficiently educated people? On the 5th of March the government, under the pressure of the Parisian clubs, decided in favour of an immediate reference to the people, and direct universal suffrage, and adjourned it till the 26th of April. In this fateful and unexpected decision, which instead of adding to the electorate the educated classes, refused by Guizot, admitted to it the unemployed, the Communists, the Socialists, the Assembly of the 4th of May 1848. The provisional government having resigned, the republican and anti-socialist majority on the 9th of May entrusted the supreme power to an executive commission consisting of five members: Arago, Marie, Garnier-Pagès, Lamartine and Ledru-Rollin. But the spell was already broken. This revolution which had been peacefully effected with the most generous aspirations, in the hope of abolishing poverty by organizing industry on other bases than those of competition and capitalism, and which had at once aroused the fraternal sympathy of the nations, was doomed to be abortive.

The result of the general election, the return of a constituent assembly predominantly moderate if not monarchical, dashed the hopes of those who had looked for the establishment, by a peaceful revolution, of their ideal socialist state; but they were not prepared to yield without a struggle, and in Paris itself they commanded a formidable force. In spite of the preponderance of the "tricolour" party in the provisional government, so long as the voice of France had not spoken, the Socialists, supported by the Parisian proletariat, had exercised an influence on policy out of all proportion to their relative numbers or personal weight. By the decree of the 24th of February the provisional government had solemnly accepted the principle of the "right to work," and decided to establish "national workshops" for the unemployed; at the same time a sort of industrial parliament was established at the Luxembourg, under the presidency of Louis Blanc, with the object of preparing a scheme for the organization of labour; and, lastly, by the decree of the 8th of March the property qualification for enrolment in the National Guard had been abolished and the workmen were supplied with arms. The Socialists thus formed, in some sort, a state within the state, with a government, an organization and an armed force.

In the circumstances a conflict was inevitable; and on the 15th of May an armed mob, headed by Raspail, Blanqui and Barbes, and assisted by the proletariat Guard, attempted to dislodge the Assembly. The National Guard, the courageous battalions of the National Guard; but the situation none the less remained highly critical. The national workshops were producing the results that might have been foreseen. It was impossible to provide remunerative work even for the genuine unemployed, and of the thousands who applied the greater number were employed in perfectly useless digging and reeling; soon even this expedient failed, and those for whom work could not be invented were given a half wage of 1 franc a day. Even this pitiful dole, with no obligation to work, proved attractive, and all over France workmen threw up their jobs and streamed to Paris, where they swelled the ranks of the army under the red flag. It was soon clear that the continuance of this experiment would mean financial ruin; it had been proved by the émeute of the 15th of May that it constituted a perpetual menace.
FRANCE [HISTORY]

For three years there went on an indecisive struggle between the heterogeneous Assembly and the prince who was silently awaiting his opportunity. He chose as his ministers from the little groups towards republicanism, for preference Orleanists, the chief of whom was Odilon Barrot. In order to strengthen his position, he endeavoured to conciliate the revolutionary parties, without committing himself to any of them. The chief instance of this was the expedition to Rome, voted by the Catholics with the object of restoring the papacy, which had been driven out by Garibaldi and Mazzini. The prince-president was also in favour of it, as beginning the work of European renovation and reconstruction which he already looked upon as his mission. General Oudinot’s entry into Rome provoked in Paris a foolish insurrection in favour of the Roman republic, that of the Château d’Eau, which was crushed on the 13th of June 1849. On the other hand, when Pius IX., though only just restored, began to yield to the general movement of reaction, the president demanded that he should set up a Liberal government. The pope’s dilatory reply having been accepted by his ministry, the president replaced it on the 1st of November by the Fould-Rouher cabinet.

This looked like a declaration of war against the Catholic and monarchist majority in the Legislative Assembly which had been elected on the 28th of May in a moment of panic. But the prince-president again pretended to be playing the game of the Orleanists, as he had done in 1830 against the Central Assembly. The complementary elections of March and April 1849 having resulted in an unexpected victory for the advanced republicans, which struck terror into the reactionary leaders, Thiers, Berryer and Montalembert, the president gave his countersign to a clerical campaign against the republicans at home. The Church, which had failed in its attempts to gain control of the university under Louis XVIII. and Charles X., aimed at setting up a rival establishment of its own. The “Law of Follaux” of the 15th of March 1839, under the pretext of establishing the liberty of instruction promised by the charter, again placed the teaching of the university under the direction of the Catholic Church, as a measure of social safety, and, by the facilities which it granted to the Church for propagating teaching in harmony with its own dogmas, succeeded in obstructing for half a century the work of intellectual enfranchisement effected by the men of the 18th century and of the Revolution. The electoral law of the 31st of May was another class law directed against subservient ideas. It required as a proof of three years’ domicile the entries in the record of direct taxes, thus cutting down universal suffrage by taking away the vote from the industrial population, which was not as a rule stationary. The law of the 16th of July aggravated the severity of the press restrictions by re-establishing the “caution money” (cautionnement) deposited by proprietors and editors of papers with the government as a guarantee of good behaviour. Finally, a skilful interpretation of the law on clubs and political societies suppressed about this time all the Republican societies. It was now their turn to be crushed like the Socialists.

But the president had only joined in Montalembert’s cry of “Down with the Republicans!” in the hope of effecting a revision of the constitution without having recourse to a coup d’état. His concessions only increased the boldness of the monarchists; while they had only accepted Louis Napoleon as president in opposition to the Republic and as a step in the direction of the monarchy. A conflict was now inevitable between his personal policy and the majority of the Chamber, who were, moreover, divided into legitimists and Orleanists, in spite of the death of Louis Philippe in August 1830. Louis Napoleon skilfully exploited their projects for a restoration of the monarchy, which he knew to be unpopular in the country, and which gave him the opportunity of furthering his own personal ambition. From the 8th of August to the 12th of November 1839 he went about France stating the case for a revision of the constitution in speeches which he varied according to each place; he held

to the state; and the government decided to end it. The method chosen was scarcely a happy one. On the 21st of June M. de Fallet-de-Foix, the head of the parliamentary commission on labour that the workmen should be discharged within three days and such as were able-bodied should be forced to enlist.

A furious insurrection at once broke out. Throughout the whole of the 24th, 25th and 26th of June, the eastern industrial quarter of Paris, led by Pujol, carried on a furious struggle against the western quarter, led by Cavaignac, who had been appointed dictator. Vanquished and decimated, first by fighting and afterwards by deportation, the socialist party was crushed. But they dragged down the Republic in their ruin. This had already become unpopular with the peasants, exasperated by the new land tax of 45 centimes imposed in order to fill the empty treasury, and with the bourgeoisie, in terror of the power of the revolutionary clubs and hard hit by the stagnation of business. By the “massacres” of the June Days the working classes were also alienated from it; and abiding fear of the “Reds” did the rest. “France,” wrote the duke of Wellington at this time, “needs a Napoleon! I cannot see him... Where is he?”

France indeed needed, or thought she needed, a Napoleon, and the demand was soon to be supplied. The granting of universal suffrage to a society with Imperialist sympathies, and unfruitful to reconcile the principles of order with the consequences of liberty, was indeed beyond the power of the political balance France was so radically changed, to prove a formidable instrument of reaction; and this was proved by the election of the president of the Republic. On the 4th of November 1848 was promulgated the new constitution, obviously the work of inexperienced hands, proclaiming a democratic republic, direct universal suffrage and the separation of powers; there was to be a single permanent assembly of 750 members elected for a term of three years by the scrutin de liste, which was to vote on the executive prepared by a council of state elected by the Assembly for six years; the executive power was delegated to a president elected for four years by direct universal suffrage, i.e. on a broader basis than that of the chamber, and not eligible for re-election; he was to choose his ministers, who, like him, would be responsible. Finally, all revision was made impossible since it involved obtaining three times in succession a majority of three-quarters of the deputies in a special assembly. It was in vain that M. Grévy, in the name of those who perceived the obvious and inevitable risk of creating, under the name of a president, a monarch and more than a king, proposed that the head of the state should be no more than a removable president of the ministerial council. Lamartine, thinking that he was sure to be the choice of the electors under universal suffrage, won over the support of the Chamber, which did not even take the precaution of rendering ineligible the members of families which had reigned over France. It made the presidency an office dependent upon popular acclamation.

The election was keenly contested; the Socialists adopted as their candidate Ledru-Rollin, the Republicans Cavaignac; and the recently reorganized Imperialist party Prince Louis Napoleon. Louis Napoleon, unknown in 1835, and forgotten or despised since 1840, had in the last eight years advanced so much in the public estimation to be elected to the Constituent Assembly in 1848 by five departments. He owed this rapid increase of popularity partly to blunders of the government of July, which had unwisely aroused the memory of the country, filled as it was with recollections of the Empire, and partly to Louis Napoleon’s campaign carried on from his prison at Ham by means of pamphlets of socialist tendencies. Moreover, the monarchists, led by Thiers and the committee of the Rue de Poitiers, were no longer content even with the safe dictatorship of the upright Cavaignac, and joined forces with the Bonapartists. On the 10th of December the peasants gave over 5,000,000 votes to a name, Napoleon, which stood for order at all costs, against 1,400,000 for Cavaignac.

reviews, at which cries of "Vive Napoléon" showed that the army was with him; he superseded General Changarnier, on whose arms the parliament relied for the projected monopolarchic coup d'état; he replaced his Orleanist ministry by obscure men devoted to his own cause, such as Morny, Fleury and Persigny, and gathered round him officers of the African army, broken men like General Saint-Arnaud; in fact he practically declared open war.

His reply to the votes of censure passed by the Assembly, and their refusal to increase his civil list, was to hint at a vast communist plot in order to scame the bourgeoisie, and to denounce the electoral law of the 31st of May in order to gain the support of the mass of the people. The Assembly retaliated by throwing out the proposal for a partial reform of that article of the constitution which prohibited the re-election of the president and the re-establishment of universal suffrage (July). All hope of a peaceful issue was at an end. When the questors called upon the Chamber to have posted up in all barrack the decree of the 6th of May 1848 concerning the right of the Assembly to demand the support of the troops if attacked, the Mountain, dreading a restoration of the monarchist Directory and the Bonapartists against the measure, thus disarming the legislative power. Louis Napoléon saw his opportunity. On the night between the 1st and 2nd of December 1851, the anniversary of Austerlitz, he dissolved the Chamber, re-established universal suffrage, had all the party leaders arrested, and summoned a new assembly to prolong his term of office for ten years. The deputies who had met under Berryer at the Mairie of the tenth arrondissement to defend the constitution and proclaim the deposition of Louis Napoléon were scattered by the troops at Mazar and Mont Valérien. The resistance organized by the republicans within Paris under Victor Hugo was soon subdued by the intoxicated soldiers. The more serious resistance in the departments was crushed by declaring a state of siege and by the "mixed commissions." The plebiscite of the 20th of December ratified by a huge majority the coup d'état in favour of the prince-president, who alone reaped the benefit of the excesses of the Republicans and the reactionary passions of the monarchists.

The second attempt to revive the principle of 1789 only served as a preface to the restoration of the Empire. The new anti-parliamentary constitution of the 14th of January 1852 was to a large extent merely a repetition of that of the year VIII. All executive power was entrusted to the head of the state, who was solely responsible to the people, now powerless to exercise any of their rights. He was to nominate the members of the council of state, whose duty it was to prepare the laws, and of the senate, a body permanently established as a constituent part of the empire. One innovation was made, namely, that the Legislative Body was elected by universal suffrage, but it had no right of initiative, all laws being proposed by the executive power. This new and violent political change was rapidly followed by the same consequences as had attended that of Brumaire. On the 2nd of December 1852, France, still under the effect of the Napoleonic virus, and the fear of anarchy, conferred almost unanimously by a plebiscite, a supreme power, with the title of emperor, upon Napoleon III.

But though the machinery of government was almost the same under the Second Empire as it had been under the First, the principles upon which its founder based it were different. The function of the Empire, as he loved to repeat, was to guide the people internally towards justice and externally towards perpetual peace. Holding his power by universal suffrage, and having frequently, from his prison or in exile, reproached former oligarchical governments with neglecting social questions, he set out to solve them by organizing a system of government based on the principles of the "Napoléonic Idea," i.e. of the emperor, the elect of the people as the representative of the democracy, and as such supreme; and of himself, the representative of the great Napoléon, "who had sprung armed from the Revolution like Minerva from the head of Jove," as the guardian of the social gains of the revolutionary epoch. But he soon proved that social justice did not mean liberty; for he acted in such a way that those of the principles of 1848 which he had preserved became a mere sham. He proceeded to paralyze all those active national forces which tend to create the public spirit of a people, such as parliament, universal suffrage, the press, education and associations. The Legislative Body was not allowed either to elect its own president or to regulate its own procedure, or to propose a law or an amendment, or to vote on the budget in detail, or to make its deliberations public. It was a dumb parliament. Similarly, universal suffrage was supervised and controlled by means of official candidature, by forbidding free speech and action in electoral matters to the Opposition, and by a skilful adjustment of the electoral districts in such a way as to overwhelm the Liberal vote in the mass of the rural population. The press was subjected to a system of cautionnements, i.e. "caution money," deposited as a guarantee of good behaviour, and averissemens, i.e. requests by the authorities to cease publication of certain articles, under pain of suspension or suppression; while books were subject to a censorship. France was like a sick-wench where nobody might speak aloud. In order to counteract the opposition of individuals, a system of surveillance was instituted. Orsini's attack on the emperor in 1858, though purely Italian in its motive, served as a pretext for increasing the severity of this régime by the law of general security (sûreté générale) which authorized the internment, exile or deportation of any suspect without trial. In the same way public instruction was strictly supervised, the teaching of philosophy was suppressed in the Lycées, and the disciplinaire powers of the administration were increased. In fact for seven years France had no political life. The Empire was carried on by a series of plebiscites. Up to 1857 the Opposition did not exist; from then till 1860 it was reduced to five members: Darimon, Émile Ollivier, Hénon, J. Favre and E. Picard. The royalists waited inactive after the new and unsuccessful attempt made at Frohsdorf in 1853, by a combination of the legitimists and Orleanists, to re-create a living monarchy out of the ruin of two royal families. Thus the events of that ominous night in December were closing the future to the younger generations as well as to those who had grown up during forty years of liberty.

But it was not enough to abolish liberty by conjuring up the spectre of demagogy. It had to be forgotten, the great silence had to be covered by the noise of festivities and material enjoyment, the imagination of the French people had to be distracted from public affairs by the taste for work, the love of gain, the passion for good living. The success of the imperial despotism, as of any other, was bound up with that material prosperity which would make all interests heed the thought of revolution. Napoléon III., therefore, looked for support to the clergy, the great financiers, industrial magnates and landed proprietors. He revived on his own account the "Let us grow rich" of 1830. Under the influence of the Saint-Simonians and men of business great credit establishments were instituted and vast public works entered upon: the Crédit foncier de France, the Crédit mobilier, the conversion of the railways into six great companies between 1852 and 1857. The rage for speculation was increased by the inflow of Californian and Australian gold, and consumption was facilitated by a general fall in prices between 1856 and 1860, due to an economic revolution which was soon to overthrow the tariff wall, as it had done already in England. Thus French activity flourished exceedingly between 1852 and 1857, and was merely temporarily checked by the crisis of 1857. The universal Exhibition of 1855 was its culminating point. Art felt the effects of this increase of comfort and luxury. The great enthuasms of the romantic period were over; philosophy became sceptical and literature merely amusing. The festivities of the court at Compiègne set the fashion for the bourgeoisie, satisfied with this energetic government which kept such good guard over their bank balances.

If the Empire was strong, the emperor was weak. At once headstrong and a dreamer, he was full of rash plans, but irresolute
in carrying them out. An absolute despot, he remained what his life had made him, a conspirator through the very mysticism of his mental habit, and a revolutionary by reason of his demagogic imperialism and his democratic chauvinism. In his opinion the artificial work of the congress of Vienna, involving the downfall of his own family and of France, ought to be destroyed, and Europe organized as a collection of great industrial states, united by community of interests and bound together by commercial treaties, and expressing this unity by periodic congresses presided over by himself, and by universal exhibitions. In this way he would reconcile the revolutionary principle of the supremacy of the people with historical tradition, a thing which neither the Restoration nor the July monarchy nor the Republic of 1838 had been able to achieve. Universal suffrage, the organization of Rumanian, Italian and German nationality, and commercial liberty; this was to be the work of the Revolution. But the creation of great states side by side with France brought with it the necessity for looking for territorial compensation elsewhere, and consequently for violating the principle of nationality and abjuring his system of economic peace. Napoleon III.'s foreign policy was as contradictory as his policy in home affairs, "L'Empire, c'est la paix," was his cry; and he proceeded to make war.

So long as his power was not yet established, Napoleon III. made especial efforts to reassure European opinion, which had been made uneasy by his previous protestations against the treaties of 1815. The Crimean War, in which, supported by England and the king of Sardinia, he upheld against Russia the policy of the integrity of the Turkish empire, a policy traditional in France since Francis I., won him the adherence both of the old parties and of the Liberals. And this war was the prototype of all the rest. It was entered upon with no clearly defined military purpose, and continued in a hesitating way. This was the cause, after the victory of the allies at the Alma (September 14, 1854), of the long and costly siege of Sébastopol (September 8, 1855). Napoleon III., whose joy was at its height owing to the signature of a peace which excluded Russia from the Black Sea, and the birth of the prince imperial, which ensured the continuation of his dynasty, thought that the time had arrived to make a beginning in applying his system. Count Walewski, his minister for foreign affairs, gave a sudden and unexpected extension of scope to the deliberations of the congress which met at Paris in 1856 by inviting the plenipotentiaries to consider the questions of Greece, Rome, Naples, &c. This motion contained the principle of all the upheavals which were to effect such changes in Europe between 1859 and 1871. It was Cavour and Piedmont who immediately benefited by it, for thanks to Napoleon III. they were able to lay the Italian question before an assembly of diplomatic Europe.

It was not Orsini's attack on the 14th of January 1858 which brought this question before Napoleon. It had never ceased to occupy him since he had taken part in the patriotic conspiracies in Italy in his youth. The triumph of his armies in the East now gave him the power necessary to accomplish this mission upon which he had set his heart. The suppression of public opinion made it impossible for him to be enlightened as to the conflict between the interests of the country and his own generous visions. The sympathy of all Europe was with Italy, torn for centuries past between so many masters; under Alexander II. Russia, won over since the interview of Stuttgart by the emperor's generosity rather than conquered by armed force, offered no opposition to this act of justice; while England applauded it from the first. The emperor, divided between the empire Eugénie, who as a Spaniard and a devout Catholic was hostile to anything which might threaten the papacy, and Prince Napoleon, who as brother-in-law of Victor Emmanuel favoured the cause of Piedmont, hoped to conciliate both sides by setting up an Italian federation, intending to reserve the presidency of it to Pope Pius IX., as a mark of respect to the moral authority of the Church. Moreover, the very difficulty of the undertaking appealed to the emperor, elated by his recent success in the Crimea. At the secret meeting between Napoleon and Count Cavour (July 20, 1858) this eventual armed intervention of France, demanded by Orsini before he mounted the scaffold, was definitely promised.

The ill-advised Austrian ultimatum demanding the immediate cessation of Piedmont's preparations for war precipitated the Italian expedition. On the 3rd of May 1859 Napoleon declared his intention of making Italy "free from the Alps to the Adriatic." As he had done four years ago, he plunged into the war with no settled scheme and without preparation; he held out great hopes, but without reckoning what efforts would be necessary to realize them. Two months later, in spite of the victories of Montebello, Magenta and Solferino, he suddenly broke off, and signed the patched-up peace of Villafranca with Francis Joseph (July 9). Austria ceded Lombardy to Napoleon III., who in turn ceded it to Victor Emmanuel; Modena and Tuscany were restored to their respective dukes, the Romagna to the pope, now president of an Italian federation. The mountain had brought forth a mouse.

The reasons for this break-off on the part of the emperor in the midst of his apparent triumph were many. Neither Magenta nor Solferino had been decisive battles. Further, his idea of a federation was menaced by the revolutionary movement which seemed likely to drive out all the princes of central Italy, and to involve him in an unwelcome dispute with the French clerical party. Moreover, he had forgotten to reckon with the Germanic Confederation, which was bound to come to the assistance of Austria. The mobilization of Prussia on the Rhine, combined with military difficulties and the risk of a defeat in Venetian territory, rather damped his enthusiasm, and decided him to put an end to the war. The armistice fell upon the Italians as a bolt from the blue, convincing them that they had been betrayed; on all sides despair drove them to sacrifice their jealously guarded independence to national unity. On the one hand the Catholics were agitating throughout all Europe to obtain the independence of the papal territory; and the French republicans were protesting on the other hand, against the abandonment of the revolutionary traditions, the revival of which they had hailed so enthusiastically. The emperor, unprepared for the turn which events had taken, attempted to disentangle this confusion by suggesting a fresh congress of the Powers, which should reconcile dynastic interests with those of the people. After a while he gave up the attempt and resigned himself to the position, his actions having had more wide-reaching results than he had wished. The treaty of Zürich proclaimed the fallacious principle of non-intervention (November 10, 1859); and then, by the treaty of Turin of the 24th of May 1860, Napoleon threw over his ill-timed confederation. He conciliated the mistrust of Great Britain by replacing Walewski, who was hostile to his policy, by Thouvenel, an anti-clerical and a supporter of the English alliance, and he counterbalanced the increase of the new Italian kingdom by the acquisition of Nice and Savoy. Napoleon, like all French governments, only succeeded in finding a provisional solution for the Italian problem.

But this solution would only hold good so long as the emperor was in a powerful position. Now this Italian war, in which he had given his support to revolution beyond the Alps, and, though unintentionally, compromised the temporal power of the popes, had given great offence to the Catholics, to whose support the establishment of the Empire was largely due. A keen Catholic opposition sprang up, voiced in L. Veilliot's paper the Univera, and was not silenced even by the Syrian expedition (1860) in favour of the Catholic Maronites, who were being persecuted by the Druses. On the other hand, the commercial treaty with Great Britain which was signed in January 1860, and which ratified the free-trade policy of Richard Cobden and Michael Chevalier, had brought upon French industry the sudden shock of foreign competition. Thus both Catholics and protectionists made the discovery that absolutism may be an excellent thing when it
serves their ambitions or interests, but a bad thing when it is exercised at their expense. But Napoleon, in order to restore the prestige of the Empire before the newly-awakened hostility of public opinion, tried to gain from the Left the support which he had lost from the Right. After the return from Italy the general amnesty of the 16th of August 1859 had marked the evolution of the absolutist empire towards the liberal, and later parliamentary empire, which was to last for ten years.

Napoleon began by removing the gag which was keeping the country in silence. On the 24th of November 1860, a coup d'état matured during his solitary meditations, like a conspirator in his love of hiding his mysterious thoughts even from his ministers, he granted to the Chambers the right to vote an address annually in answer to the speech from the throne, and to the press the right of reporting parliamentary debates. He counted on the latter concession to hold in check the growing Catholic opposition, which was becoming more and more alarming by the policy of laïcisation practised by the emperor in Italy. But the government majority already showed some signs of independence. The right of voting on the budget by sections, granted by the emperor in 1860, was a new weapon given to his adversaries. Everything conspired in their favour: the anxiety of those candid friends who were calling attention to the defective budget; the commercial crisis, aggravated by the American Civil War; and above all, the restless spirit of the emperor, who had annoyed his opponents in 1860 by insisting on an alliance with Great Britain in order forcibly to open the Chinese ports for trade, in 1863 by his ill-fated attempt to put down a republic and set up a Latin empire in Mexico in favour of the archduke Maximilian of Austria, and from 1861 to 1863 by embarking on colonizing experiments in Cochin China and Annam.

The Liberal Empire. The policy of nationalism. The régime of concessions.

The same inconsistencies occurred in the emperor's European politics. The support which he had given to the Italian cause had aroused the eager hopes of other nations. The proclamation of the kingdom of Italy on the 18th of February 1861 after the rapid annexation of Tuscany and the kingdom of Naples had proved the danger of half-measures. But when a concession, however narrow, had been made to the liberty of one nation, it could hardly be refused to the no less legitimate claims of the rest. In 1863 these “new rights” again clamoured loudly for recognition, in Poland, in Schleswig and Holstein, in Italy, now indeed united, but with neither frontiers nor capital, and in the Danubian principalities. In order to extricate himself from the Polish impasse, the emperor again had recourse to his expedition—always fruitless because always inopportune—of a congress. He was again unsuccessful: England refused even to admit the principle of a congress, while Austria, Prussia and Russia gave their adherence only on conditions which rendered it futile, i.e. they reserved the vital questions of Venetia and Poland.

Thus Napoleon had yet again to disappoint the hopes of Italy, let Poland be crushed, and Germany triumph over Denmark in the Schleswig-Holstein question. These inconsistencies resulted in a combination of the opposition parties, Catholic, Liberal and Republican, in the Union libérale. The elections of May-June 1863 gained the Opposition forty seats and a leader, Thiers, who at once urgently gave voice to its demand for “the necessary liberties.”

It would have been difficult for the emperor to mistake the importance of this manifestation of French opinion, and in view of his international failures, impossible to repress it. The sacrifice of Persigny, minister of the interior, who was responsible for the elections, the substitution for the ministers without portfolio of a sort of presidency of the council filled by Rouher, the “Vice-Emperor,” and the nomination of V. Duruy, an anti-clerical, as minister of public instruction, in reply to those attacks of the Church which were to culminate in the Syllabus of 1864, all indicated a distinct rapprochement between the emperor and the Left. But though the opposition represented by Thiers was rather constitutional than dynastic, there was another and irreconcilable opposition, that of the amnestied or voluntarily exiled republicans, of whom Victor Hugo was the eloquent mouthpiece. Thus those who had formerly constituted the governing classes were again showing signs of their ambition to govern. There appeared to be some risk that this movement among the bourgeoisie might spread to the people. As Anetus recruited his strength by touching the earth Napoleon believed that he would consolidate his menaced power by again turning to the labouring masses, by whom that power had been established.

This industrial policy he embarked upon as much from motives of interest as from sympathy, out of opposition to the bourgeoisie, which was ambitious of governing or desiring of his overthrow. His course was all the easier, since he had only to exploit the prejudices of the working classes. They had never forgotten the loi Chapelle of 1791, which by forbidding all combinations among the workmen had placed them at the mercy of their employers, nor had they forgotten how the limited suffrage had conferred upon capital a political monopoly which had put it out of reach of the law, nor how each time they had let their position of rigid isolation in order to save the Charter or universal suffrage, the triumphant bourgeoisie had repaid the liberals at the ballot with neglect. The silence of public opinion under the Empire and the superficial state of business had completed the separation of the labouring masses from the political parties. The visit of an elected and paid labour delegation to the Universal Exhibition of 1862 in London gave the emperor an opportunity for re-establishing relations with that party, and these relations were to his mind all the more profitable, since the labour party, by refusing to associate their social and industrial claims with the political ambitions of the bourgeoisie, maintained a neutral attitude between the parties, and could, if necessary, divide them, while by its keen criticism of society it aroused the conservative instincts of the bourgeoisie and consequently checked their enthusiasm for liberty. A law of the 23rd of May 1863 gave the workmen the right, as in England, to save money by creating co-operative societies. Another law, of the 25th of May 1864, gave them the right to enforce better conditions of labour by organizing strikes. Still further, the emperor permitted the workmen to imitate their employers by establishing unions for the permanent protection of their interests. The “sociétés de travailleurs,” with the characteristic French tendency to insist on the universal application of a theory, wished to substitute for the narrow utilitarianism of the English trade unions the ideas common to the wage-earning classes of the whole world, he put no obstacles in the way of their leader M. Tolain's plan for founding an International Association of Workers (Société Internationale des Travailleurs). At the same time he encouraged the provision made by employers for thrift and relief and for improving the condition of the working classes.

Thus assured of support, the emperor, through the mouthpiece of M. Rouher, who was a supporter of the absolutist régime, was able to refuse all fresh claims on the part of the Liberals. He was aided by the cessation of the industrial crisis as the American civil war came to an end, by the apparent closing of the Roman question by the convention of the 15th of September, which guaranteed to the papal states the protection of Italy, and finally by the treaty of the 30th November 1864, which temporarily put an end to the crisis of the Schleswig-Holstein question. But after 1865 the momentary agreement which had bound Austria and Prussia for the purpose of administering the conquered duchy gave a place to a silent antipathy which foreboded a rupture. Yet the Austro-Prussian War of 1866 was not unexpected, its rapid termination and fateful outcome came as a severe and sudden shock to France. Napoleon had hoped to gain fresh prestige for his throne and new influence for France by an intervention at the proper moment between combatants equally matched and mutually exhausted. His calculations were upset and his hopes dashed by the battle of Sadowa (Königrätz) on the 4th of July. The treaty of Prague put an end to the secular rivalry of Habsburg and Hohenzollern for the hegemony of Germany, which had been France's
government the project abandoned by Napoleon since 1866 of a settlement on the basis of the status quo with reciprocal disarmament. Napoleon refused, on hearing from Colonel Stoffel, his military attaché at Berlin, that Prussia would not agree to disarmament. But he was more anxious than he was willing to show. A reconstitution of the military organization seemed to him to be necessary. This Marshal Niel was unable to obtain either from the Bonapartist Opposition, who feared the electors, in whom the old patriotism had given place to the commercial or cosmopolitan spirit, or from the Republican opposition, who were unwilling to strengthen the despotism. Both of them were blinded by party interest to the danger from outside.

The emperor's good fortune had departed; he was abandoned by men and disappointed by events. He had vainly hoped that, though by the laws of May-June 1868, granting the freedom of the press and authorizing meetings, he had conceded the right of speech, he would retain the right of action; but he had played into the hands of his enemies. Victor Hugo's Châtiments, the insults of Rochefort's Lanterne, the subscription for the monument to Baudin, the deputy killed at the barricades in 1851, followed by Gambetta's terrible speech against the Empire on the occasion of the trial of Deelves, soon showed that the republican party was irrevocable, and that upon the Republic and monarchy if the two parties were becoming more and more discontended, while the industries formerly protected were equally dissatisfied with the free-trade reform. Worse still, the working classes had abandoned their political neutrality, which had brought them nothing but unpopularity, and gone over to the enemy. Despising Proudhon's impassioned attacks on the slavery of communism, they had gradually been won over by the collectivist theories of Karl Marx or the revolutionary theories of Bakounine, as set forth at the congresses of the International. At these Labour congresses, the fame of which was only increased by the fact that they were forbidden, it had been affirmed that the social emancipation of the worker was inseparable from his political emancipation. Henceforth the union between the internationalists and the republican bourgeois was an accomplished fact. The Empire, taken by surprise, sought to curb both the middle classes and the working classes and forced them both into revolutionary action. On every side took place strikes, forming as it were a review of the effective forces of the Revolution.

The elections of May 1869, made during these disturbances, indicated a verdict upon the Empire a serious moral defeat. In spite of the revival by the government of the cry of the regime of terror, Ollivier, the advocate of conciliation, was rejected by Paris, while 40 irreconcilables and 116 members of the Third Party were elected. Concessions had to be made to these, so by the senatus-consulte of the 8th of September 1869 a parliamentary monarchy was substituted for personal government. On the 2nd of January 1870 Ollivier was placed at the head of the first homogeneous, united and responsible ministry. But the republican party, unlike the country, which hailed this reconciliation of liberty and order, refused to be content with the liberties they had won; they refused all compromise, declaring themselves more than ever decided upon the overthrow of the Empire. The murder of the journalist Victor Noir by Pierre Bonaparte, a member of the imperial family, gave the revolutionaries their long desired opportunity (January 10). But the émeute ended in a failure, and the emperor was able to answer the personal threats against him by the overwhelming victory of the pleiscite of the 8th of May 1870.

But this success, which should have consolidated the Empire, determined its downfall. It was thought that a diplomatic success should complete it, and make the country forget liberty for glory. It was in vain that after the parliamentary revolution of the 2nd of January that prudent statesman Comte Daru revived, through Lord Clarendon, Count Beust's plan of disarmament after Sadowa. He met with a refusal from Prussia and from the imperial courage. The Empress Eugénie was credited with
the remark, “If there is no war, my son will never be emperor.”

The desired pretext was offered on the 3rd of July 1870 by the candidature of a Hohenzollern prince for the throne of Spain. To the French people it seemed that Prussia, barely mistress of Germany, was reviving against France the traditional policy of the Habsburgs.

France, having rejected for dynastic reasons the candidature of a Frenchman, the duc de Montpensier, saw herself threatened with a German prince. Never had the emperor, nor both physically and morally ill, greater need of the counsels of a clear-headed statesman and the support of an enlightened public opinion if he was to defeat the statecraft of Bismarck. But he could find neither.

Ollivier’s Liberal ministry, wishing to show itself as jealous for national interests as any absolutist ministry, bent upon doing something great, and swept away by the force of that opinion which it had itself set free, at once accepted the war as inevitable, and prepared for it as if it were a fight. In fact, the refusal of the duc de Gramont, the minister for foreign affairs, before the Legislative Body of the 5th of July, Europe, in alarm, supported the efforts of French diplomacy and obtained the withdrawal of the Hohenzollern candidature. This did not suit the views either of the war party in Paris or of Bismarck, who wanted the other side to declare war. The ill-advised action of Gramont in demanding from King William one of those promises for the future which are humiliating but never binding, gave Bismarck his opportunity, and the king’s refusal was transformed by him into an insult by the “editing” of the Ems telegram. The chamber, in spite of the desperate efforts of Thiers and Gambetta, now voted by 246 votes to 10 in favour of the war.

France found herself isolated, as much through the duplicity of Napoleon as through that of Bismarck. The disclosure to the diets of Munich and Stuttgart of the treaty of the terms laid by Napoleon on the territories of Hesse and Bavaria had since the 22nd of August 1866 estranged southern Germany from France, and disposed the southern states to sign the military convention with Prussia. Owing to a similar series of blunders, the rest of Europe had become hostile. Russia, which it had been Bismarck’s study both during and after the Polish insurrection of 1863 to draw closer to Prussia, learnt with annoyance, by the same indiscretion, how Napoleon was keeping his promises made at Stuttgart. The hope of gaining a revenge in the East for her defeat of 1856 while France was in difficulties made her decide on a benevolent neutrality. The disclosure of Benedetti’s designs of 1867 on Belgium and Luxemburg equally assured an unfriendly neutrality on the part of Great Britain. The emperor counted at least on the alliance of Austria and Italy, for which he had been negotiating since the Salzburg interview (August 1867). But Austria, having suffered at his hands in 1859 and 1866, was not ready and asked for a delay before joining in the war; while the hesitating friendships of Italy could only be won by the evacuation of Rome. The chasmpots of Montana, Rouher’s “Never,” and the hostility of the Catholic empress to any secret article which should open to Italy the gates of the capital, deprived France of her last friend.

Marshall Leboeuf’s armies were no more effective than Gramont’s alliances. The incapacity of the higher officers of the French army, the lack of preparation for war at headquarters, the selfishness and shirking of responsibility on the part of the field officers, the absence of any fixed plan when failure to mobilize had destroyed all chance of the strong offensive which had been counted on, and the folly of depending on chance, as the emperor had so often done successfully, instead of scientific warfare, were all plainly to be seen as early as the insignificant engagement of Sarbrücken.

Thus the French army proceeded by disastrous stages from Weissenburg, Forbach, Froeschweiler, Boray, Gravelotte, Nossienville and Saint-Privat to the siege of Metz and the slaughter at Luty. By the capitulation of Sedan the Empire lost its only support, the army, and fell. Paris was left unprotected and emptied of troops, with only a woman at the Tuileries, a terrified Assembly at the Palais-Bourbon, a ministry, that of Palkiao, without authority, and leaders of the Opposition who fled as the catastrophe approached. (P.W.)

### The Third Republic 1870-1909

The Third Republic may be said to date from the revolution of the 4th of September 1870, when the republican deputies of Paris at the hôtel de ville constituted a provisional government under the presidency of General Trochu, military governor of the capital. The Empire had fallen, and the emperor was a prisoner in Germany. As, however, since the great revolution émigrés in France have been only passing expatriates, not inextricably associated with the destinies of the people, but bound to disappear when accounted responsible for national disaster, the surrender of Louis Napoleon’s sword to William of Prussia did not disarm the country. Hostilities were therefore continued. The provisional government had to assume the part of a Committee of National Defence, and while insurrection was threatening in Paris, it had, in the face of the invading Germans, to send a delegation to Tours to maintain the relations of France with the outside world. Paris was invested, and for five months endured siege, bombardment and famine. Before the end of October the capitulation of Metz, by the treason of Marshal Bazaine, deprived France of the last relic of its regular army. With indomitable courage the garrison of Paris made useless sorties, while an army of irregular troops vainly essayed to resist the invaders who had reached the valley of the Loire. At last forcing Government of National Defence, thus driven from Tours, took refuge at Bordeaux, where it awaited the capitulation of Paris, which took place on the 29th of January 1871. The same day the preliminaries of peace were signed at Versailles, which, confirmed by the treaty of Frankfort of the roth of May, transferred from France to Germany the whole of Alsace, excepting Belfort, and a large portion of Lorraine, including Metz, with a money indemnity of two hundred millions sterling.

On the 13th of February 1871 the National Assembly, elected after the capitulation of Paris, met at Bordeaux and assumed the powers hitherto exercised by the Government of National Defence. Since the meeting of the states-general in 1789 no representative body in France had ever contained so many men of distinction. Elected to conclude a peace, the great majority of its members were monarchists, Gambetta, the rising hope of the republicans, having discredited his party in the eyes of the weary population by his efforts to carry on the war. The Assembly might thus have there and then restored the monarchy had not the monarchists been divided among themselves as royalist supporters of the comte de Chambord, grandson of Charles X., and as Orleanists favouring the claims of the comte de Paris, grandson of Louis Philippe. The majority being unable to unite on the essential point of the choice of a sovereign, decided to allow the Republic, declared on the morrow of Sedan, to liquidate the disastrous situation. Consequently, on the 17th of February the National Assembly elected Thiers as “Chief of the Executive Power of the French Republic,” the abolition of the Empire being formally voted a fortnight later. The old minister of Louis Philippe, who had led the opposition to the Empire, and had been the chief opponent of the war, was further marked out for the position conferred upon him by his defeat of the twenty-six departments in recognition of his tour through Europe after the first defeats, undertaken in the patriotic hope of obtaining the intervention of the Powers on behalf of France. Thiers composed a ministry, and announced that the first duty of the government,
before examining constitutional questions, would be to reorganize the forces of the nation in order to provide for the enormous war indemnity which had to be paid to Germany before the territory could be liberated from the presence of the invader. The tacit acceptance of this arrangement by all parties was known as the "pacte de Bordeaux." Apart from the pressure of patriotic considerations, it pleased the republican minority to have the government of France officially proclaimed a Republic, while the monarchists thought that pending their choice of a monarch it might popularize their cause not to have it associated with the imposition of the burden of war taxation. From this fortuitous and informal transaction, accepted by a monarchical Assembly, sprang the Third Republic, the most durable régime established in France since the ancient monarchy disappeared in 1792.

The Germans marched down the Champs Elysées on the 1st of March 1871, and occupied Paris for forty-eight hours. The National Assembly then decided to remove its sittings to Versailles; but two days before its arrival at the palace, where the king of Prussia had just been proclaimed German emperor, an insurrection broke out in Paris. The revolutionary element, which had been foremost in proclaiming the Republic on the 2d of December, had shown the signs of dissension, which were the siege. On the conclusion of the peace, the triumphal entry of the German troops, the threatened disbanding of the national guard by an Assembly known to be anti-republican, and the resumption of orderly civic existence after the agitated life of a suffering population isolated by siege, had excited the nerves of the Parisians, always prone to revolution. The Commune was proclaimed on the 18th of March, and Paris was declared to be a free town, which recognized no government but that chosen by the people within its walls, the communard theory being that the state should consist of a federation of self-governing communes subject to no central power. Administrative autonomy was not, however, the real aim of the insurgent leaders. The name of the Commune had always been a rallying sign for violent revolutionaries ever since the Terrorists had found their last support in the municipality of Paris in 1794. In 1871 among the communard chiefs were revolutionaries of every sect, who, disagreeing on governmental and economic principles, were united in their vague but perpetual hostility to the existing order of things. The regular troops of the garrison of Paris followed the Assembly to Versailles, troops who were rebels against the Commune. On the 21st of May, the town, the army of Sedan and Metz, liberated from captivity in Germany. With this force the government of the Republic commenced the siege of Paris, in order to capture the city from the Commune, which had established the parody of a government there, having taken possession of the administrative departments and set a minister at the head of each office. The second siege lasted six weeks under the eyes of the victorious Germans encamped on the heights overlooking the capital. The presence of the enemy, far from restraining the humiliating spectacle of Frenchmen waging war on Frenchmen in the hour of national disaster, seemed to encourage the fury of the combatants. The communards, who had begun their reign by the murder of two generals, concluded it, when the Versailles troops were taking the city, with the massacre of a number of eminent citizens, including the archbishop of Paris, and with the destruction by fire of many of the finest historical buildings, including the palace of the Tuileries and the hôtel de ville. History has rarely known a more unpatriotic crime than that of the insurrection of the Commune; but the punishment inflicted on the insurgents by the Versailles troops was so relentless that it seemed to be a counter-manifestation of French hatred for Frenchmen in civil disturbance rather than a judicial penalty applied to a heinous offence. The number of Parisians killed by French soldiers in the last week of May 1871 was probably 20,000, though the partisans of the Commune declared that 36,000 men and women were shot in the streets or after summary court-martial.

It is from this point that the history of the Third Republic commences. In spite of the doubly tragic ending of the war the vitality of the country seemed impaired. With ease and without murmur it supported the new burden of taxation called for by the war indemnity and by the reorganization of the shattered forces of France. Thiers was thus aided in his task of liberating the territory from the presence of the enemy. His proposal at Bordeaux to make the "essai loyal" of the Republic, as the form of government which caused the least division among Frenchmen, was discouraged by the excesses of the Commune which associated republicanism with revolutionary disorder. Nevertheless, the monarchists of the National Assembly received a note of warning that the country might dispense with their services unless they displayed governmental capacity, when in July 1871 the republican minority was largely increased at the bye-elections.

The next month, within a year of Sedan, a provisional constitution was voted, the title of president of the French Republic being then conferred on Thiers. The monarchists consented to this against their will; but they had their own way when they conferred constitutional powers on the Assembly in opposition to the republicans, who argued that it was a usurpation of the sovereignty of the people for a body elected for another purpose to assume the power of giving a constitution to the land without a special mandate from the nation. The debate gave Gambetta his first triumph, which he repeated in the subsequent "coups furieux" of Tours, whom Thiers had denounced for his efforts to prolong the hopeless war, was about to become the chief support of the aged Orleanist statesman whose supreme achievement was to be the foundation of the Republic.

It was in 1872 that Thiers practically ranged himself with Gambetta and the republicans. The divisions in the monarchical party made an immediate restoration impossible. This situation induced some of the moderate deputies, whose tendencies were Orleanist, to support the organization of a Republic which now no longer found its chief support in the revolutionary section of the nation, and it suited the ideas of Thiers, whose personal ambition was not less than his undisputed patriotism. Having become unexpectedly chief of the state at seventy-four he had no wish to descend again to the position of a minister of the Orleans dynasty which he had held at thirty-five. So, while the royalists refused to admit the claims of the comte de Paris, the old friend of Louis Philippe did his best to undermine the popularity of the Orleans tradition, which had been great among the Liberals during the Second Empire. He moved the Assembly to declare to the Orleanist princes the value of their property confiscated under Louis Napoleon. This he did in the well-founded belief that the family would discredit itself in the eyes of the nation by accepting two millions sterling of public money at a moment when the country was burdened with the war indemnity. The incident was characteristic of his wary policy, as in the face of the anti-republican majority in the Assembly he could not openly break with the Right; and when it was suggested that he was too favourable to the maintenance of the Republic he offered his resignation, the refusal of which he took as indicating the indispensable nature of his services. Meanwhile Gambetta, by his popular eloquence, had won for himself in the autumn a triumphal progress, in the course of which he declared at Grenoble that political power had passed into the hands of "une couche sociale nouvelle," and he appealed to the new social strata to put an end to the comedy of a Republic without republicans. When the Assembly resumed its sittings, order having been restored in the land disturbed by war and revolution, the system of government was reorganized and the reorganization of the army planned. Thiers read to the house a confidential message which marked such a distinct movement towards the Left that Gambetta led the applause. "The Republic exists," said the president, "it is the lawful government of the country, and to devise anything else is to devise the most terrible of revolutions."

The year 1873 was full of events fateful for the history of France. It opened with the death of Napoleon III. at Chislehurst; but the disasters amid which the Second Empire had ended were too
recent for the youthful promise of his heir to be regarded as having any connexion with the future fortunes of France, except by the small group of Bonapartists. Thiers remained the centre of interest. Much as the monarchists disliked him, they at first shrank from upsetting him before they were ready with a scheme of monarchical restoration, and while Gambetta's authority was growing in the land. But when the Left Centre took alarm at the return of radical deputies at numerous by-elections the reactionaries utilized the divisions in the republican party, and for the only time in the history of the Third Republic they gave proof of parliamentary adroitness. The date for the evacuation of France by the German troops had been advanced, largely owing to Thiers' successful efforts to raise the war indemnity. The monarchical majority, therefore, thought the moment had arrived when his services might safely be dispensed with, and the campaign against him was ably conducted by a coalition of Legitimists, Orleanists and Bonapartists. The attack on Thiers was led by the duc de Broglie, the son of another minister of Louis Philippe and grandson of Madame de Staël. Operations began with the removal from the chair of the Assembly of Jules Grévy, an action which the republicans regarded as the foundation of Bordeaux, and the substitution of Buffet, an old minister of the Second Republic who had rallied to the Empire. A debate on the political ten- dency of the government brought Thiers himself to the tribune to defend his policy. He maintained that a conservative Republic was the only régime possible, seeing that the monarchists in the Assembly could not make a choice between their three pretenders to the throne. A resolution, however, was carried which provoked the old statesman into tendering his resignation. This time it was not declined, and the majority with unseemly haste elected as president of the Republic Marshal MacMahon, duc de Magenta, an honest soldier of royalist sympathies, who had won renown and a ducal title on the battlefields of the Second Empire. In the eyes of Europe the curt dismissal of the aged liberator of the territory was an act of ingratitude. Its justification would have been the success of the majority in forming a stable monarchical government; but the sole result of the 24th of May 1873 was to provide a definite date to mark the opening of the era of anti-republican incompetency in France which has lasted for more than a generation, and has been perhaps the most effective check to the revival of the Third Republic.

The political incompetency of the reactionaries was fated never to be corrected by the intelligence of its princes or of its chiefs, and the year which saw Thiers dismissed to make way for a restoration saw also that restoration indefinitely postponed by the fatal action of the legitimist pretender. The comte de Paris went to Frohsdorf to abandon to the comte de Chambord his claims to the crown as the heir of the July Monarchy, and to accept the position of dauphin, thus implying that his grandfather Louis Philippe was a usurper. With the “Government of Moral Order” in command the restoration of the monarchy seemed imminent, when the royalists had their hopes dashed by the announcement that “Henri V.” would accept the throne only on the condition that the nation adopted as the standard of France the white flag—at the very sight of which Marshal MacMahon said the rifles in the army would go off by themselves. The comte de Chambord's refusal to accept the tricolour was probably only the pretext of a childless man who had no wish to disturb his seclued life for the ultimate benefit of the Orleans family which had usurped his crown, had sent him as a child into exile, and outraged his mother the duchesse de Berry. Whatever his motive, his decision could have no other effect than that of establishing the Republic, as he was likely to live for years, during which the comte de Paris' claims had to remain suspended. It was not possible to leave the land for ever under the government improvised at Bordeaux when the Germans were masters of France; so the majority in the Assembly decided to organize another provisional government on more regular lines, which might possibly last till the comte de Chambord had taken the white flag to the grave, leaving the way to the throne clear for the comte de Paris. On the 10th of November 1873 a Bill was passed which instituted the Septennate, whereby the executive power was confided to Marshal MacMahon for seven years. It also provided for the nomination of a com- mission of the National Assembly to take in band the enactment of a constitutional law. Before this an important constitutional innovation had been adopted. Under Thiers there were no changes of ministry. The president of the Republic was perpetual prime minister, constantly dismissing individual holders of portfolios, but never changing at one moment the whole council of ministers. Marshal MacMahon, the day after his appointment, nominated a cabinet with a vice-president of the council as premier, and thus inaugurated the system of ministerial instability which has been the most conspicuous feature of the government of the Third Republic. Under the Septennate the ministers, monarchist or moderate republican, were socially and perhaps intellectually of a higher class than those who governed France during the last twenty years of the 19th century. But the duration of the cabinets was just as brief, displaying the fact, already similarly demonstrated under the Restoration and the July Monarchy, that in France parliamen- tary government is an importation not suited to the national temperament.

The duc de Broglie was the prime minister in MacMahon's first two cabinets which carried on the government of the country up to the first anniversary of Thiers' resignation. The duc de Broglie's defeat by a coalition of Legitimists and Bonapartists with the Republicans displayed the mutual attitude of parties. The Royalists, chagrined that the fusion of the two branches of the Bourbons had not brought the comte de Chambord to the throne, vented their rage on the Orleanists, who had the chief share in the government without being able to utilize it for their dynasty. The Bonapartists, now that the memory of the war was receding, were winning elections in the provinces, and were more encouraged by the youthful promise of the Prince Imperial. The republicans had so improved their position that the duc d'Audiffret-Pasquier, great-nephew of the chancellor Pasquier, tried to form a coalition ministry with M. Waddington, afterwards ambassador of the Republic in London, and other members of the Left Centre. Out of this uncertain state of affairs was evolved the constitution which has lasted longer than that of all those that France has tried since the abolition of the old monarchy in 1792. Its birth was due to chance. Not being able to restore a monarchy, the National Assembly was unwillingly driven to establish a republic, and as no limit was set by the law on the duration of its powers, it might have continued the provisional state of things had it not been for the Bona- partists. That party displayed so much activity in flattering for a plebiscite, that when the rural voters at by-elections began to rally to the Napoleonic idea, alarm seized the constitutionalists of the Right Centre who had never been persuaded by Thiers' exhortations to accept the Republic. Consequently in January 1875 the Assembly, having voted the general principle that the legislative power should be exercised by a Senate and a Chamber of Deputies, without any mention of the executive régime, accepted by a majority of one a generous resolution proposed by M. Wallon, a member of the Right Centre. It provided that the president of the Republic should be elected by the absolute majority of the Senate and the Chamber united as a National Assembly, that he should be elected for seven years, and be eligible for re-election. Thus by one vote the Republic was formally established, “the Father of the Constitution” being M. Wallon, who began his political experiences in the Legislative Assembly of 1849, and survived to take an active part in the Senate until the twentieth century.

The Republic being thus established, General de Cissey, who had become prime minister, made way for M. Buffet, but retained his portfolio of war in the new coalition cabinet, which contained some distinguished members of the two central groups, including M. Léon Say. A fortnight previously, at the end of February
Ordained by the constitution was the legal minimum age of their members, that of senators being forty-five, and of deputies twenty-five. It was enacted, moreover, that the Senate, by presidential decree, could be constituted into a high court for the trial of certain offences against the security of the state.

The constitution thus produced, the fourteenth since the Revolution of 1870, was the issue of a monarchical Assembly forced by circumstances to establish a republic. It was therefore distinguished from others which preceded it in that it contained no declaration of principle and no doctrinal theory. The comparative excellence of the work must be recognized, seeing that it has lasted.

But it owed its duration, as it owed its origin and its character, to the weakness of purpose and to the dissensions of the monarchical parties. The first legal act under the new constitution was the selection by the expiring National Assembly of seventy-five nominated senators, and here the reactionaries gave a crowning example of that folly which has ever marked their conduct each time they have had the chance of scoring an advantage against the Republic. The principle of nomination had been carried in the National Assembly by the Right and opposed by the Republicans. But the quarrels of the Legitimists with the duc de Broglie and his party were so bitter that the brother of the revived house of Orleans was compelled to flee from the country. The princes of the house of Orleans took refuge in Germany, and the other members of the monarchies were compelled to leave the Republic in order to escape persecution. So out of seventy-five senators nominated by the monarchical Assembly, fifty-seven Republicans were chosen. Without this suicidal act the republicans would have been in a woeful minority in the Senate when parliament met in 1876 after the first elections under the new system of parliamentary government. The slight advantage which, in spite of their self-destruction, the reactionaries maintained in the upper house was outbalanced by the republican success at the elections to the Chamber.

In a house of over 500 members only about 150 monarchical deputies were returned, of whom half were Bonapartists. The first cabinet under the new constitution was formed by Dufaure, an old minister of Louis Philippe like Thiers, and like him born in the 18th century. The premier now took the title of president of the council, the chief of the state no longer presiding at the meetings of ministers, though he continued to be present at their deliberations. Although the republican victories at the elections were greatly due to the influence of Gambetta, none of his partisans was included in the ministry, which was composed of members of the two central groups. At the end of 1876 Dufaure retired, but nearly all his ministers retained their portfolios until the fall of the cabinet of Victor Cousin, who first entered political life in the Constituent Assembly of 1848, and was later a leading member of the opposition in the last seven years of the Second Empire.

The premiership of Jules Simon came to an end with the abortive coup d'état of 1877, commonly called from its date the Seize Mai. After the election of Marshal MacMahon to the presidency, the clerical party, irritated at the failure to restore the comte de Chambord, commenced a campaign in favour of the restitution of the temporal power to the Pope. It provoked the Italian government to make common cause with Germany, as Prince Bismarck was likewise attacked by the French clericals for his ecclesiastical policy. At last Jules Simon, who was a liberal most friendly to Catholicism, had to accept a resolution of the Chamber, inviting the ministry to adopt the same disciplinary policy towards the Church which had been followed by the Second Empire and the Monarchy of July. It was on this occasion that Gambetta used his famous expression, "Le cléricalisme, voilà l'ennemi." Some days later a letter appeared in the Journal officiel, dated 16th May 1877, signed by President MacMahon, informing Jules Simon that he had no longer his confidence, as it was clear that he had lost that influence over the Chamber which a president of the Council ought to exercise. The dismissal of the prime minister and the presidential acts which followed did not infringe the letter of the new constitution; yet the proceeding was regarded as a coup d'état in favour of the clerical reactionaries. The duc de
Broglie formed an anti-republican ministry, and Marshal MacMahon, in virtue of the presidential prerogative conferred by the law of 1875, adjourned parliament for a month. When the Chamber reassembled the republican majority of 363 denounced the coalition of parties hostile to the Republic. The president, again using his constitutional prerogative, obtained the authorization of the Senate to dissolve the Chamber. Meanwhile the Broglie ministry had put in practice the policy, favoured by all parties in France, of replacing the functionaries hostile to it with its own partisans. But in spite of the administrative electoral machinery being thus in the hands of the reactionaries, a republican majority was sent back to the Chamber, the sudden death of Thiers on the eve of his expected return to power, and the demonstration at his funeral, which was described as a silent insurrection, adding the rout of the monarchists.

The duc de Broglie resigned, and Marshal MacMahon sent for General de Rochegouet, who formed a cabinet of unknown reactionaries, but it lasted only a few days, as the Chamber refused to vote supply. Dufaure was then called back to office, and his moderate republican ministry lasted for the remainder of the MacMahon presidency. Thus ended the episode of the Seize Mai, condemned by the whole of Europe from its inception. Its chief effects were to prove again to the country the incompetency of the monarchists, and by associating in the public mind the Church with this ill-conceived venture, to provoke reprisals from the anti-clericals when they came into power. After the storm, the year 1878 was one of political repose. The first international exhibition held at Paris after the war displayed to Europe how the secret of France's recuperative power lay in the industry and artistic instinct of the nation. Marshal MacMahon presided with dignity over the fêtes held in honour of the exhibition, and had he pleased he might have tranquilly fulfilled the term of his Septennate. But in January 1879 he made a difference of opinion on a military question in parliament, and Jules Grévy, the president of the Chamber, was elected to succeed him by the Constitutional Assembly, which thus met for the first time under the Constitutional Law of 1875.

Henceforth the executive as well as the legislative power was in the hands of the republicans. The new president was a leader of the bar, who had first become known in the Constituent Assembly of 1848 as the advocate of the principle that a republic would do better without a president. M. Waddington was his first prime minister, and Gambetta was elected president of the Chamber. The latter, encouraged by his rivals in the idea that the time was not ripe for him openly to direct the affairs of the country, thus put himself, in spite of his occult dictatorship, in a position of official self-effacement from which he did not emerge until the jealousies of his own party-colleagues had undermined the prestige he had gained as chief founder of the Republic.

The most active among them was Jules Ferry, minister of Education, who having been a republican deputy for Paris at the end of the Empire, was one of the members of the provisional government proclaimed on 4th September 1870. Borrowing Gambetta's cry that clericalism was the enemy, he commenced the work of reprisal for the Seize Mai. His educational projects of 1879 were thus anti-clerical in tendency, the most famous being article 7 of his education bill, which prohibited members of any "unauthorized" religious orders exercising the profession of teaching in any school in France, the disability being applied to all ecclesiastical communities, excepting four or five which had been privileged by special legislation. This enactment, aimed chiefly at the Jesuits, was advocated with a sectarian bitterness which will be associated with the name of Jules Ferry long after his more statesmanlike qualities are forgotten. This law was rejected by the Senate, Jules Simon being the eloquent champion of the clericals, whose unauthorized orders were then dissolved by decree; but though the forcible expulsion of aged priests and nuns gave rise to painful scenes, it cannot be said that popular feeling was excited in their favour, so grieveously had the Church blundered in identifying itself with the conspiracy of the Seize Mai.

Meanwhile the death of the Prince Imperial in Zululand had shattered the hopes of the Bonapartists, and M. de Freycinet, a former functionary of the Empire, had become prime minister at the end of 1879. He had retained Jules Ferry at the ministry of Education, but unwilling to adopt all his anti-clerical policy, he resigned the premiership in September 1880. The constitution of the first Ferry cabinet secured the further exclusion from office of Gambetta, to which, however, he preferred his "occult dictatorship." In August he had, as president of the Chamber, accompanied M. Grévy on an official visit to Cherbourg, and the acclamations called forth all over France by his speech, which was a hopeful defiance to Germany, encouraged the wily chief of the state to aid the republican conspiracy against the hero of the Republic. In 1881 the only political question before the country was the destiny of Gambetta. His influence in the Chamber was such that in spite of the opposition of the prime minister he carried his electoral scheme of scrutin de liste, descending from the presidential chair to defend it. Its rejection by the Senate caused no conflict between the houses. The check was inflicted not on the Chamber, but on Gambetta, who counted on his popularity to carry the lists of his candidates in all the republican departments in France as a quasi-pelissécrature demonstration in his favour. His rivals dared not openly quarrel with him. There was the semblance of a reconciliation between him and Ferry, and his name was the rallying-cry of the Republic at the general election, which was conducted on the old system of scrutin d'arrondissement.

The triumph for the Republic was great, the combined force of reactionary members returned being less than one-fifth of the new Chamber. M. Grévy could no longer abstain from asking Gambetta to form a ministry, but he had bided his time till jealousy of the "occult power" of the president of the Chamber had undermined his position in parliament. Consequently, on the 14th of November 1881 Gambetta announced the composition of his cabinet, ironically called the "grand ministère," which was to consolidate the Republic and to be the apotheosis of its chief, a great feeling of disillusion fell on the country, for his colleagues were untried politicians. The best known was Paul Bert, a man of science, who as the "reporter" in the Chamber of the Ferry Education Bill had distinguished himself as an aggressive free-thinker, and inappropriately was named minister of public worship. All the conspicuous republicans who had held office refused to serve under Gambetta. His cabinet was condemned in advance. His enemies having succeeded in ruining its composition, declared that the construction of a one-man machine was ominous of dictatorship, and the "grand ministère" lived for only ten weeks. Gambetta was succeeded in January 1882 by M. de Freycinet, who having taken office in the Dufaure cabinet of 1877, and having continued to hold office at intervals until 1889, was the most successful specimen of a "ministre libre." Death of Gambetta.

Gambetta's death was followed by a period of anarchy, during which Prince Napoleon, the son of Jerome, king of Westphalia, placarded the walls of Paris with a manifesto. The Chamber thereupon voted the exile of the members of the families which
had reigned in France. The Senate rejected the measure, and a conflict arose between the two houses. M. Duclerc resigned the premiership in January 1883 to his minister of the Interior, M. Fallières, a Gascon lawyer, who became president of the Senate in 1890 and president of the Republic in 1906. He held office for three weeks, when Jules Ferry became president of the council for the second time. Several of the closest of Gambetta’s friends accepted office under the old enemy of their chief, and the new combination adopted the epithet “opportunist,” which had been invented by Gambetta in 1875 to justify the expediency of his alliance with Thiers. The Opportunists thenceforth formed an important group standing between the Left Centre, which was now excluded from office, and the Radicals. It claimed the tradition of Gambetta, but the guiding principle manifested by its members was that of securing the spoils of place. To this end it often allied itself with the Radicals, and the Ferry cabinet practised this policy in 1883 when it removed the Orleanist princes from the active list in the army as the illogical result of the demonstration of a Bonaparte. How needless was this proceeding was shown a few months later when the comte de Chambord died, as his death, which finally fused the Royalists with the Orleanists, caused no commotion in France.

The year 1884 was unprecedented seeing that it passed without a change of ministry. Jules Ferry displayed real administrative ability, and as an era of steady government seemed to be commencing, the opportunity was taken to revise the Constitution. The two Chambers therefore met in congress, and enacted that the republican form of government could never be the subject of revision, and that all members of families which had reigned in France were ineligible for the presidency of the Republic—a repetition of the adventure of Louis Bonaparte in the middle of the century being thus made impossible. It also decided that the clauses of the law of 1875 relating to the organization of the Senate should no longer have a constitutional character. This permitted the reform of the Upper House by ordinary parliamentary procedure. So an organic law was passed to abolish the system of nominating senators, and to increase the number of municipal delegates in the electoral colleges in proportion to the population of the communes. The French nation, for the first time since it had enjoyed political life, had revised a constitution by pacific means without a revolution. Gambetta being out of the way, his favourite electoral system of scrutin de liste had no longer any terror for his rivals, so it was voted by the Chamber early in 1883. Before the Senate had passed it into law the Ferry ministry had fallen at the end of March, after holding office for twenty-five months, a term rarely exceeded in the annals of the Third Republic. This long tenure of power had excited the dissatisfaction of jealous politicians, and the news of a slight disaster to the French troops in Tongking called forth all the pent-up rancour which Jules Ferry had inspired in various groups. By the exaggerated news of defeat Paris was excited to the brink of a revolution. The approaches of the Chamber were invaded by an angry mob, and Jules Ferry was the object of public hate more bitter than any man had called forth in France since Napoleon III. on the days after Sedan. Within the Chamber he was attacked in all quarters. The Radicals took the lead, supported by the Nationalists. They remembered the anti-clerical rigour of the Ferry laws, by the Left Centre, not sorry for the tribulation of the group which had supplanted it, and by place-hunting republicans of all shades. The attack was led by a politician who disdained office. M. Georges Clément, who had originally come to Paris from the Vendée as a doctor, had as a radical leader in the Chamber used his remarkable talent as an overthrower of ministries, and nearly every one of the eight ministerial crises which had already occurred during the presidency of Grévy had been hastened by his mendiant eloquence.

The next prime minister was M. Brisson, a radical lawyer and journalist, who in April 1885 formed a cabinet of “concentration”—that is to say, it was recruited from various groups with the idea of concentrating all republican forces in opposition to the reactionaries. M.M. de Freycinet and Carnot, afterwards president of the Republic, represented the moderate element in this ministry, which superintended the general elections under scrutin de liste. That system was recommended by its advocates as a remedy for the rapid decadence in the composition of the Chamber. Manhood suffrage, which had returned to the National Assembly a distinguished body of men to conclude peace with Germany, had chosen a very different type of representative to sit in the Chamber created by the constitution of 1875. At each succeeding election the standard of deputies returned grew lower, till Gambetta described them contemptuously as “sous-vétérinaires,” indicating that they were chiefly chosen from the petty professional class, which represented neither the real democracy nor the material interests of the country. His view was that the election of members by departmental lists would ensure the candidature of the best men in each region, who under the system of single-member districts were apt to be neglected in favour of local politicians representing narrow interests. When his death had removed the fear of his using scrutin de liste as a plebiscitary organization, parliament sanctioned its trial. The result was not what its promoters anticipated. The composition of the Chamber was indeed transformed, but only by the substitution of reactionary deputies for republicans. Of the votes polled, 45% were given to the Monarchists, and if they had obtained one-half of the abstentions the Republic would have come to an end. At the same time the character of the republican deputies returned was not improved; so the sole effect of scrutin de liste was to show that the electorate, weary of republican dissensions, was ready to make a trial of monarchical government, if only the reactionary party proved that it contained statesmen capable of leading the nation. So menacing was the situation that the republicans thought it wise not further to expose their divisions in the presidential election which was due to take place at the end of the year. Consequently, on the 28th of December 1885, M. Grévy, in spite of his growing unpopularity, was elected president of the Republic for a second term of seven years.

The Brisson cabinet at once resigned, and on the 7th of January 1886 its most important member, M. de Freycinet, formed his third ministry, which had momentous influence on the future history of the Republic. The new minister of war General Boulanger, was General Boulanger, a smart soldier of no remarkable military record; but being the nominee of M. Clément, he began his official career by taking radical measures against commanding officers of reactionary tendencies. He thus aided the government in its campaign against the families which had reigned in France, whose situation had been improved by the result of the elections. The fêtes given by the comte de Paris to celebrate his daughter’s marriage with the heir-apparent of Portugal moved the republican majority in the Chambers to expel from France the heads of the houses of Orleans and of Bonaparte, with their eldest sons. The names of all the princes on the army list were erased from it, the decree being executed with unseemly ostentation by General Boulanger, who had owed early promotion to the protection of the duc d’Aumale, and on that prince protesting he was exiled too. Meanwhile General Boulanger took advantage of Grévy’s unpopularity to make himself a hero, and at the review, held yearly on the 14th of July, the anniversary of the fall of the Bastille, his acclamation by the Parisian mob showed that he was taking an unexpected place in the imagination of the people. He continued to work with the Radicals, so when they turned out M. de Freycinet in December 1886, one of their group, M. Goblet, a lawyer from Amiens, formed a ministry, and retained Boulanger as minister of war. M. Clément, however, withdrew his support from the general, who was nevertheless loudly patronized by the violent radical press. His bold attitude towards Germany in connexion with the arrest on the German frontier of a French official named Schnaebélé so roused the enthusiasm of the public, that M.Goblet was not sorry to resign in May 1887 in order to get rid of his too popular colleague.
To form the twelfth of his ministries, Grévy called upon M. Rouvier, an Opportunist from Marseilles, who had first held office in Gambetta’s short-lived cabinet. General Boulanger was sent to command a corps d’arme at Clermont-Ferrand; but the popular press and the people clamoured for the hero who was said to have terrorized Prince Bismarck, and they encouraged him to play the part of a plebiscitary candidate. There were grave reasons for public discontent. Parliament in 1887 was more than usually sterile in legislation, and in the autumn session it had to attend to a scandal which had long been rumoured. The son-in-law of Grévy, Daniel Wilson, a prominent deputy who had been an undersecretary of state, was accused of trafficking in the decoration of the Legion of Honour, and of using the Elysée, the president’s official residence, where he lived, as an agency for his corrupt practices. The evidence against him was so clear that his colleagues in the Chamber put the government into a minority in order to precipitate a presidential crisis, and on Grévy refusing to accept this hint, a long array of politicians, representing all the republican groups, declined his invitation to aid him in forming a new ministry, all being bent on forcing his resignation. Had General Boulanger been a man of resolute courage he might at this crisis have made a coup d’état, for his popularity in the street and in the army increased as the Republic sank deeper into scandal and anarchy. At last, when Paris was on the brink of revolution, Grévy was prevailed on to resign. The candidates for his succession to the presidency were two ex-prime ministers, MM. Ferry and de Freycinet, and Floquet, a barrister, who had been conspicuous in the National Assembly for his sympathy with the Commune. The Monarchists had no candidate ready, and resolved to vote for Ferry, because they believed that if he were elected his unpopularity with the democracy would cause an insurrection in Paris and the downfall of the Republic. MM. de Freycinet and Floquet each looked for the support of the Radicals, and each had made a secret compact, in the event of his election, to restore General Boulanger to the war office. But M. Clémenceau, fearing the election of Jules Ferry, advised his followers to vote for an outsider, and after some manoeuvring the candidate elected by a large majority Sadi Carnot.

The new president, though the nominee of chance, was an excellent choice. The grandson of Lazare Carnot, the "organizer of victory" of the Convention, he was also a man of unsullied probity. The tradition of his family name, only less glorious than that of Bonaparte in the annals of the Revolution, was welcome to France, almost ready to throw herself into the arms of a soldier of fortune, while his blameless repute reconciled some of those whose opposition to the Republic had been quickened by the mean vices of Grévy. But the name and character of Carnot would have been powerless to check the Boulanger movement without the incompetency of its leader, who was getting the democracy at his back without knowing how to utilize it. The new president’s first prime minister was M. Tirard, a senator who had held office in six of Grévy’s ministries, and he formed a cabinet of politicians as colourless as himself. The early months of 1887 were occupied with the trial of Wilson, who was sentenced to two years’ imprisonment for fraud, and with the conflicts of the government with General Boulanger, who was deprived of his command for coming to Paris without leave, and General Boulanger was elected deputy for the department of the Aisne by an enormous majority. It so happened that the day after his election a presidential decree was signed on the advice of the minister of war removing General Boulanger from the army, and the court of appeal quashed Wilson’s conviction. Public feeling was profoundly moved by the coincidence of the release of the relative of the ex-president by the judges of the Republic on the same day that its ministers expelled from the army the popular hero of universal suffrage.

As General Boulanger had been invented by the Radicals it was thought that a Radical cabinet might be a remedy to cope with him, so M. Floquet became president of the council in April 1888, M. de Freycinet taking the portfolio of war, which he retained through many ministries. M. Floquet’s chief achievement was a duel with General Boulanger, Boulangerism, in which, though an elderly civilian, he wounded him. Nothing, however, checked the popularity of the military politician, and though he was a failure as a speaker in the Chamber, several departments returned him as their deputy by great majorities. The Bonapartists had joined him, and while in his manifestos he described himself as the defender of the Republic, the mass of the Monarchists, with the consent of the comte de Paris, entered the Boulangerist camp, to the dismay both of old-fashioned Royalists and of many Orleanists, who resented his recent treatment of the duc d’Aumale. The centenary of the taking of the Bastille was to be celebrated in Paris by an international exhibition, and it appeared likely that it would be inaugurated by General Boulanger, so irresistible seemed his popularity. In January 1889 he was elected member for the metropolitan department of the Seine with a quarter of a million votes, and by a majority of eighty thousand over the candidate of the government. Had he marched on the Elysée the night of his election, nothing could have saved the parliamentary Republic, but again he let his challenge hang in the air, and proposed the restoration of scrutin d’arrondissement as the electoral system for scrutin de liste. The change was rapidly enacted by the two Chambers, and was a significant commentary on the respective advantages of the two systems. M. Tirard was again called to form a ministry, and he selected as minister of the interior M. Constan, originally a professor at Toulouse, who had already proved himself a skilful manipulator of elections when he held the same office in 1881. He was therefore given the supervision of the machinery of centralization with which it was supposed that General Boulanger would have to be fought at the general election. That incomplete hero, however, saved all further trouble by flying the country when he heard that his arrest was imminent. The government, in order to prevent any plebiscitary manifestation in his favour, passed a law forbidding a candidate to present himself for a parliamentary election in more than one constituency; it also arranged the general on the charge of treason before the Senate sitting as a high court, and he was sentenced to two years in prison. Such measures were needless. The flight of General Boulanger was the death of Boulangerism. He alone had saved the Republic which had done nothing to save itself. Its government had, on the contrary, displayed throughout the crisis an anarchic feebleness and incoherency which would have speeded its end had the leader of the plebiscitary movement possessed sagacity or even common courage.

The elections of 1889 showed how completely the reactionaries had compromised their cause in the Boulanger failure. Instead of 45% of the votes polled as in 1885, they obtained only 21%, and the comte de Paris, the pretender of constitutional monarchy, was irrevocably prejudiced by his alliance with the military adventurer who had outraged the princes of his house. A period of calm succeeded the storm of Boulangerism, and for the first time under the Third Republic parliament set to work to produce legislation useful for the state, without rousing party passion, as in its other period of activity when the Ferry education laws were passed. Before the elections of 1889 the reform of the army was undertaken, the general term of active compulsory service was made three years, while certain classes hitherto dispensed from serving, including ecclesiastical seminarians and lay professors, had henceforth to undergo a year’s military training. The new parliament turned its attention to social and labour questions, as the only clouds on the political horizon were the serious strikes in the manufacturing districts, which displayed the growing political organization of the socialist party. Otherwise nothing disturbed the calm of the country. The young duc d’Orléans vainly tried to ruffle it by breaking his exile in order to claim his citizen’s right to perform his military service. The cabinet was rearraigned in March 1890, M. de Freycinet becoming prime minister for the fourth time, and
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retaining the portfolio of war. All seemed to point to the consolidation of the Republic, and even the Church made signals of reconciliation. Cardinal Lavigerie, a patriotic missionary and statesman, attempted to get the tinge at Algiers, and proposed the toast of the Republic to the tune of the "Marseillaise" played by his pères blancs. The royalist Catholics protested, but it was soon intimated that the archbishop of Algiers' demonstration was approved at Rome. The year 1891 was one of the few in the annals of the Republic which passed without a change of ministry, but the agitations of 1892 were to counterbalance the repose of the two preceding years.

The first crisis arose out of the peacemaking policy of the Pope. Following up his intimation to the archbishop of Algiers, Leo XIII. published in February 1892 an encyclical, bidding French Catholics accept the Republic as the firmly established form of government. The papal injunction produced, a new political group called the "Rallîés," the majority of its members being Monarchists who rallied to the Republic in obedience to the Vatican. The most conspicuous among them was Comte Albert de Mun, an eloquent exponent in the Chamber of legitimism and Christian socialism. The extreme Left mistrusted the adhesion of the new converts to the Republic, and ecclesiastical questions were the constant subjects of acrimonious debates in parliament. In the course of one of them M. de Freycinet found himself in a minority. He ceased to be prime minister, being succeeded by M. Loubet, a lawyer from Montpellier, who had previously held office for three months in the first Tirard cabinet; but M. de Freycinet continued to hold his portfolio of war. The confusion of the republican groups kept pace with the disarray of the reactionaries, and outside parliament the frequency of anarchist outrages did not increase public confidence. The only figure in the Republic which grew in prestige was that of M. Carnot, who in his frequent presidential tours dignified his office, though his modesty made him unduly efface his own personality.

When the autumn session of 1892 began all other questions were overwhelmed by the bursting of the Panama scandal. The company associated for the piecing of the Isthmus of Panama, undertaken by M. de Lesseps, the maker of the Suez Canal, had become insolvent some years before. Fifty millions sterling subscribed by the thirst of France had disappeared, but the rumours involving political personages in the disaster were so confidently asserted to be reactionary libels, that a minister of the Republic, afterwards sent to penal servitude for corruption, obtained damages for the publication of one of them. It was known that M. de Lesseps was to be tried for misappropriating the money subscribed; but considering the vast sums lost by the public, little interest was taken in the matter till it was suddenly stirred by the dramatic suicide of a well-known Jewish financier closely connected with republican politicians, driven to death, it was said, by menaces of blackmail. Thereupon a period of terror in political circles. Every one who had a grudge against an enemy found vent for it in the press, and the people of Paris lived in an atmosphere of delation. Unhappily it was true that ministers and members of parliament had been subsidized by the Panama company. Floquet, the president of the Chamber, avowed that when prime minister he had laid hands on £12,000 of the company's funds for party purposes, and his justification of the act threw a light on the code of public morality of the parliamentary Republic. Other politicians were more seriously implicated on the charge of having accepted subsidies for their private purposes, and emotion reached its height when the cabinet ordered the prosecution of two of its members for corrupt traffic of their offices. These two ministers were afterwards discharged, and they seem to have been accused with recklessness; but their prosecution by their own colleagues proved that the statesmen of the Republic believed that their high political circles were sapped with corruption. Finally, only twelve senators and deputies were committed for trial, and the only one convicted was a minister of M. de Freycinet's third cabinet, who pleaded guilty to receiving large bribes from the Panama company. The public regarded the convicted politician as a scapegoat, believing that there were numerous delinquents in parliament, more guilty than he, who had not even been prosecuted. This feeling was aggravated by the sentence passed, but afterwards remitted, by M. Loubet. M. de Lesseps was one of the most involved French people in misfortune only because he too was so singularly devoted to the triumph he had achieved for France by his great work in Egypt.

Within the nation the moral result of the Panama affair was a general feeling that politics had become under the Republic a profession unworthy of honest citizens. The sentiment evoked by the scandal was one of sceptical lassitude rather than indignation. The reactionaries had crowned their record of political incompetence. At a crisis which gave legitimate opportunity to a respectable and patriotic Opposition they showed that the country had nothing to expect from them but incoherent and exaggerated invective. If the scandal had come to light in the time of General Boulanger the parliamentary Republic would not have survived it. As it was, the sordid story did little more than produce severe changes of ministry. M. Loubet resigned the premiership in December 1892 to M. Ribot, a former functionary of the Empire, whose ministry lived for three stormy weeks. On the first day of 1893 M. Ribot formed his second cabinet, which survived till the end of March, when he was succeeded by his minister of education, M. Charles Dupuy, an ex-prosecutor who had never held office till four months previously. M. Dupuy, having taken the portfolio of the interior, supervised the momentous election of 1893, which took place amid the profound indifference of the population, except in certain localities where personal antagonisms excited violence. An intelligent Opposition would have roused the country at the polls against the regime compromised by the Panama affair. Nothing of the sort occurred, and the electorate preferred the doubtful probity of their republican representatives to the certain incompetence of the reactionaries. The adversaries of the Republic polled only 16% of the votes recorded, and the chief feature of the election was the increased return of socialist and radical-socialist deputies. When parliament met it turned out the Dupuy ministry, and M. Casimir-Périer quitted the presidency of the Chamber to take his place. The new prime minister was the bearer of an eminent name, being the grandson of the statesman of 1831, and the great-grandson of the owner of Viselle, where the estates of Dauphiné met in 1878, as a prelude to the assembling of the states-general the year next. His acceptance of office aroused additional interest because he was a minister possessed of independent wealth, and therefore a rare example of a French politician free from the imputation of making a living out of politics. Neither his repute nor his qualities gave long life to his ministry, which fell in four months, and M. Dupuy was sent for again to form a cabinet in May 1894.

Before the second Dupuy ministry had been in office a month President Carnot died by the knife of an anarchist at Lyons. He was perhaps the most estimable politician of the Third Republic. Although the standard of political life was not elevated under his presidency, he at all events set a good personal example, and to have filled unscathed the most conspicuous position in the land during a period unprecedented for the scurility of libels on public men was a testimony to his blameless character. As the term of his septennate was near, parliament was not unprepared for a presidential election, and M. Casimir-Périer, who had been spoken of as his possible successor, was elected by the Congress which met at Versailles on the 27th of June 1894, three days after Carnot's assassination. The election of one who bore respectively a name not less distinguished in history than that of Carnot seemed to ensure that the Republic would reach the end of the century under the headship of a president of exceptional prestige. But instead of remaining chief of the state for seven years, in less than seven months M. Casimir-Périer astonished France and Europe by his resignation. Scurrily defamed by the socialist press, the new president found that the Republicans in the Chamber were not disposed to defend him in his high office; so, on the 15th of January 1895, he seized
the occasion of the retirement of the Dupuy ministry to address a message to the two houses intimating his resignation of the presidency, which, he said, was endowed with too many responsibilities and not sufficient powers.

This time the Chambers were unprepared for a presidential vacancy, and to fill it in forty-eight hours was necessarily a matter of haphazard. The choice of the congress fell on Félix Faure, a merchant of Havre, who, though minister of marine in the retiring cabinet, was one of the least-known politicians who had held office. The selection was a good one, and introduced to the presidency a type of politician unfortunately rare under the Third Republic—a successful man of business. Félix Faure had a fine presence and polished manners, and having risen from a humble origin he displayed in his person the fact that civilization descends to a lower social level in France than elsewhere. Although he was in a sense a man of the people the Radicals and Socialists in the Chambers had voted against him. Their candidate, like almost all democratic leaders in France, had never worked with his hands—M. Brisson, the son of an attorney at Bourges, a member of the Parisian bar, and perpetual candidate for the presidency. Nevertheless the Left tried to take possession of President Faure. His first ministry, composed of moderate Republicans and presided over by M. Ribot, lasted until the autumn session of 1895, when it was turned out and a radical cabinet was formed by M. Léon Bourgeois, an ex-functionary, who when a prefect had been suspected of reactionary tendencies.

The Bourgeois cabinet of 1895 was remarkable as the first ministry formed since 1877 which did not contain a single member of the outgoing cabinet. It was said to be exclusively radical in its composition, and thus to indicate that the days of “republican concentration” were over, and that the Republic, being firmly established, an era of party government on the English model had arrived. The new ministry, however, on analysis did not differ in character from any of its predecessors. Seven of its members were old office-holders of the ordinary “ministerial” type. The most conspicuous was M. Cavaignac, the son of the general who had opposed Louis Bonaparte in 1848, and the grandson of J. B. Cavaignac, the regicide member of the Convention. Like Carnot and Casimir-Périer, he was, therefore, one of those rare politicians of the Republic who possessed some hereditary tradition. An ambitious man, he was now classed as a Radical on the strength of his advocacy of the income-tax, the principle of which has never been popular in France, as being adverse to the secretive habits of thrift cultivated by the people, which are a great source of the national wealth. The radicalism of the rest of the ministry was not more alarming in character, and its tenure of office was without legislative result. Its fall, however, occasioned the only constitutionally interesting ministerial crisis of the twenty-four which had taken place since Grévy’s election to the presidency sixteen years before. The Senate, disliking the fiscal policy of the government, refused to vote supply in spite of the support which the Chamber gave to the ministry. The government was almost at the point of the revolutionary rising which the Radicals predicted, and the Senate actually forced the Bourgeois cabinet to resign amid profound popular indifference.

The new prime minister was M. Mélée, who began his long political career as a member of the Commune in 1871, but was so little compromised in the insurrection that Jules Simon gave him an under-secretaryship in his ministry of 1876. After that he was once a cabinet minister, and was for a year president of the Chamber. He was chiefly known as a protectionist; but it was as leader of the Progressists, as the Opportunists now called themselves, that he formed his cabinet in April 1886, which was announced as a moderate ministry opposed to the policy of the Radicals. It is true that it made no attempt to tax incomes, but otherwise its achievements did not differ from those of other ministries, radical or concentation, except in its long survival. It lasted for over two years, and lived as long as the second Ferry cabinet. Its existence was prolonged by certain incidents of the Franco-Russian alliance. The visit of the Tsar to Paris in October 1896, being the first official visit paid by a European sovereign to the Republic, helped the government over the critical period at which ministries usually succumbed, and it was further strengthened in parliament by the invitation to the president of the Republic to return the imperial visit at St Petersburg in 1897. The Chamber came to its normal term that autumn; but a law had been passed fixing May as the month for general elections, and the ministry was allowed to retain office till the dissolution at Easter 1898.

The long duration of the Mélée government was said to be a further sign of the arrival of an era of party government with its essential accomplishment, ministerial stability. But in the country there was no corresponding sign that the electorate was being organized into two parties of Progressists and Radicals; while in the Chamber it was ominously observed that persistent opposition to the moderate ministry came from nominal supporters of its views, who were dismayed at one small band of fellow-politicians monopolizing office for two years. The last election of the century was therefore fought on a confused issue, the most tangible results being the reduction of the Monarchists, who secured only 12% of the total poll, and the advance of the Socialists, who obtained nearly 26% of the votes recorded. The Radicals returned were less numerous than the Moderates, but with the aid of the Socialists they nearly balanced them. A new group entitled Nationalist made its appearance, supported by a miscellaneous electorate representing the malcontent element in the nation of all political shades from monarchist to revolutionary socialist. The Chamber, so composed, was as incoherent as either of its predecessors. It refused to elect the radical leader M. Brisson as its president, and then refused its confidence to the moderate leader M. Mélée. M. Brisson, the rejected of the Chamber, was sent for to form a ministry, on the 28th of June 1898, which survived till the adjournment, only to be turned out when the autumn session began. M. Charles Dupuy thus became prime minister for the third time with a cabinet of the old concentration pattern, and for the third time in less than five years under his premiership the Presidency of the Republic became vacant. Félix Faure had increased in pomposity rather than in popularity. His contact with European sovereigns seems to have made him over-conscious of his superior rank, and he cultivated habits which austere republicans make believe to be the monopoly of frivolous courts. The regular domesticity of middle-class life may not be disturbed with impunity when age is advancing, and Félix Faure died with tragic unexpectedness on the 16th of February 1899. The joys of his high office were so dear to him that nothing but death would have induced him to lay it down before the term of his septennate. There was therefore no candidate in waiting for the vacancy; and as Paris was in an agitated mood the majority in the Congress elected M. Loubet president of the Republic, because he happened to hold the second place of dignity in the state, the presidency of the Senate, and was, moreover, a politician who had shown no hesitation to act as an adversary of plebiscitary pretensions. His only competitor was M. Mélée, whose ambitions were not realized, in spite of the alliance of his Progressist supporters with the Monarchists and Nationalists. The Dupuy ministry lasted till June 1899, when a new cabinet was formed by M. Waldeck-Rousseau, who, having held office under Gambetta and Jules Ferry, had relinquished politics for the bar, of which he had become a distinguished leader. Though a moderate republican, he was the first prime minister to give portfolios to socialist politicians. This was the distinguishing feature of the last cabinet of the century—the thirty-seventh which had taken office in the twenty-six years which had elapsed since the resignation of Thiers in 1873.

It is now necessary to go back a few years in order to refer to a matter which, though not political in its origin, in its development filled the whole political atmosphere of France in the closing period of the 19th century. Soon after the Boulanger movement a journal was founded at Paris called
Libre Parole. Its editor, M. Drumont, was known as the author of *La France juive*, a violent anti-Semitic work, written to denounced the influence exercised by Jewish financiers in the politics of the Third Republic. It may be said to have started the anti-Semitic movement in France, where hostility to the Jews had not the pretext existing in those lands which contain a large Jewish population exercising local rivalry with the natives of the soil, or spoiling them with usury. That state of things existed in Algeria, where the indigenous Jews were made French citizens during the Franco-Prussian War to secure their support against the Arabs in rebellion. But political anti-Semitism was introduced into Algeria only as an offshoot of the movement in continental France, where the great majority of the Jewish community were of the same class as the politicians of the Republic. Primarily directed against the Jewish financiers, the movement was originally looked upon as a branch of the anti-capitalist propaganda of the Socialists. Thus the *Libre Parole* joined with the revolutionary press in attacking the repressive legislation provoked by the dynamite outrages of the anarchists, clerical reactionaries who supported it being as scrupulously abused by the anti-Semitic organ as its republican authors. The Panama affair, in the exposure of which the *Libre Parole* took a prominent part soon after its foundation, was also a bond between anti-Semitism and Socialism, to whom, however, the *Monde* was always incapable of acting alone, united their forces. The implication of certain Jewish financiers with republican politicians in the Panama scandal aided the anti-Semites in their special propaganda, of which a main thesis was that the government of the Third Republic had been organized by its venal politicians for the benefit of Jewish immigrants from Germany, who had thus enriched themselves at the expense of the laborious and unsuspecting French population. The *Libre Parole*, which had become a popular organ with reactionaries and with malcontents of all classes, enlisted the support of the Catholics by attributing the anti-religious policy of the Republic to the influence of the Jews, skilfully reviving bitter memories of the enactment of the Ferry decrees, when sometimes the laicization of schools or the expulsion of monks and nuns had been carried out by a Jewish functionary. Thus religious sentiment and race prejudice were introduced into a movement which was at first directed against capital; and the campaign was conducted with the weapons of scurrility and defamation which had made an unlicensed press under the Third Republic a demoralizing national evil.

An adroit feature of the anti-Semitic campaign was an appeal to national patriotism to rid the arms of Jewish influence. The editors said, in concert with directing the financial, and thereby the general policy of the Republic, had designs on the French army, in which they wished to act as secret agents of their German kindred. In October 1894 the *Libre Parole* announced that a Jewish officer of artillery attached to the general staff, Captain Alfred Dreyfus, had been arrested on the charge of supplying a government of the Triple Alliance with French military secrets. Tried by court-martial, he was sentenced to military degradation and to detention for life in a fortress. He was publicly degraded at Paris in January 1895, a few days before Casimir-Périer resigned the presidency of the Republic, and was transported to the Île du Diable on the coast of French Guiana. His conviction, on the charge of having betrayed to a foreign power documents relating to the national defence, was based on the alleged identity of his handwriting with that of an intercepted covering-letter, which contained a list of the papers treasonably communicated. The possibility of his innocence was not raised outside the circle of his friends; the Socialists, who subsequently defended him, even complained that common soldiers were shot for offences less than that for which the ringleader whom they had only transported. The secrecy of his trial did not shock public sentiment in France, where at that time all civilians charged with crime were interrogated by a judge in private, and where all accused persons are presumed guilty until proved innocent. In a land subject to invasion there was less disposition to criticize the decision of a military tribunal sitting in the defence of the nation event than there would have been in the case of a doubtful judgment passed in a civil court. The country was practically unanimous that Captain Dreyfus had got his deserts. A few, indeed, suggested that he had not been a Jew he would never have been accused; but the greater number replied that an ordinary French traitor of Gentile birth would have been forgotten from the moment of his condemnation. The pertinacity with which some of his co-religionists set to work to show that he had been irregularly condemned seemed to justify the latter proposition. But it was not a Jew who brought about the revival of the affair. Colonel Picquart, an officer of great promise, became head of the intelligence department at the war office, and in 1896 informed the minister of his suspicion that the letter on which Dreyfus had been condemned was written by a certain Major Esterhazy. The military authorities, not wishing to have the case reopened, sent Colonel Picquart on foreign service, and put in his place Colonel Henry. The all-seeing press published various versions of the incident, and the anti-Semitic journals denounced them as proofs of a Jewish conspiracy against the French army.

At the end of 1897 M. Scheurer-Kestner, an Alsatian devoted to France and a republican senator, tried to persuade his political friends to reopen the case; but M. Méline, the prime minister, declared in the name of the Republic that the Dreyfus affair no longer existed. The fact that the anti-Semitic senator who championed Dreyfus was a Protestant encouraged the clerical press in its already marked tendency to utilize anti-Semitism as a weapon of ecclesiastical warfare. But the religious side-issues of the question would have had little importance had not the army been involved in the controversy, which had become so keen that all the population, outside that large section of it indifferent to all public questions, was divided into "Dreyfusards" and "anti-Dreyfusards." The strong position of the latter was due to their assuming the position of defenders of the army, which, at an epoch when neither the legislature nor the government inspired respect, and the Church was the object of polemic, was the only institution in France to unite the nation by appealing to its martial and patriotic instincts. That is the explanation of the enthusiasm of the public for generals and other officers by whom the trial of Dreyfus and subsequent proceedings had been conducted in a manner repugnant to those who do not favour the arbitrary ways of military dictatorship, which, however, are not unpopular with the French; the acquittal of Major Esterhazy by an open verdict, the conviction of Zola by a civil tribunal for a violent criticism of the military authorities, and the imprisonment without trial of Colonel Picquart for his efforts to exonerate Dreyfus, were practically approved by the nation. This was shown by the result of the general elections in May 1898. The clerical reactionaries were almost swept out of the Chamber, but the overwhelming republican majority was practically united in its hostility to the defenders of Dreyfus, whose only outspoken representatives were found in the socialist groups. The moderate Méline ministry was succeeded in June 1898 by the radical Brisson ministry. But while the new prime minister was said to be personally disposed to revise the sentence on Dreyfus, his civilian minister of war, M. Cavaignac, was as hostile to revision as any of his military predecessors—General Mercier, under whom the trial took place, General Zurlfinden, and General Billot, a republican soldier devoted to the parliamentary régime.

The radical minister of war in July 1898 laid before the Chamber certain new proofs of the guilt of Dreyfus, in a speech so convincing that the house ordered it to be placarded in all the communes of France. The next month Colonel Henry, the chief of the intelligence department, brought to light new proofs of those new proofs, and then committed suicide. M. Cavaignac thereupon resigned office, but declared that the crime of Henry did not prove the innocence of Dreyfus. Many, however, who had hitherto accepted the judgment of 1894, reflected that the offence of a guilty man did not need new crime for its proof. It was further remarked that
the foray was committed by the intimate colleague of the officers of the general staff, who had zealously protected Esterhazy, the suspected author of the document on which Dreyfus had been convicted. An uneasy misgiving became widespread; but partisan spirit was too excited for it to cause a general revulsion of feeling. Some journalists and politicians of the extreme Left had adopted the defence of Dreyfus as an anti-clerical movement in response to the intemperate partisanship of the Catholic press on the other side. Other members of the socialist groups, not content with criticizing the conduct of the military authorities in the Dreyfus affair, opened a general attack on the French army,—an unpopular policy which allowed the anti-Dreyfusards to utilize the old revolutionary device of making the word “patriotism” a party cry. The defamation and rancour with which the press on both sides flooded the land obscured the point at issue. However, the Brisson ministry just before its fall remitted the Dreyfus judgment to the criminal division of the cour de cassation—the supreme court of revision in France. M. Dupuy formed a new cabinet in November 1898, and made M. de Freycinet minister of war, but that adroit officer, a Belgian by birth, was not favourable to the anti-military and anti-clerical defenders of Dreyfus. The refusal of the Senate, the stronghold of the Republic, to re-elect M. Scheurer-Kestner as its vice-president, showed that the opportunistic president of war understood the feeling of parliament, which was soon displayed by an extraordinary proceeding. The divisional judges, to whom the case was remitted, showed signs that their decision would be in favour of a new trial of Dreyfus. The republican legislature, therefore, disregarding the principle of the separation of the powers, which is the basis of constitutional government, took the arbitrary step of interfering with the judicial authority. It actually passed a law withdrawing the partly-heard cause from the criminal chamber of the cour de cassation, and transferring it to the full court of three divisions, in the hope that a majority of judges would thus be found to decide against the revision of the sentence on Dreyfus.

This flagrant confusion of the legislative with the judicial power displayed once more the incompetence of the French right to use parliamentary institutions; but it left the nation indifferent. It was during the passage of the bill that the president of the Republic suddenly died. Félix Faure was said to be hostile to the defenders of Dreyfus and disposed to utilize the popular enthusiasm for the army as a means of making the presidential office independent of parliament. The Chambers, therefore, in spite of their anti-Dreyfusard bias, were determined not to relinquish any of their constitutional prerogative. The military and plebiscitary parties were now fomenting the public discontent by noisy demonstrations. The president of the Senate, M. Loubet, as has been mentioned, was known to have no sympathy with this agitation, so he was elected president of the Republic by a large majority at the congress held at Versailles on 18th February 1899. The new president, who was unknown to the public, though he had once been prime minister for nine months, was respected in political circles; but his elevation to the first office of the State made him the object of that defamation which had become the chief characteristic of the partisan press under the Third Republic. He was recklessly accused of having been an accomplice of the Panama frauds, by screening certain guilty politicians when he was prime minister in 1892, and because he was not opposed to the revision of the Dreyfus sentence he was wantonly charged with being bought with Jewish money. Meanwhile the united divisions of the cour de cassation were, in spite of the intimidation of the legislature, reviewing the case with an independence worthy of praise in an ill-paid magistracy which owed its promotion to political influence. Instead of justifying the suggestive interference of parliament it revised the judgment of the court-martial, and ordered Dreyfus to be re-tried by a military tribunal at Rennes. The Dupuy ministry, which had wished to prevent this decision, resigned, and M. Waldeck-Rousseau formed a heterogeneous cabinet in which Socialists, who for the first time took office, had for their colleague as minister of war General de Galliffet, whose chief political fame had been won as the executioner of the Communards after the insurrection of 1871. Dreyfus was brought back from the Devil’s Island, and in August 1899 was put upon his trial a second time. His old accusers, led by General Mercier, the minister of war of 1894, redoubled their efforts to prove his guilt, and were permitted by the officers composing the court a wide license according to English ideas of criminal jurisprudence. The published evidence did not, however, seem to connect Dreyfus with the charges brought against him. Nevertheless the court, by a majority of five to two, found him guilty, and with illogical inconsequence added that there were in his reason extenuating circumstances. He was sentenced to ten years’ detention, and while it was being discussed whether the term he had already served would count as part of his penalty, the ministry completed the inconsequence of the situation by advising the president of the Republic to pardon the prisoner. The result of the second trial satisfied neither the partisans of the accused, who desired his rehabilitation, some of them reproaching him for accepting a pardon, nor his adversaries, whose vindictiveness was unassuaged by the pardon which he had already suffered. The great mass of the French people, who had come to treat a public question with indifference, were glad to be rid of a controversy which had for years infected the national life.

The Dreyfus affair was severely judged by foreign critics as a miscarriage of justice resulting from race-prejudice. If that simple appreciation rightly describes its origin, it became in its development one of those scandals symptomatic of the unhealthy political condition of France, which on a smaller scale had often occurred under the Third Republic, and which were made the pretext by the malcontents of all parties for gratifying their animosities. That in its later stages it was not a question of race-persecution was seen in the curious phenomenon of journals owned or edited by Jews leading the outcry against the Jewish officer and his defenders. That it was not a mere episode of the rivalry between Republicans and Monarchists, or between the advocates of parliamentarism and of military autocracy, was evident from the fact that the most formidable opponents of Dreyfus, without whose hostility that of the clericals and reactionaries would have been ineffective, were republican politicians. That it was not a phase of the anti-capitalist movement was shown by the zealous adherence of the socialist leaders and journalists to the cause of Dreyfus; indeed, one remarkable result of the affair was its diversion of the socialist party and press for several years from their normal campaign against property. The Dreyfus affair was utilized by the reactionaries against the Republic, by the clericals against the non-Catholics, by the anti-clericals against the Church, by the military party against the parliamentarians, and by the revolutionary socialists against the army. It was also conspicuously utilized by rival republican politicians against one another, and the chaos of political groups was further confused by it.

An apologue to the Dreyfus affair was the trial for treason before the Senate, at the end of 1899, of a number of persons, mostly obscure followers either of M. Drouilhède the poet, who advocated a plebiscitary republic, or of the d’Orléans, the pretender to the constitutional monarchy. On the day of President Faure’s funeral M. Drouilhède had vainly tried to entice General Roget, a zealous adversary of Dreyfus, who was on duty with his troops, to march on the Élysée in order to evict the newly-elected president of the Republic. Other demonstrations against M. Loubet ensued, the most offensive being a concerted assault upon him on the racecourse at Auteuil in June 1899. The subsequent resistance to the police of a band of anti-Semites threatened with arrest, who barricaded themselves in a house in the rue Chabrol, in the centre of Paris, and, with the marked approval of the populace, sustained a siege for several weeks, indicated that the capital was in a condition not far removed from anarchy. M. Drouilhède, indicted at the assizes of the Seine for his misdemeanour on the day of President Faure’s funeral, had been triumphantly
acquitted. It was evident that no jury would convict citizens prosecuted for political offences and the government therefore decided to make the article of the Law of 1875, which allowed the Senate to be constituted a high court for the trial of offences endangering the state. A respectable minority of the Senate, including M. Wallon, the venerable "Father of the Constitution" of 1875, vainly protested that the framers of the law intended to invest the upper legislative chamber with judicial power only for the trial of grave crimes of high treason, and not of petty political disorders which a well-organized government ought to be able to repress with the ordinary machinery of police and justice. The outvoted protest was justified by the proceedings before the High Court, which, undignified and disorderly, displayed both the fatuity of the so-called conspirators and the feebleness of the government which had to cope with them. The trial proved that the libelsitic faction was destitute of its essential factor, a chief to put forward for the headship of the state, and that it was resolved, if it overturned the parliamentary system, not to accept under any conditions the du d'Orléans, the only pretender before the public. It was shown that royalists and plebeianary republicans alike had united in an organization of disorder-the anti-Semitic propaganda which had spread the earliest and most popular of the nationalist movement to protect the French from foreign competition. The evidence adduced before the high court revealed, moreover, the curious fact that certain Jewish royalists had given to the du d'Orléans large sums of money to found anti-Semitic journals as the surest means of popularizing his cause.

The last year of the 19th century, though uneventful for France, was one of political unrest. This, however, did not take the form of ministerial crises, as, for the fourth time since responsible cabinets were introduced in 1873, a whole year, from the 1st of January to the 31st of December, elapsed without a change of ministry. The prime minister, M. Waldeck-Rousseau, though his domestic policy exasperated a large section of the public, including one half of the Progressive group which he had helped to found, displayed qualities of statesmanship always respected in France, but rarely exhibited under the Third Republic. He had proved himself to be what the French call un homme de gouvernement—that is to say, an authoritative advocate of action, in action, in all political emergencies, dealing with the arbitrary machinery of Napoleonism. His alliance with the extreme Left and the admission into his cabinet of socialist deputies, showed that he understood which wing of the Chamber it was best to conciliate in order to keep the government in his hands for an abnormal term. The advent to office of Socialists disquieted the respectable and prosperous commercial classes, which in France take little part in politics, though they had small sympathy with the nationalists, who were the most violent opponents of the Waldeck-Rousseau ministry. The alarm caused by the handing over of important departments of the state to socialist politicians arose upon a danger which is not always understood beyond the borders of France. Socialism in France is a movement appealing to the revolutionary instincts of the French democracy, advocated in vague terms by the members of rival groups or sects. Thus the increasing number of socialist deputies in parliament had produced no legislative results, and their presence in the cabinet was not feared on that account. The fear which their office-holding inspired was due to the immense administrative patronage which a central system of government always involves. French ministers are wont to bestow the places at their disposal on their political friends, so the prospect of administrative posts being filled all over the land by revolutionaries caused some uneasiness. Otherwise the presence of Socialists on the ministerial bench seemed to have no other effect than that of partially muzzling the socialist groups in the Chamber. The opposition to the government was heterogeneous. It included the few Monarchists left in the Chamber, the Nationalists, who resembled the Boulangists of twelve years before, and who had added anti-Semitism to the articles of the revisionist creed, and a number of republicans, chiefly of the old Opportunist group, which had renewed itself under the name of Progressists at the time when M. Waldeck-Rousseau was its most important member in the Senate.

The ablest leaders of this Opposition were all malcontent Republicans; and this fact seemed to show that if ever any form of monarchy were restored in France, political office would probably remain in the hands of men who were former ministers of the Third Republic. Thus the most conspicuous opponents of the cabinet were three ex-prime ministers, MM. Méline, Charles Dupuy and Ribot. Less distinguished Republican "ministres" had their normal appetite for office whetted in 1900 by the international exhibition at Paris. It brought the ministers of the day into unusual prominence, and endowed them with large subsidies voted by parliament for official entertainments. The exhibition was planned on too ambitious a scale to be a financial success. It also called forth the just regrets of those who deplored the tendency of Parisians under the Third Republic to turn their once brilliant city into an international casino. Its most satisfactory feature was the proof it displayed of the industrial inventiveness and the artistic instinct of the French. The political importance of the exhibition was determined by the Chamber, which decided not to permit the foreign dignitaries to witness a ministerial crisis. Few strangers of distinction, however, came to it, and not one sovereign of the great powers visited Paris; but the ministry remained in office, and M. Waldeck-Rousseau had uninterrupted opportunity of showing his governmental ability. The only change in his cabinet took place when General de Galliffet resigned the portfolio of war to General André. The army, as represented by its officers, had shown symptoms of hostility to the ministry in consequence of the pardon of Dreyfus. The new minister of war repulsed such demonstrations with proceedings of the same arbitrary character as those which had called forth criticism in England when used in the Dreyfus affair. In both cases the high-handed policy was regarded either with approval or with indifference by the great majority of the French nation, which ever since the Revolution has shown that its instincts are in favour of authoritative government. The emphatic support given by the radical groups to the autocratic policy of M. Waldeck-Rousseau and his minister, was not surprising to those who have studied the history of the French nation. It has always had a talent for despotism since it first became a political power in the days of the Jacobins, to whose early protection General Bonaparte owed his career. On the other hand liberalism has always been repugnant to the masses, and the only period in which the Liberals governed the country was under the régime of limited suffrage—during the Restoration and the Monarchy of July.

The most important event in France during the last year of the century, not from its political result, but from the lessons it taught, was perhaps the Paris municipal election. The quadrennial renewal of all the municipal councils of France took place in May 1900. The municipality of the capital had been for many years in the hands of the extreme Radicals and the revolutionary Socialists. The Parisian electors now sent to the Hôtel de Ville a council in which the majority were Nationalists, in general sympathy with the anti-Semitic and plebeianary movements. The nationalist councillors did not, however, form one solid party, but were divided into five or six groups, representing every shade of political discontent, from monarchism to revisionist-socialism. While the electorate of Paris thus pronounced for the French constitution, the municipal elections, as far as they had a political bearing, were favourable to the ministry and to the Republic. M. Waldeck-Rousseau accepted the challenge of the capital, and dealt with its representatives with the arbitrary weapons of centralization which the Republic had inherited from the Napoleonic settlement of the Revolution. Municipal autonomy is unknown in France, and the town council of Paris has to submit to special restrictions on its liberty of action. The prefect of the Seine is always present at its meetings as agent of the government and the minister of
the interior can veto any of its resolutions. The Socialists, when
their party ruled the municipality, clamoured in parliament for
the removal of this administrative control. But now
being in a minority they supported the government
in its anti-autonomic rigours. The majority of the
municipal council authorized its president to invite
to a banquet, in honour of the international exhibition,
the provincial mayors and a number of foreign municipal
magistrates, including the lord mayor of London. The ministers
were not invited, and the prefect of the Seine thereupon informed
the president of the municipality that he had no right, without
consulting the agent of the government, to offer a banquet to the
provincial mayors; and they, with the deference which French
officials instinctively show to the central authority, almost all
refused the invitation to the Hôtel de Ville. The municipal
banquet was therefore abandoned, but the government gave
one in the Tuileries gardens, at which no fewer than 22,000 mayors
paid their respects to the chief of the state. These events showed
that, as in the Terror, as at the coup d'etat of 1851, and as in the
insurrection of the Commune, the French provinces were never
disposed to follow the political lead of the capital, whether
the opposition was that of the monarchical or revolutionary.
The incidents displayed the tendency of the French democracy,
like the national, to submit to and even to encourage the
arbitrary working of administrative centralization.
The elected mayors of the provincial communes, urban and rural,
quitted themselves like well-drilled functionaries of the
state, respectful of their hierarchical superiors, just as in the days
when they were the nominees of the government; while the
population of Paris, in spite of its perennial proneness to revolution,
accepted the rebuff inflicted on its chosen representatives
without any hostile demonstration. The municipal elections
in Paris afforded fresh proof of the unchanging political ineptitude of the
reactionaries. The dissatisfaction of the great capital with the government of the Republic might, in spite of the
reductiveness of the provinces to follow the lead of Paris, have had
great results if skillfully organized. But the anti-republican
groups, instead of putting forward men of high ability or reputation
to take possession of the Hôtel de Ville, chose their candidates
among the same inferior class of professional politicians as the
Radicals and the Socialists whom they replaced on the municipal
council.

The beginning of a century of the common era is a purely
artificial division of time. Yet it has often marked a turning-
point in the history of nations. This was notably the
case in France in 1800. The violent and anarchical
phases of the Revolution of 1789 came to an end with
the 18th century; and the dawn of the 19th was
coincident with the administrative reconstruction
of France by Napoleon, on lines which endured with
little modification till the end of that century, surviving seven
revolutions of the executive power. The opening years of the
20th century saw no similar changes in the government of the
country. The Third Republic, which was about to attain an
age double that reached by any other régime since the Revolution,
continued to live on the basis of the Constitution enacted in
1875, before it was five years old. Yet it seems not unlikely that
historians of the future may take the date 1900 as a landmark
between two distinct periods in the evolution of the French
nation.

With the close of the 19th century the Dreyfus affair came
practically to an end. Whatever the political and moral causes
of the agitation which attended it, its practical result
was to strengthen the Radical and Socialist parties in the
Republic, and to reduce to unprecedented impotence
the forces of reaction. This was due more to the
maladroitness of the Reactionaries than to the virtues or the
prescience of the extreme Left, as the imprisonment of the Jewish
captain, which agitated and divided the nation, could not have
been inflicted without the ardent approval of Republicans of
all shades of opinion. But when the majority at last realized
that a mistake had been committed, the Reactionaries, in great
measure through their own unwise policy, got the chief credit
for it. Consequently, as the clericals formed the militant section
of the anti-Republican parties, and as the Radical-Socialists
were at that time keener in their hostility to the Church than in
their zeal for social or economic reform, the issue of the Dreyfus
affair brought about an anti-clerical movement, which, though
initiated and organized by a small minority, met with nothing
to resist it in the country, the reactionary forces being effete
and the vast majority of the population indifferent. The main
and absorbing feature therefore of political life in France in the
first years of the 20th century was a campaign against the Roman
Catholic Church, unparalleled in energy since the Revolution.
Its most striking result was the rupture of the Concordat between
France and the Vatican. This act was additionally important
as being the first considerable breach made in the administrative
structure reared by Napoleon, which had hitherto survived all
the vicissitudes of the 19th century. Concurrently with this
the influence of the Socialist party in French policy largely
increased. A primary principle professed by the Socialists
throughout Europe is pacifism, and its dissemination in France
acted in two very different ways. It encouraged in the French
departments a growth of anti-war sentiment, also some sign
of infecting the national army, and it impelled the government
of the Republic to be zealous in cultivating friendly relations
with other powers. The result of the latter phase of pacifism
was that France, under the Radical-Socialist administrations
of the early years of the 20th century, enjoyed a measure of
international prestige of that superficial kind which is expressed
by the state visits of crowned heads to the chief of the executive
power, greater than at any period since the Second Empire.
The voting of the law which separated the Church from the
state will probably mark a capital date in French history; so
as the ecclesiastical policy of successive ministries
filled almost entirely the interior chronicles of France
for the first five years of the new century, it will be
considered for set forth in order the events which during that
period led up to the passing of the Separation Act.
The French legislature during the first session of the 20th
century was chiefly occupied with the passing of the Associations
Law. That measure, though it entirely changed the legal
situation of all associations primarily directed
against the religious associations of the Roman Church.
Their influence in the land, according to the anti-clericals, had
been proved by the Dreyfus affair to be excessive. The Jesuits
were alleged, on their own showing, to exercise considerable
power over the officers of the army, and in this way to have
been largely responsible for the blunders of the Dreyfus case.
Another less celebrated order, which took an active part against Dreyfus,
the Assumptionists, had achieved notoriety by its journalistic
enterprise, its cheap newspapers of wide circulation being
remarkeable for the violence of their attacks on the institutions
and men of the Republic. The mutual antagonism between
the French government and religious congregations is a tradition
which dates from the ancient monarchy and was continued
by Napoleon I. long before the Third Republic adopted it in
the legislation associated with the names of Jules Ferry and Paul
Bert. The prime minister, under whose administration the
20th century succeeded the 19th, was M. Waldeck-Rousseau,
who had been the colleague of Paul Bert in Gambetta's grand
ministere, and in 1880 had served under Jules Ferry in his
second ministry. He had retired from political life, though he retained
a member of the Senate, and was making a large fortune at the
bar, when in June 1895, at pecuniary sacrifice, he consented to
form a ministry for the purpose of "liquidating" the Dreyfus
affair. In 1900, the year after the second condemnation of
Dreyfus and his immediate pardon by the government, M.
Waldeck-Rousseau in a speech at Toulouse announced that
legislation was about to be undertaken on the subject of associa-
tions.

At that period the hostility of the Republic to the principle
of associations of all kinds, civil as well as religious, was still
enforced by the law. With the exception of certain commercial
societies subject to special legislation, no association composed of more than twenty persons could be formed without governmental authorization which was always revocable, the restriction applying equally to political and social clubs and to religious communities. The law was the same for all, but was differently applied. Authorization was rarely refused to political or social societies, though any club was liable to have its authorization withdrawn and to be shut up or dissolved. But to religious orders new authorization was practically never granted. Only four of them, the orders of Saint Lazare, of the Saint Esprit, of the Missions Étrangères and of Saint Sulpice, were authorized under the Third Republic—their authorization dating from the First Empire and the Restoration. The Frères de la Doctrine Chrétienne were also recognized, not, however, as a religious congregation under the jurisdiction of the minister of public worship, but as a teaching body under that of the minister of education. All the great historical orders, preaching, teaching or contemplative, were "unauthorized"; they led a precarious life on sufferance, having as corporations no civil existence, and being subject to dissolution at a moment's notice by the administrative authority. In spite of this disability and of the decrees of 1889 directed against the Church, the Christian communities on the right of the anti-clerical Republic had continued to flourish. Religious of both sexes were more numerous in France at the beginning of the 20th century than at the end of the ancient monarchy. Moreover, in the twenty years during which unauthorized Orders had been supposed to be suppressed under the Ferry Decrees, their numbers had become six times more numerous than before, while it was the authorized Congregations which had diminished. The bare catalogue of the religious houses in the land, with the value of their properties (estimated by M. Waldeck-Rousseau at a milliard—$400,000,000) filled two White Books of two thousand pages, presented to parliament on the 4th of December 1900. The hostility to the Congregations was not confined to the anti-clericals. The secular clergy were suffering materially from the enterprising competition of their old rivals the regulars. Had the legislation for defining the legal situation of the religious orders been undertaken with the sole intention of limiting their excessive growth, such a measure would have been welcome to the parochial clergy. But they saw that the attack upon the congregations was only preliminary to a general attack upon the Church. The inescapable conclusion of the prime minister, a statesman of conservative temperament, that no harm would accrue to the secular clergy from the passing of the Associations Law.

In January 1901, on the eve of the first debate in the Chamber of Deputies on the Associations bill, a discussion took place which showed that the rupture of the Concordat might be nearing the range of practical politics, though parliament was as yet unwilling to take it into consideration. The archbishop of Paris, Cardinal Richard, had published a letter addressed to him by Leo XIII deploring the projected legislation as being a breach of the Concordat under which the free exercise of the Catholic religion in France was assured. The Socialists argued that this letter was an intolerable intervention on the part of the Vatican in the domestic politics of the Republic, and proposed that parliament should after voting the Associations Law proceed to separate Church and State. M. Waldeck-Rousseau, the prime minister, calm and moderate, declined to take this view of the pope's letter, and the resolution was defeated by a majority of more than two to one. But the question of theadherence to the right of the Nationalists in the Chamber to declare its resolve to maintain the Concordat, was rejected by a small majority. The discussion of the Associations bill was then commenced by the Chamber and went on until the Easter recess. Its main features when finally voted were that the right to associate for purposes not illicit should be henceforth free of all restrictions, though "juridical capacity" would be accorded only to such associations as were formally notified to the administrative authority. The law did not, however, accord liberty of association to religious "Congregations," none of which could be formed without a special statute, and any constituted without such authorization would be deemed illicit. The policy of the measure, as applying to religious orders, was attacked by the extreme Right and the extreme Left from their several standpoints. The clericals proposed that under the new law all associations, religious as well as civil, should be free. The Socialists proposed that all religious communities, authorized or unauthorized, should be suppressed. The prime minister took a middle course. But he went farther than the moderate Republicans, with whom he was generally classed. While he protected the authorized religious orders against the attacks of the extreme anti-clericals, he accepted from the latter a new clause which disqualified any member of an unauthorized order from teaching in any school. This was a blow at the principle of liberty of instruction, which had always been supported by Liberals of the old school, who had no sympathy with the pretensions of clericalism. Consequently this provision, though voted by a large majority, was opposed by the Liberals of the Republican party, notably by M. Ribot, who had been twice prime minister, and M. Aynard, almost the sole survivor of the Left Centre. It was remarked that in these, as in all subsequent debates on ecclesiastical questions, the ablest defenders of the Church were not found among the clericals, but among the periods. The primary doctrine was that of tolerance, which they believed ought in the light of the whole history of Europe to be exercised by the religion nominally professed by a large majority of the nation. Few of the ardent professors of that religion gave effective aid to the Church during that period of crisis. M. de Mun still used his eloquence in its defence, but the brilliant Catholic orator had entered his sixtieth year with health impaired, and among the young reactionary members there was not one who displayed any talent. At the other end of the Chamber M. Viviani, a Socialist member for Paris, made an eloquent speech. As was anticipated the bill received no serious opposition in the Senate. Though not in sympathy with the attacks of the Socialists in the Chamber on property, the Upper House had as a whole no objection to their attacks on the Church, and had become a more persistently anti-clerical body than the Chamber of Deputies. The bill was therefore passed without any serious amendments, even those which were moved for the purpose of affirming the principle of liberty of education being supported by very few Republican senators. In the debates following the utterance of M. Waldeck-Rousseau the prime minister was important. On the proposal of M. Rausch the law, which was a minister of education in the Méline cabinet of 1896, that religious associations should be authorized by decree and not by law, M. Waldeck-Rousseau said that inasmuch as vows of poverty and celibacy were illegal, nothing but a law would suffice to give legality to any association in which such vows were imposed on the members. It was thus laid down by the responsible author of the law that the third clause, providing that any association founded for an illicit cause was null, applied to religious communities. On the other hand the prime minister in another speech repudiated the suggestion that the proposed law was aimed against any form of religion. He argued that the religious orders, far from being essential to the existence of the Church, were a hindrance to the work of the parochial clergy, and that inasmuch as the religious orders were organizations independent of the State they were by their nature and influence a danger to the State. Consequently their regulation had become necessary in the interests both of Church and State. The general suppression of religious congregations, the prime minister said, was not aimed at the parochial clergy, but at the ultra-clericals and the Right, who had not the French sentiment, and he had no doubt that parliament would favourably consider the authorization of those whose aim was to alleviate misery at home or to extend French influence abroad. The tenor of M. Waldeck-Rousseau's speech was eminently Concordatary. One of his chief arguments against the religious orders was that they were not mentioned in the Concordat, and that their unregulated existence prejudiced the interests of the Concordatary clergy. The speech was therefore an official declaration in favour of the maintenance of the relations between Church and State. That being so, it is important to notice that
by a majority of nearly two to one the Senate voted the placarding of the prime minister's speech in all the communes of France, and that the mover of the resolution was M. Combes, senator of the Charente-Inférieure, a politician of advanced views who up to that date had held office only once, when he was minister of education and public worship for about six months, in the Bourgeois administration in 1895-1896.

The "Law relating to the contract of association" was promulgated on the 2nd of July 1901, and its enactment was the only political event of high importance that year.

The Socialists, except in their anti-clerical capacity, were more active outside parliament than within. Early in the year some formidable strikes took place. At Montceau-les-Mines in Burgundy, where labour demonstrations had often been violent, a new feature of a strike was the formation of a trade-union by the non-strikers, who called their organization "the yellow trade-union" (le syndicat jaune) in opposition to the red trade-union of the strikers, who adopted the revolutionary flag and were supported by the Socialist press. At the same time the dock-labourers at Marseilles went out on strike, by the orders of an international trade-union in that port, as a protest against the dismissal of a certain number of foreigners. The number of strikes in France had increased considerably under the Liégois-Rousseau government. Its opponents attributed this to the presence in the cabinet of M. Millerand, who had been ranked as a Socialist. On the other hand, the revolutionary Socialists excommunicated the minister of commerce for having joined a "bourgeois government" and retired from the general congress of the Socialist party at Lyons, where M. Briand and Viviani, themselves future ministers, persuaded the majority not to go so far. The federal committee of miners projected a general strike in all the French coal-fields, and to that end organized a referendum. But of 125,000 miners inscribed on their lists nearly 70,000 abstained from voting, and although the general strike was voted in October by a majority of 34,000, it was not put into effect.

Another movement favoured by the Socialists was that of anti-militarism. M. Hervé, a professor at the lycée of Sens, had written, in a local journal, the Pionnière de l'Yonne, on the occasion of the departure of the conscripts for their regiments, some articles outraging the French flag. He was prosecuted and acquitted at the assizes at Auxerre in November, a number of his colleagues in the teaching profession coming forward to testify that they shared his views. The local educational authority, the academic council of Dijon, however, dismissed M. Hervé from his official functions, and its sentence was confirmed by the superior council of public education to which he had appealed. Thereupon the Socialists in the Chamber, under the lead of M. Viviani, violently attacked the Government shortly before the prorogation at the end of the year. M. Leygues, the minister of education, defended the policy of his department with equal vigour, declaring that if a professor in the "university" claimed the right of publishing unpatriotic and anti-military opinions he could exercise it only on the condition of giving up his employment under government—a thesis which was supported by the entire Chamber with the exception of the Socialists. This manifestation of anti-military spirit, though not widespread, was the more striking as it followed close upon a second visit of the emperor and empress of Russia to France, which took place in September 1901 and was of a military rather than of a popular character. The Russian sovereigns did not come to Paris. After a naval display at Dunkirk, where they landed, they were the guests of President Loubet at Compiègne, and concluded their visit by attending a review near Reims of the troops which had taken part in the Eastern manoeuvres. Compared with the welcome given by the French population to the emperor and empress in 1856 their reception on this occasion was not enthusiastic. By not visiting Paris they seemed to wish to avoid contact with the people, who were persuaded by a section of the press that the motive of the imperial journey to France was financial. The Socialists openly repudiated the Russian alliance, and one of them, the mayor of Lille, who refused to decorate his municipal buildings when the sovereigns visited the department of the Nord, was neither revoked nor suspended, although he publicly based his refusal on grounds insulting to the tsar.

It may be mentioned that the census returns of 1902 showed that the total increase of the population of France since the previous census in 1896 amounted only to 412,364, of which 289,662 was accounted for by the capital, while on the other hand the population of sixty out of eighty-seven departments had diminished.

As the quadrennial election of the Chamber of Deputies was due to take place in the spring of 1902, the first months of that year were chiefly occupied by politicians in preparing for it, though none of them gave any sign of being aware that the legislation to be effected by the new Chamber would be the most important which any parliament had undertaken under the constitution of 1875. At the end of the recess the prime minister in a speech at Saint Etienne, the capital of the Loire, of which department he was senator, passed in review the work of his ministry. With regard to the future, on the eve of the election which was to return the Chamber destined to disestablish the Church, he assured the secular clergy that they must not consider the legislation of the last session as menacing them: far from that, the recent law, directed primarily against those monastic establishments which were anti-Republican associations, owning political journals and organizing electioneering funds (whose members he described as moines ligueurs et moines d'ailleurs), would be a guarantee of the Republic's protection of the parochial clergy. The presence of his colleague, M. Millerand, on this occasion showed that M. Waldeck-Rousseau did not intend to separate himself from the Radical-Socialist group which had supported his government; and the next day the Socialist minister of commerce, at Firminy, a mining centre in the same department, made a speech depreciating the pursuit of unnatural social ideals, which might have been a version of Gambetta's famous discourse on opportunism edited by an economist of the school of Léon Say. The Waldeck-Rousseau programme for the elections seemed therefore to be an implied promise of a moderate opportunism which would strengthen and unite the Republic by conciliating all sections of its supporters. When parliament met, M. Delcassé, minister for foreign affairs, on a proposal to suppress the Embassy to the Vatican, declared that even if the Concordat were ever revoked it would still be necessary for France to maintain diplomatic relations with the Holy See. On the other hand, the ministry voted, against the moderate Republicans, for an abstract resolution, proposed by M. Briçon in favour of the abrogation of the Loi Falloux of 1850, which law, by establishing the monopoly of the "university", had established the principle of liberty of education. Another abstract resolution, supported by the government, which subsequently became law, was voted in favour of the reduction of the terms of compulsory military service from three years to two.

The general elections took place on the 27th of April 1902, with the second ballots on the 11th of May, and were favourable to the ministry, 321 of its avowed supporters being returned and 268 members of the Opposition, including 140 "Progressist" Republicans, many of whom were deputies whose opinions differed little from those of M. Waldeck-Rousseau. In Paris the government lost a few seats which were won by the Nationalist group of reactionaries. The chief surprise of the elections was the announcement made by M. Waldeck-Rousseau on the 20th of May, while the president of the Republic was in Russia on a visit to the tsar, of his intention to resign office. No one but the prime minister's intimates knew that his shattered health was the true cause of his resignation, which was attributed to the unwillingness of an essentially moderate man to be the leader of an advanced party and the instrument of an immediate policy. His retirement from public life at this crisis was the most important event of its kind since the death of his old master Gambetta. He had learned opportunistic statesmanship in the short-lived grand ministère and in the long-lived Ferry administration of 1883-
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1885, after which he had become an inactive politician in the Senate, while making a large fortune at the bar. In spite of having espoused politics he had been ranked in the public mind with Gambetta and Jules Ferry as one of the small number of politicians of the Republic who had risen high above mediocrity. While he had none of the magnetic exuberance which furthered the popularity of Gambetta, his cold intransigence had not made him unpopular as was his other chief, Jules Ferry. Indeed, his unemotional coldness was one of the elements of the power with which he dominated parliament; and being regarded by the nation as the strong man whom France is always looking for, he was the first prime minister of the Republic whose name was made a rallying cry at a general election. Yet the country gave him a majority only for it to be handed over to other politicians to use in a manner which he had not contemplated. On the 3rd of June 1902 he formally resigned office, his ministry having lasted for three years, all but a few days, a longer duration than that of any other under the Third Republic.

M. Loubet called upon M. Léon Bourgeois, who had already been prime minister under M. Félix Faure, to form a ministry, but he had been nominated president of the new Chamber. The president of the Republic then offered the post to M. Brisson, who had been twice prime minister in 1885 and 1886 and also refused. A third member of the Radical party was then sent for, M. Emile Combes, and he accepted. The senator of the Charente Inférieure, in his one short term of office in the Bourgeois ministry, had made no mark. But he had attained a minor prominence in the debates of the Senate by his ardent anti-clericalism. He had been educated as a seminarist and had taken minor orders, without proceeding to the priesthood, and had subsequently practised as a country doctor before entering parliament. M. Combes retained two of the most important members of the Waldeck-Rousseau cabinet, M. Delcassé, who had been at the foreign office for four years, and General André, who had become war minister in 1900 on the resignation of General de Gallifet. General André was an ardent Dreyfusard, strongly opposed to clerical and reactionary influences in the army. Among the new ministers was M. Rouvier, a colleague of Gambetta in the grand ministère and prime minister in 1887, whose participation in the Panama affair had caused his retirement from official life. Being a moderate opportunist and reputed the ablest financier among French politicians, his return to the ministry of finance reassured those who feared the fiscal experiments of an administrateur general supported by the Socialists. The nomination as minister of Marine of M. Camille Pelletan (the son of Eugène Pelletan, a notable adversary of the Second Empire), who had been a Radical-Socialist deputy since 1881, though new to office, was less reassuring. M. Combes reserved for himself the departments of the interior and public worship, meaning that the centralized administration of France should be in his own hands while he was keeping watch over the Church. But in spite of the prime minister’s extreme anti-clericalism there was no hint made in his ministerial declaration, on the 10th of June 1902, on taking office that there would be any question of the new Chamber dealing with the Concordat or with the relations of Church and state. M. Combes, however, warned the secular clergy not to make common cause with the religious orders, against which he soon began vigorous action. Before the end of June he directed the Préfets of the departments to bring political pressure to bear on all branches of the public service, and he obtained a presidential decree closing a hundred and twenty-five schools, which had been recently opened in buildings belonging to private individuals, on the ground that they were conducted by members of religious associations and that this brought the schools under the law of 1901. Such action seemed to be opposed to M. Waldeck-Rousseau’s interpretation of the law; but the Chamber, having supported M. Combes he ordered in July the closing of 2,500 schools, conducted by members of religious orders, for which authorization had not been requested. This again seemed contrary to the assurances of M. Waldeck-Rousseau, and it called forth vain protests in the name of liberty from Radicals of the old school, such as M. Goblet, prime minister in 1886, and from Liberal Protestants, such as M. Gabriel Monod. The execution of the decree closing the schools of the religious orders caused some violent agitation in the provinces during the parliamentary recess. But the majority of the departmental councils, at their meetings in August, passed resolutions in favour of the governmental policy, and a movement led by certain Nationalists, including M. Drumont, editor of the anti-Semitic Libre Parole, and M. François Coppée, the Academician, to found a league having similar aims to those of the “passive resisters” in our country, was a complete failure. On the reassembling of parliament, both houses passed votes of confidence in the ministry and also an act supplementary to the Associations Law penalizing the opening of schools by members of religious orders.

In spite of the ardour of parliamentary discussions the French public was less moved in 1902 by the anti-clerical action of the government than by a vulgar case of swindling known as the “Humbert affair.” The wife of a former deputy for Seine-et-Marne, who was the son of M. Gustave Humbert, minister of justice in 1882, had for many years maintained a luxurious establishment, which included a political salon, on the strength of her assertion that she and her family had inherited several millions sterling from one Crawford, an Englishman, who had been killed while on a visit to her. She had married her daughter as a great heiress to a Moderate Republican deputy who held a conspicuous position in the Chamber. The flight of the Humberts, the exposure of the fraud and their arrest in Spain excited the French nation more deeply than the relative qualities of M. Waldeck-Rousseau and M. Combes or the woes of the religious orders. A by-election to the Senate in the spring of 1902 merits notice as it brought back to parliament M. Clémenceau, who had lived in comparative retirement since 1893 when he lost his seat as deputy for Dragaigian, owing to a series of unusually bitter attacks made against him by his political enemies. He had devoted his years of retirement to journalism, taking a leading part in the Dreyfus affair on the side of the accused. His election as senator for the Var, where he had formerly been deputy, was an event of importance unanticipated at the time.

The year 1903 saw in progress a momentous development of the anti-clerical movement in France, though little trace of this is found in the statute-book. The chief act of parliament of that year was one which interested the population more than any other that year, the Law Abolishing the movement Church. This was an act regulating the privileges of the bouilleurs de cru, the peasant proprietors who, permitted to distill from their produce an annual quantity of alcohol supposed to be sufficient for their domestic needs, in practice fabricated and sold so large an amount as to prejudice gravely the inland revenue. As there were a million of these illicit distillers in the land they formed a powerful element in the electorate. The crowded and excited debates affecting their interests, in which Radicals and Royalists of the rural districts made common cause against Socialists and Clericals of the towns, were in striking contrast with the less animated discussions concerning the Church. The prime minister, an anti-clerical zealot, bitterly hostile to the Church of which he had been a minister, took advantage of the relative indifference of parliament and of the nation in matters ecclesiastical. The success of M. Combes in his campaign against the Church was an example of what energy and pertinacity can do. There was no great wave of popular feeling on the question, no mandate given to the deputies at the general election or asked for by them. Neither was M. Combes a popular leader or a man of genius. He was rather a trained politician, with a fixed idea, who knew how to utilize to his ends the ability and organization of the extreme anti-clerical element in the Chamber, and the weakness of the extreme clerical party. The majority of the Chamber did not share the prime minister’s animosity towards the Church, for which at the same time it had not the least enthusiasm, and under the concordatory lead of M. Waldeck-Rousseau it would have been content to
curb clerical pretensions without having recourse to extreme measures of repression. It was, however, equally content to follow the less tolerant guidance of M. Combes. Thus, early in the session of 1903 it approved of his circular forbidding the priests of Brittany to make use of the Breton language in their religious instruction under pain of losing their salaries. It likewise followed him on the 26th of January when he declined to accept, as being premature and unpractical, a Socialist resolution in favour of suppressing the budget of public worship, though the majority was indeed differently composed on those two occasions. In the Senate on the 29th of January M. Waldeck-Rousseau indicated what his policy would have been had he retained office, by severely criticizing his successor's method of applying the Associations Law. Instead of asking parliament to judge on its merits each several demand for authorization made by a congregation, the government had divided the religious orders into two chief categories, teaching orders and preaching orders, and had recommended that all should be suppressed by a general refusal of authorization. The Grande Chartreuse was put into a category by itself as a trading association and was dissolved; but Lourdes, which with its crowds of pilgrims enriched the Pyrenean region and the railway companies serving it, was spared for electioneering reasons. A diploma was passed by the government and the Vatican on the nomination of bishops to vacant sees. The Vatican insisted on the words "nobis nominavit" in the papal bulls instituting the bishops nominated by the chief of the executive in France under the Concordat. M. Combes objected to the pronoun, and maintained that the complete nomination belonged to the French government, the Holy See having no choice in the matter, but only the power of canonical institution. This produced a deadlock, with the consequence that no more bishops were ever again appointed under the Concordat, which both before and after the Easter recess M. Combes now threatened to repudiate. These menaces derived an increased importance from the failing health of the pope. Leo XIII. had attained the great age of ninety-three, and on the choice of his successor grave issues depended. He died on the 20th of July 1903. The conclave indicated as his successor his secretary of state, Cardinal Rampolla, an able exponent of the late pope's diplomatic methods and also a warm friend of France. It was said to be the latter quality which induced Austria to exercise its ancient power of veto on the choice of a conclave, and finally Cardinal Sarto, patriarch of Venice, a pious prelate inexperienced in diplomacy, was elected and took the name of Pius X. In September M. Combes was succeeded by M. Renan at Trèguier, his birthplace, was made the occasion of an anti-clerical demonstration in Catholic and reactionary Brittany, at which the prime minister made a militant speech in the name of the freethinkers of France, though Renan was a Voltairian aristocrat who disliked the aims and methods of modern Radical-Socialists. In the course of his speech M. Combes pointed out that the anti-clerical policy of the government had not caused the Republic to lose prestige in the eyes of the monarchies of Europe, which were then showing it unprecedented attentions. This assertion was true, and had reference to the visit of the king of England to the president of the Republic in May and the projected visit of the king of Italy. That of Edward VII., which was the first state visit of a British sovereign to France for nearly fifty years, was returned by President Loubet in July, and was welcomed by all parties, excepting some of the reactionaries. M. Mllevoye, a Nationalist deputy for Paris, in the Paire counselled the Parisians to remember Fashoda, the Transvaal War, and the attitude of the English in the Dreyfus affair, and to greet the British monarch with cries of "Vivent les Boers." M. Drouléde, the most interesting member of the Nationalist party, wrote from his exile at Saint-Sébastien protesting against the folly of this proceeding, which merits to be put on record as an example of the incorrigible ineptitude of the reactionaries in France. The incident served only to prove their complete lack of influence on popular feeling, while it damaged the cause of the Church at a most critical moment by showing that the only persons in France willing to insult a friendly monarch who was the guest of the nation, belonged to the clerical party. Of the royal visits that of the king of Italy was the more important in its immediate effects on the history of France, as will be seen in the narration of the events of 1904.

The session of 1904 began with the election of a new president of the Chamber, on the retirement of M. Bourgeois. The choice fell on M. Henri Brisson, an old Radical, but not a Socialist, who had held that post in 1881 and had subsequently filled it on ten occasions, the election to the office being annual. The narrow majority he obtained over M. Paul Bertrand, a little-known moderate Republican, by secret ballot, followed by the defeat of M. Jaurès, the Socialist leader, for one of the vice-presidential chairs, showed that one half of the Chamber was of moderate tendency. But, as events proved, the Moderates lacked energy and leadership, so the influence of the Radical prime minister prevailed. In a debate on the 22nd of January on the expulsion of an Alsatian priest of French birth from a French frontier department by the French police, M. Ribot, who set an example of activity to younger men of the moderate groups, reproached M. Combes with reducing all questions in which the French nation was interested to the single one of anti-clericalism, and the prime minister retorted that it was solely for that purpose that he took office. In pursuance of this policy he introduced and passed by a narrow margin the celebrated law, which the Senate passed in the summer, swept out of existence the schools of the Frères de la Doctrine Chrétienne (Christian Brothers) and closed in all 2400 schools before the end of the year.

This drastic act of anti-clerical policy, which was a total repudiation by parliament of the principle of liberty of education, should have warned the authorities of the Church of the relentless attitude of the government. The most superficial observation ought to have shown them that the indifference of the nation would permit the prime minister to go to any length, and common prudence should have prevented them from affording him any pretext for more damaging measures. The President of the Republic accepted an invitation to return the visit of the king of Italy. When it was submitted to the Chamber on March 29th, 1904, a reactionary deputy moved the rejection of the vote for the expenses of the journey on the ground that the chief of the French executive ought not to visit the representative of the dynasty which plundered the papal State. The amend- ment was supported by a majority of 492 votes to 12, which showed that at a time of bitter controversy on ecclesiastical questions French opinion was unanimous in approving the visit of the president of the Republic to Rome as the guest of the king of Italy. Nothing could be more gratifying to the entire French nation, both on racial and on traditional grounds, than such a testimony of a complete revival of friendship with Italy, of late years obscured by the Triple Alliance. Yet the Holy See saw fit to advance pretensions inevitably certain to serve the ends of the extreme anti-clericals, whose most intolerant acts at that moment, such as the removal of the crucifixes from the law-courts, were followed by new electoral successes. Thus the reactionary majority on the Paris municipal council was displaced by the Radical-Socialists on the 1st of May, the day that M. Loubet returned from his visit to Rome. On the 16th of May M. Jaurès' Socialist organ, L'Humanité, published the text of a protest, addressed by the pope to the powers having diplomatic relations with the Vatican, against the visit of the president of the Republic to the King of Italy. This document, dated the 28th of April, was offensive in tone both to France and to Italy. It intimated that while Catholic sovereigns refrained from visiting the person who, contrary to right, exercised civil sovereignty in Rome, that "duty" was even more "imperious" for the ruler of France by reason of the "privileges" enjoyed by that country from the Concordat; that the journey of M. Loubet to "pay homage" within the pontifical see to that person was an insult to the sovereign pontiff; and that only for reasons of special gravity was the nuncio permitted to remain
in Paris. The publication of this document caused some joy among the extreme clericals, but this was nothing to the exultation of the anti-clericals, who saw that the papal diplomacy of Leo XIII, which had risen superior to many a provocation of the French government, was succeeded by a papal policy which would facilitate their designs in a manner unlooked for. Moderate men were dismayed, seeing that the Concordat was now in instant danger; but the majority of the French nation remained entirely indifferent to its fate. Within a week France took the initiative by recalling the ambassador to the Vatican, M. Nisard, leaving a third-secretary in charge. In the debate in the Chamber upon the incident, the foreign minister, M. Delcassé, said that the ambassador was recalled, not because the Vatican had protested against the visit of the president to the king of Italy, but because it had communicated this protest, in terms offensive to France, to foreign powers. The Chamber on the 27th of May approved the recall of the ambassador by the large majority of 420 to 90. By a much smaller majority it rejected a Socialist motion that the Nuncio should be given his passports. The action of the Holy See was not actually an infringement of the Concordat. The government, satisfied with the effect public opinion was now prepared for a rupture with the Vatican, was willing to wait for a new pretext, which was not long in coming. Two bishops, Mgr. Geay of Laval and Mgr. Le Nordez of Dijon, were on bad terms with the clerical reactionaries in their dioceses. The friends of the prelates, including some of their episcopal brethren, thought that their chief offence was their loyalty to the Republic, and it was an unfortunate coincidence that these bishops, subjected to proceedings which had been unknown under the pontificate of Leo XIII, should have been two who had incurred the animosity of anti-republicans. Their enemies accused Mgr. Geay of immorality and Mgr. Le Nordez of being in league with the freemasons. The bishop of Laval was summoned by the Holy Office, without any communication with the French government, to resign his see, and he submitted the citation forthwith to the minister of public worship. The French chargé d'affaires at the Vatican was instructed to protest against this grave infringement of an article of the Concordat, and, soon after, against another article, demanding that the concordat commissioners had written the lines ordering him to suspend his ordinances, the Nuncio being limited, like all other ambassadors, to communicating the instructions of his government through the intermediary of the minister for foreign affairs. The Vatican declined to give any satisfaction to the French government and summoned the two bishops to Rome under pain of suspension. So the French chargé d'affaires was directed to leave Rome, after having informed the Holy See that the government of the Republic considered that the mission of the apostolic Nuncio in Paris was terminated. Thus came to an end on the 30th of July 1904 the diplomatic relations which under the Concordat had subsisted between France and the Vatican for more than a hundred years.

Twelve days later M. Waldeck-Rousseau died, having lived just long enough to see this unanticipated result of his policy. It was said that his resolve to regulate the religious associations arose from his feeling that whatever injustice had been committed in the Dreyfus case had been aggravated by the action of certain unauthorized orders. However that may be, his own utterances showed that his bitter violation of the policy was only finality. But he had not reckoned that his last days, which needed hands as calm and impartial as his own to apply it, would be used in a manner he had not contemplated by sectarian politicians who would be further aided by the self-destructive policy of the highest authorities of the Church. When parliament assembled for the autumn session a general feeling was expressed, by moderate politicians as well as by supporters of the Combes ministry, that disestablishment was inevitable. The prime minister said that he had been long in favour of it, though the previous year he had intimated to M. Nisard, ambassador to the Vatican, that he had not a majority in parliament to vote it. But the papacy and the clergy had since done everything to change that situation. The Chamber did not move in the matter beyond appointing a committee to consider the general question, to which M. Combes submitted in his own name a bill for the separation of the churches from the State.

During the last three months of 1904 public opinion was diverted to the cognate question of the existence of masonic adoration in the army. M. Guyot de Villeneuve, Nationalist deputy for Saint Denis, who had been dismissed from the army by General de Gallifet in connexion with the Dreyfus affair, brought before the Chamber a collection of documents which, it seemed, had been abstracted from the Grand Orient of France, the headquarters of French freemasonry, by an official of that order. These papers showed that an elaborate system of espionage and delation had been organized by the freemasons throughout France for the purpose of obtaining information as to the political opinions and religious practices of the officers of the army, and that this system was worked with the connivance of certain officials of the ministry of war. Its aim appeared to be to ascertain if officers went to mass or sent their children to convent schools and to report their names to the minister of war. The sympathy with the Roman Catholic religion, the names of officers suspected or blacklisted were placed on a black-list at the War Office, whereby they were disqualified for promotion. There was no doubt about the authenticity of the documents or of the facts which they revealed. Radical ex-ministers joined with moderate Republicans and reactionaries in denouncing the system. Anti-clerical deputies declared that it was no use to cleanse the war office of the influence of the Jesuits, which was alleged to have prevailed there, if it were to be replaced by another occult power, more demoralizing because more widespread. Only the Socialists and a few of the Radical-Socialists in the Chamber supported the action of the freemasons. General André, minister of war, was so clearly implicated, with the evident approval of the prime minister, that a revulsion of feeling against the policy of the anti-clerical cabinet began to operate in the Chamber. Had the opposition been wisely guided there can be little doubt that a moderate ministry would have been called to office and the history of the Church in France might have been changed. But the reactionaries, with their accustomed folly, played into the hands of their adversaries. The League of the Black-Shirt, which André had founded, delivered a speech which produced a bad impression. As he stepped down to leave the platform he was struck in the face by a Nationalist deputy for Paris, a much younger man than he. The cowardly assault did not save the minister, who was too deeply compromised in the delationscandal. But it saved the anti-clerical party, by rallying a number of waveringers who, until this exhibition of reactionary policy, were prepared to go over to the Moderates, from the "bloc," as the ministerial majority was called. The Nationalist deputy was committed to the assises on the technical charge of assaulting a functionary while performing his official duties. Towards the end of the year, on the eve of his trial, he met with a violent death, and the circumstances which led to it, when made public, showed that this champion of the Church was a man of low morality. General André had previously resigned and was succeeded as minister of war by M. Berteaux, a wealthy stock-broker and a Socialist.

The Combes cabinet could not survive the delation scandal, in spite of the resignation of the minister of war and the ineptitude of the opposition. On the 8th of January a week before the parliament met, an election took place in Paris to fill the vacancy caused by the death of the Nationalist deputy who had assailed General André. The circumstances of his death, at that time partially revealed, did not deter the electors from choosing by a large majority a representative of the same party, Admiral Bienaimé, who the previous year had been removed for political reasons from the post of maritime prefect at Toulon, by M. Camille Pelletan, minister of marine. A more serious check to the Combes ministry was given by the refusal of the Chamber to re-elect as president M. Brisson, who was defeated by a majority of twenty-
five by M. Doumer, ex-Governor-General of Indo-China, who, though he had entered politics as a Radical, was now supported by the anti-republican reactionaries as well as by the moderate Republicans. A violent debate arose on the question of expelling from the Legion of Honour certain members of that order, including a general officer, who had been involved in the delation scandal. M. Jaurès, the eloquent Socialist deputy for Albi, who played the part of Eminence grise to M. Combes in his anti-clerical campaign, observed that the party which was now demanding the purification of the order had been in no hurry to expel from it Esterhazy long after his crimes had been proved in connexion with the Dreyfus case. The debate was inconclusive, and the government on the 14th of January obtained a vote of confidence by a majority of six. But M. Combes, whose animosity towards the church was keener than his love of office, saw that his ministry would be constantly liable to be put in a minority, and that thus the consideration of separation might be postponed until after the general elections of 1906. So he announced his resignation in an unprecedented manifesto addressed to the president of the Republic on the 18th January.

M. Rouvier, minister of finance in the outgoing government, was called upon for the second time in his career to form a ministry. A moderate opportunist himself, he intended to form a coalition cabinet in which all groups of Republicans, from the Centre to the extreme Left, would be represented. But he failed, and the ministry of the 24th of January 1905 contained no members of the Republican opposition which had combatted M. Combes. The prime minister retained the portfolio of finance; M. Delcassé remained at the foreign office, which he had directed since 1898, and M. Berthelot at the war office; M. Etienne, member for Oran, went to the ministry of the interior; another Algerian deputy, M. Thomson, succeeded M. Camille Pelletan at the ministry of marine, which department was said to have taken in its inefficiency; public worship was separated from the department of the interior and joined with that of education under M. Bienvenu-Martín, Radical-Socialist deputy for Auzerre, who was new to official life. Although M. Rouvier, as befitted a politician of the school of Waldeck-Rousseau, disliked the separation of the churches from the state, he accepted that policy as inevitable. After the action of the Vatican in 1904, which had produced the rupture of diplomatic relations with France, many moderates who had been persistent in their opposition to the Combes ministry, and even certain Nationals, accepted the principle of separation, but urged that it should be effected on liberal terms. So on the 27th of January, after the minister of education and public worship had announced that the government intended to introduce a separation bill, a vote of confidence was obtained by a majority of 373 to 99, half of the majority being opponents of the Combes ministry of various Republican and reactionary groups, while the majority was composed of 84 Radicals and Socialists and only 15 reactionaries.

On the 21st of March the debates on the separation of the churches from the state began. A commission had been appointed in 1904 to examine the subject. Its reporter was M. Aristide Briand, Socialist member for Saint Etienne. According to French parliamentary procedure, the reporter of a commission, directed to draw up a great scheme of legislation, can make himself a more important person in conducting it through a house of legislature than the minister in charge of the bill. This is what M. Briand succeeded in doing. He produced with rapidity a "report" on the whole question, in which he traced with superfluous haste the history of the Church in France from the baptism of Clovis, and upon this drafted a bill which was accepted by the government. He thus at one bound came from obscurity into the front rank of politicians, and in devising a revolution he has inferred a lesson of moderate statesmanship. In conducting the debates he took the line of throwing the responsibility for the rupture of the Concordat on the pope. The leadership of the Opposition fell on M. Ribot, who had been twice prime minister of the Republic and was not a practising Catholic. He recognized that separation had become inevitable, but argued that it could be accomplished as a permanent act only in concert with the Holy See. The clerical party in the Chamber did little in defence of the Church. The abbés Lemire and Gayraud, the only ecclesiastics in parliament, spoke with moderation, and M. Groussau, a Catholic jurist, attacked the measure with less temperate zeal; but the best serious defence of the interests of the Church came from the Republican centre. Few amendments from the extreme Left were accepted by M. Briand, whose general tone was moderate and not illiberal. One feature of the debates was the reluctance of the prime minister to take part in them, even when financial clauses were discussed in which his own office was particularly concerned. The bill finally passed the Chamber on the 3rd of July by 347 votes against 233, the majority containing a certain number of conservative Republicans and Nationalists. At the end the Radical-Socialists manifested considerable discontent at the liberal tendencies of M. Briand, and declared that the measure as it left the Chamber to them deserved only partial provisional. In the Senate it underwent no amendment whatever, not a single word being altered. The prime minister, M. Rouvier, never once opened his lips during the lengthy debates, in the course of which M. Clémenceau, as a philosophical Radical who voted for the bill, criticized it as too concordatory, while M. Méline, as a moderate Republican, who voted against it, predicted that it would create such a state of things as would necessitate new negotiations with Rome a few years later. It was finally passed by a majority of 181 to 102, the complete number of senators being 300, and three days later, on the 9th of December 1905, it was promulgated as law by the president of the Republic.

The main features of the act were as follows. The first clauses guaranteed liberty of conscience and the free practice of public worship, and declared that henceforth the Republic neither recognized nor remunerated any form of religion, except in the case of chaplains to public schools, hospitals and prisons. It provided that after inventories had been taken of the real and personal property in the hands of religious bodies, hitherto remunerated by the state, to ascertain whether such property belonged to the state, the department, or the commune, all such property should be transferred to associations of public worship (associations cultuelles) established in each commune in accordance with the rules of the religion which they represented, for the purpose of carrying on the practices of that religion. As the Vatican subsequently refused to permit Catholics to take part in these associations, the important clauses relating to their organization and powers became a dead letter, except in the case of the Protestant and Jewish associations, which affected only a minute proportion of the religious establishments under the act. Nothing, therefore, need be said about them except that the chief discussions in the Chamber took place with regard to their constitution, which was declared to be in accordance with the extreme anti-clericals, that many moderate critics of the original bill thought that thereby the regular practice of the Catholic religion, under episcopal control, had been safeguarded. A system of pensions for ministers of religion hitherto paid by the state was provided, according to the age and the length of service of the ecclesiastics interested, while in small communities of under a thousand inhabitants the clergy were to receive in any case their full pay for eight years. The bishops' palaces were to be let gratuitously at the disposal of the occupiers for two years, and the presbyteries and seminaries for five years. This provision too became a dead letter, owing to the orders given by the Holy See to the clergy. Other provisions enacted that the churches should not be used for political meetings, while the services held in them were protected by the law from the acts of disturbers. As the plenary operation of the law depended on the associations cultuelles, the subsequent failure to create those bodies makes it useless to give a complete exposition of a statute of which they were an essential feature.

The passing of the Separation Law was the chief act of the last year of the presidency of M. Loubet. One other important measure has to be noted, the law reducing compulsory military
service to two years. The law of 1889 had provided a general service of three years, with an extensive system of dispensations accorded to persons for domestic reasons, or because they belonged to certain categories of students, such citizens being let off with one year's service with the colours or being entirely exempted. The new law exacted two years' service from every Frenchman, no one being exempted save for physical incapacity. Under the act of 1905 even the cadets of the military college of Saint Cyr and of the Polytechnic had to serve in the ranks before entering those schools. Anti-military doctrines continued to be encouraged by the Socialist party, M. Hervé, the professor who had been revoked in 1901 for his suggestion of a military strike in case of war and for other unpatriotic utterances, being elected a member of the administrative committee of the Unified Socialist party, of which M. Jaurès was one of the chiefs. At a congress of elementary schoolmasters at Lille in August, anti-military resolutions were passed and a general adhesion was given to the doctrines of M. Hervé. At Longwy, in the Eastern coal-field, a strike took place in September, during which the military was called out to keep order and a workman was killed in a cavalry charge. The minister of war, M. Berthelot, visited the scene of the disturbance, and was reported to have saluted the soldiers with the question: "What is the matter with you?" was borne by a procession of strikers singing the "Internationale."

During the autumn session in November M. Berthelot suddenly resigned the portfolio of war during a sitting of the Chamber, and was succeeded by M. Etienne, minister of the interior, a moderate politician who inspired greater confidence. Earlier in the year other industrial strikes of great gravity had taken place, notably at Limoges, among the potters, where several deaths took place in a conflict with the troops and a factory was burnt. Even more serious were the strikes in the government arsenals in November. At Cherbourg and Brest only a small proportion of the workmen went out, but at Lorient, Rochefort and especially at Toulon the strikes were on a much larger scale. In 1905 solemn warnings were given in the Chamber of the coming crisis in the wine-growing regions of the South. Radical-Socialists such as M. Doumergue, the deputy for Nîmes and a member of the Combes ministry, joined with monarchists such as M. Lassiés, deputy of the Gers, in calling attention to the distress of the populations dependent on the vine. They attributed the distress of these South of France provinces to the alleged over-production, but because of the competition of artificial wines; that formerly only twenty departments of France were classed in the atlas as wine-producing, but that thanks to the progress of chemistry seventy departments were now so described. The deputies of the north of France and of Paris, irrespective of party, opposed these arguments, and the government, while promising to punish fraud, did not seem to take very seriously the legitimate warnings of the representatives of the South.

The Republic continued to extend its friendly relations with foreign powers, and the end of M. Loubet's term of office was signalized by a procession of royal visits to Paris, some of which the president returned. At the end of May the king of Spain came and narrowly escaped assassination from a bomb which was thrown at him by a Spaniard as he was returning with the president from the opera. In October M. Loubet returned this visit at Madrid and went on to Lisbon to see the king of Portugal, being received by the queen, who was the daughter of the count of Flanders and the sister of the duc d'Orléans, both exiled by the Republic. In November the king of Portugal came to Paris, and the president of the Republic also received during the year less formal visits from the kings of England and of Greece.

One untoward international event affecting the French ministry occurred in June 1905. M. Delcassé (see section on Exterior Policy), who had been foreign minister longer than any holder of that office under the Republic, resigned, and it was believed that he had been sacrificed by the prime minister to the exigencies of Germany, which power was said to be disinherited at his having, in connexion with the Morocco question, isolated Germany by promoting the friendly relations of France with England, Spain and Italy. Whether it be true or not that the French government was really in alarm at the possibility of a declaration of war by Germany, the impression given was unfavourable, nor was it removed when M. Rousier himself took the portfolio of foreign affairs.

The year 1906 is remarkable in the history of the Third Republic in that it witnessed the renewal of all the public powers in the state. A new president of the Republic was elected on the 17th of January ten days after the triennial election of one third of the senate, and the general election of the chamber of deputies followed in May—the ninth which had taken place under the constitution of 1875. The senatorial elections of the 7th of January showed that the delegates of the people who chose the members of the upper house and represented the average opinion of the country approved of the anti-clerical legislation of parliament. The election of M. Fallières, president of the senate, to the presidency of the Republic was therefore anticipated, he being the candidate of the parliamentary majorities which had disestablished the church. At the congress of the two chambers held at Versailles on the 13th of May to elect a new president of the republic, M. Fallières was returned by an overwhelming majority of 449 votes out of 849 recorded. The candidate of the opposition was M. Paul Doumer, whose anti-clericalism in the past was so extreme that when married he had dispensed with a religious ceremony and his children were unbaptized. So the curious spectacle was presented of the Moderate Opportunist M. Fallières being elected by Radicals and Socialists, while the Radical candidate was supported by Moderates and Reactionaries. For the second time a president of the senate, the second official personage in the Republic, was advanced to the chief magistracy, M. Loubet having been similarly promoted. As in his case, M. Fallières owed his election to M. Clémenceau. When M. Loubet was elected M. Clémenceau had not come to the end of his retirement from parliamentary life; but in political circles, with his powerful pen and otherwise, he was resuming his former influence as a "king-maker." He knew of the precariousness of Félix Faure's health and of the indiscretions of the elderly president. So when the presidency suddenly became vacant in January 1899 he had already fixed his choice upon M. Fallières as secretary of state, and the name excited no jealousy among the republicans. At that moment falling to the crisis caused by the Dreyfus affair, the Republic needed a safe man to protect it against the attacks of the plebiscitary party which had been latterly favoured by President Faure. M. Constans, it was said, had in 1899 desired the presidency of the senate, vacant by M. Loubet's promotion, in preference to the post of ambassador at Constantinople. But M. Clémenceau, deeming that his name had been too much associated with polemics in the past, contrived the election of M. Fallières to the second place of dignity in the Republic, so as to have another safe candidate in readiness for the Elysée in case President Loubet suddenly disappeared. M. Loubet, however, completed his seventeenth, and to the end of it M. Fallières was regarded as his probable successor. As he fulfilled his high duties in the senate inoffensively without making enemies among his political friends, he escaped the fate which had awaited other presidents-designate of the Republic. Previously to presiding over the senate this Gascon advocate, who had represented his native Lot-et-Garonne, in either chamber, since 1876, had been vice-president for three weeks in 1883. He had also held office in six other ministries, so no politician in France had a larger experience in administration and in public affairs.

On New Year's Day 1906, the absence of the Nuncio from the presidential reception of the diplomatic body marked conspicuously the rupture of the Concordat; for hitherto the representative of the Holy See had ranked as doyen of the ambassadors to the Republic, whatever the relative seniority of his colleagues, and in the name of all the foreign powers had officially saluted the chief of the state. On the 20th of January the inventories of the churches were commenced, under the 3rd clause of the
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The Sarrien ministry.

M. Clémenceau minister of the interior.

The Separation Act, for the purpose of assessing the value of the furniture and other objects which they contained. In Paris they occasioned some disturbance; but as the protesting rioters were led by persons whose hostility to the Republic was more notorious than their love for religion, the demonstrations were regarded as political rather than religious. In certain rural districts, where the church had retained its influence and where its separation from the state was unpopular, the taking of the inventories was impeded by the inhabitants, and in some places, where the troops were called out to protect the civil authorities, further feeling was aroused by the refusal of officers to act.

But, as a rule, this first manifest operation of the Separation Law was received with indifference by the population. One region where popular feeling was displayed in favour of the church was Flanders, where, in March, at Boeschepe on the Belgian frontier, a man was killed during the taking of an inventory. This accident caused the fall of the ministry. The moderate Republicans in the Chamber, who had helped to keep M. Rouvier in office, withdrew their support in a debate arising out of the incident, and the government was defeated by thirty-three votes. M. Rouvier resigned, and the new president of the Republic for M. Sarrien, a Radical of the old school from Burgundy, who had been deputy for his native Saône-et-Loire from the foundation of the Chamber in 1876 and had previously held office in four cabinets. In M. Sarrien's ministry of the 14th of March 1906 the president of the council was only a minor personage, its real conductor being M. Clémenceau, who accepted the portfolio of the interior. Upon himself, therefore, devolved the function of "making the elections" of 1906, as it was the minister at the Place Beauvau, where all the wires of administrative government are centralized, who gives the orders to the prefectures at each general election. As in France ministers sit and speak in both houses of parliament, M. Clémenceau, though a senator, was invested with a considerable amount of power, as the Chamber of Deputies, in which he had played a mighty part in the first seventeen years of its existence. His political experience was unique. From an early period after entering the Chamber in 1876 he had exercised there an influence not exceeded by any deputy. Yet it was not until 1906, thirty years after his first election to parliament, that he held office—though in 1888 he had missed the presidency of the Chamber, receiving the same number of votes as M. Méline, to whom the post was allotted by right of seniority. He now returned to the tribune of the Palais Bourbon, on which he had been a most formidable orator. During his career as deputy his eloquence was chiefly destructive, and of the nineteen ministries which fell between the election of M. Grévy to the presidency of the Republic in 1879 and his own departure from parliamentary life in 1893 there were few of which the fall had not been expedited by his morbid criticism or denunciation. He now came back to the scene of his former achievements not to attack but to defend a ministry. Though his old occupation was gone, his re-entry excited the keenest interest, for at sixty-five he remained the biggest political figure in France.

After M. Clémenceau the most interesting of the new ministers was M. Briand, who was not nine years old when M. Clémenceau had become conspicuous in political life as the mayor of Montmartre on the eve of the Commune. M. Briand had entered the Chamber, as Socialist deputy for Saint Etienne, only in 1902. The mark he had made as "reporter" of the Separation Bill has been noted, and on that account he became minister of education and public worship—the terms of the Separation Law necessitating the continuation of a department for ecclesiastical affairs. As he had been a militant Socialist of the "united" group of which M. Jaures was the chief, and also a member of the superior council of labour, his appointment indicated that the new ministry courted the support of the extreme Left. It, however, contained some moderate men, notably M. Pointcaré, who had the repute of making the largest income at the French bar after M. Waldeck-Rousseau gave up his practice, and who became for the second time minister of finance. The portfolios of the colonies and of public works were also given to old ministers of moderate tendencies, M. Georges Leygues and M. Barthou. A former prime minister, M. Léon Bourgeois, went to the foreign office, over which he had already presided, besides having represented France at the peace conference at the Hague; while MM. Étienne and Thomson retained their portfolios of war and marine. The cabinet contained so many men of tried ability that it was called the ministry of all the talents. But the few who understood the origin of the name knew that it would be even more ephemeral than was the British ministry of 1866; for the fine show of names belonged to a transient combination which could not survive the approaching elections long enough to leave any mark in politics.

Before the elections took place grave labour troubles showed that social and economical questions were more likely to give anxiety to the government than any public movement resulting from the disestablishment of the church. Almost the first ministerial act of M. Clémenceau was to visit the coal basin of the Pas de Calais, where an accident causing great loss of life was followed by an uprising of the working population of the region, which spread into the adjacent department of the Nord and caused the minister of the interior to take unusual precautions to prevent violent demonstrations in Paris on Labour Day, the 1st of May. The activity of the Socialist leaders in encouraging anti-capitalist agitation did not seem to alarm the electorate. Nor did it show any sympathy with the appeal of the pope, who, in his encyclical letter, Venementer nos, addressed to the French cardinals on the 11th of February, denounced the Separation Law. So the result of the elections of May 1906 was a decisive victory for the anticlericals and Socialists.

A brief analysis of the composition of the Chamber of Deputies is always impossible, the limits of the numerous groups being ill-defined. But in general terms the majority supporting the radical policy of the bloc in the last parliament, which had numbered some 500, now numbered more than 400, including 230 Radical-Socialists and Socialists. The gains of the extreme Left were chiefly at the expense of the moderate or progressive republicans, who, about 120 strong in the old Chamber, now came back little more than half that number. The antirepublican Right, comprising Royalists, Bonapartists and Nationalists, had maintained their former position and were about 130 all told. The general result of the polls of the 6th and 20th of May was thus an electoral vindication of the advanced policy adopted by the old Chamber and a repudiation of moderate Republicanism; while the stationary condition of the reactionary groups showed that the tribulations inflicted by the last parliament on the church had not provoked the electorate to increase its support of clerical politicians.

The Vatican, however, declined to recognize this unmistakable demonstration. The bishops, taking advantage of their release from the concordatory restrictions which had withheld from them the faculty of meeting in assembly, had met at a preliminary conference to consider their plan of action under the Separation Law. They had adjourned for further instructions from the Holy See, which were published on the 10th of August 1906, in a new encyclical Gravissimo offici, wherein, to the consternation of many members of the episcopate, the pope interdicted the associations cultuelles, the bodies which, under the Separation Law, were to be established in each parish, to hold and to organize the church property and finances, and were essential to the working of the act. On the 4th of September the bishops met again and passed a resolution of submission to the Holy See. In spite of their loyalty they could not but deplore an injunction which inevitably would cause distress to the large majority of the clergy after the act came into operation on the 12th of December 1906. They knew only too well how hopeless was the idea that the distress of the clergy would call forth any revival of popular feeling in France. The excitement of the public that summer over a painful clerical scandal in the diocese of Chartres showed that the interest taken by the mass of the population in church matters was not of a kind which would aid the clergy in their difficult situation.
In another direction the increased activity in the rural districts of the Socialists, who hitherto had chiefly worked in the industrial centres, indicated that they looked for support from the peasant proprietors, whose ownership in the soil had hitherto opposed them to the practice of collectivist doctrine. In the summer of 1907 an economic crisis in the wine-growing districts of the South created a general discontent which spread to other rural regions. The Clémenceau ministry, while opposing the excesses of revolutionary socialism and while incurring the strenuous hostility of M. Jaurès, the Socialist leader, adopted a programme which was more socialist than that of any previous government of the republic. Under its direction a bill for the imposition of a graduated income tax was passed by the lower house, involving a scheme of direct taxation which would transform the interior fiscal system of France. But the income tax was still only a project of law when M. Clémenceau unexpectedly fell in July 1909, being succeeded as prime minister by his colleague M. Briand. His ministry had, however, passed one important measure which individualists regarded as an act of state-socialism. It took a long step towards the nationalization of railways by purchasing the important Western line and adding it to the relatively small system of state railways. Previously a more generally criticized act of the representatives of the people was not of a nature to augment the popularity of parliaments. But in the midst of an economic crisis, when ministers and deputies increased their own annual salary, or indemnity as it is officially called, to 15,000 francs.

**EXTERIOR POLICY 1870-1909**

The Franco-German War marks a turning-point in the history of the exterior policy of France as distinct as does the fall of the ancient monarchy or the end of the Napoleonic epoch. With the disappearance of the Second Empire, by its own fault, on the field of Sedan in September 1870, followed in the early months of 1871 by the proclamation of the German empire at Versailles and the annexation of Alsace and Lorraine under the treaty of peace of Frankfort, France descended from its primacy among the nations of continental Europe, which it had gradually acquired in the half-century subsequent to Waterloo. It was the design of Bismarck that united Germany, which had been finally established under his direction by the war of 1870, should take the place hitherto occupied by France in Europe. The situation of France in 1871 in no wise resembled that after the French defeat of 1815, when the First Empire, issue of the Revolution, had been upset by a coalition of the continental monarchies which, brought back and supported on his restored throne the legitimate heir to the French crown. In 1871 the Republic was founded in isolation. France was without allies, and outside its frontiers the form of its executive government was a matter of interest only to its German conquerors. Bismarck desired that France should remain isolated in Europe and divided at home. He thought that the Republican form of government would best serve these ends. The revolutionary tradition of France would, under a Republic, keep aloof the monarchies of Europe, whereas, in the words of the German ambassador at Paris, Prince Hohenlohe, a “monarchy would strengthen France and place her in a better position to make alliances and would threaten our alliances.” At the same time Bismarck counted on governmental instability under a Republic to bring about domestic disorganization which would so disintegrate the French nation as to render it unformidable as a foe and ineffective as an ally. The Franco-German War thus produced a situation unprecedented in the mutual relations of two great European powers. From that situation resulted all the exterior policy of France, for a whole generation, colonial as well as foreign.

In 1875 Germany, in possession of a constitution which gave promise of durability if not of permanence, German opinion had already been perturbed by the facility and speed with which France had paid off the colossal war indemnity exacted by the conqueror, thus giving proof of the inexhaustible resources of the country and of its powers of recuperation. The
successful reorganization of the French army under the military law of 1872 caused further alarm. When it appeared that a move was possible to the withdrawal of Russia from the Triple Alliance, which had set the seal on Germany's triumph and France's abasement in Europe. It seemed, therefore, that it might be expedient for Germany to make a sudden aggression upon France before that country was adequately prepared for war, in order to crush the nation irreparably and to remove it from among the great powers of Europe.

The constitution of the Third Republic was voted by the National Assembly on the 25th of February 1875. The new constitution had to be completed by electoral laws and other complementary provisions, so it could not become effective until the following year, after the first elections of the newly founded Senate and Chamber of Deputies. M. Buffet was then charged by the president of the republic, Marshal MacMahon, to form a provisional ministry in which the duc Decazes, who had been foreign minister since 1873, was retained at the Quai d'Orsay. The cabinet met for the first time on the 11th of March, and ten days later the National Assembly adjourned for a long recess.

It was during that interval that occurred the incident known as "The Scare of 1875." The Kulturkampf had left Prince Bismarck in a state of nervous irritation. In all directions he was on the look out for traces of Ultramontane intrigue. The clericals in France after the fall of Thiers had behaved with great indiscretion in their desire to see the temporal power of the pope revived. But when the reactionaries had placed MacMahon at the head of the state, their divisions and their political ineptitude had shown that the government of France would soon pass from their hands, and of this the voting of the Republican constitution by a monarchical assembly was the visible proof. Nevertheless Bismarck, influenced by the presence at Berlin of a French ambassador, M. de Gontaut-Biron, whom he regarded as an Ultramontane agent, seems to have thought otherwise. A military party at Berlin affected alarm at a war passed by the French Assembly on the 12th of March, which continued a provision increasing from three to four the battalions of each infantry regiment, and certain journals, supposed to be inspired by Bismarck, argued that as the French were preparing, it might be well to anticipate their designs before they were ready. Eure, the emperor William, gave a personal assurance in The Times, professing to reveal the designs of Bismarck, from its Paris correspondent, Blowitz, who was in relations with the French foreign minister, the duc Decazes, and with Prince Hohenlohe, German ambassador to France, both being prudent diplomats, and, though Catholics, opposed to Ultramontane pretensions. Europe was astounded at the revelation and alarmed at the alleged imminence of war. In England the Disraeli ministry addressed the governments of Russia, Austria, and Italy, with a view to restraining Germany from its aggressive designs, and Queen Victoria wrote to the German emperor to plead the cause of peace. It is probable that there was no need either for this intervention or for the panic which had produced it. We know now that the old emperor William was steadfastly opposed to a fresh war, while his son, the crown prince Frederick, who then seemed likely soon to succeed him for a long reign, was also determined that peace should be maintained. The scare had, however, a most important result, in sowing the seeds of the subsequent Franco-Russian alliance. Notwithstanding that the tsar Alexander II. was on terms of affectionate intimacy with the prince of the Rhine, the emperor William gave a personal assurance in to General Le Flé, French ambassador at St. Petersburg, that France should have the "moral support" of Russia in the case of an aggression on the part of Germany. It is possible that the danger of war was exaggerated by the French foreign minister and his ambassador at Berlin, as is the opinion of certain French historians, who think that M. de Gontaut-Biron, as an old royalist, was only too glad to see the Republic under the protection, as it were, of the most reactionary monarchy of Europe. At the same time Bismarck's denials of having acted with terrorizing intent cannot be accepted. He was more sincere when he criticized the ostentation with which the Russian Chancellor, Prince Gorchakov, had claimed for his master the character of the defender of France and the obstacle to German ambitions. It was in memory of this that, in 1878 at the congress of Berlin, Bismarck did his best to impair the advantages which Russia had obtained under the treaty of San Stefano.

The events which led to that congress put into abeyance the prospect of a serious understanding between France and Russia. The insurrection in Herzegovina in July 1875 reopened the Eastern question, and in the Orient the interests of France and Russia had been for many years conflicting, as witness the controversy concerning the Holy Places, which was one of the causes of the Crimean War. France had from the reign of Louis XIV. claimed the exclusive right of protecting Roman Catholic interests in the East. This claim was supported not only by the monarchists, for the most part friendly to Russia in other respects, who directed the foreign policy of the Third Republic until the Russo-Turkish War of 1877, but by the Republicans, who were coming into perpetual power at the time of the congress of Berlin—the ablest of the anti-Russian in the war, declaring that Germany's "anti-clericalism was not an article of exposition." The defeat of the monarchists at the elections of 1877, after the "Seize Mai," and the departure from office of the duc Decazes, whose policy had tended to prepare the way for an alliance with the tsar, changed the attitude of French diplomacy towards Russia. M. Waddington, the first Republican minister for foreign affairs, was not a Russophile, while Gambetta was ardently anti-Russian, and he, though not a minister, was exercising that preponderant influence in French politics which he retained until 1882, the last year of his life. Many Republicans considered that the monarchists, whom they had turned out, favoured the support of Russia not only as a defence against Germany, which was not likely to be effective so long as a friendly uncle and nephew were reigning at Berlin and at St. Petersburg respectively, but also as a possible means of facilitating a monarchical restoration in France. Consequently at the congress of Berlin M. Waddington and the other French delegates maintained a very independent attitude towards Russia. They supported the resolutions which aimed at diminishing the advantages obtained by Russia in the war, obtaining the withdrawal of the French troops over the Holy Places, and they opposed the anti-Semitic views of the Russian representatives. The result of the congress of Berlin seemed therefore to draw France and Russia farther apart, especially as Gambetta and the Republicans now in power were more disposed towards an understanding with England. The contrary, however, happened. The victory of Berlin, which took the place of the treaty of San Stefano, was the ruin of Russian hopes. It was attributed to the support given by Bismarck to the anti-Russian policy of England and Austria at the congress, the German chancellor having previously discouraged the project of an alliance between Russia and Germany. The consequence was that the tsar withdrew from the Dreikaiserbund, and Germany, finding the support of Austria inadequate for its purposes, sought an understanding with Italy. Hence arose the Triple Alliance of 1882, which was the work of Bismarck, who thus became eventually the author of the Franco-Russian alliance, which was rather a sedative for the nervous temperament of the French than a remedy necessary for their protection. The twofold aim of the Triplex was the development of the Bismarckian policy of the continued isolation of France and of the maintenance of the situation in Europe acquired by the German empire in 1871. The most obvious alliance for Germany was that with Russia, but it was clear that it could be obtained only at the price of Russia having a free hand to satisfy its ambitions in the East. This not only would have irritated England against Germany, but also Austria, and so might have brought about a Franco-Austrian alliance, and a day of reckoning for Germany for the combined rancours of two nations, left by 1866 and 1871. It was thus that Germany allied itself first
with Austria and then with Italy, leaving Russia eventually to unite with France.

As the congress of Berlin took in review the general situation of the Turkish empire, it was natural that the French delegates should formulate the position of France in Egypt.

Thus the powers of Europe accepted the maintenance of the condominium in Egypt, financial and administrative, of England and France. Egypt, nominally a province of the Turkish empire, had been invested with a large degree of autonomy, guaranteed by an agreement made in 1840 and 1841 between the Porte and the then five great powers, though some opposition was made to France being a party to this compact. By degrees Austria, Prussia and Russia (as well as Italy when it attained the rank of a great power) had left the international control of Egypt to France and England by reason of the preponderance of the interests of those two powers on the Nile.

In 1875 the interests of England in Egypt, which had hitherto been considered inferior to those of France, gained a superiority owing to the purchase by the British government of the shares of the khedive Ismail in the Suez Canal. Whatever rivalry there may have been between England and France, they had to present a united front to the pretensions of Ismail, whose prodigalities made him impatient of the control which they exercised over his finances. Gambetta, who had declared himself a republic, was re-established by his successor Tewfik on the 4th of September 1879. The revival ensued of a so-called national party, which Ismail for his own purposes had encouraged in its movement hostile to foreign domination. In September 1881 took place the rising led by Arabi, by whose action an assembly of notables was convoked for the purpose of deposing the government authorized by the European powers. The fear lest the sultan should intervene gave an appearance of harmony to the policy of England and France, whose interests were too great to permit of any such interference. At the end of 1879 the first Freycinet cabinet had succeeded that of M. Waddington and had in turn been succeeded in September 1880 by the first Ferry cabinet. In the latter the foreign minister was M. Barthélémy-Saint-Hilaire, an aged philosopher who had had almost taken part in politics when he helped to dethrone Charles X. in 1830. In September 1881 he categorically invited the British government to join France in a military intervention to oppose any interference which the Porte might attempt, and the two powers each sent a war-ship to Alexandria. On the 14th of November Gambetta formed his grand ministère, in which he was foreign minister. Though it lasted less than eleven weeks, important measures were taken by it, as Arabi had become under-secretary for war at Cairo, and was receiving secret encouragement from the sultan. On the 7th of January 1882, at the instance of Gambetta, a joint note was presented by the British and French consuls to the khedive, to the effect that their governments were resolved to maintain the status quo, Gambetta having designed this as a consecration of the Anglo-French alliance in the East. Thereupon the Porte protested, by a circular addressed to the powers, against this infringement of its suzerainty in Egypt. Meanwhile, the assembly of notables claimed the right of voting the taxes and administering the finances of the country, and Gambetta, considering this as an attempt to emancipate Egypt from the financial control of Europe, moved the British government to join with France in protesting against any interference on the part of the notables in the budget. But when Lord Granville accepted this proposal Gambetta had fallen, on the 26th of January, being succeeded by M. de Freycinet, who for the second time took office as French minister for foreign affairs. Gambetta fell nominally on a scheme of partial revision of the constitution. It included the re-establishment of scrutin de liste, a method of voting to which many Republicans were hostile, so this gave his enemies in his own party their opportunity. He thus fell the victim of republican jealousy, nearly half the Republicans in the chamber voting against him in the fatal division. The subsequent debates of 1882 show that many of Gambetta's adversaries were also opposed to his policy of uniting with England on the Egyptian question. Henceforth the interior affairs of Egypt have little to do with the subject we are treating; but some of the incidents in France which led to the English occupation of Egypt ought to be mentioned. M. de Freycinet was opposed to any armed intervention by France; but in the face of the feeling in the country in favour of maintaining the traditional influence of France in Egypt, his declarations of policy were vague. On the 23rd of February 1882 he said that he would assure the non-exclusive preponderance in Egypt of France and England by means of an understanding with Europe, and on the 11th of May that he wished to retain for France its peculiar position of privileged influence. England and France sent to Alexandria a combined squadron, which did not prevent a massacre of Europeans there on the 11th of June, the khedive being now in the hands of the military party under Arabi. On the 12th of July the English fleet bombarded Alexandria, the French ships in anticipation of that action having departed the previous day. On the 18th of July the Chamber debated the supplementary vote for the fleet in the Mediterranean, M. de Freycinet declaring that France would take no active part in Egypt except as the mandatory of the European powers. This was the occasion for the last great speech of Gambetta in parliament. In it he earnestly urged close co-operation with England, which he predicted would otherwise become the mistress of the country, and whose policy he reproached with the famous "Ne romps jamais l'alliance anglaise." A further vote proposed in consequence of Arabi's open rebellion, was abandoned, as M. de Freycinet announced that the European powers declined to give France and England a collective mandate to intervene in their name. In the Senate on the 25th of July M. Scherer, better known as a philosopher than as a politician, who had Gambetta's confidence, read a report on the supplementary votes which severely criticized the timidity and vacillation of the government in Egyptian policy. Four days later in the Chamber M. de Freycinet proposed an understanding with England limited to the protection of the Suez Canal. Attacked by M. Clémenceau on the impossibility of separating the question of the canal from the general Egyptian question, the ministry was defeated by a huge majority, and M. de Freycinet fell, having achieved the distinction of being the chief instrument in removing Egypt from the sphere of French interest.

Some of the Republicans whose votes turned out M. de Freycinet wanted Jules Ferry to take his place, as he was considered more cautious in foreign affairs. An attempt was made by France; for this reason, was willing to see his personal enemy at the head of Republican affairs. But this was prevented by M. Clémenceau and the extreme Left, and the new ministry was formed by M. Duclerc, an old senator whose previous official experience had been under the Second Republic. On its taking office on the 7th of August, the ministerial declaration announced that its policy would be in conformity with the vote which, by refusing supplies for the occupation of the Suez Canal, had overthrown M. de Freycinet. The declaration characterized this vote as "a measure of reserve and of prudence but not as an abdication." Nevertheless the action of the Chamber—which was due to the hostility to Gambetta of rival leaders, who had little mutual affection, including MM. de Freycinet, Jules Ferry, Clémenceau and the president of the Republic, M. Grévy, rather than to a desire to abandon Egypt—did result in the abdication of France. After England single-handed had subdued the rebellion and restored the authority of the khedive, the latter signed a decree on the 11th of January 1883 abolishing the joint control of England and France. Henceforth Egypt continued to be a frequent topic in the Chamber, as the interests of France, the protection of the Egyptian finances, the judicial system and other institutions formed the subject of diplomatic correspondence, as did the irritating question of the eventual evacuation of Egypt by England. But though it caused constant friction between the two countries up to the Anglo-French convention of the 8th of April 1904, there was no longer a French active policy with regard to Egypt. The lost predominance of France in that country did, however, quicken French activity in other regions of northern Africa.
The idea that the Mediterranean might become a French lake has, in different senses, been a preoccupation for France and for its rivals in Europe ever since Algeria became a French province by a series of fortuitous incidents—an insult offered by the dey to a French consul, his refusal to make reparation, and the occasion it afforded of diverting public attention in France from interior affairs after the Revolution of 1830. The French policy of preponderance in Egypt had only for a secondary aim the domination of the Mediterranean. The French tradition in Egypt was a relic of Napoleon's vain scheme to become emperor of the Orient even before he had made himself emperor of the West. It was because Egypt was the highway to India that under Napoleon III. the French had constructed the Suez Canal, and for the same reason England could never permit them to become masters of the Nile delta. But the possessors of Algeria could extend their coast-line of North Africa without seriously menacing the power which held Gibraltar and Malta. It was Italy which objected to a French occupation of Tunis. Algeria has never been officially a French "colony." It is in many respects administered as an integral portion of French territory, the governor-general, as agent of the central power, exercising wide jurisdiction. Although the Egyptians in Algiers have never been subjected to conscription, and although the French are actually a minority of the European inhabitants—Spaniards prevailing in the west, Italians and Maltese in the east—the three departments of Constantine, Algiers and Oran are administered like three French departments. Consequently, when disturbances occurred on the borderland separating Constantine from Tunis, the French were able to say to Europe that the integrity of their national frontier was threatened by the proximity of a turbulent neighbour. The history of the relations between Tunis and France were set forth, from the French standpoint, in a circular, in which Jules Ferry was said to be the author, addressed to the foreign minister, M. Barthélemy Saint-Hilaire on the 9th of May 1881, to the diplomatic agents of France abroad. The most important point emphasized by the French minister was the independence of Tunis from the Porte, a situation which would obviate difficulties with Turkey such as had always hampered the European powers in Egypt. In support of this contention a protest made by the British government in 1830, which was turned aside by the government of Algiers, was in 1868 quoted, as in it Lord Aberdeen had declared that Europe had always treated the Barbary states as independent powers. On the other hand, there was the incident of the bey of Tunis having furnished to Turkey a contingent during the Crimean War, which suggested a recognition of its vassalage to the Sublime Porte. But in 1864, when the sultan had sent a fleet to La Goulette to affirm his "rights" in Tunis, the French ambassador at Constantinople intimated that France declined to have Turkey for a neighbour in Algeria. France also in 1868 essayed to obtain control over the finances of the regency; but England and Italy had also large interests in the country, so an international financial commission was appointed. In 1871, when France was disabled after the war, the bey obtained from Constantinople a firman of investiture, thus recognizing the suzerainty of the Porte. Certain English writers have reproached the Foreign Office for its lack of foresight in not taking advantage of France's discomfiture by establishing England as the preponderant power in Tunis. The fact that five-sixths of the commerce of Tunis is now with France and Algeria may seem to justify this remark. Yet by the light of subsequent events it seems probable that England would have been diverted from more profitable undertakings had she been saddled with the virtual administration and military occupation of a vast territory which such preponderance would have entailed. The wonder is that this opportunity was not seized by Italy; for Mazzini and other workers in the cause of Italian unity, before the Bourbons had been driven from Naples, had cast eyes on Tunis, lying over against the coasts of Sicily at a distance of barely 100 m., as a favourable field for colonization and as the key of the African Mediterranean. But when Rome became once more the capital of Italy, Carthage was not fated to fall again under its domination and the occasion offered by France's temporary impotence was neglected. In 1875 when France was rapidly recovering, there went to Tunis as consul an able Frenchman, M. Roussin, who became virtual ruler of the regency in spite of the resistance of the representatives of Italy. French action was facilitated by the attitude of England. On the 26th of July 1878 M. Waddington wrote to the marquis d'Harcourt, French ambassador in London, that at the congress of Berlin Lord Salisbury had said to him—the two delegates being the foreign ministers of their respective governments—in reply to his protest, on behalf of France, against the proposed English occupation of Cyprus, "Do you think you can do in Tunis: England will offer no opposition." This was confirmed by Lord Salisbury in a despatch to Lord Lyons, British ambassador in Paris, on the 8th of August, and it was followed in October by an intimation made by the French ambassador at Rome that France intended to exercise a preponderant influence in Tunis. Italy was not willing to accept this situation. In January 1881 a tour made by King Humbert in Sicily, where he received a Tunisian mission, was taken to signify that Italy had not done with Tunis, and it was answered in April by a French expedition in the regency sent from Algeria, on the pretext of punishing the Kroumias who had been murdering on the frontier of Constantine. It was on this occasion that M. Barthélemy Saint-Hilaire issued the circular quoted above. France nominally was never at war with Tunis; yet the result of the invasion was that that country became virtually a French possession, although officially it is only under the protection of France. The treaty of El Bardo of the 12th of May 1881, confirmed by the decree of the 22nd of April 1882, placed Tunis under the protectorate of France. The country is administered under the direction of the French Foreign Office, in which there is a department of Tunisian affairs. The governor is called minister resident-general of France, and he also acts as foreign minister, being assisted by seven French and two native ministers.

The annexation of Tunis was important for many reasons. It was the first successful achievement of France after the disasters of the Franco-German War, and it was the first enterprise of serious utility to France undertaken beyond its frontiers since the early period of the Second Empire. It was also important in establishing the hegemony of France on the southern shores of the Mediterranean. When M. Jules Cambon became governor-general of Algeria, his brother M. Paul Cambon having been previously French resident in Tunis and remaining the vigilant ambassador to a Mediterranean power, a Parisian wit said that just as Switzerland had its Lac des quatre Cantons, so France had made of the midland sea its Lac des deux Cambons. The jeu d'esprit indicated what was the primary significance to the French of their becoming masters of the Barbary coast from the boundary of Morocco to that of Tripoli. Apart from the Mediterranean question, when the scramble for Africa began and the Hinterland doctrine was asserted by European powers, the possession of this extended coast-line resulted in France laying claim to the Sahara and the western Sudan. Consequently, on the maps, the whole of northwest Africa, from Tunis to the Congo, is claimed by France with the exception of the relatively small areas on the coast belonging to Morocco, Spain, Portugal, Liberia, Germany and England. On this vast basis, in point of area, France is the greatest African power, in spite of British annexations in southern and equatorial Africa, its area being estimated at 3,866,950 sq. m. (including 227,950 in Madagascar) as against 2,101,411 more effectively possessed by Great Britain. The immensity of its domain on paper is no doubt a satisfaction to a people which prefers to pursue its policy of colonial expansion without the aid of emigration. The acquisition of Tunis by France is also important as an example of the system of protectorate as applied to colonization. Open annexation might have more gravely irritated the powers having interests in the country. England, in spite of Lord Salisbury's suggestions to the French foreign minister, was none too pleased with France's policy; while Italy, with its subjects outnumbering all other European settlers in the
regency, was in a mood to accept a pretext for a quarrel for the reasons already mentioned. Apart from these considerations the French government favoured a protectorate because it did not wish to make of Tunis a second Algeria. While the annexation of the latter had excellent commercial results for France, it had not been followed by successful colonization, though it had cost France 160 millions sterling in the first sixty years after it became French territory. The French cannot govern at home or abroad without a centralized system of administration. The organization of Algeria, as departments of France with their administrative divisions, was not an example to imitate. In the beylical government France found, ready-made, a sufficiently centralized system, such as did not exist in Algeria under native rule, which could form a basis of administration by French functionaries under the direction of the Quai d’Orsay. The result has not been unpleasing to the numerous advocates in France of protectorates as a means of colonization. According to M. Paul Leroy-Beaulieu, the most eminent French authority on colonization, who knows Tunis well, a protectorate is the most pacific, the most successful, the least costly, the least disinterested, the most easy way of conducting in countries where an organized form of native government exists; it is the system in which the French can most nearly approach that of English crown colonies. One evil which it avoids is the so-called representative system, under which senators and deputies are sent to the French parliament not only from Algeria as an integral part of France, but from the colonies of Martinique, Guadeloupe and French India, while Cochinchina, Guiana and Senegal send deputies alone. These sixteen deputies and seven senators attach themselves to the various Moderate, Radical and Socialist groups in parliament, which have no connexion with the interests of the colonies; and the consequent introduction of French political controversies into colonial elections has not been of advantage to the overseas possessions of France. From this the protectorate system has spared Tunis, and the paucity of French immigration will continue to safeguard that country from parliamentary representation. After twenty years of French rule, of 120,000 European residents in Tunis, not counting the army, only 20,000 were French, while nearly 70,000 were Italian. If under a so-called representative system the Italians had demanded nationalization, for the purpose of obtaining the franchise, complications might have arisen which are not to be feared under a protectorate.

But of all the results of the French annexation of Tunis, the most important was undoubtedly the Triple Alliance, into which Italy entered in resentment at having been deprived of the African territory which seemed marked out as ‘its natural field for colonial expansion. The most manifest cause of Italian hostility towards France had passed away four years before the annexation of Tunis, when the reactionaries, who had favoured the restitution of the temporal power of the pope, fell for ever from power. The clericalism of the anti-republicans, who favoured a revival of the fatal policy of the Second Empire whereby France, after Magenta and Solferino, had by leaving its garrison at St. Angelo, been the last obstacle to Italian unity, was one of the chief causes of their downfall. For after the war with Germany, the mutilated land and the vanquished nation had need to avoid wanton provocations of foreign powers. Henceforth the French Republic, governed by Republicans, was to be an anti-clerical force in Europe, sympathizing with the Italian occupation of Rome. But to make Italy realize that France was no longer the enemy of complete Italian unity it would have been necessary that all causes of irritation between the two Latin sister nations were removed. Such causes of dissension did, however, remain, arising from economic questions. The maritime relations of the two chief Mediterranean powers were based on a treaty of navigation of 1862—when Venice was no party to it being an Austrian port—which Crispin denounced as a relic of Italian servility towards Napoleon III. Commercial rivalry was induced by the industrial development of northern Italy, when freed from Austrian rule. Moreover, the emigrant propensity of the Italians flooded certain regions of France with Italian cheap labour, with the natural result of bitter animosity between the intruders and the inhabitants of the districts thus invaded. The annexation of Tunis, coming on the top of these causes of irritation, exasperated Italy. A new treaty of commerce was nevertheless signed between the two countries on the 3rd of November 1881. Unfortunately for its stability, King Humbert the previous week had gone to Vienna to see the emperor of Austria. In visiting in his capital the former arch-enemy of Italian unity, who could never return the courtesy, Rome being interdicted for Catholic sovereigns by the ‘prisoner of the Vatican,’ Humbert had only followed the example of his father Victor Emmanuel, who went both to Berlin and to Vienna in 1873. But that was when in France the duc de Broglie was prime minister of a clerical government of which many of the supporters were clamouring for the restitution of the temporal power. King Humbert’s visit to Vienna at the moment when Gambetta, the great anti-clerical champion, was at the height of his influence was significant for other reasons. Since the 7th of October 1879 Germany and Austria had been united by a defensive treaty, and though the provisions were not published until 1888, the two central empires were known to be in the closest alliance. The king of Italy’s visit to Vienna, where he was accompanied by his ministers Depretis and Mancini, had therefore the same significance as though he had gone to Berlin also. On the 20th of May 1882 was signed the treaty of the Triple Alliance, which for many years bound Italy to Germany in its relations with the continental powers. The alliance was first publicly announced on the 13th of March 1883, in the Italian Chamber, by Signor Mancini, minister for foreign affairs. The aim of Italy in joining the combination was alliance with Germany, the enemy of France. The connexion with Austria was only tolerated because it secured a union with the powerful government of Berlin. It effected the complete isolation of France in Europe. An understanding between the French Republic and Russia, which alone could alter that situation, was impracticable, as its only basis seemed to be the possibility of having a common enemy in Germany or even in England. But the possible eventuality was anticipated by a secret rumour. When concluded at Skiernewice in September 1884 by the tsar and the German emperor, in which they guaranteed to one another a benevolent neutrality in case of hostilities between England and Russia arising out of the Afghan question. It will be convenient here to refer to the relations of France with Germany and Italy respectively in the years succeeding the signature of the Triple Alliance. With Germany both Gambetta, who died ten weeks before the treaty was announced and who was a strong Russophobe, and his adversary Jules Ferry were inclined to come to an understanding. But in this they had not the support of French opinion. In September 1883 the king of Spain had visited the sovereigns of Austria and Germany. Alphonso XII., to prove that this journey was not a sign of hostility to France, came to Paris on his way home on Michaelmas Day on an official visit to President Grévy. Unfortunately it was announced that the German emperor had made the king colonel of the regiments of the German 3rd Uhlans. At Strassburg, the anniversary of the taking of which city was being celebrated by the emperor by the inauguration of a monument made out of cannon taken from the French, on the very eve of King Alphonso’s arrival. Violent protests were made in Paris in the monarchical and in not a few republican journals, with the result that the king of Spain was hooted by the crowd as he drove with the president from the station to his embassy, and again on his way to dine the same night at the Elysée. The incident was closed by M. Grévy’s apologies and by the retirement of the minister of war, General Thibaudin, who under pressure from the extreme Left had declined to meet le roi uhlans. Though it displayed the bitter hostility of the population towards Germany, the incident did not aggravate Franco-German relations. This was due to the policy of the prime minister, Jules Ferry, who to carry it out made himself foreign minister in November, in the place of Challelem-Lacour, who resigned.
Jules Ferry's idea was that colonial expansion was the surest means for France to recover its prestige, and that this could be obtained only by maintaining peaceful relations with all the powers of Europe. His consequent unpopularity caused his fall in April 1885, and the next year a violent change of military policy was marked by the arrival of General Boulanger at the ministry of war, where he remained, in the Freycinet and Goblet cabinets, from January 1886 to the 17th of May 1887. His growing popularity in France was answered by Bismarck, who asked for an increased vote for the German army, indicating that he considered Boulanger the coming dictator for the war of revenge; so when the Reichstag, on the 14th of January 1887, voted the supplies for three years, instead of for the seven demanded by the chancellor, it was dissolved. Bismarck redoubled his efforts in the press and in diplomacy, vainly attempting to come to an understanding with Russia and with more success moving the Vatican to order the German Catholics to support him. He obtained his vote for seven years in March, and the same month renewed the Triple Alliance. In April the Schnaebelé incident seemed near the eruption of war between France and Germany. Themissary-special, an agent of the ministry of the interior, at Pagny-sur-Moselle, the last French station on the frontier of the annexed territory of Lorraine, having stepped across the boundary to regulate some official matter with the corresponding functionary on the German side, was arrested. It was said that Schnaebelé was arrested actually on French soil, and on whichever side of the line he was standing he had gone to meet the German official at the request of the latter. Bismarck justified the outrage in a speech in the Prussian Landtag which suggested that it was impossible to live at peace with a nation so bellicose as the French. In France the incident was regarded as a trap laid by the chancellor to excite French opinion under the aggressive guidance of Boulanger, and to produce events which would precipitate a war. The French remained calm, in spite of the growing popularity of Boulanger. The Goblet ministry resigned on the 17th of May 1887 after a hostile division on the budget, and the opportunity was taken to get rid of the minister of war, who posed as the coming restorer of Alsace and Lorraine to France. The Boulangerist movement soon became anti-Republican, and the opposition to it of successive ministries improved the official relations of the French and German governments. The circumstances attending the fall of President Grévy the same year strengthened the Boulangerist agitation, and Jules Ferry, who seemed indicated as his successor, was discarded by the Republican majority in the electoral congress, as a revolution was threatened in Paris if the choice fell on "the German Ferry." Sadi Carnot was consequently elected president of the Republic on the 3rd of December 1887. Three months later, on the 9th of March 1888, died the old emperor William who had personified the conquest of France by Germany. His son, the pacific emperor Frederick, died too, on the 13th of June, so the accession of William II., the pupil of Bismarck, at a moment when Boulanger threatened to become plebiscitary dictator of France, was ominous for the peace of Europe. Bismarck, ignominiously fled the country, and in March 1889 Bismarck fell. France none the less rejected all friendly overtures made by the young emperor. In February 1891 his mother came to Paris and was luckily induced to visit the scenes of German triumph near the capital—the ruins of St Cloud and the Château of Versailles where the German empire was proclaimed. The incident called forth such an explosion of wrath from the French press that it was clear that France had not forgotten 1871. By this time, however, France was no longer isolated and at the mercy of Germany, which by reason of the increase of its population while that of France had remained almost stationary, was, under the system of compulsory military service in the two countries, more than a match for its neighbour in a single-handed conflict. Even the Triple Alliance ceased to be a terror for France. An understanding arose between France and Russia preliminary to the Franco-Russian alliance, which became the pivot of French exterior relations until the defeat of Russia in the Japanese war of 1904. So the second renewal of the Tripplice was forthwith answered by a visit of the French squadron to Kronstadt in July 1891.

While such were the relations between France and the principal party to the Triple Alliance, the same period was marked by bitter dissension between France and Italy. Turkey had made Italy Gallophobe, but the diplomatic relations between the two countries had been courteous until the death of Depretis in 1887. When Crispi succeeded him as prime minister, and till 1891 he was the director of the exterior policy of Italy, a change took place. Crispi, though not the author of the Triple Alliance, entered with enthusiasm into its spirit of hostility to France. The old Sicilian revolutionary hastened to pay his respects to Bismarck at Friedrichshruh in October 1887, the visit being highly approved in Italy. Before that the French Chamber had, in July 1886, by a small majority, rejected a new treaty of navigation between France and Italy, this being followed by the failure to renew the commercial treaty of 1881. Irritating incidents were of constant occurrence. In 1886 a conflict between the French consuls in Massowah and Italians who occupied that Abyssinian port induced Bismarck to summon the German ambassador in Paris to tell M. Goblet, minister for foreign affairs in the Floquet cabinet, in case he should refer to the matter, that if Italy were involved thereby in complications it would not stand alone—this menace being communicated to Crispi by the Italian ambassador at Berlin and officially printed in a green-book.

But after Bismarck's fall relations improved a little, and in April 1890 the Italian fleet was sent to Toulon to salute President Carnot in the name of King Humbert, though this did not prevent the French government being suspected of having designs on Tripoli. Italian opinion was again incensed against France by the action of the French clericals, represented by a band of Catholic "pilgrims" who went to Rome to offer their sympathy to the pope in the autumn of 1891, and outraged the burial-place of Victor Emmanuel by writing in the visitors' register kept at the Pantheon the words "Vive le pape!" In August 1893 a flight took place at Aigues Mortes, the medieval walled city near the salt marshes of the Gulf of Lyons, between French and Italian workmen, in which seven Italians were killed. But Crispi had gone out of office early in 1891, and the ministers who succeeded him were more disposed to prevent a rupture between Italy and France. Crispi became prime minister again in December 1893, but this time without the portfolio of foreign affairs. He placed at the Consulta Baron Blanc, who though a strong partisan of the Triple Alliance was closely attached to France, being a native of Savoy, where he spent his yearly vacations on French soil. That the relations between the two nations were better was shown by what occurred after the murder of President Carnot in June 1894. The fact that the assassin was an Italian might have caused trouble a little earlier; but the grief of the Italians was so sincere, as shown by popular demonstrations at Rome, that no anti-Italian violence took place in France, and in the words of the French ambassador, M. Billot, Caserio's crime seemed likely to further an understanding between the two peoples. The movement was very slight and made no progress during the short presidency of M. Casimir-Périer. On the 1st of November 1894, Alexander III. died, when the Italian press gave proof of the importance attributed by the Tripplice to the Franco-Russian understanding by expressing a hope that the new tsar would put an end to it. But on the 10th of June 1895, the foreign minister, M. Hanotaux, intimated to the French Chamber that the understanding had become an alliance, and on the 17th the Russian ambassador in Paris conveyed to M. Félix Faure, who was now president of the Republic, the collar of St Andrew, while the same day the French and Russian men-of-war, invited to the opening of the Kiel Canal, entered German waters together. The union of France with Russia was no doubt one cause of the cessation of Italian hostility to France; but others were at work. The inauguration of the statue of MacMahon at Magenta the same week as the announcement of the Franco-Russian alliance showed that
there was a disposition to revive the old sentiment of fraternity which had once united France with Italy. More important was the necessity felt by the Italians of improved commercial relations with France. Crispi fell on the 4th of March 1896, after the news of the disaster to the Italian troops at Adowa, the war with Abyssinia being a disastrous legacy left by him. The previous year he had caused the withdrawal from Paris of the Italian ambassador Signor Ressmann, a friend of France, transferring tither Count Tornielli, who during his mission in London had made a speech, after the visit of the Italian fleet to Toulon, which qualified him to rank as a misgallato. But with the final disappearance of Crispi the relations of the two Latin neighbours became more natural. Commerce between them had diminished, and the business men of both countries, excepting certain protectionists, felt that the commercial rupture was mutually prejudicial. Friendly negotiations were initiated on both sides, and almost the last act of President Félix Faure before his sudden death—M. Delcassé being then foreign minister—was to promulgate, on the 2nd of February 1899, a new commercial arrangement between France and Italy which the French parliament had adopted. By that time M. Barrère was ambassador at the Quirinal and was engaged in promoting cordial relations between Italy and France, of which Count Tornielli in Paris had already become a chief instrument. Italy remained a plank to the Italian party, which was renewed for a third time in 1899. But so changed had its significance become that in October 1903 the French Republic received for the first time an official visit from the sovereigns of Italy. This reconciliation of France and Italy was destined to have most important results outside the sphere of the Triple Alliance. The return visit which President Loubet paid to Victor Emmanuel III. in April 1904, it being the first time that a French chief of the state had gone to Rome since the pope had lost the temporal sovereignty, provoked a protest from the Vatican which caused the rupture of diplomatic relations between France and the Holy See, followed by the repudiation of the Concordat by an act passed in France, in 1905, separating the church from the state.

While the decedence of the Triple Alliance had this important effect on the domestic affairs of France, its inception had produced the Franco-Russian alliance, which took France out of its isolation in Europe, and became the pivot of its exterior policy. It has been noted that in the years succeeding the Franco-Prussian War the tsar Alexander II. had shown a disposition to support France against German aggression, as though to make up for his treatment during the war, which was a blow to Germany that his uncle William II. had ascribed to it a large share of the German victory. The assassination of Alexander II. by revolutionaries in 1881 made it difficult for the new autocrat to cultivate closer relations with a Russian government, although the Third Republic, under the influence of Gambetta, to whom its consolidation was chiefly due, had repudiated that proselytizing spirit, inherited from the great Revolution, which had disquieted the monarchies of Europe in 1848 and had provoked their hostility to the Second Republic. But the Triple Alliance which was concluded the year after the murder of the tsar indicated the possible expediency of an understanding between the two great powers of the West and the East, in response to the combination of the three central powers of Europe,—though Bismarck after his fall revealed that in 1884 a secret treaty was concluded between Germany and Russia, which was, however, said to have in view a war between England and Russia. Internal dissension on the subject of colonial policy in the far East, followed by the fall of Jules Ferry and the Boulangist agitation were some of the causes which prevented France from strengthening her position in Europe by seeking a formal understanding with Russia in the first year of the reign of Alexander III. But when the Boulangist movement came to an end, entirely from the incompetency of its leader, it behoved the government of the Republic to find a means of satisfying the strong patriotic sentiment revealed in the nation, which, directed by a capable and daring soldier, would have swept away the parliamentary republic and established a military dictatorship in its place. The Franco-Russian understanding provided that means, and Russia was ready for it, having become, by the termination in 1890 of the secret treaty with Germany, not less isolated in Europe than France.

In July 1891, when the French fleet visited Kronstadt the incident caused such enthusiasm throughout the French nation that the exiled General Boulanger's existence would have been forgotten, except among his dwindling personal followers, had he not put an end to it by suicide two months later at Brussels. The Franco-Russian understanding united all parties, not in love for one another but in the idea that France was thereby about to resume its place in Europe. The Catholic Royalists ceased to talk of the restitution of the temporal power of the pope in their joy at the defence of the government of the republic for the most autocratic monarchy of Christendom; the Boulangists, now called Nationalists, hoped that it would lead to the war of revenge with Germany, and that it might also be the means of humiliating England, as shown by their resentment at the visit of the French squadron to Portsmouth on its way home from Kronstadt. It is, however, extremely improbable that the understanding and subsequent alliance would have been effected had the Boulangist movement succeeded. For the last thing that the Russian government desired was war with Germany; France's relations with it were sufficiently secured against German aggression on its frontier and financial from France; so a French plebiscitary government, having for its aim the restitution of Alsace and Lorraine, would have found no support in Russia. As the German chancellor, Count von Caprivi, said in the Reichstag on the 27th of November 1891, a few weeks after a Russian loan had been subscribed in France nearly eight times over, the naval visit to Kronstadt had not brought war nearer by one single inch. Nevertheless when in 1893 the Russian fleet paid a somewhat tardy return visit to Toulon, where it was reviewed by President Carnot, a party of Russian officers who came to Paris was received by the population of the capital, which less than five years before had acclaimed General Boulanger, with raptures which could not have been exceeded had they brought back to France the territory lost in 1871. In November 1894, Alexander III. died, and in January 1895, M. Casimir-Périer resigned the presidency of the Republic, to which he had succeeded only six months before on the assassination of M. Carnot. So it was left to Nicholas II. and President Félix Faure to proclaim the existence of a formal alliance between France and Russia. It appears that in 1891 and 1892, at the time of the first public manifestations of friendship between France and Russia, in the words of M. Ribot, secret conventions were signed by him, being foreign minister, and M. de Frecyinet, president of the council, which secured for France “the support of Russia for the maintenance of the equilibrium in Europe”; and on a later occasion the same statesman said that it was after the visit of the empress Frederick to Paris in 1891 that Alexander III. made to France certain offers which were accepted. The word “alliance” was not publicly used by any minister to connote the relations of France with Russia until the 10th of June 1895, when M. Hanotaux used the term with cautious vagueness amid the applause of the Chamber of Deputies. Yet not even when Nicholas II. came to France in October 1896 was the word “alliance” formally pronounced in any of the official speeches. But the reception given to the tsar and tsaritsa in Paris, where no European sovereign had come officially since William of Germany passed down the Champs Elysées as a conqueror, was of such a character that none could doubt that this was the consecration of the alliance. It was at last formally proclaimed by Nicholas II., on board a French man-of-war, on the occasion of the visit of the president of the Republic to Russia in August 1897. From that date until the formation of M. Briand's cabinet in 1900, nine different ministries succeeded one another and five ministers of foreign affairs; but they all loyally supported the Franco-Russian alliance, although its popularity diminished in France long before the war between Russia and Japan, which deprived it of its efficacy in Europe. In 1901 Nicholas II. came again to France and was the guest of President
Louvet at Compiegne. His visit excited little enthusiasm in the nation, which was disposed to attribute it to Russia’s financial need of France; while the Socialists, now a strong party which provided the Waldeck-Rousseau ministry with an important part of its majority in the Chamber, violently attacked the alliance of the Republic with a reactionary autocracy. However anomalous that may have been it did not prevent the whole French nation from welcoming the friendship between the governments of Russia and of France in its early stages. Nor can there be any doubt that the popular instinct was right in according it that welcome. France in its international relations was strengthened morally by the understanding and by the alliance, which also served as a check to Germany. But its association with Russia had not the results hoped for by the French reactionaries. It encouraged them in their opposition to the parliamentary Republic during the Dreyfus agitation, the more so because the Russian autocracy is anti-Semitic. It also made a Nationalist of one president of the Republic, Félix Faure, whose head was so turned by his imperial frequentations that he adopted some of the less admirable practices of princes, and also seemed ready to assume the bearing of an autocrat. His sudden death was as great a relief to the parliamentary Republicans as it was a disappointment to the plebeian party, which anti-Dreyfus, with its patriotic pretensions, had again made a formidable force in the land. But the election of the pacific and constitutional M. Louvet as president of the Republic at this critical moment in its history counteracted any reactionary influence which the Russian alliance might have had in France; so the general effect of the alliance was to strengthen the Republic and to add to its prestige. The visit of the tsar to Paris, the first paid by a friendly sovereign since the Second Empire, impressed a population, proud of its capital, by an outward sign which seemed to show that the Republic was not an obstacle to the recognition by the monarchies of Europe of the place still held by France among the great powers. Before M. Louvet laid down office the nation, grown more republican, saw the visit of the tsar followed by those of the kings of England and of Italy, who might never have been moved to present their respects to the French Republic had not Russia shown them the way.

While the French rejoiced at the Russian alliance chiefly as a check to the aggressive designs of Germany, they also liked the association of France with a power regarded as hostile to England. This traditional feeling was not discouraged by one of the chief artificers of the alliance, Baron Mohrenheim, Russian ambassador in Paris, who until 1884 had filled the same position in London, where he had not learned to love England, and who enjoyed in France a popularity rarely accorded to the diplomatic agent of a foreign power. An entente cordiale has since been initiated between England and France. But it is necessary to refer to the less agreeable relations which existed between the two countries, as they had some influence on the exterior policy of the Third Republic. France, the only nation outside of Europe, was faced with the problem of colonial expansion. But in its policy of colonial expansion, during the last twenty years of the 19th century, France constantly encountered England allover the globe. The first important enterprise beyond the seas seriously undertaken by France after the Franco-German War was, as we have seen, in Tunis. But even before that question had been mentioned at the congress of Berlin, in 1878, France had become involved in an adventure in the Far East, which in its developments attracted more public attention at home than the extension of French territory in northern Africa. Had these pages been written before the end of the 19th century it would have seemed necessary to trace the operations of France in Indo-China with not less detail than has been given to the establishment of the protectorate in Tunis. But French hopes of founding a great empire in the Far East came to an end with the partial resuscitation of China and the rise to power of Japan. As we have seen, Jules Ferry’s idea was that in colonial expansion France would find the means of recovering prestige after the defeat of 1870–71 in the years of recuperation when it was essential to be diverted from European complications. Jules Ferry was not a friend of Gambetta, in spite of later republican legends. But the policy of colonial expansion in Tunis and in Indo-China, associated with Ferry’s name, was projected by Gambetta to give satisfaction to France for the necessity, imposed, in his opinion, on the French government, of taking its lead in foreign affairs from Berlin. How Jules Ferry developed that system we know now from Bismarck’s subsequent expressions of regret at Ferry’s fall. He believed that, had Ferry remained in power, an amicable arrangement would have been made between France and Germany, a formal agreement having been almost concluded to the effect that France should maintain peaceable and friendly relations with Germany, while Bismarck supported France in Tunis, in Indo-China and generally in its schemes of overseas colonization. Even though the friendly attitude of Germany towards those schemes was not official the contrast was manifest between the benevolent tone of the German press and that of the English, which was generally hostile. Jules Ferry took his stand on the position that his policy was one not of colonial conquest, but of colonial conservation, that without Tunis, Algeria was insecure, that without Tongking and Annam, there was danger of losing Cochin-China, where the French had been in possession since 1861. It was on the Tongking question that Ferry fell. On the 30th of March 1885, on the news of the defeat of the French troops at Lang-Son, the Chamber refused to vote the money for carrying on the campaign by a majority of 306 to 149. Since that day public opinion in France has made amends to the memory of Jules Ferry. His patriotic foresight has been extolled. Criticism has not been spared for the opponents of his policy in parliament of whom the most conspicuous, M. Clémenceau and M. Ribot, have survived to take a leading part in public affairs in the 20th century. The attitude of the Parisian press, which compared Lang-Son with Sedan and Jules Ferry with Émile Ollivier, has been generally deplored, as has that of the public which was ready to offer violence to the fallen minister, and which was still so hostile to him in 1887 that the congress at Versaille was persuaded that there would be a revolution in Paris if it elected “the German Ferry” president of the Republic. Nevertheless his adversary in parliament, in the press and in the street have been justified—not owing to their superior sagacity, but owing to a series of unexpected events which the most foreseeing statesmen of the world never anticipated. The Indo-China dream of Jules Ferry might have led to a magnificent empire in the East to compensate for that which Dupleix lost and Napoleon failed to reconquer.

The Russian alliance, which came at the time when Ferry’s policy was justified in the eyes of the public, too late for him to enjoy any credit, gave a new impetus to the French idea of establishing an empire in the Far East. In the opinion of all the prophets of Europe the great international struggle in the near future was to be that of England with Russia for the possession of India. If Russia won, France might have a share in the dismembered Indian empire, of which part of the frontier was fortified with part of French Indo-China, since Burma had become British and Tongking French. Such aspirations were not formulated in white-books or in parliamentary speeches. Indeed, the apprehension of difficulty with England limited French ambition on the Siamese frontier. That did not prevent dangerous friction arising between England and France on the question of the Mekong, the river which flows from China almost due south into the China Sea traversing the whole length of French Indo-China, and forming part of the eastern boundary of Upper Burma and Siam. The aim of France was to secure the whole of the left bank of the Mekong, the highway of commerce from southern China. The opposition of Siam to this delimitation was believed by the French to be inspired by England, the supremacy of France on the Mekong river being prejudicial to British commerce with China. The inevitable rivalry between the two powers reached an acute crisis in 1893, the British ambassador in Paris being Lord Dufferin, who well understood the question, upper Burma having been annexed to India under
his viceroyalty in 1885. The matter was not settled until 1894; when not only was the French claim to the left bank of the Mekong allowed, but the neutrality of a 25-kilometre zone on the Siamese bank was conceded as open to French trade. It is said that at one moment in July 1893 England and France were more nearly at war than at any other international crisis under the Third Republic, not excluding that of Fashoda, though the acute tension between the governments was unknown to the public.

The Panama affair had left French public opinion in a nervous condition. Fantastic charges were brought not only in the press, but in the chamber of deputies, against newspapers and politicians of having accepted bribes from the British government. At the general election in August and September 1893 M. Clémenceau was pursued into his distant constituency in the Var by a crowd of Parisian politicians, who brought about his defeat less by alleging his connexion with the Panama scandal than by propagating the legend that he was the paid agent of England. The official republic, which changed its prime minister three times and its foreign minister twice in 1893, M. Devézie filling that post in the Ribot and Dupuy ministries and M. Casimir-Périer in his own, repudiated with energy the calumnies as to the attempted interference of England in French domestic affairs. But the successive governments were not in a mood to make concessions in foreign questions, as all France was under the glamour of the preliminary manifestations of the Russian alliance. This was seen, a few weeks after the elections, in the wild enthusiasm with which Paris received Admiral Avelane and his officers, who had brought the Russian fleet to Toulon to return the visit of the French fleet to Kronstadt in 1891. The death of Marshal MacMahon, who had won his first renown in the Crimea, and his funeral at the Invalides while the Russians were in Paris, were used to emphasize the fact that the allies before Sebastopol were no longer friends. The projector of the French empire in the Far East did not live to see this phase of the seeming justification of the policy which had cost him place and popularity. Jules Ferry had died on the 17th of March 1893, only three weeks after his triumphant rehabilitation in the political world by his election to the presidency of the Senate, the second post in the state. The year he died it seemed as though with the active aid of Russia and the sympathy of Germany the possessions of France in south-eastern Asia might have indefinitely expanded into southern China. A few years later the defeat of Russia by Japan and the rise of the sea-power of the Japanese practically ended the French empire in Indo-China. What the French already had at the end of the last century is virtually guaranteed to them only by the Anglo-Japanese alliance. It is in the irony of things that these possessions which were a sign of French rivalry with England should now be secured to France by England’s friendliness. For it is now recognized by the French that the defence of Indo-China is impossible.

Had the French dream been realized of a large expansion of territory into southern China, the success of the new empire would have been based on free Chinese labour and trade. This might have helped to enable France to rival England in the schemes, more important than those which arise from international difficulties—the reluctance of the French to establish themselves as serious colonists in their overseas possessions. We have noted how Algeria, which is nearer to Toulon and Marseilles than are Paris and Havre, has been comparatively neglected by the French, after eighty years of occupation, in spite of the amenity of its climate and its soil for European settlers. The new French colonial school advocates the withdrawal of France from adventures in distant tropical countries which can be reached only by long sea voyages, and the concentration of French activity in the northern half of the African continent. Madagascar is, as we have seen, counted as Africa in computing the area of French colonial territory. But it lies entirely outside the scheme of African colonization, and in spite of the loss of life and money incurred in its conquest, its retention is not popular with the new school, although the first claim of France to it was as long ago as the reign of Louis XIII., when in 1621 a company was founded under the protection of Richelieu for the colonization of the island. The French of the 19th and 20th centuries may well be considered less enterprising in both hemispheres than were their ancestors of the 17th, and Madagascar, after having been the cause of much ill-feeling between England and France under the Third Republic down to the time of its formal annexation, by the law of the 9th of August 1896, is not now the object of much interest among French politicians. On the African continent it is different. When the Republic succeeded to the Second Empire the French African possessions outside Algiers were inconsiderable in area. The chief was Senegal, which though founded as a French station under Louis XIII., was virtually the creation of Faidherbe under the Second Empire, even in a greater degree than were Tunis and Tongking of Jules Ferry under the Third Republic. There was also Gabun, which is now included in French Congo. These outposts in the tropics became the starting-points for the expansion of a French sphere of influence in north Africa, which by the beginning of the 20th century made France the nominal possessor of a vast territory stretching from the equatorial region on the Gulf of Guinea to the Mediterranean. A large portion of it is of no importance, including the once mysterious Timbuktu and the wilds of the waterless Sahara desert. But the steps whereby these wide tracts of wilderness and of valuable territory came to be marked on the maps in French colours, by international agreement, are important, as they were associated with the last serious official dispute between England and France before the period of entente. M. Hanotaux, who was foreign minister for the then unprecedented term of four years, from 1894 to 1898, with one short interval of a few months, has thrown an instructive light on the feeling with which French politicians up to the end of the 19th century regarded England. He declared in 1909, with the high authority of one who was during years of Anglo-French tension the mouth-piece of the Republic in its relations with other powers, that every move in the direction of colonial expansion made by France disquieted and irritated England. He complained that when France, under the stimulating guidance of Jules Ferry, undertook the reconstitution of an overseas domain, England barred the way—in Egypt, in Tunis, in Madagascar, in Indo-China, in the Congo, in Oceania. Writing with the knowledge of an ex-foreign minister, who had enjoyed many years of retirement to enable him to weigh his words, M. Hanotaux asserted without any qualification that when he took office England “had conceived a triple design, to assume the position of heir to the Portuguese possessions in Africa, to destroy the independence of the South African republics, and to remain in perpetuity in Egypt.” We have not to discuss the truth of those propositions, we have only to note the tendency of French policy; and in so doing it is useful to remark that the official belief of the Third Republic in the last period of the 19th century was that England was the enemy of French colonial expansion all over the globe, and that in the so-called scramble for Africa in 1885 France established the schemes of France. M. Hanotaux, with the authority of official knowledge, indicated that the English project of a railway from the Cape of Good Hope to Cairo was the provocation which stimulated the French to essay a similar adventure; though he denied that the Marchand mission and other similar expeditions about to be mentioned were conceived with the specific object of preventing the accomplishment of the British plan. The explorations of Stanley had demonstrated that access to the Great Lakes and the Upper Nile could be effected as easily from the west coast of Africa as from other directions. The French, from their ancient possession of Gabun, had extended their operations far to the east, and had by treaties with European powers obtained the right bank of the Ubanghi, a great affluent of the Congo, as a frontier between their territory and that of the Congo Independent State. They thus found themselves, with respect to Europe, in possession of a region which approached the valley of the Upper Nile. Between the fall of Jules Ferry in 1885 and the beginning of the Russian alliance came a period
of decreased activity in French colonial expansion. The unpopularity of the Tongking expedition was one of the causes of the popularity of General Boulanger, who diverted the French public from distant enterprises to a contemplation of the German frontier, and when Boulanger came to an end the Panama affair took its place in the interest it excited. But the colonial party in France did not lose sight of the possibility of establishing a position on the Upper Nile. The partition of Africa seemed to offer an occasion for France to take compensation for the English occupation of Egypt. In 1892 the Budget Commission, on the proposal of M. Étienne, deputy for Oran, who had three times been colonial under secretary, voted 300,000 francs for the despatch of a mission to explore and report on those regions, which had not had much attention since the days of Emin. But the project was not then carried out. Later, parliament voted a sum six times larger for strengthening the French positions on the Upper Ubangi and their means of communication with the coast. But Colonel Montreuil’s expedition, which was the consequence of this vote, was diverted, and the 1,800,000 francs were spent at Loango, the northern point of the Congo coast itself. That coast, the French territory which lies between Liberia and the British Gold Coast Colony, where a prolonged war ensued with Samory, a Nigerian chieftain. In September 1894, M. Delcassé being colonial minister, M. Liottard was appointed commissioner of the Upper Ubangi with instructions to extend French influence in the Bahr-el-Ghazal up to the Nile. In addition to official missions, numerous expeditions of French explorers took place in Central Africa during this period, and negotiations were continually going on between the British and French governments. Towards the end of 1895 Lord Salisbury, who had succeeded Lord Kimberley at the foreign office, informed Baron de Courcel, the French ambassador, that an expedition to the Upper Nile was projected for the purpose of putting an end to Mahdism. M. Hanotaux was not at this moment minister of foreign affairs. He had been successively by M. Berthelot, the eminent chemist, who resigned that office on the 26th of March 1896, a month before the fall of the Bourgeois cabinet of which he was a member, in consequence of a question raised in the chamber on this subject of the English expedition to the Soudan. According to M. Hanotaux, who returned to the Quai d’Orsay, in the Méline ministry, on the 29th of April 1896, Lord Salisbury at the end of the previous year, in announcing the expedition confidentially to M. de Courcel, had assured him that it would not go beyond Dongola without a preliminary understanding with France. There must have been a misunderstanding on this point, as after reaching Dongola in September 1896 the Anglo-Egyptian army proceeded up the Nile in the direction of Khartoum. Before M. Hanotaux resumed office the Marchand mission had been formally planned. On the 24th of February 1896 M. Gueysses, colonial minister in the Bourgeois ministry, had signed Captain Marchand’s instructions to the effect that he must march through the Upper Ubangi, in order to extend French influence as far as the Nile, and try to reach that river before Colonel Colville, who was leading an expedition from the East. He was also advised to conciliate the Mahdi if the aim of the mission could be benefited thereby. M. Liottard was raised to the rank of the Upper Ubangi, and a despatch to him the new colonial minister, M. André Lebon, wrote that the Marchand mission was not to be considered a military enterprise, it being sent out with the intention of maintaining the political line which for two years M. Liottard had persistently been following, and of which the establishment of France in the basin of the Nile ought to be the crowning reward. Two days later, on the 25th of June 1896, Captain Marchand embarked for Africa. This is not the place for a description of his adventures in crossing the continent or when he encountered General Kitchener at Fashoda, two months after his arrival there in July 1898 and a fortnight after the battle of Omdurman and the capture of Khartoum. The news was made known to Europe by the sirdar’s telegrams to the British government in September announcing the presence of the French mission at Fashoda. Then ensued a period of acute tension between the French and English governments, which gave the impression to the public that war between the two countries was inevitable. But those who were watching the situation in France on the spot knew that there was no question of fighting. France was unprepared, and was also involved in the toils of the Dreyfus affair. Had the situation been that of a year later, when the French domestic controversy was ending and the Transvaal War beginning, England might have been in a very difficult position. General Kitchener declined to recognize a French occupation of any part of the Nile valley. A long discussion ensued between the British and French governments, which was ended by the latter deciding on the 6th of November 1898 not to maintain the Marchand mission at Fashoda. Captain Marchand refused to return to Europe by way of the Nile and Lower Egypt, marching across Abyssinia to Jibuti in French Somaliland, where he embarked for France. He was received with well-merited enthusiasm in Paris. But the most remarkable feature of his reception was that the ministry became so alarmed lest the popularity of the hero of Fashoda should be at the expense of that of the parliamentary republic, that it put an end to the public acclamations by despatching him secretly from the capital—a somewhat similar treatment having been accorded to General Dodds in 1893 on his return to France after conquering Dahomey. The Marchand mission had little effect on African questions at issue between France and Great Britain, as a great settlement had been effected while it was on its way across the continent. On the 14th of June 1898, the day before the fall of the Méline ministry, when M. Hanotaux finally quitted the Quai d’Orsay, a convention of general delimitation was signed at Paris by that minister and by the British ambassador, Sir Edmund Monson, which as regards the respective claims of England and France covered in its scope the whole of the northern half of Africa from Sene-gambia and the Congo to the valley of the Nile. Comparatively little attention was paid to it amid the exciting events which followed, so little that M. de Courcel has officially recorded that three months later, on the eve of the Fashoda incident, Lord Salisbury declared to him that he was not sufficiently acquainted with the geography of Africa to express an opinion on certain questions of delimitation arising out of the success of the British expedition on the Upper Nile. The convention of June 1898 was, however, of the highest importance, as it affirmed the junction into one vast territory of the three chief African domains of France, Algeria and Tunis, Senegal and the Niger, Chad and the Congo, thus conceding to France the whole of the north-western continent with the exception of Morocco, Liberia and the European colonies on the Atlantic. This arrangement, which was completed by an additional convention on the 31st of March 1899, made Morocco a legitimate object of French ambition.

The other questions which caused mutual animosity between England and France in the decline of the 19th century had nothing whatever to do with their conflicting international interests. The offensive attitude of the English press towards France on account of the Fashoda affair was repaid by the French in their criticism of the Boer War. When the sentiment of mutual irritation had become less acute, the press of the two countries was moved by certain influences to recognize that it was in their interest to be on good terms with one another. The importance of their commercial relations was brought into relief as though it were a new fact. At last in 1903 state visits between the rulers of England and of France took place in their respective capitals, for the first time since the early days of the Second Empire, followed by an Anglo-French convention signed on the 8th of April 1904. By this an arrangement was come to on outstanding questions of controversy between England and France in various parts of the world. France undertook not to interfere with the action of England in Egypt,
while France made a like undertaking as to French influence in Morocco. France conceded certain of its fishing rights in Newfoundland, which had been a perpetual source of irritation between the two countries for nearly two hundred years since the treaty of Utrecht of 1713. In return England made several concessions to France in Africa, including that of the Los Islands off Sierra Leone and some rectifications of frontier on the Gambia and between the Niger and Lake Chad. Other points of difference were arranged as to Siam, the New Hebrides and Madagascar. The convention of 1904 was on the whole more advantageous for England than for France. The free hand which England conceded to France in dealing with Morocco was a somewhat burdensome gift owing to German interference; but the incidents which arose from the Franco-German conflict in that country are as yet too recent for any estimate of their possible consequences.

One result was the retirement of M. Delcassé from the foreign office on the 6th of June 1905. He had been foreign minister for seven years, a consecutive period of rare length, only once exceeded in England since the creation of the office, when Castlereagh held it for ten years, and once in France, when the Ministry of Foreign Affairs was restored in the Third Republic. He first went to the Quai d'Orsay in the Brisson ministry of June 1898, remained there during the Dupuy ministry of the same year, was reappointed by M. Waldeck-Rousseau in his cabinet which lasted from June 1899 to June 1902, was retained in the post by M. Combes till his ministry fell in January 1905, and again by his successor M. Rouvier till his own resignation in June of that year. M. Delcassé had thus an uninterrupted reign at the foreign office during a long critical period of transition both in the interior politics of France and in its exterior relations. He went to the Quai d'Orsay when the Dreyfus agitation was most acute, and left it when parliament was absorbed in discussing the separation of church and state. He saw the Franco-Russian alliance lose its popularity in the country even before the Russian defeat by the Japanese in the last days of his ministry. Although in the course of his official duties at the colonial office he had been partly responsible for some of the expeditions sent to Africa for the purpose of checking British influence, he was fully disposed to pursue a policy which might lead to a friendly understanding with England. In this he differed from M. Hanotaux, who was essentially the man of the Franco-Russian alliance, owing to it much of his prestige, including his election to the French Academy, and Russia, to which he gave exclusive allegiance, was then deemed to be primarily the enemy of England. M. Delcassé on the contrary, from the first, desired to assist a rapprochement between England and Russia as preliminary to the arrangement he proposed between England and France. He was foreign minister when the tsar paid his second visit to France, but there was no longer the national unanimity which welcomed him in 1896. M. Delcassé also accompanied President Loubet to Russia when he returned the tsar's second visit in 1902. But exchange of compliments between France and Russia were no longer to be the sole international ceremonials within the attributes of the French foreign office; M. Delcassé was minister when the procession of European sovereigns headed by the kings of England and of Italy in 1903 came officially to Paris, and he went with M. Loubet to London, and to Rome on the president's visit returns to those capitals—the latter being the immediate cause of the rupture of the concordat with the Vatican, though M. Delcassé was essentially a concordat minister. His retirement from the Rouvier ministry in June 1905 was due to pressure from Germany in consequence of his opposition to German interference in Morocco. His resignation took place just a week after the news had arrived of the destruction of the Russian fleet by the Japanese, which completed the disabusement of the one ally of France. The impression was current in France that Germany wished to give the French nation a fright before the understanding with England had reached an effective stage, and it was actually believed that the resignation of M. Delcassé averted a declaration of war. Although that belief revived to some extent the fading enmity of the French towards the conquerors of Alsace-Lorraine, the fear which accompanied it moved a considerable section of the press to toll a signal note of profound misunderstanding with Germany in preference to, or even at the expense of, friendly relations with England. M. Clémenceau, who only late in life came into office, and attained it at the moment when a better understanding with England was progressing, had been throughout his long career, of all French public men in all political groups, the most consistent friend of England. His presence at the head of affairs was a guarantee of amicable Anglo-French relations, so far as they could be protected by statesmanship.

By reason of the increased duration and stability of ministries, the personal influence of ministers in directing the foreign policy of France has in one sense become greater in the 20th century than in those earlier periods when France had first to recuperate its strength after the war and then to take its exterior policy from Germany. Moreover, not only have cabinets lasted longer, but the foreign minister has often been retained in a succession of them. Of the thirty years which in 1909 had elapsed since Marshal MacMahon retired and the republic was governed by republicans, in the first fifteen years from 1879 to 1894 fourteen different men served as foreign ministers, and in the third fifteen years, six French foreign affairs, while six sufficed for the fifteen years succeeding the latter date. One must not, however, exaggerate the effect of this greater stability in office-holding upon continuity of policy, which was well maintained even in the days when there was on an average a new foreign minister every year. Indeed the most marked breach in the continuity of the foreign policy of France has been made in that later period of long terms of office, which, with the repudiation of the Concordat, has seen the withdrawal of the French protectorate over Roman Catholic missions in the East—though it is too soon to estimate the result. In another respect France has under the republic departed a long way from a tradition of the Quai d'Orsay. It no longer troubles itself on the subject of nationalities. Napoleon III, who had more French temperament than French blood in his constitution, was an idealist on this question, and one of the causes of his own downfall and the defeat of France was his sympathy in this direction with German unity. Since Sedan little has been done in France to further the doctrine of nationalities. A faint echo of it was heard during the Boer war, but French sympathy with the struggling Dutch republics of South Africa was based rather on anti-English sentiment than on any abstract theory. (J. E. C. B.)

BIBLIOGRAPHY OF FRENCH HISTORY.—The scientific study of the history of France only begins with the 16th century. It was not till first the first, then the second, and last the third period of the 19th century that a servile imitation of antiquity. Paulus Aemiliius of Verona (De rebus gestis Francorum, 1517), who may be called the first of modern historians, merely applies the oratorical methods of the Latin orators; the historical studies of the century (1631) of the history emancipates itself; Catholics and Protestants alike turn to it for arguments in their religious and political controversies. François Hotman published (1574) his Franco-Gallia; Claude Fauchet his Antiquités galantes et françaises (1579); Etienne Pasquier his Recherches de la France (1611), "the only work of erudition of the 16th century which one can read through without being bored. Amateurs like Petau, A. de Thou, Bongars and others, henceforth read and reflected by their studies without their knowledge of the past: Pierre Pithou, one of the authors of the Sataire Ménippe, published the earliest annals of France (Annales Francorum, 1586, and Historiae Francorum scriptores coetanei X., 1599). In 1617 the principal chroniclers of the Crusades. Others made a study of chronology like J. J. Scaliger (De emendationibus temporum, 1583; Thesaurus temporum, 1606), sketched the history of literature, like François Guéde, sieur de La Croix in Maine (Bibliothèque française, 1584), and Antoine du Verdier (Catalogue de tous les auteurs qui ont écrit ou traduit en françois, 1583), or discussed the actual principles of historical research, like Jean Bodin (Methodus ad faciendum historiae cognitionem, 1566) and Henri Lancelot Voisin de La Popelinière (Frontispice historique, 1633).

But the writers of history are as yet very inexperienced; the Histoire générale des rois de France of Bernard de Girard, seigneur de Haillan (1576), the Grandes Annales de France of François de Belleforest (1592–1604), the Histoire générale de l’histoire de France of Jean de Serres (1597), the Histoire générale de France depuis Pharamond de Scipion Dupleix (1621–1645), the Histoire de France (1643–1651) of François Eudes de Mézray, and above all his Abrégé chronologique de l’histoire
de France (1668), are compilations which were eagerly read when they appeared, but are worthless nowadays. Historical research lacked leaders and trained workers; it found them all in the 17th century, the golden age of learning which was honoured alike by laymen and clergy of the two middle orders, the Sacerdotii, the Benedictines of the congregation of St Mau. The publication of original documents was carried on with enthusiasm. To André Duchesne we owe two great collections of chronicles: the Historiae Notarum (5 vols. 1775–1789) and the Annales ordinum sancti Benedicti (10 vols. 1770–1789), a work of more than historical interest, since it includes the statutes and the military and civil law of the monasteries. The eighteenth century produced a series of learned publications, continued by his son François (5 vols., 1636–1649). These publications are due to a part of his prodigious activity: his papers and manuscripts, preserved in the Bibliothèque nationale at Paris, amount to 10,000 volumes. Charles du Cange, Professor of Law at the University of Caen, published Histoire de la langue française (5 vols., 1675–1705). In 1673, René Prosper Tassini published a Nouveaux Traité de diplomatique (6 vols., 1750–1765), others were undertaking the Art de vérifier les dates (1750; new and much enlarged edition in 1770). Still others, like Jean-Baptiste d'Anville (1697–1786), adduced the aids of the sciences in this research. Among the scientific works which were now being published, those in geography and navigation and those relating to the history of the church and the law were the most popular; and these, in their turn, were crowned with success.

In the second half of the 18th century, the ardour of the Benedictines of St Mau diminished, and scientific work passed more and more into the hands of laymen. The Académie des Inscriptions et Belles-Lettres, founded in 1635, continued to be the chief instrument, numbering among its members Denis François Secqueville, who continued the collection of Ordinances des rois de France, begun (1723) by J. de la Laurencie; J.-B. de la Curme de Sainte-Foy, who prepared the second part of the collection of the chartes, the chartes et diplômes, and added the directory of the chartes and diplômes; Jean Baptiste Haureau, who continued the publication of the Scriptores Hiberniae; and L. G. de Bréquigny, who was one of the two persons who published the collectanea, the Chronicon et notitia rerum et personarum, the Journal diplomatique, and the Collection des minima

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whole of the 19th century, and even longer, had a strong influence on historical production. The section of the Institut de France, which in 1816 assumed the old name of Académie des Inscriptions et Belles-lettres, began to reissue the two series of Mémoires and of the Notices et extraits des manuscrits tirés de la bibliothèque royale; the first volume had appeared in 1787; began (1844) that of les Mémoires présentés par divers savants et les Comptes rendus (subject index 1857–1900, by G. Ledos, 1906); and continued the Recueil des historiens de France, the plan of which was enlarged by geographical sections in 1838, and the last volume came out in 1906. It contains many references to the Ordonnances et la Table chronologique des diplomatiques. During the reign of Louis Philippe, the ministry of the interior reorganized the administration of the archives of the departments, communes, and parlements, and the libraries of the French and of the foreign Legations; the publications of the Académie des inscriptions et belles-lettres was composed of the Rapport au ministre, by G. Servois, (1802).

In 1852, a new public instruction a committee, which has been called since 1881 the Comité des Travaux historiques et de l’Archéologie, has begun the publication of the Recueil des travaux historiques et de l’archéologie, which was reorganized in 1868 (see Rapport des travaux, 1884). For each volume, the minute is divided into (1) the sessioné, which gives the most important information (see the Rapport au ministre, by G. Servois, 1802).

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the accounts found in those legal works of the middle ages written in those neo-Celtic dialects, the most important and the greater number of which belong to Ireland. A reconstruction from them is always hazardous, however delicate and scientific be the criticism which is brought to bear on it, as in the case of d’Arbois de Jubainville, for example. Moreover, in the historical evolution of French institutions those of the Celts or Gauls are of little importance. Not one of them can be shown to have survived in later law. What has survived of the Celtic race is the blood and temperament, still found in a great many Frenchmen, certain traits which the ancients remarked in the Gauls being still recognizable: bellum gerere et argute loqui.

Roman Period.—It was the Roman conquest and rule which really formed Gaul, for she was Romanized to the point of losing almost completely which persists most stubbornly in a conquered nation, namely, the language; the Breton-speaking population came to France later, from Britain. The institutions of Roman Gaul became identical with those of the Roman empire, provincial and municipal government undergoing the same evolution as in the other parts of the empire. It was under Roman supremacy too, as M. d’Arbois de Jubainville has shown, that the ownership of land became personal and free in Gaul. The law for the Gallo-Romans was that which was administered by the conventus of the magistrate; there are only a few peculiarities, mere Gallicisms, resulting from conventions or usage, which are pointed out by Roman jurisconsults of the classical age. The administrative reformation of Diocletian and Constantine applied to Gaul as to the rest of the empire. Gaul under this rule consisted of seventeen provinces, divided between two dioceses, ten in the diocese of the Gauls, under the authority of the praetorian prefect, who resided at Treves; and the other seven in the diocese septem provinciarum, under the authority of a vicarius. The Gallo-Romans became Christian with the other subjects of the empire; the Church extended thither her powerful organization modelled on the administrative organization, each civitas having a bishop, just as it had a curia and municipal magistrates. But, although endowed with privileges by the Christian emperors, the Church did not yet encroach upon the civil power. She had the right of acquiring property, of holding councils, subject to the imperial authority, and of the free election of bishops. But only the first germs of ecclesiastical jurisdiction are to be traced. In virtue of the laws, the bishops were privileged arbitrators, and in the matter of public sins exercised a disciplinary jurisdiction over the clergy and the faithful. In the second half of the 4th century, monasteries appeared in Gaul. After the fall of the Western empire, there was left to the Gallo-Romans as an expression of its law, which was also theirs, a written legislation. It consisted of the imperial constitutions, contained in the Gregorian, Hermogenian and Thedosian codes (the two former being private compilations, and the third an official collection), and the writings of the five jurists (Gauis, Papiian, Paulus, Ulpian and Modestinus), to which Valentinian III. had in 426 given the force of law.

The Barbarian Invasion.—The invasions and settlements of those barbarians open a new period. Though there were robbery and violence in every case, the various barbarian kingdoms set up in Gaul were established under different conditions. In those of the Burgundians and Visigoths, the owners of the great estates, which had been the prevailing form of landed property in Roman Gaul, suffered partial disposal, according to a system the rules regulating which can, in the case of the Burgundians, be traced almost exactly. It is doubtful whether a similar process took place in the case of the Frankish settlements, but their first conquests in the north and east seem to have led to the extermination or total expulsion of the Gallo-Roman population. It is impossible to say to what extent, in these various settlements, the system of collective property prevailing among the Germanic tribes was adopted. Another important difference was that, in embracing Christianity, some of the barbarians became Arians, as in the case of the Visigoths and Burgundians; others Catholic, as in the case of the Franks. This was probably the main cause of the absorption of the other kingdoms into the Frankish monarchy. In each case, however, the barbarian king appeared as wishing not to overthrow the Roman administration, but to profit by its continuation. The kings of the Visigoths and Burgundians were at first actually representatives of the Western empire, and Clovis himself was ready to accept from the emperor Anastasius the title of consul; but these were but empty forms, similar to the fictitious titles which long existed or still exist between China or Turkey and certain parts of their former empires, now separated from them for ever.

As soon as the Merovingian monarch had made himself master of Gaul, he set himself to maintain and keep in working order the administrative machinery of the Romans, save that the administrative unit was henceforth no longer the provincia but the civitas, which generally took the name of pagus, and was placed under the authority of a count, comes or grafio (Grail). Perhaps this was not entirely an innovation, for it appears that at the end of the Roman supremacy certain civitates had already a comes. Further, several pagi could be united under the authority of a dux. The pagus seems to have generally been divided into hundreds, centenarii.

But the Roman administrative machinery was too delicate to be handled by barbarians; it could not survive for long, but underwent changes and finally disappeared. Thus the Merovingians tried to levy the same direct taxes as the Romans had done, the capitation terrena and the capitation humana, but they ceased to be imposed reassessed periodically in accordance with the total sum fixed as necessary to meet the needs of the state, and became fixed annual taxes on lands or persons; finally, they disappeared as general imposts, continuing to exist only as personal or territorial dues. In the same way the Roman municipal organization, that of the curiae, survived for a considerable time under the Merovingians, but was used only for the registration of written deeds; under the Carolingians it disappeared, and with it the old senatorial nobility which had been that of the Empire. The administration of justice (apart from the king’s tribunal) seems to have been organized in a system borrowed partly from Roman and partly from the Frankish and Germanic institutions; it naturally tends to assume popular forms. Justice is administered by the count (comes) or his deputy (centenarius or vicarius), but on the verdict of notables called in the texts boni homines or rachimburgi. This takes place in an assembly of all the free subjects, called mallus, at which every free man is bound to attend at least a certain number of times a year, and in which are promulgated the general acts emanating from the king. The latter could issue commands or prohibitions under the name of bonum, the violation of which entailed a fine of go solidi; the king also administered justice (in palatio), assisted by the officials of his household, his jurisdiction being unlimited and at the same time undefined. He could hear all causes, but was not bound to hear any, except, apparently, accusations of deliberate failure of justice and breach of trust on the part of the rachimburgi.

But what proved the great disturbing element in Gallo-Roman society was the fact that the conquerors, owing to their former customs and the degree of their civilization, were all warriors, men whose chief interest was to become practised in the handling of arms, and whose normal state was that of war. It is true that under the Roman empire all the men of a civitas were obliged, in case of necessity, to march against the enemy, and under the Frankish monarchy the count still called together his pagenses for this object. But the condition of the barbarian was very different; he lived essentially for fighting. Hence those gatherings or annual reviews of the Campus Martius, which continued so long, in Austrasia at least. They constituted the chief armed force; for mercenary troops, in spite of the assertions of some to the contrary, play at this period only a small part. But this military class, though not an aristocracy (for among the Franks the royal race alone was noble), was to a large extent independent, and the king had to attach those leudes or fidèles to himself by gifts and favours. At the same time the authority of the king gradually underwent a
change in character, though he always claimed to be the successor of the Roman emperor. It gradually assumed that domestic or personal character that, among the Germans, marked most of the relations between men. The household of the king gained in political importance, by reason that the heads of the principal offices in the palace became at the same time high public officials. There was, moreover, a body of men more especially attached to the king, the antrusions (q.v.) and the commensals (convivae regis) whose weregeld (i.e. the price of a man's life in the system of compensation then prevalent) was three times greater than that of the other subjects of the same race.

The Frankish monarch also had the power of making laws, which he exercised after consulting the chief men of the kingdom, both lay and ecclesiastical, in the placta, which were meetings differing from the Campus Martius and apparently modelled principally on the councils of the Church. But throughout the kingdom in many places the direct authority of the king over the people ceased to make itself felt. The immunities, granted chiefly to the great ecclesiastical properties, limited this authority in a curious way by forbidding public officials to exercise their functions in the precinct of land which was immunitas. The judicial and fiscal rights frequently passed to the landowner, who in any case became of necessity the intermediary between the supreme power and the people. In regard to this last point, moreover, the case seems to have been the same with all the great landowners or potentae, whose territory was called potentiae, and who gained a real authority over those living within it; later in the middle ages they were called homines potentatibus (hommes de poëte).

Other principles, arising perhaps less from Germanic custom strictly speaking than from an inferior level of civilization, also contributed towards the weakening of the royal power. The monarch, like his contemporaries, considered the kingdom and the rights of the king over it to be his property; consequently, he had the power of dealing with it as if it were a private possession; it is thus which gave rise to the concessions of royal rights to individuals, and later to the partitions of the kingdom, and then of the empire, between the sons of the king or emperor, to the exclusion of the daughters, as in the division of an inheritance in land. This proved one of the chief weaknesses of the Merovingian monarchy.

In order to rule the Gallo-Romans, the barbarians had had inevitably to ask the help of the Church, which was the representative of Roman civilization. Further, the Merovingian monarch and the Catholic Church had come into close alliance in their struggle with the Arians.

The result for the Church had been that she gained new privileges, but at the same time became to a certain extent dependent. Under the Merovingians the election of the bishop a clerio et populo is only valid if it obtains the assent (assensus) of the king, who often directly nomi nates the prelate. But at the same time the Church retains her full right of acquiring property, and has her jurisdiction partially recognized; that is to say, she not only exercises more freely than ever a disciplinary jurisdiction, but the bishop, in place of the civil power, administers civil and criminal justice over the clergy. The Church had for a long time forbidden the clergy to cite one another before secular tribunals; they had also, in the 6th century, forbidden secular judges under pain of excommunication to cite before them and judge the clergy, without permission of the bishop. A decree of Clotaire II. (614) acknowledged the validity of these claims, but not completely; a precise interpretation of the text is, however, difficult.

The Merovingian dynasty perished of decay, amid increasing anarchy. The crown passed, with the approval of the papacy, to an Austrasian mayor of the palace and his family, one of those mayors of the palace (i.e. chief officer of the king's household) who had been the last support of the preceding dynasty. It was then that there developed a certain number of institutions, which offered themselves as useful means of consolidating the political organism, and were in reality the direct precursors of feudalism. One was the royal benefice (beneficium), of which, without doubt, the Church provided both the model and, in the first instance, the material. The model was the precaria, a form of concession by which it was customary for the Church to grant the possession of her lands to free men; this practice she herself had copied from the five-years leases granted by the Roman exchequer. Gradually, however, the precaria had become a concession made, in most cases, free and for life. As regards the material, when the Austrasian mayors of the palace (probably Charles Martel) wished to secure the support of the fidèles by fresh benefits, the royal treasury being exhausted, they turned to the Church, which was at that time the greatest landowner, and took lands from her to give to their warriors. In order to disguise the robbery it was decided—perhaps as an afterthought—that these lands should be held as precariae from the Church, or from the monastic houses which had furnished them. Later, when the royal treasury was reorganized, the grants of land made by the kings naturally took a similar form: the beneficium, as a free grant for life. Under the Merovingians royal grants of land were in principle made in full ownership, except to ecclesiastics, whose beneficium was made for a revocation under certain circumstances. No special services seem to have been attached to the benefice, whether granted by the king or by some other person, but, in the second half of the 9th century at least, the possession of the benefice is found as the characteristic of the military class and the form of their pay. This we find clearly set forth in the treatise de ecclesiis et capellis of Hincmar of Reims. The beneficium, in obedience to a natural law, soon tended to crystallize into a perpetual and hereditary right. Another institution akin to the beneficium was the senioratus; by the commendatio, a form of solemn contract, probably of Germanic origin, and chiefly characterized by the placing of the hands between those of the lord, a man swore absolute fidelity to another man, who became his senior. It became the generally received idea (as expressed in the capitularies) that it was natural and normal for every free man to have a senior. At the same time a benefice was never granted unless accompanied by the commendatio of the beneficiary to the grantor. As the most important seniores were thus bound to the king and received from him their benefices, he expected through them to command their men; but in reality the king disappeared little by little in the senior. The king granted as benefices not only lands, but public functions, such as those of count or dux, which thus became possessions, held, first for life, and later as hereditary properties. The Capitulary of Kiersy-sur-Oise (877), which was formerly considered to have made sires legally and generally hereditary, only proves that it was already the custom for benefices of this kind, honorae, to pass from the father to one of the sons.

Charlemagne, while sanctioning these institutions, tried to arrest the political decomposition. He reorganized the administration of justice, fixing the respective jurisdictions of the chancellor and the centenarius, substituting for the rachim-burgii permanent scabini, chosen by the count in the presence of the people, and defining the relations of the count, as the representative of the central authority, with the capitales and justices of immunitates and potestates. He reorganized the army, determining the obligations and the military outfit of free men according to their means. Finally, he established those regular inspections by the missi dominici which are the subject of so many of his capitularies. From the De ordine palatii of Hincmar of Reims, who follows the account of a contemporary of the great emperor, we learn that he also regularly established two general assemblies, contentus or placta, in the year, one in the autumn, the other in the spring, which were attended by the chief officials, lay and ecclesiastical. It was here that the capitularies (q.v.) and all important measures were first drawn up and then promulgated. The revenues of the Carolingian monarch (which are no longer indenial with the finances of the state) consisted chiefly in the produce of the royal lands (vilias), which the king and his suite often came and
consumed on the spot; and it is known how carefully Charlemagne regulated the administration of the *villa*. There were also the free gifts which the great men were bound, according to custom, to bring to the *conventus*, the contributions of this character from the monasteries practically amounting to a tax; the regular personal or territorial dues into which the old taxes had resolved themselves; the profits arising from the courts (the *royal bannum*, and the *freedum*, or part of the compensation-money which went to the king); finally, numberless requisitions in kind, a usage which had without doubt existed continuously since Roman times. The Church was loaded with honours and had added a fresh prerogative to her former privileges, namely, the right of levying a real tax in kind, the *tithe*. Since the 3rd century she had tried to exact the payment of tithes from the faithful, interpreting as applicable to the Christian clergy the texts in the Old Testament bearing on the Levites; Gallican councils had repeatedly proclaimed it as an obligation, though, it appears, with little success. But from the reign of Pippin the Short onwards the civil law recognized and sanctioned this obligation, and the capitularies of Charles the Great and Louis the Debonnaire contain numerous provisions dealing with it. Ecclesiastical jurisdiction extended farther and farther, but Charlemagne, the protector of the papacy, maintained firmly his authority over the Church. He nominated its dignitaries, both bishops and abbots, who were true ecclesiastical officials, parallel with the lay officials. In each *pagan*, bishop and count owed each other mutual support, and the *missi* on the same circuit were ordinarily a count and a bishop. In the first collection of capitularies, that of Ansegisus, two books out of four are devoted to ecclesiastical capitularies.

What then, was the private and criminal law of this Frankish monarchy which had come to embrace so many different races? The men of Roman descent continued under the Roman law, and the conquerors could not hope to impose their customs upon them. The authorized expression of the Roman law was henceforth to be found in the *Romanae Leges Barbarorum* and *Breviarium Alarici*, drawn up by order of Alaric II, in 506. It is an abridgment of the codes, of that of Theodosius especially, and of certain of the writings of the jurists included under the Law of Citations. As to the barbarians, they had hitherto had nothing but customs, and these customs, of which the type nearest to the original is to be found in the oldest text of the *Lex Salica*, were nothing more than a series of tariffs of compensations, that is to say, sums of money due to the injured party or his family in case of crimes committed against individuals, for which crimes these compensations were the only penalty. They also introduced a barbarous system of trial, that by compurgation, i.e. exculpation by the oath of the defendant supported by a certain number of *cojurantes*, and that by ordeal, later called *judicium Dei*. In each new kingdom the barbarians naturally kept their own laws, and when these men of different races all became subject to the Frankish monarchy, there evolved itself a system (called the *personnalité des lois*) by which every subject had, in principle, the right to trial by his race, which he enjoyed by birth (or sometimes for some other reason, such as emancipation or marriage). When the two adversaries were of different race, it was the law of the defendant which had to be applied. The customs of the barbarians had been drawn up in Latin. Sometimes, as in the case of the first text of the Salic law, the system on which they were compiled is not exactly known; but it was generally done under the royal authority. At this period only these written documents bear the name of "law" (*leges Romanorum; leges barbarorum*), and at least the tacit consent of the people seems to have been required for these collections of laws, in accordance with an axiom laid down in a later capitulary; *lex fit consensus populi et constitutione regis*. It is noteworthy, too, that in the process of being drawn up in Latin, most of the *leges barbarorum* were very much Romanized.

In the midst of this diversity, a certain number of causes tended to produce a partial unity. The capitularies, which had in themselves the force of law, when there was no question of modifying the *leges*, constituted a legislation which was the same for all; often they inflicted corporal punishment for grave offences, which applied to all subjects without distinction. Usage and individual convenience led to the same result. The Gallo-Romans, and even the Church itself, to a certain extent, adopted the methods of trial introduced by the Germans, as was likely in a country relapsing into barbarism. On the other hand, written acts became prevalent among the barbarians, and at the same time they assimilated a certain amount of Roman law; for these acts continued to be drawn up in Latin, after Roman models, which were in most cases simply misinterpreted owing to the general ignorance. The type is preserved for us in those collections of *Formulae*, of which complete and scientific editions have been published by Eugène de Rozière and Carl Zeumer. During this period, too, the Gallican Church adopted the collection of councils and decretals, called later the *Codex canonum ecclesiae Gallicanae*, which she continued to preserve. This collection was that of Dionysius Exiguus, which was sent to Charlemagne in 774 by Pope Adrian I. But in the course of the 9th century apocryphal collections were also formed in the Gallican Church: the *False Capitularies of Beneficium*, the *Debonnaire*, and the *False Decretals of Isidore Mercator* (see DECRETALES).

All the subjects of the Frankish monarchy were not of equal status. There was, strictly speaking, no nobility, both the Roman and the Germanic nobility having died out; but slavery continued to exist. The Church, however, was preparing the transformation of the slave into the serf, by giving force and validity to their marriages, in cases, at least, when the master had approved of them, and by forbidding the latter unjustly to seize the slave's *pecudium*. But between the free man (*ingenius*) and the slave lay a number of persons of intermediate status; they possessed legal personality but were subject to incapacities of various kinds, and had to perform various duties towards other men. There was, to begin with, the Roman colonist (*colonus*), a class as to the origin of which there is still controversy, and of which there is no clear mention in the laws before the 4th century; they and their children after them were attached perpetually to a certain piece of land, which they were allowed to cultivate on payment of a rent. There were, further, the *litus* (*litus or lites*), a similar class of Germanic origin; also the greater number of the freedmen or descendants of freedmen. Many free men who had fled to the great landowners for protection took, by arrangement or by custom, a similar position. Under the Merovingian régime, and especially under the Carolingians, the occupation of the land tended to assume the character of tenures; but free ownership of land continued to exist under the name of *alod* (*alodis*), and there is even evidence for the existence of this in the form of small properties, held by free men; the capitularies contain numerous complaints and threats against the counts, who endeavoured by the abuse of their power to obtain the surrender of these properties.

Period of Anarchy and the Rise of Feudalism.—The 9th and 11th centuries were a period of profound anarchy, during which feudalism was free to develop itself and to take definitive forms. Up to that time the people may be said to have lived without laws, without fixed customs and without government. The legislative power was no longer exercised, for the last Carolingian capitularies date from the year 884, and the first laws of the Capetian kings (if they may be called laws) do not appear till during the 12th century. During this period the old capitularies and *leges* fell into disuse and in their place territorial customs tended to grow up, their main constituents being furnished by the law of former times, but which were at the outset ill-defined and strictly local. As to the government, if the part played by the Church be excepted, we shall see that it could be nothing but the application of brute force. In this anarchy, as always happens under similar conditions, men drew together and formed themselves into groups for mutual defence. A nucleus was formed which was to become the new social unit, that is to say, the feudal group. Of this the centre was a chief, around whom gathered men capable of bearing arms, who commended themselves to
him according to the old form of vassalage, per manus. They owed him fidelity and assistance, the support of their arms but not of their purse, save in quite exceptional cases; while he owed them protection. Some of them lived in his castle or fortified house, receiving their equipment only and eating at his table. Others received lands from him, which were, or later became, fiefs, on which they lived casati. The name fief, feudum, does not appear, however, till towards the end of this period; these lands are frequently called beneficia as before; the term most in use at first, in many parts, is casamentum. The fief, moreover, was generally held for life and did not become generally hereditary till the second half of the 11th century. The lands kept by the chief and those which he granted to his men were for the most part rented from him, or from them, for a certain amount in money or in kind. All these conditions had already existed previously in much the same form; but the new development is that the chief was no longer, as before, merely an intermediary between his men and the royal power. The group had become in effect independent, so organized as to be socially and politically self-sufficient. It constituted a small army, led, naturally, by the chief, and composed of his feudatories, supplemented in case of need by the rustici. It also formed an assembly in which common interests were discussed and the members, according to custom, being bound to support their feudatories and their own chief to the best of their power. It also formed a court of justice, in which the feudatories gave judgment under the presidency of their lord; and all of them claimed to be subject only to the jurisdiction of this tribunal composed of their peers. Generally they also judged the villains (villani) and the serfs dependent on the group, except in cases where the latter obtained as a favour judges of their own status, which was, however, at that time a very rare occurrence.

Under these conditions a nobility was formed, those men becoming nobles who were able to devote themselves to the profession of arms and were either chiefs or soldiers in one of the groups which have just been described. The term designating a noble, miles, corresponds also to that of knight (Fr. chevalier, Low Lat. caballerius), for the reason that chivalry, of which the origins are uncertain, represents essentially the technical skill and professional duties of this military class. Every noble was destined on coming of age to become a knight, and the knight equally as a matter of course received a fief, if he had not one already by hereditary title. This nobility, moreover, was not a caste but could be indefinitely recruited by the granting of fiefs and admission to knighthood (see KNIGHTHOOD AND CASTELLS).

The state of anarchy was by now so far advanced that war became an individual right, and the custom of private war arose. Every man had in principle the right of making war to defend his rights or to avenge his wrongs. Later on, doubtless, in the 13th century, this was a privilege of the noble (gentilhomme); but the texts defining the limits which the Church endeavoured to set to this abuse, namely, the Peace of God and the Truce of God, show that this was at the outset a power possessed by men of all classes. Even a man who had appeared in a court of law and received judgment had the choice of refusing to accept the judgment and of making war instead. Justice, moreover, with its frequent employment of trial by combat, did not essentially differ from private war.

It is unnecessary to go further and to affirm, with certain historians of our time, for example Guilhermoz and Sée, that the only free men at that time, besides the clergy, were the nobles, and all the rest being serfs. There are many indications which lead us to assume not only in the towns but even in the country districts, the existence of a class of men of free status who were not milites, the class later known in the 15th century as vilains, hommes de poeste, and, later, roturiers. The fact more probably was that only the nobles and ecclesiastics were exempt from the exactions of the feudal lords; while from all the others the seigneurs could at pleasure levy the taille (a direct and arbitrary tax), and those innumerables rights then called consuetudines.

Free ownership, the allodium, even under the form of small freeholds, still existed by way of exception in many parts.

Had, then, the main public authority disappeared? This is practically the contention of certain writers, who, like M. Sée, maintain that real property, the possession of a domain, conferred on the big landed proprietor all rights of taxation, command and coercion over the inhabitants of his domain, who, according to this view, were always serfs. But this is an exaggeration of the thesis upheld by old French authors, who saw in feudalism, though in a different sense, a confusion of property with sovereignty. It appears that in this state of political disintegration each part of the country which had a homogeneous character tended to form itself into a higher unit. In this unit there arose a powerful lord. generally a duke, a count, or a viscount, who sometimes came to be called the capitis dominus. He was either a former official of the monarchy, whose function had become hereditary, or a usurer who had formed himself on this model. He laid claim to an authority other than that conferred by the possession of real property. He still claimed to exercise over the whole of his former district certain rights, which we see him sometimes surrendering for the benefit of churches or monasteries. His court of justice was held in the highest honour, and to its own officers was referred to in their own districts. Some of those courts were generally a number of more or less powerful lords, who as a rule had as yet no particular feudal title and are often given the name of principes. Often, but not always, they had commended themselves to this duke or count by doing homage.

On the other hand, the royal power continued to exist, being recognized by a considerable part of old Gaul, the regnum Francorum. But under the last of the Carolingians it had in fact become elective, as is shown by the elections of Odo and Robert before that of Hugh Capet. The electors were the chief lords and prelates of the regnum Francorum. But following a clever policy, each king during his lifetime took as partner of his kingdom his eldest son and consecrated and crowned him in advance, so that the first of the Capetians revived the principle of heredity in favour of the eldest son, while establishing the hereditary indivisibility of the kingdom. This custom was recognized at the accession of Louis the Fat, but the authority of the king was very weak, being merely a vague allegiance. His only real authority lay in his right to the crown and his possession of it; in his district there were generally a number of more or less powerful lords, who as a rule had as yet no particular feudal title and are often given the name of principes. Often, but not always, they had commended themselves to this duke or count by doing homage.

Private war.

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ecclesiastical or Christian courts (cours d'église, cours de chrétienneté). The Church, moreover, remained in close connection with the crown, the king preserving a quasi-ecclesiastical character, while the royal prerogatives with regard to the election of bishops were maintained more successfully than the rights of the crown, though in many of the great fiefs they none the less passed to the count or the duke. It was at this time too that the Church tried to break the last ties which still kept her more or less dependent on the civil power; this was the true import of the Investiture Contest (see INVESTITURE, and CHURCH HISTORY), though this was not very acute in France.

The period of the true feudal monarchy is embraced by the 12th and 13th centuries, that is to say, it was at this time that the crown again assumed real strength and authority; but so far it had no organs and instruments save those which were furnished by feudalism, now organized under a regular hierarchy, of which the king was the head, the "sovereign enfeoffee of the kingdom" (souverain feffue du royaume), as he came later on to be called. This new position of affairs was the result of three great factors: the revival of Roman law, the final organization of feudalism and the rise of the privileged towns. The revival of Roman law began in France and Italy in the second half of the 11th century, developing with extraordinary brilliancy in the latter country at the university of Bologna, which was destined for a long time to dominate Europe. Roman law spread rapidly in the French schools and universities, except that of Paris, which was closed to it by the papacy; and the influence of this study was so great that it transformed society. On the one hand it contributed largely to the reconstitution of the royal power, modelling the rights of the king on those of the Roman emperor. On the other hand it wrought a no less profound change in private law. From this time dates the division of old France into the Pays de droit écrit, in which Roman law, under the form in which it was codified by Justinian, was received as the ordinary law; and the Pays de coutume, where it played only a secondary part, being generally valid only as ratio scripta and not as lex scripta. In this period the customs also took definitive form, and over and above the local customs properly so called there were formed customs known as general, which held good throughout a whole province or bailliage, and were based on the jurisprudence of the higher jurisdictions.

The final organization of feudalism resulted from the struggle for organization which was proceeding in each district where the more powerful lords compelled the others to do them homage and become their vassals; the capite dominus had beneath him a whole hierarchy, and was himself a part of the feudal system of France (see FEUDALISM). Doubtless in the case of lords like the dukes of Brittany and Burgundy, the king could not actually demand the strict fulfilment of the feudal obligations; but the principle was established. The question now arises, did free and absolute property, the alodium, entirely disappear in this process, and were all lands held as tenures? It continued to exist, by way of exception, in most districts, unchanged save in the burden of proof of ownership, with which, according to the custom, sometimes the lord and sometimes the holder of the land was held charged. In the respect, however, namely in the administration of justice, the feudal hierarchy had absolute sway. Towards the end of the 13th century Beaumanoir clearly laid down this principle: "All secular jurisdiction in France is held from the king as a fief or an arrière-fief." Henceforth it could also be said that "All justice emanates from the king." The law concerning fiefs became settled also from another point of view, the fief becoming patrimonial; that is to say, not only hereditary, but freely alienable by the vassal, subject in both cases to certain rights of transfer due to the lord, which were at first fixed by agreement and later by custom. The most salient features of feudal succession were the right of primogeniture, which had at first involved the total exclusion of the younger members of a family, tended to be modified, except in the case of the chief lords, to the eldest son obtaining the preponderant share or preceptif. Non-noble (posterier) tenancies also became patrimonial in similar circumstances, except that in their case there was no right of primogeniture nor any privilege of males. The tenure of serfs did not become alienable, and only became hereditary by certain devices.

Feudal society next saw the rise of a new element within it: the privileged towns. At this time many towns acquired privileges, the movement beginning towards the end of the 11th century; they were sanctioned by a formal concession from the lord to whom the town was subject, the concession being embodied in a charter or in a record of customs (coutume). Some towns won for themselves true political rights, for instance the right of self-administration, rights of justice over the inhabitants, the right of not being taxed except by their own consent, of maintaining an armed force, and of controlling it themselves. Others only obtained civil rights, e.g. guarantees against the arbitrary rights of justice and taxation of the lord or his provost. The chief forms of municipal organization at this time were the commune jurée of the north and east, and the consulat, which came from Italy and penetrated as far as Auvergne and Limousin. The towns with important privileges formed in feudal society as it were a new class of lordships; but their lords, that is to say their burgesses, were inspired by quite a new spirit. The crown courted their support, taking them under its protection, and championing the causes in which they were interested (see COMMUNE). Finally, it is in this period, under Philip Augustus, that the great fiefs began to be effectually reannexed to the crown, a process which, continued by the kings up to the end of the ancien régime, refounded for their profit the territorial sovereignty of France.

The crown maintained the machinery of feudalism, the chief central instruments of which were the great officers of the crown, the senechal, butler, constable and chancellor, who were to become irremovable officials, those at least who survived. But this period saw the rise of a special college of dignitaries, that of the Twelve Peers of France, consisting of six laymen and six ecclesiastics, which took definitive shape at the beginning of the 13th century. We cannot yet discern with any certainty by what process it was formed, why those six prelates and those six great feudatories in particular were selected rather than others equally eligible. But there is no doubt that we have here a result of that process of feudal organization mentioned above; the formation of a similar assembly of twelve peers occurs also in a certain number of the great fiefs. Besides the part which they played at the consecration of kings, the peers of France formed a court in which they judged one another under the presidency of the king, their overlord, according to feudal custom. But the cour des pairs in this sense was not separate from the curia regis, and later from the parlement of Paris, of which the peers of France were by right members. From this time, too, dates another important institution, that of the matières des royautes.

The legislative power of the crown again began to be exercised during the 12th century, and in the 13th century had full authority over all the territories subject to the crown. Beaumanoir has a very interesting theory on this subject. The right of war tends to regain its natural equilibrium, the royal power following the Church in the endeavour to check private wars. Hence arose the quarantaine le roi, due to Philip Augustus or Saint Louis, by which those relatives of the parties to a quarrel who had not been present at the quarrel were rendered immune from attack for forty days after it; and above all the assises imposed by the king or lord; on these points too Beaumanoir has an interesting theory.

The rule was, moreover, already in force by which private wars had to cease during the time that the king was engaged in a foreign war. But the most appreciable progress took place in the
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the countship of Artois to the rank of peerages of France. This really amounted to changing the nature of the institution for the new heirs held their rank merely at the king’s will, though the rank continued to belong to a great barony and to be held down with it. Before long peers began to be created where there were no gaps in the ranks of the College, and there was a constant increase in the numbers of the lay peers. At the beginning of the 14th century appeared the states general (états généraux), which were often convoked, though not at fixed intervals, throughout the whole of the 14th century and the greater part of the 15th. Their power reached its height at a critical moment of the Hundred Years’ War during the reign of King John. At the same time there arose side by side with them, and from the same causes, the provincial estates, which were in miniature for each province what the states general were for the whole kingdom. Of these provincial assemblies some were found in one or other of the great fiefs, being convoked by the duke or count under the pressure of the same needs which led the king to convok the states general; others, in provinces which had already been annexed to the crown, probably had their origin in the councils summoned by the baillis or seneschals to aid him in his administration, for no time was lost in constituting a provincial assembly. Those which did so were never of right subject to the royal taille, and kept, at least formally, the right of sanctioning, by means of the assembly, the subsidies which took its place. Hence it became the endeavour of the crown to suppress these provincial assemblies, which in the 14th century were to be found everywhere; from the outset of the 15th century they began to disappear in central France. The most characteristic feature of this period was the institution of universal taxation by the crown. So far the king’s sole revenues were those which he exacted, in his capacity of feudal lord, wherever another lord did not intervene between him and the inhabitants, in addition to the income arising from certain crown rights which he had preserved or regained. But these revenues, known later as the income of the royal domain and later still as the finances ordinaires, became insufficient in proportion as the royal power increased; it became a necessity for the monarch to be able to levy imposts throughout the whole extent of the provinces annexed to the crown, instead of the subjects being levied for a provincial assembly; those which did so were never of right subject to the royal taille, and kept, at least formally, the right of sanctioning, by means of the assembly, the subsidies which took its place. Hence it became the endeavour of the crown to suppress these provincial assemblies, which in the 14th century were to be found everywhere; from the outset of the 15th century they began to disappear in central France.

The army. The army also was organized. On the one hand, the military service attached to the fiefs was transformed for the profit of the king, who alone had the right of making war. It became the arrière-ban, a term which had formerly been applied to the levée en masse of all the inhabitants in times of national danger. Before the 14th century the king had only had the power of calling upon his own immediate vassals for service. Henceforth all possessors of fiefs owed him, whether within the kingdom or on the frontiers, military service without pay and at their own expense. This was for long an important resource for the king. But Charles VII. organized an army on a larger scale and laboriously manned it. It was composed of regiments, for a large part of which the crown was to provide, but in time of peace had to practise archery, and companies of gendarmerie or heavy cavalry, forming a permanent establishment, which were called compagnies d’ordonnance. It was chiefly to provide for the expense of the first nucleus of a permanent army that the taille itself had been made permanent. The new army led to the institution of the governors of provinces, who were to command the troops quartered there. At first they were only appointed for the frontiers and fortified places, but later the kingdom was divided into gouvernements généraux. There were at first twelve of these, which were called in the middle of the 16th century the douze anciens gouvernements. Although, strictly speaking, they had only military powers, the governors, always chosen among the great lords, became in the provinces the direct representatives of the king and caused the baillis and seneschals to take a secondary place.

The courts of law continued to develop on the lines already laid down. The parlement, which had come to be a judicial court, was nominated every year, but always consisting in the same persons, and in the course of the 14th century into a body of magistrates who were permanent but as yet subject to removal. During this period were evolved its organization and definite features (see PARLEMENT). The provincial parlements had arisen after and in imitation of that of Paris, and had for the most part taken the place of some superior jurisdiction which had formerly existed in the same district when it had been independent (like Provence) or had formed one of the great fiefs (like Normandy or Burgundy). It was during this period also that the parlements acquired the right of opposing the registration, that is to say, the promulgation...
of laws, of revising them, and of making representations (remontrance) to the king when they refused the registration, giving the reasons for such refusal. The other royal jurisdictions were completed (see BAILLEN, CHÂTELET). Besides them arose another of great importance, which was of military origin, but came to include all citizens under its sway. These were the provosts of the marshals of France (prévôts des marcheaux de France), who were officers of the Marcheau (the gendarmerie of the time); they exercised criminal jurisdiction without appeal in the case of crimes committed by vagabonds and fugitives from justice, this class being called their giber (game), and of a number of crimes of violence, whatever the rank of the offender. Further, another class of officers was created in connexion with the law courts: the "king's men" (gens du roi), the procureurs and avocats du roi, who were at first simply those lawyers who represented the king in the law courts, or pleaded for him when he had some interest to follow up or to defend. Later they became officers of the crown. In the case of the procureurs du roi this development took place in the first half of the 14th century. Their duty was not only to represent the king in the law courts, whether as plaintiff or defendant; but they had also to represent the king in the legislative chambers, when the law was applied, and to demand its application. From this time on the procureurs du roi had full control over matters concerning the public interest, and especially over public prosecution. In this period, too, appeared what was afterwards called justice retenue, that is to say, the justice which the king administered, or was supposed to administer, in person. It was based on the idea that, since all justice and all judicial power reside in the king, he could not deprive himself of them by delegating their exercise to his officers and to the feudal lords. Consequently he could, if he thought fit, take the place of the judges and call up a case before his own council. He could reverse even the decisions of the courts of final appeal, and in some cases used this means of appealing against the decrees of the parlements (proposition d'erreur, requête civile, pourvoi en révision). In these cases the king was supposed to judge in person; in reality they were examined by the maîtres des requêtes and submitted to the royal council (conseil du roi), at which the king was always supposed to be present and which had in itself no power of giving a decision. For this purpose there was soon formed a special committee of the council, which was called the conseil privé or de justice. At the end of the 15th century, Charles VIII., in order to relieve the council of some of its functions, created a new final court, the grand conseil, to deal with a number of these cases. But before long it again became the custom to appeal to the conseil du roi, so that the grand conseil became almost useless. The king frequently, by means of lettres de justice, intervened in the procedure of the courts, by granting bénéfices, by which rules which were too severe were modified, and faculties or faculties for overcoming difficulties arising from flaws in contracts or judgments, cases at that time not covered by the common law. By lettres de grâce he granted reprieve or pardon in individual cases. The most extreme form of intervention by the king was made by means of lettres de cachet (q.v.), which ordered a subject to go without trial into a state prison or into exile. The condition of the Church changed greatly during this period. The jurisdiction of the officialité was very much reduced, even over the clergy. They ceased to be competent to judge actions concerning the possession of real property, in which the clergy were defendants. In criminal law the theory of the cas privilégié, which appears in the 14th century, enabled the royal judges to take action against and judge the clergy for all serious crimes, though without the power of inflicting any penalties but arbitrary fines, the ecclesiastical judge remaining competent, in accordance with the privileges of clergy, to try the offender for the same crime as what was technically called a délit commun. The development of jurisprudence gradually removed from the officialités causes of a purely secular character in which laymen only were concerned, such as wills and contracts; and in matrimonial cases their jurisdiction was limited to those in which the foedus matrimonii was in question. For the acquisition of real property by ecclesiastical establishments the consent of the king to the amortizement was always necessary, even in the case of alodial lands; and if it was a case of feudal tenures the king and the direct overlords alone kept their rights, the intermediate lords being left out of the question.

As regards the conferring of ecclesiastical benefices, from the 14th century onwards the papacy encroached more and more upon the rights of the bishops, in whose gift the inferior benefices generally were, and of the electors, who usually conferred the superior benefices; at the same time it exacted from newly appointed incumbents heavy dues, which were included under the generic name of annates (q.v.). During the Great Schism of the Western Church, these abuses became more and more crying, until by a series of edicts, promulgated with the consent and advice of the parlement and the clergy, the Gallican Church was restored to the possession of its former liberties, under the royal authority. Thus France was ready to accept the decrees of reform issued by the council of Basel (q.v.), which she did, with a few modifications, in the 15th century. The Pragmatic Sanction of the clergy and nobles at Bourges and registered by the parlement of Paris in 1438. It suppressed the annates and most of the means by which the popes disposed of the inferior benefices: the reservations and the gratiae expectationis. For the choice of bishops and abbots, it restored election by the chapters and convents. The Pragmatic Sanction, however, was never recognized by the papacy, nor was it consistently and strictly applied by the royal power. The transformation of the civil and criminal law under the influence of Roman and canon law had become more and more marked. The production of the coutumiers, or livres de pratiques, also continued. The chief of them were: in the 14th century, the Stylus Vetus Curiae Parlia- menti of Guillaume de Brevi; the Très ancienne coutume de Béarn; the Grand Coutumier de France, or Coutumier de Charles VI.; the Somme rural of Boutillier; in the 15th century, for Auvergne, the Practica forensis of Masuer. Charles VII., in an article of the Grand Orleans of Montil-les-Tours (1453), ordered the general customs to be officially recorded under the supervision of the crown. It was an enormous work, which would almost have transformed them into written laws; but up to the 16th century little recording was done, the procedure established by the Ordonnance for the purpose not being very suitable.

The Absolute Monarchy.—From the 16th century to the Revolution was the period of the absolute monarchy, but it can be further divided into two periods: that of the establishment of this régime, from 1515 to about 1673; and that of the ancien régime when definitively established, from 1673 to 1780. The reigns of Francis I. and Henry II. clearly laid down the principle of the absolute power of the crown and applied it effectually, as is plainly seen from the temporary disappearance of the states general, which were not assembled under these two reigns. There were merely a few assemblies of notables chosen by the royal power, the most important of which was that of Cognac, under Francis I., summoned to advise on the non-fulfilment of the treaty of Madrid. It is true that in the second half of the 16th century the states general reappeared. They were summoned in 1560 at Orleans, then in 1561 at Pontoise, and in 1576 and 1588 at Blois. The League even convoked one, which was held at Paris in 1593. This represented a crucial and final struggle. Two points were then at issue: firstly, whether France was to be Protestant or Catholic; secondly, whether she was to have a limited or an absolute monarchy. The two problems were not necessarily bound up with one another. For if the Protestants desired political liberty, many of the Catholics wished for it too, as is proved by the writings of the time, and even by the fact that the League summoned the estates. But the states general of the 16th century, in spite of their good intentions and the great talents which were at their service, were dominated by religious passions, which made them powerless...
for any practical purpose. They only produced a few great ordinances of reform, which were not well observed. They were, however, to be called together yet again, as a result of the disturbances which followed the death of Henry IV.; but their dissensions and powerlessness were again strikingly exemplified and they did not reappear until 1789. Other bodies, however, which the royal power had created, were to carry on the struggle against it. There were the parlements, the political rivals of the states general. Thanks to the principle according to which no law came into effect so long as it had not been registered by them, they had, as we have seen, won for themselves the right of a preliminary discussion of those laws which were presented to them, and of refusing registration, explaining their reasons to the king by means of the remonstrances. The royal power saw in this merely a concession from itself, a consultative power, which ought to yield before the royal will, when the latter was clearly manifested, either by lettres de fustion or by the actual words and presence of the king, when he came in person to procure the registration of a law in a so-called lit de justice. But from the 16th century onwards the members of the parlements, claiming on the strength of a historical theory, to have inherited the powers of the ancient assemblies (the Merovingian and Carolingian placita and the curia regis), powers which they, moreover, greatly exaggerated. The successful assertion of this claim would have made them at once independent of and necessary to the crown. During the minority of kings, they had possessed, in fact, special opportunities for asserting their pretensions, particularly when they had been called upon to intervene in the organization of the regency. It is on this account that at the beginning of the reign of Louis XIV. the parlement of Paris wished to take part in the government, and in 1648, in concert with the other supreme courts of the capital, temporarily imposed a sort of charter of liberties. But the first Fronde, of which the parlement was the centre and soul, led to its downfall, which was completed when later on Louis XIV. became all-powerful. The ordinance of 1667 on civil procedure, and above all a declaration of 1673, ordered the parlement to register the laws as soon as it received them and without any modification. It was only after this registration that they were allowed to draw up remonstrances, which were henceforth futile. The nobles, as a body, had also become politically impotent. They had been sorely tried by the wars of religion, and Richelieu, in his struggles against the governors of the provinces, had crushed their chief leaders. The second Fronde was their last effort (see FRONDE). At the same time the central government underwent changes. The great officers of the crown disappeared one by one. The office of constable of France was suppressed by purchase during the first half of the 17th century, and of those in the first rank only the chancellor survived till the Revolution. But though his title could only be taken from him by condemnation on a capital charge, the king was able to deprive him of his functions by taking from him the custody and use of the seal of France, which were entrusted to a garde des sceaux. Apart from the latter, the king's real ministers were the secretaries of state, generally four in number, who were always of noble birth and were not chosen from the great nobles. For purposes of internal administration, the provinces were divided among them, each of them corresponding by despatches with those which were assigned to him. Any other business (with the exception of legal affairs, which belonged to the chancellor, and finance, of which we shall speak later) was divided among them according to convenience. At the end of the 16th century, however, were evolved two regular departments, those of war and foreign affairs. Under Francis I. and Henry II., the chief administration of finance underwent a change; for the four généraux des finances, who had become too powerful, were substituted the intendants des finances, one of whom soon became a chief minister of finance, with the title surintendant. The généraux des finances, like the trésoriers de France, became provincial officials, each at the head of a généralité (a superior administrative district for purposes of finance); under Henry III. the two functions were combined and assigned to the bureaux des finances. The fall of Fouquet led to the suppression of the office of surintendant; but soon Colbert again became practically a minister of finance, under the name of contrôleur général des finances, both title and office continuing to exist up to the Revolution.

The conseil du roi, the origin of which we have described, was an important organ of the central government, and for a long time included among its members a large number of representatives of the nobility and clergy. Besides the councillors of state (conseillers d'état), its ordinary members, the great officers of the crown and secretaries of state, princes of the blood and peers of France were members of it by right. Further, the king was accustomed to grant the brevet of councillor to a great number of the nobility and clergy, who could be called upon to sit in the council and give an opinion on matters of importance. But in the 17th century the council tended to differentiate its functions, forming three principal sections, one for political, one for financial, and the third for legal affairs. Under Louis XIV. it took a definitely professional, administrative and technical character. The conseillers d'etat were all suppressed in 1673, and the peers of France ceased to be members of the council. The political council, or conseil d'en haut, had no ex officio members, not even the chancellor; the secretary of state for foreign affairs, however, necessarily had entry to it; it also included a small number of persons chosen by the king and bearing the title of ministers of state (ministres d'état). The other important sections of the conseil du roi were the conseil des finances, organized after the fall of Fouquet, and the conseil des dépôches, in which sat the four secretaries of state and where everything concerned with internal administration (except finance) was dealt with, including the legal business connected with this administration. As to the government and the preparation of laws, under Louis XIV. and Louis XV., the conseil du roi often passed into the background, when, as the saying went, a minister who was projecting some important measure travaillait seul avec le roi (worked alone with the king), having from the outset gained the king's ear. The chief authority in the provincial administration belonged in the 16th century to the governors of the provinces, though, strictly speaking, the governor had only military powers in his gouvernement; for, as we have seen, he was the direct representative of the king for general purposes. But at the end of this century were created the intendants of the provinces, who, after a period of conflict with the governors and the parlements, became absolute masters of the administration in all those provinces which had no provincial estates, and the instruments of a complete administrative centralization (see INTENDANT). The towns having a corps de ville, that is to say, a municipal organization, preserved in the 16th century a fairly wide autonomy, and played an important part in the wars of religion, especially under the League. But under Louis XIV. their independence rapidly declined. They were placed under the tutelage of the intendants, whose sanction, or that of the conseil du roi, was necessary for all acts of any importance. In the closing years of the 17th century, the municipal officials ceased, even in principle, to be elective. Their functions ranked as offices which were, like royal offices, saleable and heritable. The pretext given by the edicts were the intrigues and dissensions caused by the elections; the real cause was that the government wanted to sell these offices, which is proved by the fact that it frequently allowed towns to redeem them and to re-establish the elections. The sale of royal offices is one of the characteristic features of the ancien régime. It had begun early, and, apparently, with the office of councillor of the parlement of Paris, when this became permanent, in the second half of the 14th century. It was first practised by magistrates who wished to dispose of their office in favour of a successor of their own choice. The resignation in favorem of ecclesiastical benefices served as model, and at first care was taken to conceal the money transaction between the parties. The crown winked at these resignations in consideration of a payment in money.
But in the 16th century, under Francis I. at the latest, the crown itself began officially to sell offices, whether newly created or vacant by the death of their occupiers, taking a fee from those upon whom they were conferred. Under Charles IX. the right of resigning in favorum was recognized by law in the case of royal officials, in return for a payment to the treasury of a certain proportion of the price. In the case of judicial offices there was a struggle for at least two centuries between the system of sale and another, also imitated from canon law, i.e., the election or presentation of candidates by the legal corporations. The ordinances of the second half of the 16th century, granted in answer to complaints of the states general, restored and confirmed the latter system, giving a share in the presentation to the towns or provincial notables and forbidding sales. The system of sale, however, triumphed in the end, and, in the case of judges, had, moreover, a favourable result, assuring to them that irremovability which Louis XI. had promised in vain; for, under this system, the king could not reasonably dismiss an official arbitrarily without refunding the fee which he had paid. On the other hand, it contributed to the development of the épices, or dues paid by litigants to the judge. The system of sale and with it irremovability, was extended to all official functions, even to financial posts. The process was completed by the recognition of the rights in the sale of offices as hereditary, i.e., the right of resigning the office on payment of a fee, either in favour of a competent descendant or of a third party, passed to the heirs of an official who had died without having exercised this right himself. It was established under Henry IV. in 1604 by the system called the Poulette, in return for the payment by the official of an annual fee (droit annuel) which was definitely fixed at a hundredth part of the price of the office. Thus these offices, though the royal nomination was still required as well as the professional qualifications required by the law, became heritable property in virtue of the finance attached to them. This led to the formation of a class of men who, though bound in many ways to the crown, were actually independent. Hence the tendency in the 18th century to create new and important functions under the form, not of offices, but of simple commissions.

In this period of the history of France were evolved and defined the essential principles of the old public law. There were, in the first place, the fundamental laws of the realm, which were true constitutional principles, established for the most part not by law but by custom, and considered as binding in respect of the king himself; so that, although he was sovereign, he could neither abrogate, nor modify, nor violate them. There was, however, some discussion as to what rules actually came under this category, except in the case of two series about which there was no doubt. These were, on the one hand, those which dealt with the succession to the crown and forbade the king to change its order, and those which proclaimed the inalienability of the royal domain, against which no title by prescription was valid. This last principle, introduced in the 14th century, had been laid down and defined by the edict of Moulins in 1266; it admitted only two exceptions: the formation of appanages (q.v.), and selling (engagement), to meet the necessities of war, with a perpetual option of redeeming it.

There was in the second place the theory of the rights, franchises and liberties of the Gallican Church, formed of elements some of which were of great antiquity, and based on the conditions which had determined the relations of the Gallican Church with the crown and papacy during the Great Schism and under the Pragmatic Sanction of Bourges, and defined at the end of the 16th and the beginning of the 17th century. This body of doctrine was defined by the writings of three men especially, Guy Coquille, Pierre Pithou and Pierre Dupuy, and was solemnly confirmed by the declaration of the clergy of France, or Déclaration des quatre articles of 1682, and by the edict which promulgated it. Its substance was based chiefly on three principles: firstly, that the temporal power was absolutely independent of the spiritual power; secondly, that the pope had authority over the clergy of France in temporal matters and matters of discipline only by the consent of the king; thirdly, that the king had authority over and could legislate for the Gallican Church in temporal matters and matters of discipline. The old public law provided a safeguard against the violation of these rules. This was the process known as the appel comme d'abus, formed of various elements, some of them very ancient, and definitely established during the 16th century. It was heard before the parlements, but could, like every other case, be evoked before the royal council. Its effect was to annul any act of the ecclesiastical authority due to abuse or contrary to French law. The clergy were, when necessary, reduced to obedience by means of arbitrary fines and by the seizure of their temporalities. The Pragmatic Sanction had been abrogated and replaced by the Concordat of 1515, concluded between Francis I. and Leo X., which remained in force until suppressed by the Constituent Assembly. The Concordat, moreover, preserved many of the enactments of the Pragmatic Sanction, notably those which protected the collation of the inferior benefices from the encroachments of the papacy, and which had introduced reforms in certain points of discipline. But in the case of the superior benefices (bishops and abbeys) election by the chapters was suppressed. The king of France nominated the candidate, to whom the pope gave canonical institution. As a matter of fact, the pope had no choice; he had to institute the nominee of the king, unless he could show his un worthiness or incapacity, as the result of inquiries regularly conducted in France; for the pope it was, as the ancient French authors used to say, a case of compulsory collation. The annates were re-established at the time of the Concordat, but considerably diminished in comparison with what they had been before the Pragmatic Sanction. We must add, to complete this account, that many of the inferior benefices, in France as in the rest of Christendom, were conferred according to the rules of patronage, the patron, whether lay or ecclesiastic, presenting a candidate whom the bishop was bound to appoint, provided he was neither incapable nor unsuitable. There was some difficulty in getting the Concordat registered by the parlement of Paris and the latter even announced its intention of not taking the Concordat into account in those cases concerning benefices which might come before it. The crown found an easy method of making this opposition ineffectual, namely, to transfer to the Grand Conseil the decision of cases arising out of the application of the Concordat.

In the 16th century also, contributions to the public services drawn from the immense possessions of the clergy were regularized. Since the second half of the 12th century at least, the kings had in times of urgent need asked for subsidies from the church, and ever since the Saladin tithe (dime saladin) of Philip Augustus this contribution had assumed the form of a tithe, taking a tenth part of the revenue of the benefices for a given period. Tithes of this kind were fairly frequently granted by the clergy of France, either with the pope's consent or without (this being a disputed point). After the Concordat, Leo X., granted the king a tithe (décime) under the pretext of a projected war against the Turks; hitherto concessions of this kind had been made by the papacy in view of the Crusades or of wars against heretics. The concession was several times renewed, until, by force of custom, the levying of these tithes became permanent. But in the middle of the 16th century the system changed. The crown was heavily in debt, and its needs had increased. The property of the clergy having been threatened by the states general of 1560 and 1561, the king proposed to them to remit the bulk of the tithes and other dues, in return for the payment by them of a sum equivalent to the proceeds of the taxes which he had mortgaged. A formal contract to this effect was concluded at Poissy in 1561 between the king and the clergy of France, represented by the prelates who were then gathered together for the Colloquy of Poissy with the Protestants, and some of those who had been sitting at the states general of Pontoise. The fulfilment of this agreement was, however, evaded by the king, who diverted part of the funds provided by the clergy from their proper purpose. In 1568,
after a period of ten years which had been agreed on, a new assembly of the clergy was called together and, after protesting against this action, renewed the agreement, which was henceforward always renewed every ten years. Such was the definitive form of the contribution of the clergy, who also acquired the right of themselves assessing and levying these taxes on the holders of benefices. Thus every ten years there was a great assembly of the clergy, the members of which were elected. There were two stages in the election, a preliminary one in the dioceses and a further election in the ecclesiastical provinces, each province sending four deputies to the general assembly, two of the first rank, that is to say, chosen from the episcopate, and two of the second rank, which included all the other clergy. The dons gratuits (benevolences) voted by the assembly comprised a fixed sum equivalent to the old tithes and supplementary sums paid on one occasion only, which were sometimes considerable. The church, on her side, profited by this arrangement in order to obtain the commutation or redemption of the taxes affecting ecclesiastics considered as individuals. This settlement only applied to the “clergy of France,” that is to say, to the clergy of those districts which were united to the crown before the end of the 16th century. The provinces annexed later, called pays étrangers, or pays conquis, had in this matter, as in many others, an arrangement of their own. At last, under Louis XV. the edict of 1749, concernant les établissements et acquisitions des gens de mainmorte, was completely effective in subordinating the acquisition of property by ecclesiastical establishments to the consent and control of the crown, rendering them incapable of acquiring real property by bequests.

At the end of the 16th century a wise law had been made which, in spite of the traces which it bore of past struggles, had established a reasonable balance among the Christians of France. The edict of Nantes, in 1598, granted the Protestants full civil rights, liberty of conscience and public worship in many places, and notably in all the royal bailiages. The Catholic whose religion (or, at least, his state religion, which he had never accepted this arrangement as final, and at last, in 1685, under Louis XIV., the edict of Nantes was revoked and the Protestant pastors expelled from France. Their followers were forbidden to leave the country, but many succeeded nevertheless in escaping abroad. The position of those who remained behind was peculiar. Laws passed in 1715 and 1724 established the legal theory that there were no longer any Protestants in France, but only vieux catholiques and nouveaux convertis. The result was that henceforth they had no longer any regular civil status, the registers containing the lists of Catholics enjoying civil rights being kept by the Catholic clergy.

The form of government established under Louis XIV. was preserved without any fundamental modification under Louis XV. After the death of Louis XIV., however, the regent, under the inspiration of the duc de St Simon, made trial of a system of the latter, which made a study while in a close correspondence with the duke of Burgundy. It consisted in substituting for the authority of the ministers, secretaries of state and controller-general councils, or governmental bodies, mainly composed of great lords and prelates. These only lasted for a few years, when a return was made to the former organization. The parlements had regained their ancient rights in consequence of the parlement of Paris having, in 1715, set aside the will of Louis XIV. as being contrary to the fundamental laws of the kingdom, in that it laid down rules for the composition of the council of regency, and limited the power of the regent. This newly revived power they exercised freely, and all the more so since they were the last surviving check on the royal authority. During this reign there were numerous conflicts between them and the government, the causes of this being primarily the innumerable incidents to which the bull Uxigenius gave rise, and the increase of taxes and prohibitions against Jesuits also figure conspicuously in the actions of the parlements. They became at this period the avowed representatives of the nation; they contested the validity of the registration of laws in the lité de justice, asserting that laws could only be made obligatory when the registration had been freely endorsed by themselves. Before the registration of edicts concerning taxation they demanded a statement of the financial situation and the right of examining the accounts. Finally, by the theory of the classes, which considered the various parlements of France as parts of one and the same body, they established among them a political union. These pretensions the crown refused to recognize. Louis XV. solemnly condemned them in a lettre de justice of December 1770, and in 1771 the chancellor Maupou took drastic measures against them. The magistrates of the parlement of Paris were removed, and a new parlement was constituted, including the members of the grand conseil, which had also been abolished. The cour des aides of Paris, which had made common cause with the parlement, was also suppressed. Many of the provincial parlements were reorganized, and a certain number of useful reforms were carried out in the jurisdiction of the parlement of Paris; the object of these, however, was in most cases that of diminishing its importance. These actions, the cour d'état of the chancellor Maupou, as they were called, produced an immense sensation. The repeated conflicts of the reign of Louis XV. had already given rise to a whole literature of books, pamphlets and tracts in which the rights of the crown were discussed. At the same time the political philosophy of the 18th century was disseminating new principles, and especially those of the supremacy of the people and the differentiation of powers, the government of England also became known among the French. Thus men's minds were being prepared for the Revolution.

The personal government of Louis XVI. from 1774 to 1789 was chiefly marked by two series of facts. Firstly, there was the partial application of the principles propounded by the French economists of this period, the Physiocrats, who had a political doctrine peculiar to themselves. They were not in favour of political liberty, but attached, on the contrary to the absolute monarchy, of which they did not fear the abuses because they were convinced that so soon as they should be known, reason (evidence) alone would be sufficient to the crown respect the “natural and essential laws of bodies politic” (Lois naturelles et essentielles des sociétés politiques, the title of a book by Mercier de La Rivière). On the other hand, they favoured civil and economic liberty. They wished, in particular, to decentralize the administration and restore to the landed proprietors the administration and levying of taxes, which they wished to reduce to a tax on land only. This school came into power with Turgot, who was appointed controller-general of the finances, and laid the foundations of many reforms. He actually accomplished for the moment one very important reform, namely, the suppression of the trade and craft gilds (communautes, jurandes et matières). This organization, which was common to the whole of Europe (see Guilds), had taken definitive shape in France in the 13th and 14th centuries, but had subsequently been much abused. Turgot suppressed the gilds of the masters, who alone had been able to work on their own account, or to open shops and workshops, and thus proclaimed the freedom of labour, industry and commerce. However, the old organization, slightly amended, was restored under his successor Necker. It was Turgot’s purpose to organize provincial and other inferior assemblies, whose chief business was to be the assessment of taxes. Necker applied this idea, partially and experimentally, by creating a few of these provincial assemblies in various généralités of the pays d’élections. A general reform on these lines and on a very liberal basis was proposed by Calonne to the assembly of notables in 1787, and it was brought into force for all the pays d’élections, though not under such good conditions, by an edict of the same year. Louis XVI. had inaugurated his reign by the restoration of the parlements; all the bodies which had been suppressed by Maupou and all the officials whom he had dismissed were restored, and all the bodies and officials created by him were suppressed. But it was not long before the old struggle between the crown and parlements again broke out. It began by the conservative opposition offered by the parlement of Paris to Turgot’s reforms. But the real struggle broke out in 1787.
over the edicts coming from the assembly of notables, and particularly over the two new taxes, the stamp duty and the lands tax. The parliament of Paris refused to register them, asserting that the consent of the taxpayers, as represented by the states general, was necessary to fresh taxation. The struggle seemed to have come to an end in September; but in the following November it again broke out, in spite of the king's promise to summon the states general. It reached its height in May 1788, when the king had created a cour plénière distinct from the parlements, the chief function of which was to register the laws in their stead. A widespread agitation arose, amounting to actual anarchy, and was only ended by the recall of Necker to power and the promise to invoke the states general for 1789.

Various Institutions.—The permanent army which, as has been stated above, was first established under Charles VII., was developed and organized during the ancien régime. The gendarmerie or heavy cavalry was continuously increased in numbers. On the other hand, the francs archers fell into disuse under Louis XI.; and, after a fruitless attempt had been made under Francis I. to establish a national infantry, the system was adopted for this also of recruiting permanent bodies of mercenaries by voluntary enlistment. First there were the "old bands" (vieilles bandes), chiefly those of Picardy and Piedmont, and at the end of the 16th century appeared the first regiments, the number of which was from time to time increased. There were also, in the service and pay of the king French and foreign regiments and the latter principally Swiss, Germans and Scots. The system of purchase penetrated also to the army. Each regiment was the property of a great lord; the captain was, so to speak, owner of his company, or rather a contractor, who, in return for the sums paid him by the king, recruited his men and gave them their uniform, arms and equipment. In the second half of the reign of Louis XIV. appeared the militia (milices). To force each parish had to furnish one recruit, who was at first chosen by the assembly of the inhabitants, later by drawing lots among the bachelors or widowers without children, who were not exempt. The militia was very rarely raised from the towns. The purpose for which these men were employed varied from time to time. Sometimes, as under Louis XIV., they were formed into special active regiments. Under Louis XV. and Louis XVI. they were formed into régiments provinciaux, which constituted an organized reserve. But their chief use was during war, when they were individually incorporated into various regiments to fill up the gaps.

Under Louis XV., with the due de Choiseul as minister of war, great and useful reforms were effected in the army. Choiseul suppressed what he called the "arming of companies" (compagnie-ferme); recruiting became a function of the state, and voluntary enlistment a contract between the recruit and the state. Arms, uniform and equipment were furnished by the king. Choiseul also equalized the numbers of the military units, and his reforms, together with a few others effected under Louis XVI., produced the army which fought the first campaigns of the Revolution.

One of the most distinctive features of the ancien régime was excessive taxation. The taxes imposed by the king were numerous, and, moreover, hardly any of them fell on all parts of the kingdom. To this territorial inequality was added the inequality arising from privileges. Ecclesiastics, nobles, and many of the crown officials were exempted from the heaviest imposts. The chief taxes were the taille (g.v.), the aides and the gabelle (g.v.), or monopoly of salt, the consumption of which was generally made compulsory up to the amount determined by regulations. In the 17th and 18th centuries certain important new taxes were established: from 1693 to 1698 the capitulation, which was re-established in 1707 with considerable modifications, and in 1710 the tax of the dixième, which became under Louis XV. the tax of the vinétiers. These two imposts had been established on the principle of equality, being designed to affect every subject in proportion to his income; but so strong was the system of privileges, that as a matter of fact the chief burden fell upon the roturiers. The income of a roturier who was not exempt was thus subject in turn to three direct imposts: the taille, the capitulation and the vinétiers, and the apportioning or assessment of these was not only arbitrary. In addition to indirect taxation strictly so called, which was very extensive in the 17th and 18th centuries, France under the ancien régime was subject to the traîtes, or customs, which were not only levied at the frontiers on foreign trade, but also included many internal customs-houses for trade between different provinces. Their origin was generally due to historical causes; thus, among the provinces répulsées étrangères were those which in the 14th century had refused to pay the aids for the ransom of King John, also certain provinces which had refused to allow customs offices to be established on their foreign frontier. Colbert had tried to abolish these internal duties, but had only succeeded to a limited extent.

The indirect taxes, the traîtes and the revenues of the royal domain were farmed out by the crown. At first a separate contract had been made for each impost in each election, but later they were combined into larger lots, as is shown by the name of one of the customs districts, l'enciente des cinq grosses fermes. From the reign of Henry IV. on the levying of each indirect impost was farmed en bloc for the whole kingdom, a system known as the fermes générales; but the real ferme générale, including all the imposts and revenues which were farmed in the whole of France, was only established under Colbert. The ferme générale was a powerful company, employing a vast number of men, most of whom enjoyed various privileges. Besides the royal taxes, seigniorial imposts survived under the form of tolls and market dues. The lords also often possessed local monopolies, e.g., the right of the common bakehouse (four banal), which were called les banalités.

The organization of the royal courts of justice underwent but few modifications during the ancien régime. The number of parlements, of cours des aides and of cours des comptes increased; in the 17th century the name of conseil supérieur was given to some new bodies which actually discharged the functions of the parlement, this being the period of the decline of the parlement. In the 16th century, under Henry II., had been created présidiaux, or courts of final jurisdiction, intended to avoid numerous appeals in small cases, and above all to avoid a final appeal to the parlements. Seigniorial courts survived, but were entirely subordinate to the royal jurisdictions and were badly officered by ill-paid and ignorant judges, the lords having long ago lost the right to sit in them in person. Their chief use was to deal with cases concerning the payment of feudal dues to the lord. Both lawyers and people would have preferred only two degrees of justice; and an ordinance of May 1788 realized this desire in the main. It did not suppress the seigniorial jurisdictions, but made their extinction a certainty by allowing litigants to ignore them and go straight to the royal judges. This was, however, reversed on the recall of Necker and the temporary triumph of the parlements.

The ecclesiastical jurisdictions survived to the end, but with diminished scope. Their competency had been considerably reduced by the Ordinance of Villers Cotterets of 1539, and by an edict of 1693. But a series of ingenious legal theories had been principally efficacious in gradually depriving them of most of the cases which had hitherto come under them. In the 18th century the privilege of clergy did not prevent civil suits in which the clergy were defendants from being almost always taken before secular tribunals, and ever since the first half of the 17th century, for all grave offences, or cas privilégiés, the royal judge could pronounce a sentence of corporal punishment on a guilty cleric without this necessitating his previous degradation. The inquiry into the case was, it is true, conducted jointly by the royal and the ecclesiastical judge, but each of them pronounced his sentence independently. All cases concerning benefices came before the royal judges. Finally, the process of the officiés had no longer as a rule any jurisdiction over laymen, even in the matter of marriage, except in questions of betrothals, and sometimes in cases of opposition to marriages.
The parish priests, however, continued to enter declarations of baptisms, marriages and burials in registers kept according to the civil laws.

The general customs of the pays coutumiers were almost all officially recorded in the 16th century, definite procedure for this purpose having been adopted at the end of the 15th century. Drafts were prepared by the officials of the royal courts in the chief town of the district in which the particular customs were valid, and were then submitted to the government. The king then appointed commissioners to visit the district and promulgate the customs on the spot. For the purpose of this publication the lords, lay and ecclesiastical, of the district, with representatives of the towns and of various bodies of the inhabitants, were summoned for a given day to the chief town. In this assembly each article was read, discussed and put to the vote. Those which were approved by the majority were thereafter decreed (décrits) by the commissioners in the king's name; those which gave rise to difficulties were put aside for the parlement to settle when it registered the coutume. The coutumes in this form became practically written law; henceforward their text could only be modified by a formal revision carried out according to the same procedure as the first version. Throughout the 16th century a fair number of coutumes were thus revised (réformées), with the express object of profiting by the observations and criticisms on the first text which had appeared in published commentaries and notes, the most important of which were those of Charles Dumoulin. In the 16th century there had been a revival of the study of Roman law, thanks to the historical school, among the most illustrious representatives of which were Jacques Cujas, Hugues Donace and Jacques Godefroy; but this study had only slight influence on practical jurisprudence. Certain institutions, however, such as contracts and obligations, were regulated throughout the whole of France by the principles of Roman law.

The coutumes were divided into divisions, letters, patents, emanating from the king, became more and more frequent; but the character of the grandes ordonnances, which were of a far-reaching and comprehensive nature, underwent a change during this period. In the 14th, 15th and 16th centuries they had been mainly ordonnances de réformation (i.e. revising previous laws), which were most frequently drawn up after a sitting of the states general, in accordance with the suggestions submitted by the deputies. The last of this type was the ordinance of 1650, promulgated after the states general of 1614 and the assemblies of notables which had followed it. In the 17th and 18th centuries they became essentially codifications, comprising a systematic and detailed statement of the whole branch of law. There are two of these series of codifying ordinances: the first under Louis XIV., inspired by Colbert and carried out under his direction. The chief ordinances of this group are that of 1667 on civil procedure (code of civil procedure); that of 1670 on the examination of criminal cases (code of penal procedure); that of 1673 on the commerce of merchants, and that of 1681 on the regulation of shipping, which form between them a complete code of commerce by land and sea. The ordinance of 1670 determined the formalities of that secret and written criminal procedure, as opposed to the hearing of both parties in a suit, which formerly obtained in France; it even increased its severity, continuing the employment of torture, binding the accused by oath to speak the truth, and refusing them counsel save in exceptional cases. The second series of codifications was made under Louis XV., through the action of the chancellors d'Aguerreau. Its chief result was the regulation, by the ordinances of 1731, 1735 and 1747, of deeds of gift between living persons, wills, and property left in trust. Under Louis XVI. some mitigation was made of the criminal law, notably the abolition of torture.

The Revolution.—With the Revolution France entered the ranks of constitutional countries, in which the liberty of men is guaranteed by fixed and definite laws; from this time on, she has had always (except in the interval between two revolutions) a written constitution, which could not be touched by the ordinary legislative power. The first constitution was that of 1791; the states general of 1789, transformed by their own will, backed by public opinion, into the Constituent Assembly, drew it up on their own authority. But their work did not stop there. They abolished the whole of the old public law of France and part of the criminal law, or rather, transformed it in accordance with the principles laid down by the philosophical spirit of the 18th century. The principles which were then proclaimed are still, on most points, the foundation of modern French law. The development resulting from this extraordinary impetus can be divided into two quite distinct phases: the first, from 1789 to the coup d'état of the 18th Brumaire in the year VIII., was the continuation of the impulse of the Revolution; the second includes the Consulate and the first Empire, and was, as it were, the marriage or fusion of the institutions arising from the Revolution with those of the ancien régime.

On the whole, the constitutional law of the Revolution is a remarkably unified whole, if we consider only the two constitutions which were effectively applied during this first phase, that of the 3rd of September 1791, and that of the 5th Fructidor in the year III. It is true that between them occurred the ultra-democratic constitution of the 24th of June 1793, the first voted by the Convention; but although this was ratified by the popular vote, to which it had been directly submitted, in accordance with a principle proclaimed by the Convention and kept in force under the Consulate

Land tenure.
and the Empire, it was never carried into effect. It was first suspended by the establishment of the revolutionary government strictly so called, and after Thermidor, under the pretext of completing it, the Convention put it aside and made a new one, being taught by experience. As long as it existed it was the sovereign assembly of the Convention itself which really exercised the executive power, governing chiefly by means of its great committees.

The constitution of 1791 was without doubt monarchical, in so far as it preserved royalty. The constitution of the year III. was, on the contrary, republican. The horror of monarchy was still so strong at that time that an executive college was created, a Directory of five members, one of whom retired every year; they were elected by a complicated and curious procedure, in which each of the two legislative councils played a distinct part. But this difference, though apparently essential, was not in reality very profound; this is proved, for example, by the fact that the Directory had distinctly more extensive powers than those conferred on Louis XVI. by the Constituent Assembly. On almost all points of importance the two constitutions were similar. They were both preceded by a statement of principles, a "Declaration of the Rights of Man and of the Citizen." They were both based on two principles which they construed alike: the sovereignty of the people and the separation of powers. Both of them, with the exception of what has been said with regard to the ratification of constitutions after 1791, recognized only representative government. From the principle of the sovereignty of the people they had not deduced universal suffrage; though, short of this, they had extended the suffrage as far as possible. According to the constitution of 1791, in addition to the conditions of age and residence, an elector was bound to pay a direct contribution equivalent to three days' work; the constitution of the year III. recognized the payment of any direct contribution as sufficient; it even conferred on every citizen the right of having himself enrolled, without any other qualification than a payment equivalent to three days' work, and thus to become an elector. Further, neither of the two constitutions admitted of a direct suffrage; the elections were carried out in two stages, and only those who paid at a higher rating could be chosen as electors for the second stage. The executive power, which was in the case of both constitutions clearly separated from the legislative, could not initiate legislation. The Directory had no veto; Louis XVI. had with difficulty obtained a merely suspensive veto, which was overridden in the event of three legislatures successively voting against it. The right of the king's ministers to have the Council of Ministers consulted, which had been a sovereign law at 1791, was now ordered by the king nor the Directory. Neither the king's ministers nor those of the Directory could be members of the legislative body, nor could they even be chosen from among its ranks. The ministers of Louis XVI. had, however, thanks to an unfortunate inspiration of the Constituent Assembly of 1791, the right of entry to, and, to a certain extent, of speaking in the Legislative Assembly; the constitution of the year III. showed greater wisdom in not bringing them in any way into contact with the legislative power. The greatest and most notable difference between the two constitutions was that that of 1791 established a single chamber which was entirely renewed every two years; that of the year III., on the contrary, profiting by the lessons of the past, established two chambers, one-third of the members of which were renewed every year. Moreover, the two chambers, the Council of Five Hundred and the Council of Ancients, were appointed by the same electors, and almost the only difference between their members was that of age.

The Revolution entirely abolished the ancien régime, and in the first instance whatever remained of feudalism. The Constituent Assembly, in the course of its immense work of settlement, wished to draw distinctions, abolishing absolutely, without indemnity, all rights which had amounted in the beginning to a usurpation and could not be justified, e.g. serfdom and seigniorial courts of justice. On the other hand, it declared subject to redemption such feudal charges as had been the subject of contract or of a concession of lands. But as it was almost impossible to discover the exact origin of various feudal rights, the Assembly had proceeded to do this by means of certain legal assumptions which sometimes admitted of a proof to the contrary. It carefully regulated the conditions and rate of repurchase, and forbade the creation in the future of any perpetual charge which could not be redeemed: a principle that has remained permanent in French law. This was a rational and equitable solution; but in a period of such violent excitement it could not be maintained. The Legislative Assembly declared the abolition without indemnity of all feudal rights for which the original deed of concession could not be produced; and to produce this was, of course, in most cases impossible. Finally, the Convention entirely abolished all feudal rights, and commanded that the old deeds should be destroyed; it maintained on the contrary, though subject to redemption, those tenures and charges which were solely connected with landed property and not feudal.

With feudalism had been abolished serfdom. Further, the Constituent Assembly suppressed nobility; it even forbade any one to assume and bear the titles, emblems and arms of nobility. Thus was established the equality of citizens before the law. The Assembly also proclaimed the liberty of labour and industry, and suppressed the corporations of artisans and workmen, the jاردons and matristes, as Turgot had done. But, in order to maintain this liberty of the individual, it forbade all associations between workmen or employers to refuse to work or to give work except on given conditions. Such, for a long time, was French legislation on this point.

The Constituent Assembly gave to France a new administrative division, that into departments, districts, cantons and communes; and this division, which was intended to make the old provincial distinctions disappear, had to serve all purposes, the department being the unit for all public services. This settlement was definitive, with the exception of certain modifications in detail, and exists to the present day. But there was a peculiar administrative organism depending on this arrangement. The constitution of 1791, it is true, made the king the titular head of the executive power; but the internal administration of the kingdom was not actually in his hands. It was deputed, under his orders, to delegates elected in each department, district or commune. The municipal bodies were directly elected by citizens duly qualified; other bodies were chosen by the method of double election. Each body consisted of two parts: a council, for deliberative purposes, and a bureau or directoire chosen by the council from among its numbers to form the executive. These were the only instruments for the general administration and for that of the direct taxes. The king could, it is true, annul the illegal acts of these bodies, but not dismiss their members; he could merely suspend them from exercising their functions, but the matter then went before the Legislative Assembly, which could maintain or remit the suspension as it thought fit. The king had not a single agent chosen by himself for general administrative purposes. This was a reaction, though a very exaggerated one, against the excessive centralization of the ancien régime, and resulted in an absolute administrative anarchy. The organization of the revolutionary government partly restored the central authority; the councils of the departments were suppressed; the Committee of Public Safety and the representatives of the people on mission were able to remove and replace the members of the elected bodies, and also, by an ingenious arrangement, national agents were established in the districts. The constitution of the year III. continued in this course, simplifying the organization established by the Constituent Assembly, while maintaining its principle. The department had an administration of five members, elected as in the past, but having executive as well as deliberative functions. The district was suppressed. The communes retained only a
The Constituent Assembly decided on the complete reorganization of the judicial organization. This was accomplished on a very simple plan, which realized that the two degrees of justice which, as we have noticed, was that of France under the ancien régime. In the lower degrees it created in each canton a justice of peace (juge de paix), the idea and name of which were borrowed from England, but which differed very much from the English justice of the peace. He judged, both with and without appeal, civil cases of small importance; and, in cases which did not come within his competency, it was his duty to try to reconcile the parties. In each district was established a civil court composed of five judges. This completed the judicial organization, except for the court of cassation, which had functions peculiar to itself, never judging the facts of the case but only the application of the law. For cases coming under the district court, the Assembly had completely abolished the guarantee of the appeal in cases involving sums above a certain figure. But by a curious arrangement the district tribunals could hear appeals from one another. With regard to penal prosecutions, there was in each department a criminal court which judged crimes with the assistance of a jury; it consisted of judges borrowed from district courts, and had its own president and public prosecutor. Correctional tribunals, composed of juges de paix, dealt with misdemeanors. The Assembly preserved the commercial courts, or consuljurisdictions, of the ancien régime. There was a court of cassation, the purpose of which was to preserve the unity of jurisprudence in France; it dealt with matters of law and not of fact, considering appeals based on the violation of law, whether in point of matter or of form, and if such violation were proved, sending the matter before another tribunal of the same rank for re-trial. All judges were elected for a term of years; the juges de paix by the primary assembly of the canton, the district judges by the electoral assembly consisting of the electors of the second degree for the district, the members of the court of cassation by the electors of the departments, who were divided for the purpose into two series, which voted alternately. The Constituent Assembly decided that no guarantee of the profession of lawyer from all judges except the juges de paix. But the system was really the same as that of the administrative organization. The king only appointed the commissaires du roi attached to the district courts, criminal tribunals and the court of cassation; but the appointment once made could not be revoked by him. These commissaries fulfilled one of the functions of the old ministère public, their duty being to demand the application of laws. The Convention did not change this general organization; but it suppressed the professional guarantee required in the case of candidates for a judgeship, so that henceforth all citizens were eligible; and it also caused new elections to take place. Moreover, the Convention, either directly or by means of one of its committees, not infrequently removed and replaced judges without further election. The constitution of the year III. preserved this system, but introduced one considerable modification. It suppressed the district courts, and in their place created in each department a civil tribunal consisting of twenty judges. The idea was a happy one, for it gave the courts more importance, and therefore more weight and dignity. But this reform, beneficial as it would be nowadays, was at the time premature, in view of the backward condition of means of communication.

The Constituent Assembly suppressed the militia and maintained the standing army, according to the old type, the numbers of which were henceforth to be fixed every year by the Legislative Assembly. The army was to be recruited by voluntary enlistment, carefull rules for which were drawn up; the only change was in the system of appointment to ranks; promotion went chiefly by seniority, and in the lower ranks a system of nomination by equals or inferiors was organized. The Assembly proclaimed, however, the principle of compulsory and personal service; but under a particular form, that of the National Guard, to which all qualified citizens belonged, and in which almost all ranks were conferred by election. Its chief purpose was to maintain order at home; but it could be called upon to furnish detachments for defence against foreign invasion. This was an institution which, with many successive modifications, and after various long periods of inactivity followed by a revival, lasted more than three-quarters of a century, and was not suppressed till 1871. For purposes of war the Convention, in addition to voluntary enlistments and the resources furnished by the National Guards, and setting aside the forced levy of 200,000 men in 1793, decided on the expedition of calling upon the communes to furnish men, a course which revived the principle of the old militia. But the Directory drew up an important military law, that of the 6th Fructidor of the year VI., which established compulsory military service for all, under the form of conscription strictly so called. Frenchmen aged from 20 to 25 were divided into 4 or 5 categories of age, and were liable until they were 25 years old to be called up for active service, the whole period of service not exceeding four years. No class was called upon until the younger classes had been exhausted, and the sending of substitutes was forbidden. This law, with a few later modifications, provided for the French armies up to the end of the Empire.

The Constituent Assembly abolished nearly all the taxes of the ancien régime. Almost the only taxes preserved were the stamp duty and that on the registration of acts (the old contrôle and centième denier), and these were completely reorganized; the customs were maintained only at the frontiers for foreign trade. In the establishment of new taxes the Assembly was influenced by two sentiments: the hatred which had been inspired by the former arbitrary taxation, and the influence of the school of the Physiocrats. Consequently it did away with indirect taxation on objects of consumption, and made the principal direct tax the tax on land. Next in importance were the contribution personnelle et mobilière et la palétière. The essential elements of the former were a sort of capital tax equivalent to three days' work, which had a destructive and definite sign of a qualified citizen, and a tax on personal income, calculated according to the rent paid. The palétières were paid by traders, and were also based on the amount of rent. These taxes, though considerably modified later, are still essentially the basis of the French system of direct taxation. The Constituent Assembly had on principle repudiated the tax on the gross income, much favoured under the ancien régime, which everybody had felt to be arbitrary and oppressive. The system of public contributions under the Convention was arbitrary and revolutionary, but the councils of the Directory, side by side with certain bad laws devised to tide over temporary crises, made some excellent laws on the subject of taxation. They resumed the regulation of the land tax, improving and partly altering it, and also dealt with the contribution personnelle et mobilière, the palétières, and the stamp and registration duties. It was at this time, too, that the door and window tax, which still exists, was provisionally established; there was also a partial reappearance of indirect taxation, in particular the octrois of the towns, which had been suppressed by the Constituent Assembly.

The Constituent Assembly gave the Protestants liberty of worship and full rights; it also gave Jews the status of citizen, which they had not had under the ancien régime, together with political rights. With regard to the Catholic Church, the Assembly placed at the disposal of the nation the property of the clergy, which had already, in the course of the 18th century, been regarded by most political
writers as a national possession; at the same time it provided for salaries for the members of the clergy and pensions for those who had been monks. It abolished tithes and the religious orders, and forbade the reformation of the latter in the future. The ecclesiastical districts were next reorganized, the department being always taken as the chief unit, and a new church was organized by the civil constitution of the clergy, the bishops being elected by the electoral assembly of the department (the usual electors), and the curés by the electoral assembly of the district. This was an unfortunate piece of legislation, inspired partly by the old Gallician spirit, partly by the theories on civil religion of J. J. Rousseau and his school, and, together with the civic oath imposed on the clergy, it was a source of endless troubles. The constitutional church established in this way was, however, abolished as a state institution by the Convention. By laws of the years III. and IV. the Convention and the Directory, in proclaiming the liberty of worship, declared that the Republic neither endowed nor recognized any form of worship. Buildings formerly consecrated to worship, which had not been alienated, were again placed at the disposal of worshippers for this purpose, but under conditions which were hard for them to accept.

The Assemblies of the Revolution, besides the laws which, by abolishing feudalism, altered the character of real property, passed some others concerning civil law. The most important are those of 1792, passed by the Legislative Assembly, which organized the registers of the état civil kept by the municipalities, and laid down rules for marriage as a purely civil contract. Divorce was admitted to a practically unlimited extent; it was possible not only for causes determined by law, and by mutual consent, but also for incompatibility of temper and character proved, by either husband or wife, to be of a persistent nature. Next came the laws of the Convention as to inheritance, imposing perfect equality among the natural heirs and endeavouring to ensure the division of properties. Illegitimate children were considered by these laws as on the same level with legitimate children. The Convention and the councils of the Directory also made excellent laws on the administration of hypothèques, and worked at the preparation of a Civil Code (see Code Napoléon). In criminal law their work was still more important. In 1791 the Constituent Assembly gave France her first penal code. It was inspired by humanitarian ideas, still admitting capital punishment, though accompanied by no cruelty in the execution; but none of the remaining punishments was for life. Long imprisonment with hard labour was introduced. Finally, a reaction against the former system of arbitrary penalties, there came a system of fixed penalties determined, both as to its assessment and its nature, for each offence, which the judge could not modify. The Constituent Assembly also reformed the procedure of criminal trials, taking English law as model. It introduced the jury, with the double form of jury d'acquission and jury de jugement. Before the judges procedure was always public and oral. The prosecution was left in principle to the parties concerned, plaintiffs or dénonciateurs civils, and the preliminary investigation was handed over to two magistrates; one was the juge de paix, as in English procedure at this period, and the other a magistrate chosen from the district court and called the directeur du jury. The Convention, before separating, passed the Code des délits et des peines of the 3rd Brumaire in the year IV. This piece of work, which was due to Merlin de Douai, was intended to deal with criminal procedure and penal law; but only the first part could be completed. It was the procedure established by the Constituent Assembly, but further organized and improved.

The Consulate and the Empire. The constitutions of the Consulate and the Empire is to be found in a series of documents called later the Constitutions de l'Empire, the constitution promulgated during the Hundred Days being consequently given the name of Acte additionnel aux Constitutions de l'Empire. These documents consist of (1) the Constitution of the 22nd Frimaire of the year VIII., the work of Sieyès and Bonaparte, the text on which the others were based; (2) the senatus consulte of the 16th Thermidor in the year X., establishing the consulate for life; and (3) the senatus consulte of the 28th Floréal in the year XII., which created the Empire. These constitutional acts, which were all, whether in their full text or in principle, submitted to the popular vote by means of a plébiscite, had all the same object: to assure absolute power to Napoleon, while preserving the forms and appearance of liberty. Popular suffrage was maintained, and even became universal; but, since the system was that of suffrage in many stages, which, moreover, varied very much, the citizens in effect merely nominated the candidates, and it was the Senate, playing the part of grand électeur which Sieyès had dreamed of as his own, which chose from among them the members of the various so-called elected bodies, even those of the political assemblies. According to the constitution of the year VIII., the first consul (to whom had been added two colleagues, the second and third consuls, who did not disappear until the Empire) possessed the executive power in the widest sense of the word, and he alone could initiate legislation. There were three representative assemblies in existence, elected as we have seen; but one of them, the Corps Législatif, passed laws without discussing them, and without the power of amending the suggestions of the government. The Tribunate, on the contrary, discussed them, but its vote was not necessary for the passing of the law. The Senate was the guardian and preserver of the constitution; in addition to its role of grand électeur, its chief function was to annul laws and acts submitted to it by the Tribunate as being unconstitutional. This original organization was naturally modified during the course of the Consulate and the Empire; not only did the emperor obtain the right of directly nominating senators, and the princes of the imperial family, and grant dignitaries of the Empire that of entering the Senate by right; but a whole body, the Tribunate, which was the only one which could preserve some independence, disappeared, without resort having been had to a plebiscite; it was modified and weakened by senatus consulte of the year X., and was suppressed in 1807 by a mere senatus consulte. The importance of another body, on the contrary, the conseil d'état, which had been formed on the improved type of the ancient conseil du roi, and consisted of members appointed by Napoleon and carefully chosen, continually increased. It was this body which really prepared and discussed the laws; and it was its members who advocated them before the Corps Législatif, to which the Tribunate also sent orators to speak on its behalf. The ministers, who had no voice in the constitution of the legislative power, were merely the agents of the head of the state, the Emperor himself. Napoleon, however, found these powers insufficient, and arranging to himself others, a fact which the Senate did not forget when it proclaimed his downfall. Thus he frequently declared war upon his own authority, in spite of the provisions to the contrary made by the constitution of the year VIII.; and similarly, under the form of décrets, made what were really laws. They were afterwards called décrets-lois, and those that were not indissolubly associated with the political régime of the Empire, and survived it, were subsequently declared valid by the court of cassation, on the ground that they had not been submitted to the Senate as unconstitutional, as had been provided by the constitution of the year VIII.

This period saw the rise of a whole new series of great organic laws. For administrative organization, the most important was that of the 28th Pluviose in the year VIII. It established as chief authority for each department a prefect, and side by side with him a conseil général for deliberative purposes; for each arrondissement (corresponding to the old district) a sub-prefect (sous-préfet) with a conseil d'arrondissement; and for each commune, a mayor and a municipal council. But all these officials, both the members of the councils and the individual agents, were appointed by the head of the state or by the prefect, so that centralization was restored more completely than ever. Together with the prefect there was also established a conseil
de préfecture, having administrative functions, and generally acting as a court of the first instance in disputes and litigation arising out of the acts of the administration; for the Constituent Assembly had removed such cases from the jurisdiction of the civil tribunals, and referred them to the administrative bodies themselves. The final appeal in these disputes was to the conseil d'État, which was supreme judge in these matters. In 1807 was created another great administrative jurisdiction, the cour des comptes, after the pattern of that which had existed under the ancien régime.

Judicial organization had also been fundamentally altered. The system of election was preserved for a time in the case of the juge de paix and the members of the court of cassation, but finally disappeared there, even where it had already been no more than a form. The magistrates were in principle appointed for life, but under the Empire a device was found for evading the rule of irremovability. For the judgment of civil cases there was a court of first instance in every arrondissement, and above these a certain number of courts of appeal, each of which had within its province several departments. The separate criminal tribunals were abolished in 1809 by the Code d'Instruction Criminelle, and the magistrates forming the cour d'assises, which judged crimes with the aid of a jury, were drawn from the courts of appeal and from the civil tribunals. The jury d'accusation was also abolished by the Code d'Instruction Criminelle, and the right of pronouncing the indictment was transferred to a chamber of the court of appeal. The correctional tribunals were amalgamated with the civil tribunals of the first instance. The tribunal de cassation, which took under the Empire the name of cour de cassation, consisted of magistrates appointed for life, and still kept its powers. The ministère public (consisting of imperial avocats and procureurs) was restored in practically the same form as under the ancien régime.

The former system of taxation was preserved in principle, but with one considerable addition: Napoleon re-established indirect taxation on articles of consumption, which had been abolished by the Constituent Assembly; the chief of these were the duties on liquor (droits réunis, or excise) and the monopoly of tobacco.

The Concordat. — The Concordat of 1801, concluded by Napoleon with the papacy on the 26th Messidor of the year IX, re-established the Catholic religion in France as the form of worship recognized and endowed by the state. It was in principle drawn up on the lines of that of 1516, and assured to the head of the French state in his dealings with the papacy the same prerogatives as had formerly been enjoyed by the kings; the chief of these was that he appointed the bishops, who afterwards had to ask the pope for canonical institution. The territorial distribution of dioceses was preserved practically as it had been left by the civil constitution of the clergy. The state guaranteed the payment of salaries to bishops and curés; and the pope agreed to renounce all claims referring to the appropriation of the goods of the clergy made by the Constituent Assembly. Later on, a decree restored to the fabriques (vestries) such of their former possessions as had not been alienated, and the churches which had not been alienated were restored for the purposes of worship. The law of the 18th Germinal in the year X., ratifying the Concordat, reasserted, under the name of articles organiques du culte catholique, all the main principles of the old doctrine of the liberties of the Gallican Church. The Concordat did not include the restoration of the religious orders and congregations; Napoleon sanctioned by decrees only a few establishments of this kind.

One important creation of the Empire was the university. The ancien régime had had its universities for purposes of instruction and for the conferring of degrees; it had also, though without any definite organization, such secondary schools as the towns admitted within their walls, and the primary schools of the parishes. The Revolution suppressed the universities and the teaching congregations. The constitution of the year III. proclaimed the liberty of instruction and commanded that public schools, both elementary and secondary, should be established. Under the Directory there was in each department an école centrale, in which all branches of human knowledge were taught. Napoleon, developing ideas which had been started in the second half of the 18th century, founded by laws and decrees of 1806, 1808 and 1811 the Université de France, which provided and organized higher, secondary and primary education; this was to be the monopoly of the state, carried on by its facultés, lycées and primary schools. No private educational establishment could be opened without the authorization of the state.

But chief among the documents dating from this period are the Codes, which still give laws to France. These are the Civil Code of 1804, the Code de Procédure Civile of 1806, the Code de Commerce of 1807, the Code d'Instruction Criminelle of 1809, and the Code Pénal of 1810. These monumental works, in the elaboration of which the conseil d'État took the chief part, contributed, to a greater or less extent, towards the fusion of the old law of France with the laws of the Revolution. It was in the case of the Code Civil that this task presented the greatest difficulty (see CODE NAPOLEON).

The Codes. — The Code de Commerce was scarcely more than a reformation of the ordonnances of 1673 and 1681; while the Code de Procédure Civile borrowed its chief elements from the ordonnances of 1667. In the case of the Code d'Instruction Criminelle a distinctly new departure was made; the procedure introduced by the Revolution into courts where judgment was given remained public and oral, with full liberty of defence; the preliminary procedure, however, before the examining court (juge d'instruction ou chambre des mises en accusation) was borrowed from the ordonnance of 1670; it was the procedure of the old law, without its cruelty, but secret and written, and generally not in the presence of both parties. The Code Pénal maintained the principles of the Revolution, but increased the penalties. It substituted for the system of fixed penalties, in cases of temporary punishment, a maximum and a minimum, between the limits of which judges could assess the amount. Even in the case of misdemeanours, it admitted the system of extenuating circumstances, which allowed them still further to decrease and alter the penalty in so far as the offence was mitigated by the circumstances (See CODE NAPOLEON I.).

The Restored Monarchy. — The Restoration, or the Monarchy of July, though separated by a revolution, form one period in the history of French institutions, a period in which the same régime was continued and developed. This was the constitutional monarchy, with a parliamentary body consisting of two chambers, a system imitated from England. The same constitution was preserved under these two monarchies—the charter granted by Louis XVIII. in 1814. The revolution of 1830 took place in defence of the charter which Charles X. had violated by the ordonnances of July, so that this charter was naturally preserved under the “July Monarchy.” It was merely revised by the Chamber of Deputies, which had been one of the movers of the revolution, and by what remained of the House of Peers. In order to give the constitution the appearance of originating in the will of the people, the preface, which made it appear to be a favour granted by the king, was destroyed. The two chambers acquired the initiative in legislation, which had not been recognized as theirs under the Restoration, but from this time on belonged to them equally with the king. The sittings of the two chambers were henceforth held in public; but this chamber underwent another and more fundamental transformation. The peers were nominated by the king, with no limit of numbers, and according to the charter of 1814 their appointment could be either for life or hereditarily; but, in execution of an ordinance of Louis XVIII., during the Restoration they were always appointed under the latter condition. Under the July Monarchy their tenure of office was for life, and the king had to choose them from among twenty-two classes of notables fixed by law. The franchise for the election of the Chamber of Deputies had been limited by a system of money qualifications; but while, under the
Restoration, it had been necessary, in order to be an elector, to pay three hundred francs in direct taxation; this sum was reduced in 1837 to two hundred francs, while in certain cases even a smaller amount sufficed. In order to be elected as a deputy it was necessary, according to the charter of 1814, to pay a thousand francs in direct taxation, and according to that of 1830 five hundred francs. From 1817 onwards there was direct suffrage, the electors directly electing the deputies. The idea of those who had framed the charter of 1814 had been to give the chief influence to the great landed proprietors, though the means adopted to this end were not adequate; in 1830 the chief aim had been to give a preponderating influence to the middle and lower middle classes, and this had met with greater success. The House of Peers, under the name of cours des pairs, had also the function of judging attempts and plots against the security of the state, and it had frequently to exercise this function both under the Restoration and the July Monarchy.

This was a period of parliamentary government; that is, of government by a cabinet, resting on the responsibility of the ministers to the Chamber of Deputies. The only interruption was that caused by the resistance of Charles X. at the end of his reign, which led to the revolution of July. Parliamentary government was practised regularly and in an enlightened spirit under the Restoration, although the Chamber had not then the power of taxation. It is noteworthy that during this period the right of the House of Peers to force a ministry to resign by a hostile vote was not recognized. By the creation of a certain number of new peers, a journée de pairs, as it was then called, the majority in this House could be changed when necessary. But the government of the Restoration had to deal with two extreme parties of a very opposite nature: the Ultras, who wished to restore as far as possible the ancien régime, to whom were due the acts of the chambre introuvable of 1816, and later the laws of the ministry of Villèle, especially the law of sacrilege and that voting compensation to the dispossessed nobles, known as the miliard des émigrés; and on the other hand the Liberals, including the Bonapartists and Republicans, who were attached to the principles of the Revolution. In order to prevent either of these parties from predominating in the chamber, the government made a free use of its power of dissolution. It further employed two means to check the progress of the Liberals; firstly, there were various alterations successively made in the electoral law, and the press laws, frequently restrictive in their effect, which introduced the censorship and a preliminary authorization of the case of periodicals publications, and gave the correctional tribunals jurisdiction in cases of press offenses.

The best electoral law was that of 1817, and the best press laws were those of 1819; but these were not of long duration. Under the July Monarchy parliamentary government, although its machinery was further perfected, was not so brilliant. The majorities in the Chamber of Deputies were often uncertain, so much so, that more than once the right of dissolution was exercised in order to try new elections to arrive at an undivided and certain majority. King Louis Philippe, though sober-minded, wished to exercise a personal influence on the policy of the cabinet, so that there were then two schools, represented respectively by Thiers and Guizot, one of which held the theory that "the king reigns but does not govern"; while the other maintained that he might exercise a personal influence, provided that he could rely on a ministry supported by a majority of the Chamber of Deputies. But the weak point in the July Monarchy was above all the question of the franchise. A powerful movement of opinion set in towards demanding an extension, some wishing for universal suffrage, but the majority proposing what was called the adhesion des capacités, that is to say, that the number of qualified electors should be added to those citizens who, by virtue of their professions, capacity or acquirements, were inscribed after them on the general list for juries. But the government obstinately refused all electoral reform, and held to the law of 1831. It also refused parliamentary reform, by which was meant a rule which would have made most public offices incompatible with the position of deputy, the Chamber of Deputies being at that time full of officials. The press, thanks to the Charter, was perfectly free, without either censorship or preliminary authorization, and press offenses were judged by a jury.

In another respect also the Restoration and the July Monarchy were at one, the second continuing the spirit of the first, viz. in maintaining in principle the civil, legal and administrative institutions of the Empire. The preface to the charter of 1814 sanctioned and guaranteed most of the legal rights won by the Revolution; even the alienation of national property was confirmed. It was said, it is true, that the old nobility regained their titles, and that the nobility of the Empire kept those which Napoleon had given them; but these were merely titles and nothing more; there was no privileged nobility, and the equality of citizens before the law was maintained. Judicial and administrative organization, the system of taxation, military organization, the relations of church and state, remained the same, and the university also continued to exist. The government did, it is true, negotiate a new Concordat with the papacy in 1817, but did not dare even to submit it to the chambers. The most important reform was that of the law concerning recruiting for the army. The charter of 1814 had promised the abolition of conscription, in the form in which it had been created by the law of the 22nd of March 1818 actually established the army in a new system. The contingent voted by the chambers for annual incorporation into the standing army was divided up among all the cantons; and, in order to furnish it, lots were drawn among all the men of a certain class, that is to say, among the young Frenchmen who arrived at their majority that year. Those who were not chosen by lot were definitely set free from military service. The sending of substitutes, a custom which had been permitted by Napoleon, was recognized. This was the type of all the laws on recruiting in France, of which there were a good number in succession up to 1867. On other points they vary, in particular as to the duration of service, which was six years, and later eight years, under the Restoration; but the system remained the same.

The Restoration produced a code, the Code forestier of 1827, for the regulation of forests (eaux et forêts). In 1816 a law had abolished divorce, making marriage indissoluble, as it had been in the old law. But the best laws of this period were those on finance. Now, for the first time, was introduced the practice of drawing up regular budgets, voted before the year to which they applied, and divided since 1810 into the budget of expenditure and the budget of revenue.

Together with other institutions of the Empire, the Restoration had preserved the exaggerated system of administrative centralization established in the year VIII.; and proposals for its relaxation submitted to the chambers had come to nothing. It was only under the July Monarchy that it was relaxed. The municipal law of the 21st of March 1831 made the municipal councils elective, and extended widely the right of voting in the elections for them; the maires and their assistants continued to be appointed by the government, but had to be chosen from among the members of the municipal councils. The law of the 22nd of June 1833 made the general councils of the departments also elective, and brought the adjonction des capacités into effect for their election. The powers of these bodies were enlarged in 1838, and they gained the right of electing their president. In 1833 was granted another liberty, that of primary education; but in spite of violent protestations, coming especially from the Catholics, secondary and higher education continued to be a monopoly of the state. Many organic laws were promulgated, one concerning the National Guard, which was reorganized in order to adapt to it the system of citizen qualifications; one in 1832 on the recruiting of the army, fixing the period of service at seven years; and another in 1834 securing the status of officers.

A law of the 11th of June 1842 established the great railway lines. In 1832 the Code Pénal and Code d'Instruction Criminelle were revised, with the object of lightening penalties; the system of extenuating circumstances, as recognized by a jury, was
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extended to the judgment of all crimes. There was also a revision of Book III. of the Code de Commerce, treating of bankruptcy. Finally, from this period date the laws of the 3rd of May 1841, on expropriation for purposes of public utility, and of the 30th of June 1838, on the treatment of the insane, which is still in force. Judicial organization remained as it was, but the amount of the sum up to which civil tribunals of the first instance could judge without appeal was raised from 1000 francs to 1500, and the competency of the juges de paix was widened.

The Second Republic and the Second Empire.—From the point of view of constitutional law, the Second Republic and the Second Empire were each in a certain sense a return to the past. The former revived the tradition of the Assemblies of the Revolution; the latter was obviously and avowingly an imitation of the Consulate and the First Empire.

The provisional government set up by the revolution of the 24th of February 1848 proclaimed universal suffrage, and by this means was elected a Constituent Assembly, which sat till May 1849, and, after first organizing various forms of another provisional government, passed the Republican constitution of the 4th of November 1848. This constitution was preceded by a préface recalling the Declarations of Rights of the Revolution, gave the legislative power to a single permanent assembly, elected by direct universal suffrage, and entirely renewed every three years. The executive authority, with very extensive powers, was given to a president of the Republic, also elected by the universal and direct suffrage of the French citizens. The constitution was not very clear upon the point of whether it adopted parliamentary government in the strict sense, or whether the president, who was declared responsible, was free to choose his ministers and to retain or dismiss them at his own pleasure. This gave rise to an almost permanent dispute between the president, who claimed to have his own political opinions and to direct the government, and the Assembly, which wished to carry on the traditions of cabinet government and to make the ministers fully responsible to itself. Consequently, in January 1851, a solemn debate was held, which ended in the affirmation of the responsibility of ministers to the Assembly. On the other hand, the president, though very properly given great power by the constitution, was not immediately eligible for re-election on giving up his office. New Louis Napoleon was elected president on the 10th of December 1848 by a huge majority, wished to be re-elected. Various propositions were submitted to the Assembly in July 1851 with a view to modifying the constitution; but they could not succeed, as the number of votes demanded by the constitution for the convocation of a Constituent Assembly was not reached. Moreover, the Legislative Assembly elected in May 1849 was very different from the Constituent Assembly of 1848. The latter was animated by that spirit of harmony and, in the main, of adhesion to the Republic which had followed on the February Revolution. The new assembly, on the contrary, was composed for the most part of representatives of the old parties, and had monarchist aspirations. By the unfortunate law of the 31st of May 1850 it even tried by a subterfuge to restrict the universal suffrage guaranteed by the constitution. It suspended the right of holding meetings, but, on the whole, respected the liberty of the press. It was especially impelled to these measures by the growing fear of socialism. The result was the coup d'etat of the 2nd of December 1851. A detail of some constitutional importance is to be noted. This period of living croup d'état which had remained under the Restoration and the July Monarchy an administrative council and the supreme arbiter in administrative trials, acquired new importance under the Second Republic.

The ordinary conseillers d'état (en service ordinaire) were elected by the Legislative Assembly, and consultation with the conseil d'état was often insisted on by the constitution or by law. This was the means of obtaining a certain modifying power as a substitute for the second chamber, which had not met with popular approval. During its short existence the Second Republic produced many important laws. It abolished the penalty of death for political crimes, and suppressed negro slavery in the colonies. The election of conseillers généraux was thrown open to universal suffrage, and the municipal councils were allowed to elect the maires and their colleagues. The law of the 15th of March 1850 established the liberty of secondary education, but it conferred certain privileges on the Catholic clergy, a clear sign of the spirit of social conservatism which was the leading motive for its enactment. Certain humanitarian laws were passed, applying to the working classes.

With the coup d'état of the 2nd of December 1851 began a new era of constitutional plebeisites and disguised absolutism. The proclamations of Napoleon on the 2nd of December contained a criticism of parliamentary government, and formulated the wish to restore to France the constitutional institutions of the Consulate and the Empire, just as she had preserved their civil, administrative and military institutions. Napoleon asked the people for the powers necessary to draw up a constitution on these principles; the plebeisite issued in a vast majority of votes in his favour, and the constitution of the 14th of January 1852 was the result. It bore a strong resemblance to the constitution of the First Empire after 1807. The executive power was conferred on a consulate, comprised of the president of the Republic and very extended powers, and whose members (cardinals, marshals of France and admirals) and life members appointed by the head of the state, was charged with the task of seeing that the laws were constitutional, of opposing the promulgation of unconstitutional laws, and of receiving the petitions of citizens; it had also the duty of providing everything not already provided but necessary for the proper working of the constitution. The second assembly was the Corps Législatif, elected by direct universal suffrage for six years, which passed the laws, the government having the initiative in legislation. This body was not altogether a corps des muets, as in the year VIII., but its powers were very limited; thus the general session assured to it by the constitution was only for three months, and it could only discuss and put to the vote amendments approved by the conseil d'état; the ministers did not in any way come into contact with it and could not be members of it, being responsible only to the head of the state, and only the Senate having the right of accusing them before a high court of justice. The conseil d'état was composed of 100 members, and had the same authority as it had possessed from the year VII. 1814; and it was the assembly of him who supported projected laws before the Corps Législatif. To this was added a Draconian press legislation; not only were press offences, many of which were mere expressions of opinion, judged not by a jury but by the correctional tribunals; but further, political papers could not be founded without an authorization, and were subject to a regular administrative discipline; they could be warned, suspended or suppressed without a trial, by a simple act of the administration. The constitution of January 1852 was still Republican in nature, though less so than that of the year VIII. The period corresponding with the Consulate was also shorter in the case of Louis Napoleon. The year 1852 had not come to an end before a senatus consulte, that of the 10th of November, ratified by a plebeisite, re-established the imperial rank in favour of Napoleon III.; it also conferred on him certain new powers, especially with reference to the budget and foreign treaties; thus having the civil, which experience had revealed in the original structure of the person without. This period was called that of the empire autocratique. Further features of it were the free appointment of the maires by the emperor, the oath of fidelity to him imposed on all officials, and the legal organization of official candidates for the elections. Two measures marked the highest point reached by this system: the loi de sureté générale of the 27th of February 1858, which allowed the government to intern in France or Algeria, or to exile certain French citizens, without a trial. The other was the senatus consulte of the 17th of February 1858, which made the validity of candidates for the Corps Législatif subject
The empire liberal.

One by one the different rules and proceedings of parliamentary government as it had existed in France regained their force. The first step was the decree of the 24th of November 1860, which re-established for each ordinary session the address voted by the chambers in response to the speech from the throne. In 1867 this movement took a more decisive form. It led to a new constitution, that of the 21st of May 1870, which was again ratified by popular suffrage. While maintaining the Empire and the imperial dynasty, it organized parliamentary government practically in the form in which it had operated under the July Monarchy, with two legislative chambers, the Senate and the Corps Législatif, the consent of both of which was necessary for legislation, and which, together with the emperor, had the initiative in this matter. The laws of the 11th of May 1868 and the 6th of June 1868 restored to a certain extent the liberty of the press and of holding meetings, though without abolishing offences of opinion, or again bringing press offences under the jurisdiction of a jury. Laws of the 22nd and 23rd of July 1870 gave the conseil générale, whose powers had been somewhat widened, the right of electing their residents, and provided that the maires and their colleagues should be chosen from among the members of the municipal councils.

The legislation of the Second Empire led to a considerable number of reforms. Its chief aim was the development of commerce, industry and agriculture, and generally the material prosperity of the country. The Empire, though restricting liberty in political matters, increased it in economic matters. Such were the decrees and laws of 1852 and 1853 relating to land-banks (établissements de crédit foncier) and that of 1857 on trade-marks, those of 1863 and 1867 on commercial companies, that of 1858 on general stores (magasins généraux) and warrants, that of 1856 on drainage, that of 1865 on the associations syndicales de propriétaires, that of 1866 on the mercantile marine. The law of the 14th of June 1865 introduced into France the institution, borrowed from England, of cheques. But of still greater importance for economic development than all these laws were the treaties concluded by the emperor with foreign powers, in order to introduce, as far as possible, free exchange of commodities; the chief of these, which was the model of all the others, was that concluded with Great Britain on January 9, 1866. Moreover, a decree of the 25th of May 1864 admitted for the first time the right of strikes and lock-outs among workmen or employers, annuling articles 414 and following of the Code Pénal, which had so far made them a penal offence, even when not accompanied by fraudulent practices, threats or violence, tending to hinder the liberty of labour. The superannuation fund (caisse des retraites pour la vieillesse), supported by voluntary payments from those participating in it, which had been created by the law of the 18th of June 1850, was reorganized and perfected, and a law of the 11th of July 1868 established, with the guarantee of the state, two funds for voluntary insurance, one in case of death, the other against accidents occurring in industrial or agricultural employment. A decree of 1863 established in principle the freedom of trades, and another in 1864 that of theatrical management.

Criminal law was the subject of important legislation. Two codes were promulgated on special points, the codes of military justice for the land forces (1857) and for the naval forces (1858). But the common law was also largely remodelled. A law of the 10th of June 1858, it is true, created certain new crimes, with a view to protecting the members of the imperial family, and that of the 17th of July 1856 increased the powers and independence of the juges d'instruction; but, on the other hand, useful improvements were introduced by laws of 1856 and 1865, and notably with regard to precautionary detention and provisional release with or without bail. A law of the 20th of May 1863 organized a simple and rapid procedure, copied from that followed in England before the police courts, for summary jurisdiction. A law of 1868 permitted the revision of criminal trials after the death of the condemned person. But the most far-reaching reforms took place in 1854, namely, the abolition of the total loss of civil rights which formerly accompanied condemnation to imprisonment for life, and the law of the 30th of May on penal servitude (travaux forçés) which substituted transportation to the colonies for the system of continental convict prisons. Finally, in 1863, there was a revision of the Code Pénal, which, in the process of lightening penalties, made a certain number of crimes into misdemeanours, and in consequence transferred the judgment of them from the assize courts to the correctional tribunals. In civil legislation may be noted the law of the 23rd of March 1855 on hypothecs (see Code Napoléon); that of the 22nd of July 1857, which abolished seizure of the person (contrainte par corps) for civil and commercial debts; and finally, the law of the 14th of July 1866, on literary copyright. The system of taxation was hardly modified at all, except for the establishment of a tax on the income arising from investments (shares and bonds of companies) in 1857, and the tax on carriages (1862). On the 1st of February 1868 was promulgated an important military law, which, however, passed the Corps Législatif with some difficulty. It asserted the principle of universal compulsory military service, at least, in time of war. It preserved, however, the system of drawing lots 'to determine the annual contingent to be incorporated into the standing army; the term of service was fixed at five years, and it was still permissible to send a substitute. But able-bodied men who were not included in the annual contingent formed a reserve force called the garde nationale mobile, each department organizing its own section. These gardes mobiles, though they were not effectively organized or exercised under the Empire, took part in the war of 1870-71.

The Third Republic.—The Third Republic had at first a provisional government, unanimously acclaimed by the people of Paris. It was accepted by France, exercised full powers, and sustained by no means ingloriously a desperate struggle against the enemy; a certain number of its décrets-lois are still in force. After the capitulation of Paris, a National Assembly was elected to treat with Germany. It was elected in accordance with the electoral law of 1849, which had been revived with a few modifications, and it met at Bordeaux to the number of 7,553 members on the 13th of February 1871. It was a sovereign assembly, since France had no longer a constitution, and for this very reason it claimed from the outset constitutional powers, the Republican party at the time, however, contested this claim, the majority in the assembly being frankly monarchist, though divided as to the choice of a monarch. But for some time the National Assembly either could not or would not exercise this power, and up to 1875 affairs remained in a provisional state, legalized and regulated this time by the Assembly. This was an application, though unconscious, of a form of government which M. Grévy had proposed to the Constituent Assembly in 1848. There was a single assembly, with one man elected by it as head of the executive power (the first to be elected was M. Thiers, who received the title of president of the Republic in August 1871), who was responsible to the Assembly and governed with the help of ministers chosen by himself, who were also responsible to him. Thiers fell on the 24th of May 1873. His place was taken by Marshal MacMahon, on whom the Assembly later conferred, in November 1873, the position of president of the Republic for seven years, when the refusal of the comte de Chambord to accept the tricolour in place of the white flag of the Bourbons had made any attempt to restore the monarchy impossible. Henceforth the definitive adoption of the Republican form of government became inevitable, and the opinion of the country began to turn in this direction, as was shown by the elections of deputies which took place to fill up the gaps occurring in the Assembly. The Assembly, however, shrank from the inevitable
solution, and when a discussion was begun in January 1875 on the projected constitutional laws prepared by the commission des trente, the only proposals made by the latter were for a complete organization of the powers of one man, Marshal MacMahon. But on the 30th of January 1875 was adopted, by 335 votes to 112, an amendment by M. Wallon which provided for the election of an indefinite succession of presidents of the Republic; this amounted to a definitive recognition of the Republic. In this connexion it has often been said that the Republic was established by a majority of one. This is not an accurate statement, for it was only the case on the first reading of the law; the majority on the second and third readings increased until it became considerable. There was a strong movement in the direction of a reconciliation between the parties; and there had been a rapprochement between the Republicans and the Right Centre. At the end of February were passed and promulgated two constitutional laws, that of the 25th of February 1875, on the organization of the public powers, and that of the 24th of February 1875, on the organization of the Senate. In the middle of the year they were supplemented by a third, that of the 10th of July 1875, on the relations between the public powers.

Thus was built up the actual constitution of France. It differs fundamentally, both in form and contents, from previous constitutions. As in its form, instead of a single methodical text divided into an uninterrupted series of articles, it consisted of three distinct laws. As to matter, it is obviously a work of an essentially practical nature, the result of compromise and reciprocal concessions. It does not lay down any theoretical principles, and its provisions, which were arrived at with difficulty, confine themselves strictly to what is necessary to ensure the proper operation of the governmental machinery. The result is a compromise between Republican principles and the rules of constitutional and parliamentary monarchy. On this account it has been accused, though unjustly, of being too monarchical. Its duration, by far the longest of any French constitution since 1791, is a sign of its value and vitality. It is in fact a product of history, and not of imagination. Its composition is as follows. The legislative power was given to two elective chambers, having equal powers, the vote of both of which is necessary for legislation, and both having the right of initiating and amending laws. The constitution assures them an ordinary session of five months, which opens by right on the second Tuesday in January. One house, the Chamber of Deputies, is elected by direct universal suffrage and is entirely renewed every four years; the other, the Senate, consists of 300 members, elected for a term of six years, on the 1st of February 1875, into two categories; 75 of the senators were elected for life, and irremovable, and the first of them were elected by the National Assembly, but afterwards it was the Senate itself which held elections to fill up vacancies. The 225 remaining senators were elected by the departments and by certain colonies, among which they were apportioned in proportion to the population; they are elected for nine years, a third of the house being renewed every three years. The electoral college in each department which nominated them included the deputies, the members of the general council of the department and of the councils of the arrondissements, and one delegate elected by each municipal council, whatever the importance of the commune. This was practically a system of election in two and, partly, three degrees, but with this distinguishing feature, that the electors of the second degree had not been chosen purely with a view to this election, but chiefly for the exercise of other functions. The most important elements in this electoral college were the delegates from the municipal councils, and by giving one delegate to each, to Paris just as to the smallest commune in France, the National Assembly intended to counterbalance the power of numbers, which governed the elections for the Chamber of Deputies, and, at the same time, to give a preponderance to the country districts. The 75 irremovable senators were another precaution against the danger from violent waves of public opinion. The executive power was entrusted to a president, elected for seven years (as Marshal MacMahon had been in 1871), by the Chamber and the Senate, combined into a single body, under the name of National Assembly. He is always eligible for re-election, and is irresponsible except in case of high treason. His powers are of the widest, including the initiative in legislation jointly with the two chambers, the appointment to all civil and military offices, the disposition, and, if he wish it, the leadership of the armed forces, the right of pardon, the right of negotiating treaties with foreign powers, and, in principle, of ratifying them on his own authority, the consent of the two chambers being required only in certain cases defined by the constitution. The nomination of conseillers d'état for ordinary service, whom the National Assembly had made elective, as in 1848, and elected itself, was restored to the president of the Republic, together with the right of dismissing them. But these powers he can only exercise through the medium of a ministry, politically and jointly responsible to the chambers, and forming a council, over which the president usually presides.

The French Republic is essentially a parliamentary republic. The right of dissolving the Chamber of Deputies before the expiration of its term of office belongs to the president, but in order to do so he must have, besides a ministry which will take the responsibility for it, the preliminary sanction of the Senate. The Senate is at the same time a high court of justice, which can judge the president of the Republic and ministers accused of crimes committed by them in the exercise of their functions; in these two cases the prosecution is instituted by the Chamber of Deputies. The Senate can also be called upon to judge any person accused of an attempt upon the safety of the state, who is then seized by a decree of the president of the Republic, drawn up in the council of ministers. Possible revision of the constitution is provided for very simply: it has to be proposed as a law, and for its acceptance a resolution passed by each chamber separately, by an absolute majority, is necessary. The revision is then carried out by the Senate and the Chamber of Deputies to form a National Assembly. There have been two revisions since 1875. The first time, in 1879, it was simply a question of transferring the seat of the government and of the chambers back to Paris from Versailles, where it had been fixed by one of the constitutional laws. The second time, in 1884, more fundamental modifications were required. The most important point was to change the composition and election of the Senate. With a view to this, the new constitutional law of the 14th of August 1884 abolished the constitutional character of a certain number of articles of the law of the 24th of February 1875, thus making it possible to try them by an ordinary court. This took place in the same year; the 75 senators for life were suppressed for the future by a process of extinction, and their seats divided among the most populous departments. Further, in the electoral college which elects the senators, there was allotted to the municipal councils a number of delegates proportionate to the number of members of the councils, which depends on the importance of the commune. The law of the 14th of August 1884 also modified the constitution in another important respect. The law of the 25th of February 1875 had admitted the possibility not only of a partial, but even of a total revision, which could affect and even change the form of the state. The law of the 14th of August 1884, however, declared that no proposition for a revision could be accepted which aimed at changing the republican form of government. The composition of the Chamber of Deputies was not fixed by the constitution, and consequently admitted more easily of variation. Since 1871 the mode of election has oscillated between the scrutin de liste for the departments and the scrutin uninominal for the arrondissements. The organic law of the 30th of November 1875 had established the latter system; in 1885 the scrutin de liste was established by law, but in 1889 the scrutin d'arrondissement was restored; and in this same year, on account of the ambitions of General Boulanger and the suggestion which was made for a sort of plebiscite in his favour, was passed the law on plural candidates, which forbids anyone to become a candidate for the Chamber of Deputies in more than one district at a time.
The system established by the constitution of 1875 has worked excellently in some of its departments; for instance, the mode of electing the president of the Republic. Between 1875 and 1906 there were seven elections, sometimes under tragic or very difficult conditions; the election has always taken place without delay or obstruction, and the choice has been of the best. The high court of justice, which has twice been called into requisition, in 1889 and in 1890–1900, has acted as an efficient check, in spite of the difficulties confronting such a tribunal when feeling runs high. Parliamentary government in the form set up by the constitution, besides the criticism to which this system is open in all countries where it is established, even in England, met with special difficulties in France. In the first place, the useful but rather secondary rôle assigned to the president of the Republic has by no means satisfied all those who have occupied this high office. Two presidents have resigned on the ground that their powers were insufficient. Another, even after re-election, had to withdraw in face of the opposition of the two chambers, being no longer able to obtain a parliamentary ministry. It is difficult, however, to accept the theory of an eminent American political writer, Mr John W. Burgess, 1 that in order to attain to a position of stable equilibrium, the French Republic ought to adopt the presidential system of the United States. In France this sharp division between the two powers has never been observed except in those periods when the representative assemblies were powerless, under the First and Second Empires. It is true that the apparent multiplicity of parties and their lack of discipline, together with the French procedure of interpellations and the orders of the day by which they are concluded, make the formation of homogeneous and lasting cabinets difficult; but since the end of the 19th century there has been great progress in this respect. Another difficulty arose in 1896. The Senate, appealing to the letter of the constitution and relying on its elective character, claimed the right of forcing a ministry to resign by its vote, in the same way as the Chamber of Deputies. The Senate was victorious in the struggle, and forced the ministry presided over by M. Léon Bourgeois to resign; but the precedent is not decisive, for in order to gain its ends the Senate had recourse to the means of refusing to sanction the taxes, declining to consider the proposals for the supplies necessary for the Madagascar expedition so long as the ministry which it was attacking was in existence. The weakest point in the French parliamentary organism is perhaps the right of dissolution. It is difficult of application, for the reason that the president must obtain the preliminary consent of the Senate before exercising it; moreover, this valuable right has been discredited by its abuse by Marshal MacMahon in the campaign of the 16th of May 1877, on which occasion he exercised his right of dissolution against a chamber, the moderate but decidedly republican majority in which was re-elected by the country.

The legislative reforms carried out under the Third Republic are very numerous. As to public law, it is only possible to mention the new codes of civil and criminal law, and the reforms of public education. The law of the 30th of June 1881, established the right of holding meetings. Public meetings, whether for ordinary or electoral purposes, may be held without preliminary authorization; the law of 1881 prescribed a declaration made by a certain number of citizens enjoying full civil and political rights, which is now remitted. The only really restrictive provision is that which does not allow them to be held in the public highway, but only in an enclosed space. But this is made necessary by the customs of France. The law of the 21st of July 1881 on the press is one of the most liberal in the world. By it all offences committed by any kind of publication are submitted to a jury; the punishment for the mere expression of obnoxious opinions is abolished, the only punishment being for slander, libel, defamation, inciting to crime, and in certain cases the publication of false news. The law of the 1st of July 1901 established in France the right of forming associations. It recognizes the legality of all associations strictly so called, the objects of which are not contrary to law or to public order or morality. On condition of a simple declaration to the administrative authority, it grants them a civil status in a wide sense of the term. Religious congregations, on the contrary, which are not authorized by a law, are forbidden by this law. This was not a new principle, but the traditional rule in France both before and after the Revolution, except that under certain governments authorization by decree had sufficed. As a matter of fact the unauthorized congregations had been tolerated for a long time, although on various occasions, and especially in 1881, their partial dissolution had been proclaimed by decrees. The law of 1901 dissolved them all, and made it an offence to belong to such a congregation. The members of unauthorized congregations, and later, in 1904, even those of the authorized congregations, were disqualified from teaching in any kind of establishment. The liberty of primary education was confirmed and reorganized by the law of the 30th of October 1886, which simply deprived the clergy of the privileges granted them by the law of 1850, though the latter remains in force with regard to the liberty of secondary education. A law passed by the National Assembly (July 12, 1875) established the liberty of higher education. It even went beyond this, for it granted to students in private faculties who aspired to state degrees the right of being examined before a board composed partly of private and partly of state professors. The law of the 18th of March 1880 abolished this privilege. Another law, that of the 22nd of March 1882, made primary education obligatory, though allowing parents to send their children either to private schools or to those of the state; the law of the 16th of June 1881 established secular (laïque) education in the case of the latter. The Third Republic also organized secondary education for girls in lycées or special colleges (collèges de fille). Finally, a law of the 20th of July 1866 dealing with higher education and the faculties of the state reorganized the universities, which form distinct bodies, enjoying a fairly wide autonomy. A law of the 10th of December 1895, abolishing that of the 18th Germinal in the year X, which had sanctioned the Concordat, proclaimed the separation of the church from the state. It is based on the principle of the secular state (état laïque) which recognizes no form of religion, though respecting the right of every citizen to worship according to his beliefs, and it aimed at organizing associations of citizens, the object of which was to collect the funds and acquire the property necessary for the maintenance of worship, under the form of associations cultuelles, differing in certain respects from the associations sanctioned by the law of the 1st of July 1901, but having a wider scope. It also handed over to these regularly formed associations the property of the ecclesiastical establishments formerly in existence, which taking provision of the property of the law, abolished and the associations the freedom to choose the places of worship belonging to the state, the departments or the communes. If no association cultuelle was founded in a parish, the property of the former fabrique should devolve to the commune. But this law was condemned by the papacy, as contrary to the church hierarchy; and almost nowhere were associations cultuelles formed, except by Protestants and Jews, who complied with the law. After many incidents, but no church having been closed, a new law of the 2nd of January 1907 was enacted. It permits the public exercise of any cult, by means of ordinary associations regulated by the law of the 1st of July 1901, and even of public meetings summoned by individuals. Failing all associations, either cultuelles or others, churches, with their ornaments and furniture, are left to the disposition of the faithful and ministers, for the purpose of exercising the cult; and, on certain conditions, the long use of them can be granted as a free gift to ministers of the cult.

Among the organic laws concerning administrative affairs there are two of primary importance; that of the 10th of

1 Political Science and Comparative Constitutional Law (Boston, 1896).
August 1871, on the conseils généraux, considerably increased the powers and independence of these elective bodies, which have become important deliberative assemblies, their sessions being held in public. The law of 1871 created a new administrative organ for the departments, the commission départementale, elected by the council-general of the department from among its own members and associated with the administration of the prefect. The other law is the municipal law of the 5th of April 1884, which effected a widespread decentralization; the maires and their adjoints are elected by the municipal council.

The war of 1870–71 necessarily led to a modification of the military organization. The law of the 25th of July 1872 established the principle of compulsory service for all, first in the standing army, then in the reserve, and finally in the territorial army. But the application of this principle was by no means absolute, only holding good in time of war. Each annual class was divided into two parts, by means of drawing lots, and in time of peace one of these parts had only a year of service with the active army. The previous exemptions, based either on the position of supporter of the family (as in the case of the son of a widower or aged father, &c.) or on equivalent services rendered to the state (as in the case of young ecclesiastics or members of the teaching profession), were preserved, but only held good for service in the active army in times of peace.

Finally, the system of conditional engagement for a year allowed young men, for the purposes of study or apprenticeship to their profession, only to serve a year with the active army in time of peace. By this means it was sought to combine the advantages of an army of veterans with those of a numerous and truly national army. But the conditional volunteering (volontariat conditionnel) for a year was open to too great a number of people, and so brought the system into discredit. As those who profited by it had to be clothed and maintained at their own expense, and the sum which they had to furnish for this purpose was generally fixed at 1,500 francs, it could not be considered the privilege of those who could pay this sum. A new law of the 15th of July 1889 lessened the difference between the two terms which it attempted to reconcile. It reduced the term of service in the active army to three years, and the exemptions, which were still preserved, merely reduced the period to a year in times of peace. The same reduction was also granted to those who were really pursuing important scientific, technical or professional studies; the system was so strict on this point that the number of those who profited by those exemptions did not amount to 2000 a year. This was a compromise between two opposing principles; the democratic principle of equality, being the stronger, was bound to triumph. The law of the 21st of March 1905 reduced the term of service in the active army to two years, but made it equal for all, admitting of no exemption, but only certain facilities to those who at the age at which it had to be accomplished.

In 1873 the南路inal law was reorganized and reduced in number. With the exception of a few modifications the main lines of judicial organization remained the same. In 1879 the conseil d'État was also reorganized. The whole fabric of administrative jurisprudence was carefully organized, and almost entirely separated from the active administration.

The system of taxation has remained essentially unaltered; we may notice, however, the laws of 1807, 1808 and 1900, which abolished or lessened the duties on so-called hygienic drinks (wine, beer, cider), and the financial law of 1901, which rearranged and increased the transfer fees, and established a system of progressive taxation in the case of succession duties. The labour laws, which generally partook of the nature both of public and of private law, are a sign of our times. Under the Third Republic they have been numerous, the most notable being: the law of the 21st of March 1884 on professional syndicates, which introduced the liberty of association in matters of this kind before it became part of the common law (see TRADE Unions);

the law of the 9th of April 1898 on the liability for accidents incurred during work, and those which have completed it; that of the 22nd of December 1892 on conciliation and arbitration in the case of collective disputes between employers and workmen; that of the 29th of June 1893 on the hygiene and safeguarding of workers in industrial establishments, and the laws which regulate the work of children and women in factories; finally, that of the 15th of July 1893 on free medical attendance (see LABOUR LEGISLATION).

As to criminal law, there have been more than fifty enactments, mostly involving important modifications, due to more scientific ideas of punishment, so that we may say that it has been almost entirely recast since the establishment of the Third Republic. The separate system applied in cases of preventive detention and imprisonment for short periods; libration before the expiry of the term of sentence, subject to the condition that no fresh offence shall be committed within a given time; transportation to the colonies of habitual offenders; the remission of the penalty in the case of first offenders, and the lapsing of the penalty when a certain time has gone by without a fresh condemnation; greater facilities for the rehabilitation of condemned persons, which now become simply a matter for the courts, and occurred as a matter of course at the end of a certain time; such were the chief results of this legislation. Finally, the law of the 8th of December 1897 completely altered the form of the preliminary examination before the juge d'instruction, which had been the weakest point in the French criminal procedure, though it was still held in private; the new law made this examination really a hearing of both sides, and made the appearance of counsel for the defence practically compulsory.

As to private law, both civil and commercial, we could enumerate between 1871 and 1906 more than a hundred laws which have modified it, sometimes profoundly, and have for the most part done very useful work without attracting much attention. The changes have been generally drawn up by commissions of competent men, and pass both chambers almost without discussion. There have, however, been a few which aroused public interest and even deep feeling. Firstly, there was the law of the 27th of July 1884, and those which completed it; this law re-established divorce, which had been abolished since 1816, but only permitted it for certain definite causes determined by law. On the other hand, the law of the 6th of February 1893 increased the liberty and independence of a woman who was simply judicially separated, in order to encourage separation, as opposed to divorce, when the conditions allowed it. The law of the 25th of March 1896 on the succession of illegitimate children, who were recognized by the parents, treated them not in the same way as legitimate children, but gave them the title of heirs in the succession of their father and mother, together with much greater rights than they had possessed under the Code Civil. The law of the 24th of July 1899, on the protection of children who are ill-treated or morally neglected, also modified some of the provisions of the law as applied to the family, with a view to greater justice and humanity. Finally, on the occasion of the centenary of the Code Civil (see CODE NAPOLEON), a commission, composed of members of the chambers, magistrates, professors of law, lawyers, political writers, and even novelists and dramatic authors, was given the task of revising the whole structure of the code.

FRANCESCHI—FRANCESCHINI

FRANCESCHI, JEAN BAPTISTE, BARON (1756–1813), French general, was born at Bastia on the 9th of December 1756 and entered the French service in 1773. He took part in the operations in Corsica in the following year, and received a wound at the siege of San Fiorenzo. After this he left the island and was appointed a field officer in the French Army of Italy, with which he served from 1775 to 1799. He served as a general officer in the campaign of Marengo, in the Naples campaign of 1805–1806, and in the Peninsular War from 1807 to 1809. He was created a baron by Napoleon. He commanded a Neapolitan brigade in the Russian War of 1812, and after the retreat from Moscow took refuge, with the remnants of his command, in Danzig, where in the course of the siege of 1813 he died on the 19th of March.

Two other generals of brigade in Napoleon's wars bore the name of Franceschi, and the three have often been mistaken for each other. The first was born at Lyons, JEAN BAPTISTE MARIE FRANCESCHI-DELONNE (1757–1810), who served throughout the Revolutionary campaign on the Rhine, took part in the campaign of Zürich in 1799, and distinguished himself very greatly by his escape from, and subsequent return to, Genoa, when in 1800 Masséna was closely besieged in that city. He was appointed to the command of the 1st Neapolitan column, and led it to victory at the battle of Austerlitz, and served in southern Italy and in Spain on the staff of King Joseph Bonaparte. During the Peninsular War he won great distinction as a cavalry general, and in 1810 Napoleon made him a baron. At this time he was a prisoner in the hands of the Spaniards, into whose hands he had fallen while bearing important despatches during the campaign of Talavera. He was harshly treated by his captors, and died at Carthagena on the 23rd of October 1810. The second was FRANÇOIS FRANCESCHI-LOSIO (1770–1810), born at Milan, who entered the French Revolutionary army in 1795. He served through the Italian campaign of 1796–97, and subsequently, like Franceschi-Delonne, with Masséna at Zürich and at Genoa, and at the headquarters of King Joseph in Italy and Spain. He was killed in a duel by the Neapolitan colonel Filangieri in 1810.

FRANCESCHI, PIERO (of PIETRO) DE' (c. 1416–1492), Italian painter of the Umbrian school. This master is generally named Piero della Francesca (Peter, son of Francesca), the tradition being that his father, a woolen-draper named Benedetto, had died before he was born. This was not the case; yet another mistake in naming; the father's name was Romano, and the father continued living during many years of Piero's career. The painter is also named Piero Borghese, from his birthplace, Borgo San Sepolcro, in Umbria. The true family name was, as above stated, Franceschi, and the family still exists under the name of Martini-Franceschi.

Piero first received a scientific education, and became an adept in mathematics and geometry. This early bent of mind and course of study influenced to a large extent his development as a painter. He had more science than either Paolo Uccello or Mantegna, both of them his contemporaries, the former older and the latter younger. Skilful in linear perspective, he fixed rectangular planes in perfect order and measured them, and thus got his figures in true proportional height. He preceded and excelled Domenico Ghirlandajo in projecting shadows, and rendered with considerable truth atmosphere, the harmony of colours, and the relief of objects. He was naturally therefore excellent in architectural painting, and, in point of technique, he advanced the practice of oil-colouring in Italy.

The earliest trace that we find of Piero as a painter is in 1439, when he was an apprentice of Domenico del Greco, and assisted him in painting the chapel of S. Egidio, in S. Maria Novella of Florence. Towards 1450 he is said to have been with the same artist in Loreto; nothing of his, however, can now be identified in that locality. In 1451 he was by himself, painting in Rimini, where a fresco still remains. Prior to this he had executed some extensive frescoes in the Vatican; but these were destroyed when Raphael undertook on the same walls the "Liberation of St Peter" and other paintings. His most extensive extant series of frescoes is in the choir of S. Francesco in Arezzo,—the "History of the Cross," beginning with legendary subjects of the death and burial of Adam, and going on to the entry of Hesychius into Jerusalem after the overthrow of Chosroes. This series is in relation to its period, remarkable for effect, movement, and mastery of the nude. The subject of the "Vision of Constantine" is particularly vigorous in its design; and a preparatory design of the same composition was so highly effective that it used to be ascribed to Giorgione, and might even (according to one authority) have passed for the handiwork of Correggio or of Rembrandt. A noted fresco in Borgo San Sepolcro, the "Resurrection," may be later than this series; it is preserved in the Palazzo de' Conservatori. An important painting of the "Flagellation of Christ," in the cathedral of Urbino, is later still, probably towards 1470. Piero appears to have been much in his native town of Borgo San Sepolcro from about 1445, and more especially after 1454, when he finished the series in Arezzo. He grew rich there, and there he died, and in October 1492 was buried.

Two statements made by Vasari regarding "Piero della Francesca" are open to much controversy. He says that Piero became blind at the age of sixty, which cannot be true, as he continued painting until 1492. It is also said that Piero was the student of Baldessare Pavoni, but this is incorrect. He was instead the student of Domenico Ghirlandajo, who was his teacher. Pierre was a student of Domenico Ghirlandajo, who was his teacher.

Another work, a profile of Isotta da Rimini, may safely be rejected. The "Baptism of Christ," which used to be the altarpiece of the Priest of the Baptist in Borgo San Sepolcro, is an important example; and still more so the "Nativity," with the Virgin kneeling, and five angels singing to musical instruments. This is a very interesting and characteristic specimen, and has indeed been praised somewhat beyond its desirability on aesthetic grounds.

Piero's earlier style was energetic but refined, and to the last he lacked selectness of form and feature. The types of his visages are peculiar, and the costumes (as especially in the Arezzo series) striking. He used to select his forms from clay models swathed in real drapery. Luca Signorelli was his chief teacher, and especially to some extent Perugino; and his own influence, furthered by that of Signorelli, was potent over all Italy. Belonging as he does to the Umbrian school, he united with that style something of the Sienese and more of the Florentine work. Besides Vasari and Crowe & Cavalcaselle, the work by W. G. W. Waters, "Piero della Francesca" (1899) should be consulted.

(1811–1868), Italian painter of the Tuscan school, named, from Volterra the place of his birth, Il Volterrano, or (to distinguish him from Ricciarelli) II Volterrano Giuniore, was the son of a sculptor in alabaster. At a very early age he learned from Cosimo Daddi some of the elements of art, and he started as an assistant to his father. This employment being evidently below the level of his talents, the marquises Inghirami placed him, at the age of sixteen, under the Florentine painter Matteo Rosselli. In the ensuing year he had advanced sufficiently to execute in Volterra some frescoes, and in the meantime others, following by other frescoes for the Medici family the Val d'Arno Palace. In 1535 the marchese Filippo Niccolini, being minded to employ him once more, bought from the frescoes for the cupola and back-wall of his chapel in S. Croce, Florence, despatched him to various parts of Italy to perfect his style. The painter, in a tour which lasted some months, took more especially to the qualities distinctive of the schools of Parma and Bologna, and in a measure to those of Pietro da Cortona, whose acquaintance he made in Rome. He then undertook the paintings commissioned by Niccolini, which
constitute his most noted performance, the design being good, and the method masterly. Franceschini ranks higher in fresco than in oil painting. His works in the latter mode were not unfrequently left unfinished, although numerous specimens remain, the cabinet pictures being marked by much sprightliness of invention. Among his best oil paintings of large scale is the "St John the Evangelist" in the church of S. Chiara at Volterra. One of his latest works was the fresco of the cupola of the Annunziata, Florence, which occupied him for two years towards 1683, a production of much labour and energy. Franceschini died of apoplexy at Volterra on the 6th of January 1689. He is reckoned among those painters of the decline of art to whom the general name of "machinist" is applied.

He is not to be confounded with another Franceschini of the same class, and of rather later date, also of no small eminence in his time—the Cavaliere Marcantonio Franceschini (1648-1720), who was a Bolognese.

**Francécomté**, a province of France from 1674 to the Revolution. It was bounded on the E. by Switzerland, on the S. by Bresse and Bugey, on the N. by Lorraine, and on the W. by the duchy of Burgundy and by Bassigny, embracing on the E. of the Jura the valley of the Saône and most of that of the Doubs. Under the Romans it corresponded to *Maxima Sequanorum*, and after having formed part of the kingdom of Burgundy was in the early Middle Ages the seat of the countships of Portus, Bassigny, Amos and Escuin. In the 10th century these four countships were united to form a whole, which came to be called the countship of Burgundy, and belonged at that time to the family of the counts of Mâcon.

The limits of the countship were definitely settled under Otto William, son of Albert or Adalbert, king of Italy (1027), who on the death of his father-in-law, Henry (1002), tried to seize the duchy of Burgundy, but without success. The countship, which formed a fief dependent on the kingdom of Burgundy, passed to Renaud I., the second son of Otto William. When the kingdom of Burgundy was united to the Germanic empire, he refused to pay homage to the emperor Henry III., whose suzerainty over him never existed except in theory. William I., surnamed the Great or Headstrong (1059-1087), still further added to the power of his house by marrying Etienne, heiress of the count of Vienne, and by acquiring from his cousin Guy, when the latter became a monk at Cluny, the countship of Mâcon. One of his sons, Guy, became pope, under the name of Calixtus II. His grandson, Renaud III. (1067-1148), in his turn refused to pay homage to the emperor Lothair, who retaliated by confiscating his domains and giving them to Conrad of Zähringen. Renaud, however, succeeded in maintaining until his death his possession of the countships of Burgundy, Vienne and Mâcon. He left as sole heiress a daughter, Beatrix, whom his brother William III. imprisoned, in order to make an attempt on her inheritance; she was set free, however, by the emperor Frederick Barbarossa, who married her in 1156.

On the death of Beatrix (1185) the countship of Burgundy passed to Otto I. (1190-1200), the youngest but one of her sons, who had to dispute its possession with Stephen, count of Auxonne, the grandson of William III. Beatrix, the daughter and heiress of Otto I. (1200-1231), married Otto, duke of Meran (1234), under whose government the inhabitants of Besançon, who had since been the time of Frederick Barbarossa an imperial city, formed themselves definitely into a commune. Alix, daughter of Beatrix and of Otto of Meran, and heiress to the countship of Burgundy, married Hugh of Chalon, son of John the Ancient or the Wise (d. 1248), and a descendant of William I. and consequently of William the Headstrong, thus bringing the countship back into the family of its former lords. His son Otto IV. (1270-1303) engaged in war against the bishop of Basel, and the German king Rudolph I., who supported the latter, entered Francécomté and besieged Besançon, but without success (1286). Otto, in fulfilment of the treaties of Ervannes and Vincennes (1290-1295) gave Jeanne, his daughter by Mahaut of Artois, in marriage to Philip, count of Poitiers, son of Philip the Fair. The latter took over the administration of the countship in spite of strong opposition from the nobles of the country, but their leader, John of Chalon-Arlay, was compelled to make his submission. Another of Otto's daughters married Charles IV., the Handsome, and both princesses, together with their sister-in-law Margaret of Burgundy, were concerned in the celebrated trial of the Tour de Nesle. Jeanne, however, continued to govern her countship when Philip his husband became king of France (Philip V., "the Long"). Jeanne, her daughter and heiress, married Odo IV., duke of Burgundy (1330-1347), and her sister Margaret became the wife of Louis II., count of Flanders. The countship returned to Margaret at the death of Odo IV., who was succeeded in his duchy by his grandson Philip of Rouvres.

The marriage of Philip the Bold with Margaret, daughter of Louis of Male, caused Francécomté to pass to the princes of the ducal house of Burgundy, who kept it up till the death of Charles the Bold (1477). On his death Louis XI. laid claim to the government of the countship as well as of the duchy, as trustee for the property of the princess Mary, who was closely related to him and destined to marry the dauphin (later Charles VIII.). French garrisons occupied the principal towns, and the lord of Craon was appointed governor of the country. In consequence of his severity there was a general rising, and at the same time Mary married Maximilian, archduke of Austria, to whom her father had formerly promised her (Aug. 1477). The war ended in a truce from February to May (1479), but was beaten by the people of Dôle. Charles of Amboise, who took his place, reconquered the province, and even Besançon submitted to the authority of the king of France, who promised to respect its privileges.

On the death of Louis XI. (1483), the estates of Francécomté recognized as sovereign his son Charles, who was betrothed to the little Margaret of Burgundy, daughter of Maximilian and Mary (d. 1482), but when Charles VIII. refused Margaret's hand in order to marry Anne of Brittany there was a fresh rising, and the French were again driven out. The treaty of Senlis (23rd May 1483) put an end to the struggle: Charles abandoned all his pretensions, and Maximilian was thus left in possession of Francécomté, the sovereignty of which he handed on to his son Philip and ultimately to the crown of Spain. He had, however, constituted his daughter Margaret sovereign-governess of Francécomté for life, and under the administration of this princess (who died in 1530), as under the rule of Charles V., the country enjoyed comparative independence, paying a "don gratuit" of 200,000 livres every three years, and being actually governed by the parliament of Dole, and by governors chosen from the nobility of the country. It was Francécomté which furnished Philip II. of Spain with one of his best counsellors, Cardinal Perrenot de Granvelle.

In the 16th century the country was disturbed by the preaching of Protestant doctrines, which gained adherents especially in the district of Montbéliard, and later by the wars between France and Spain. In 1505 the armies of Henry IV. levied contributions on Besançon and other towns; but the people of Francécomté succeeded in obtaining special terms of neutrality in order to shelter themselves from injury from either of the parties in the war, and enjoyed a period of calm under the government of the infanta Isabella Clara Eugénie and the archduke Albert (1590-1621). But the country suffered greatly from the ravages of the Thirty Years' War, from the presence of the army of the Condé, which besieged Dôle, from the devastation of the troops of Gallas, and later of those of Bernard of Saxe-Weimar. The peace of Westphalia (1648) confirmed Spain in the possession of Francécomté. In 1668 the French again entered it, and the conquest, of which the foundations had been laid by the intrigues of the abbot of Watteville and the French party constituted by him, was easily accomplished by Condé and Luxembourg. Louis XIV. directing the army in Francécomté for some time in person. None the less, the country was restored to Spain at the peace of Aix-la-Chapelle (1668), but in 1674 Louis headed another expedition there. Besançon capitulated after a siege of twenty-seven days, and Dôle and Salins also fell into the hands of the invaders.
In 1678 the treaty of Nijmegen gave Franché-Comté to France (the principality of Montbéliard remaining in the possession of the house of Württemberg, which had acquired it by marriage) and thus celebrated the fact that the Arc de Triomphe of the Portes Saint Denis and Saint Martin at Paris was erected. Franché-Comté became a military government (gouvernement). The estates ceased to meet, and the old “don gratuit” was replaced by a tax which became increasingly heavy. Louis made Besançon, which Vauban fortified, into the capital of the province, and transferred to it the parliament and the university, the seat of which had hitherto been Dôle. For purposes of administration, the county was divided among the four great bailliages of Besançon, Dôle, Amont (chief town Vesoul) and Aval (chief town Salins). At the Revolution were formed from it the departments of Jura, Doubs and Haute-Saône.

See Dunod, Histoire des Seguans; Hist. du comté de Bourgogne (Dijon, 1735-1749); E. Clerc, Études sur l'histoire de la Franche-Comté (2nd ed., Besançon, 1870). (R. Po.)

FRANCHISE (from O. Fr. franchie, freedom, franc, free), in English law, a royal privilege or branch of the crown's prerogative subsisting in the hands of a subject. A franchise is an incorporeal hereditament, and arises either from royal grants or from prescription which presupposes a grant. Such franchises are bodies corporate, the right to hold a fair, market, ferry, free fishery, &c. The term is also applied to the right of voting at elections and the qualifications upon which that right is based (see Registration; Representation; Vote). In the United States the term is especially applied to the right or powers of partial appropriation of public property by exclusive use, or to a privilege of a public nature conferred on a corporation created for the purpose.

FRANCIA (c. 1430–1517), a Bolognese painter, whose real name was Francesco Raibolini, his father being Marco di Giacomo Raibolini, a carpenter, descended from an old and creditable family, was born at Bologna about 1450. He was apprenticed to a goldsmith currently named Fracia, and from him probably he got the nickname whereby he is generally known; he moreover studied under Marco Zoppo. The youth was thus originally a goldsmith, and also an engraver of dies and niello, and in these arts he became extremely eminent. He was particularly famed for his dies for medals; he rose to be mint-master at Bologna, and retained that office till the end of his life. A famous medal of Pope Julius II. as liberator of Bologna is ascribed to his hand, but not with certainty. As a type-founder he made for Aldus Manutius the first italic type.

At a mature age—having first, it appears, become acquainted with Mantegna—he turned his attention to painting. His earliest known picture is dated 1504 (not 1499, as ordinarily stated). It shows so much mastery that one is compelled to believe that Raibolini must have been thereat practised painting for some few years. This work is now in the Bologna gallery—the “Virgin enthroned, with Augustine and five other saints” is a full picture, and was originally painted for the church of S. Maria della Misericordia, at the desire of the Bentivoglio family, the rulers of Bologna. The same patrons employed him upon frescoes in their own palace; one of “Judith and Holofernes” is especially noted, its style recalling that of Mantegna. Fracia probably studied likewise the works of Perugino; and he became a friend and ardent admirer of Raphael, to whom he addressed an enthusiastic sonnet. Raphael cordially responded to the Bolognese master’s admiration, and said, in a letter dated in 1508, that few painters or none had produced Madonnas more beautiful, more devout, or better portrayed than those of Fracia.

If we may trust Vasari—but it is difficult to suppose that he was entirely correct—the exceeding value which Fracia set on Raphael’s art brought him to his grave. Raphael had consigned to Fracia his famous picture of “St Cecilia,” destined for the church of S. Giovanni in Monte, Bologna; and Fracia, on inspecting it, took so much to heart his own inferiority, at the advanced age of about sixty-six, to the youthful Umbran, that he sickened and shortly expired on the 6th of January 1517.

A contemporary record, after attesting his pre-eminence as a goldsmith, jeweller and painter, states that he was “most handsomely dressed and spoken of” among the gentlemen of the town.

Distanced though he may have been by Raphael, Fracia is rightly regarded as the greatest painter of the earlier Bolognese school, and hardly to be surpassed as representing the art termed “antico-moderno,” or of the “quattrocento.” It has been well observed that his style is a medium between that of Perugino and that of Giovanni Bellini; he has somewhat more of spontaneous naturalism than the former, and of abstract dignity in feature and form than the latter. The magnificent portrait in the Louvre of a young man in black, of brooding thoughtfulness and saddened profundity of mood, would alone suffice to place Fracia among the very great masters, if it could with confidence be attributed to his hand, but in all probability its real author was Frangibigio; it had erewhile passed under the name of Raphael, of Giorgione, or of Sebastian del Piombo. The National Gallery, London, contains two remarkably fine specimens of Fracia, once combined together as principal picture and lunette,—the “Virgin” and “Child and St Anna,” adorned, surrounded by saints and (in the lunette) the “Pietà,” or lamentation of angels over the dead Saviour. They come from the Buonvisi chapel in the church of S. Frediano, Lucca, and were among the master’s latest paintings. Other leading works are—in Munich, the “Virgin” sinking on her knees in adoration of the Divine Infant, who is lying in a garden within a rose trellis; in the Borghese gallery, Rome, a Peter Martyr; in Bologna, the frescoes in the church of St Cecilia, illustrating the life of the saint, all of them from the design of Raibolini, but not all executed by himself. His landscape backgrounds are of uncommon excellence. Fracia had more than 200 scholars. Marcanziono Raimondi, the famous engraver, is the most renowned of them; next to him Amico Aspertini, and Fracia’s own son Giacomo, and his cousin Julio. Lorenzo Costa was much associated with Fracia in pictorial work.

Among the authorities as to the life and work of Fracia may be mentioned G. Calvi, Franchi, Franchi, Franchi (1813), and especially G. C. Williamson, Francia (1900). (W. M. R.)

FRANCIA, JOSÉ GASPAR RODRIGUEZ (c. 1757–1840), dictator of Paraguay, was born probably about 1757. According to one account he was of French descent; but the truth seems to be that his father, Garcia Rodriguez Francia, was a native of S. Paulo in Brazil, and came to Paraguay to take charge of a plantation of black tobacco for the government. He studied theology at the college of Cordova de Tucuman, and is said to have been for some time a professor in that faculty; but he afterwards turned his attention to the law, and practised in Asuncion. Having attained a high reputation at once for ability and integrity, he was selected for various important offices. On the declaration of Paraguayan independence in 1811, he was appointed secretary to the national junta, and exercised an influence on affairs greatly out of proportion to his nominal position. When the congress or junta of 1813 changed the constitution and established a duumvirate, Dr Francia and the Gaucho general Vegres were elected to the office. In 1814 he secured his own election as dictator for three years, and at the end of that period he obtained the dictatorship for life. In the accounts which have been published of his administration we find a strange mixture of capacity and caprice, of far-sighted wisdom and reckless infatuation, strenuous endeavours after a high ideal and flagrant violations of the simplest principles of justice. He put a stop to the foreign commerce of the country, but carefully fostered its internal industries; was disposed to be hospitable to strangers from other lands, and kept them prisoners for years; lived a life of republican simplicity, and punished with Dionysian severity the slightest want of respect. As time went on he appears to have grown more arbitrary and despotic. Deeply imbued with the principles of the French Revolution, he was a stern antagonist of the church. He abolished the Inquisition, suppressed the college of theology, did away with the tithes, and inflicted endless indignities on the priests. He discouraged marriage
both by precept and example, and left behind him several illegitimate children. For the extravagances of his later years the plea of insanity has been put forward. On the 26th of September 1840 he was seized with a fit and died.

The first and fullest account of Dr Francia was given to the world by two Swiss surgeons, Renger and Longchamp, whom he had detained in Paraguay from 1830 to 1835—"Essai historique sur la révolution de Paraguay et le gouvernement dictatorial du docteur Francia" (Paris, 1837). Their work was almost immediately translated into English under the title of The Reign of Doctor Joseph G. R. De Francia in Paraguay (1837). But their account, so favourable a notice of his character, was greatly weakened by the dictator's interference. The account which they gave of his character and government was of the most unfavourable description, and they rehearsed and emphasized their accusations in Francia's Reign of Terror (1839) and Letters on South America (3 vols., 1843). From the very pages of their detractors Thomas Carlyle succeeded in extracting materials for a brilliant defence of the dictator "as a man or sovereign of iron energy and industry, of great and severe labour." It appeared in the Foreign Quarterly Review for 1843, and is reprinted in his Critical and Miscellaneous Essays. Sir Richard F. Burton gives a graphic sketch of Francia's life and a favourable notice of his character in his Letters from the Battlefields of Paraguay (1870), while C. A. Washburn takes up a hostile position in his History of Paraguay (1871).

FRANCIABIGIO (1482–1523), Florentine painter. The name of this artist is generally given as Mercantonio Franziabigio; it appears, however, that his only real ascertained name was Francesco di Cristofano; and that he was currently termed Fra Bigio, the two appellatives being distinct. He was born in Florence, and studied under Albertinelli for some months. In 1505 he formed the acquaintance of Andrea del Sarto; and after a while the two painters set up a shop in common in the Piazza del Grano. Franziabigio paid much attention to anatomy and perspective, and to the proportions of his figures, though these are often too squat and puffy in form. He had a large stock of artistic knowledge, and was at first noted for diligence. As years went on, and he received frequent commissions for all sorts of public painting for festive occasions, his diligence merged in something which may rather be called workmanly offhandedness. He was particularly proficient in fresco, and Vasari even says that he surpassed all his contemporaries in this method of painting which was much in vogue at that time. In 1511, when he was in the Servites (or cloister of the Annunziata) in Florence he painted in 1513 the "Marriage of the Virgin" as a portion of a series wherein Andrea del Sarto was chiefly concerned. The friars having uncovered this work before it was quite finished, Franziabigio was so incensed that, seizing a mason's hammer, he struck at the head of the Virgin, and some other heads; and the fresco, which would otherwise be his masterpiece in that method, remains thus mutilated. At the Scalo, in another series of frescoes on which Andrea was likewise employed, he executed in 1518–1520 the "Departure of John the Baptist for the Desert," and the "Meeting of the Baptist with Jesus"; and, at the Medici palace at Poggio a Caiano, in 1521, the "Triumph of Cicerone." Various works which have been ascribed to Raphael are now known or reasonably deemed to be by Franziabigio. Such are the "Madonna del Pozzo," in the Uffizi Gallery; the half figure of a "Young Man," in the Louvre (see also Francia); and the famous picture in the Fuller-Maitland collection, a "Young Man" which has comparatively little in style to another in the Pitti gallery, avowedly by Franziabigio, a "Youth at a Window," and to some others which bear this painter's recognized monogram. The series of portraits, taken collectively, placed beyond dispute the eminent and idiosyncratic genius of the master. Two other works of his, of some celebrity, are the "Calumny of Apelles," in the Pitti, and the "Bath of Bathsheba" (painted in 1523), in the Dresden Gallery.

FRANCIS (Lat. Franciscus, Ital. Francesco, Span. Francisco, Fr. François, Ger. Franz), a masculine proper name meaning "Frenchman." As a Christian name it originated with St Francis of Assisi, whose baptismal name was Giovanni, but who was called Francesco by his father on returning from a journey in France. The saint's name made the name exceedingly popular from his day onwards.

FRANCIS I. (1708–1765), Roman emperor and grand duke of Tuscany, second son of Leopold Joseph, duke of Lorraine, and his wife Elizabeth Charlotte, daughter of Philip, duke of Orleans, was born on the 8th of December 1708. He was connected with the Habsburgs through his grandmother Eleanore, daughter of the emperor Ferdinand III., and wife of Charles Leopold of Lorraine. The emperor Charles VI. favoured the family, who, besides being his cousins, had served the house of Austria with distinction. He had designed to marry his daughter Maria Theresa to Clement, the elder brother of Francis. On the death of Clement he adopted the younger brother as his husband. Francis was brought up at Vienna with Maria Theresa on the understanding that they were to be married, and a real affection arose between them. At the age of fifteen, when he was brought to Vienna, he was established in the Silesian duchy of Teschen, which had been mediatized and granted to his father by the emperor in 1722. He succeeded his father as duke of Lorraine in 1729, but the emperor, at the end of the Polish War of Succession, determined to compensate his candidate Stanislas Leszczynski for the loss of his crown in 1735, persuaded Francis to exchange Lorraine for the reversion of the grand duchy of Tuscany. On the 12th of February 1736 he was married to Maria Theresa, and they went for a short time to Florence, where he succeeded to the grand duchy in 1737 on the death of John Gaston, the last of the ruling house of Medici. His wife secured his election to the Empire on the 13th of September 1745, in succession to Charles VII., and she made him co-regent of her hereditary dominions. Francis was well content to leave the reality of power to his able wife. He had a natural fund of good sense and some business capacity, and was a useful assistant to Maria Theresa in the laborious task of governing the complicated Austrian dominions, but his functions appear to have been of a purely secretarial character. He died suddenly in his carriage while returning from the opera at Innsbruck on the 18th of August 1765.

See A. von Arneth, Geschichte Maria Theresias (Vienna, 1863–1879).

FRANCIS II. (1768–1835), the last Roman emperor, and, as Francis I., first emperor of Austria, was the son of Leopold II., grand-duke of Tuscany, afterwards emperor, and of his wife Maria Louisa, daughter of Charles III. of Spain. He was born at Florence on the 12th of February 1768. In 1784 he was brought to Vienna to complete his education under the eye of his uncle the emperor Joseph II., who was childless. Joseph was repelled by the frigid and retiring character of his nephew, and is said to have treated him with an impatient contempt which confirmed his natural timidity; but after the marriage of Francis to Elizabeth of Württemberg (1788) their relations improved. At the close of his uncle's reign he saw some service in the ill-conducted war with Turkey, and kept a careful diary of his experiences. The death of his wife in childbirth on the 18th of February 1790 was followed by the death of his uncle on the 20th; and Francis acted as regent with Prince Kaunitz until his father came from Florence. On the 19th of September he married his first cousin Maria Theresa, daughter of Ferdinand, king of Naples, by whom he was the father of his successor, Francis I., and of Maria Louisa, wife of Napoleon, and of the archduke Francis, father of the emperor Francis Joseph. After her death (1807) he married Maria Ludovica Beatriz of Este (1808), and when she died he made a fourth marriage with Carolina Augusta of Bavaria (1816).

He succeeded to the Austrian dominions and the empire on the death of his father on the 1st of March 1792. The position was a trying one for a young prince twenty-four years of age. The dominions of the house of Austria, widely scattered in the Low Countries, Germany and Italy, were exposed to the attacks of the French revolutionary governments and of Napoleon. He was dragged into all the coalitions against France, and in the early days of his reign he had to guard against the ambition of Prussia, and the aggressions of Russia in Poland and Turkey.
FRANCIS I. OF FRANCE

For long he had no adviser save such diplomatists as Prince Kaufnitz and Thugut, who had been trained in the old Austrian diplomacy. His own best quality was an invincible patience sustained by a rejection on the loyalty of his subjects, and a sense of his duty to the state. (For the general events of this reign till 1815 see EUROPE, AUSTRIA, NAPOLEON, FRENCH REVOLUTIONARY WARS, &c.) The emperor's firmness averted what would have been an irreparable loss of possession. Seeing that the Empire was in the last stage of dissolution, and that, even were it to survive, it would pass from the house of Habsburg to that of Bonaparte, he in 1804 assumed the title of hereditary emperor of Austria. The object of this prudent measure was double. In the first place, he guarded against the danger that his house should sink to a lower rank than the Russian or the French. In the second place, he gave some semblance of unity to his complex dominions in Germany, Bohemia, Hungary and Italy, by providing a common title for the supreme ruler. His action was justified when, in 1806, the establishment of the Confederation of the Rhine forced him to abdicate the empty title of Holy Roman emperor.

In 1809 he made an important change in the working of his administration. He had hitherto been assisted by a cabinet minister who was in direct relation with all the “chanceries” and boards which formed the executive government, and who acted as the channel of communication between them and the emperor, and was in fact a prime minister. In 1809 Napoleon imposed the removal of Count Collaredo, who held the post. From that time forward the emperor Francis acted as his own prime minister, superintending every detail of his administration. In foreign affairs after 1809 he reposed full confidence in Prince Metternich. But Metternich himself declared at the close of his life that he had sometimes held Europe in the palm of his hand, but never Austria. Francis was sole master, and it entitled to whatever praise is due to his government. It follows that he must bear the blame for its errors. The history of the Austrian empire under his rule and since his death bears testimony to both his merits and his limitations. His indomitable patience and loyalty to his inherited task enabled him to triumph over Napoleon. By consenting to the marriage of his daughter, Marie Louise, to Napoleon in 1810, he gained a respite which he turned to good account. By following the guidance of Metternich in foreign affairs he was able to intervene with decisive effect in 1813. The settlement of Europe in 1815 left Austria stronger and more compact than she had been in 1792, and that this was the case was largely due to the emperor.

During the twenty years which preceded his death in 1835, Francis continued to oppose the revolutionary spirit. He had none of the mystical tendencies of the tsar Alexander I., and only adhered to the half fantastic Holy Alliance of 1815 out of pure politeness. But he was wholly in sympathy with the policy of “repression” which came, in popular view, to be identified with the Holy Alliance; and though Metternich was primarily responsible for the part played by Austria in the “policing” of Europe, Francis cannot but be held personally responsible for the cruel and impolitic severities, associated especially with the sinister name of the fortress prison of the Spielberg, which made so many martyrs to freedom. It is not surprising that Francis was denounced by Liberals throughout Europe as a tyrant and an obscurantist. But though at home, as abroad, he met all suggestions of innovation by a steady refusal to depart from old ways, he was always popular among the mass of his subjects, who called him “our good Kaiser Franz.” In truth, if in the spirit of the traditional Landeswasser he chastised his disobedient children mercilessly, he was essentially a well-meaning ruler who forwarded the material and moral good of his subjects according to his lights. But he held that, by the will of God, the whole sovereign authority resided in his person, and could not be shared with others without a dereliction of duty on his part and disastrous consequences; and his capital error as a ruler of Austria was that he persisted in maintaining a system of administration which depended upon the indefatigable industry of a single man, and was entirely outgrown by the modern development of his subjects. Before his death, government in Austria was almost choked, and it broke down under a successor who had not his capacity for work. Like his ancestor Philip II. of Spain, Francis carried caution, and a disposition to sleep upon every possible proposal, to a great length. He died on the 2nd of March 1835.

See Baron J. A. Helfert, Kaiser Franz und die österreichischen Befreiungs-Kriege (Vienna, 1867). Ample bibliographies will be found in Krones von Marchland’s Grundriss der österreichischen Geschichte (Berlin, 1882).

FRANCIS I. (1494—1547), king of France, son of Charles of Valois, count of Angoulême, and Louise of Savoy, was born at Cognac on the 12th of September 1494. The count of Angoulême, who was the great-grandson of King Charles V., died in 1496, and Louise watched over her son with passionate tenderness. On the accession of Louis XII. in 1498, Francis became heir-presumptive. Louise invested him with the duchy of Valois, and gave him as tutor Marshal de Gié, and, after Gié's disgrace in 1503, the sieur de Boisy, Artus Gouffer. François de Rochefort, abbott of St Mesmin, instructed Francis and his sister Marguerite in Latin and history; Louise herself taught them Italian and Spanish; and the library of the château at Amboise was well stocked with romances of the Round Table, which exalted the lad’s imagination. Francis showed an even greater love for violent exercises, such as hunting, which was his ruling passion, jousts and for tournaments, masquerades and amusements of all kinds. His earliest gallantries are described by his sister in the 25th and 42nd stories of the Héptameron. In 1507 Francis was betrothed to Claude, the daughter of Louis XII., and in 1508 he came to court. In 1512 he gained his first military experience in Guienne, and in the following year he commanded the army of Picardy. He married Claude on the 18th of May 1514, and succeeded Louis XII. on the 1st of January 1515. Of noble bearing, and, in spite of a very long and large nose, extremely handsome, he was a sturdy and valiant knight, affable, courteous, a brilliant talker and a facile poet. He had a sprightly wit, some delicacy of feeling, and some generous impulses which made him amiable. These brilliant qualities, however, were all on the surface. At bottom the man was frivolous, profoundly selfish, unstable, and utterly incapable of consistency or application. The ambassadors remarked his negligence, and his ministers complained of it. Hunting, tennis, jewelry and his gallantry were the chief preoccupations of his life.

His character was at once authoritative and weak. He was determined to be master and to decide everything himself, but he allowed himself to be dominated by every personified. Favourites, too, often good, were credited for him, and played an important part in his reign. His capricious humour elevated and deposed them with the same disconcerting suddenness. In the early years of his reign the conduct of affairs was chiefly in the hands of Louise of Savoy, Chancellor Antoine Duprat, Secretary Florimond Robertet, and the two Gouffiers, Boisy and Bonnivet. The royal favour then elevated Anne de Montmorency and Philippe de Clabot, and in the last years of the reign Marshal d'Annebaud and Cardinal de Tournon. Women too had always a great influence over Francis—his sister, Marguerite d'Angoulême, and his mistresses. Whatever the number of these, he had only two tükular mistresses—at the beginning of the reign Françoise de Châteaubriant, and from about 1526 to his death Anne de Pisseleu, whom he created duchesse d'Étampes and who entirely dominated him. It has not been proved that he was the lover of Diane de Poitiers, nor does the story of “ La belle Ferronnière” appear to rest on any historical foundation.  

Circumstances alone gave a homogeneous character to the foreign policy of Francis. The struggle against the emperor Charles V. filled the greater part of the reign. In reality, the policy of Francis, save for some flashes of sagacity, was irresolute and vacillating. Attracted first by Italy, dreaming of fair feats of prowess, he led the triumphal Marignano expedition, which gained him the title of a knightly king and as the most powerful prince in Europe. In 1519, in spite of wise counsels.

1 On this point see Paulin Paris, Études sur le règne de François I.
he stood candidate for the imperial crown. The election of Charles V. caused an inevitable rivalry between the two monarchs which accentuated still further the light and chivalrous temper of the king and the cold and political character of the emperor. Francis's personal intervention in this struggle was seldom happy. He did not succeed in gaining the support of Henry VIII. of England at the interview of the Field of the Cloth of Gold in 1520; his want of tact goaded the Constable de Bourbon to extreme measures in 1522-1523; and in the Italian campaign of 1522 he proved himself a mediocre, vacillating and foolhardy leader, and by his blundering led the army to the disaster of Pavia (the 25th of February 1525), where, however, he fought with great bravery. “Of all things,” he wrote to his mother after the defeat, “nothing remains to me but honour and life, which is safe”—the authentic version of the legendary phrase “All is lost save honour.” He strove to play the part of royal captive heroicly, but the prison life galmed him. He fell ill at Madrid and was on the point of death. For a moment he thought of abdicating rather than of ceding Burgundy. But this was too great a demand upon his fortitude, and he finally yielded and signed the treaty of Madrid, after having drawn up a secret protest. After Madrid he wavered unconcernedly between two courses, either that of continuing hostilities, or the policy of maintaining the balance of power by the principle of peace and understanding among the powers. At times he had difficulty in realizing the utility of alliances, as was shown by those he concluded with the Porte and with the Protestant princes of Germany. But he could never pledge himself frankly in one sense or the other, and this vacillation prevented him from attaining any decisive results. At his death, however, France was in possession of Savoy and Piedmont.

In his religious policy Francis showed the same instability. Drawn between various influences, that of Margaret of Angoulême, the du Bellays, and the duchesse d'Étampes, who was in favour of the Reformation or at least of toleration, and the contrary influence of the uncompromising Catholics, Duprat, and then Montmorency and de Tournon, he gave pledges successively to both parties. In the first years of the reign, following the counsels of Margaret, he protected Jacques Lefèvre of Étapes and Louis de Berquin, and showed some favour to the new doctrines. But the violence of the Reformers threw him into the arms of the opposite party. The affair of the Placards in 1534 irritated him beyond measure, and determined him to adopt a policy of severity. From that time, in spite of occasional indulgences shown to the Protestant, the desire to conciliate the Protestant powers, Francis gave a free hand to the party of repression, of which the most active and most pitiless member was Cardinal de Tournon; and the end of the reign was sullied by the massacre of the Waldenses (1545).

Francis introduced new methods into government. In his reign the monarchical authority became more imperious and more absolute. His was the government “du bon plaisir.” By the unusual development he gave to the court he converted the nobility into a brilliant household of dependants. The Concordat brought the clergy into subjection, and enabled him to distribute benefits at his pleasure among the most docile of his courtiers. He governed in the midst of a group of favourites, who formed the conseil des affaires. The states-general did not meet, and the remonstrances of the parlement were scarcely tolerated. By centralizing the financial administration by the creation of the Trésor de l'Épargne, and by developing the military establishments, Francis still further strengthened the royal power. His government had the vices of his foreign policy. It was uncertain, irregular and disorderly. The financial situation was grave and the national credit was endangered, and the treasury was drained by his luxurious habits, by the innumerable gifts and pensions he distributed among his mistresses and courtiers, by his war expenses and by his magnificent buildings. His government, too, weighed heavily upon the people, and the king was less popular than is sometimes imagined.

Francis owes the greater measure of his glory to the artists and men of letters who vied in celebrating his praises. He was pre-eminently the king of the Renaissance. Of a quick and cultivated intelligence, he had a sincere love of letters and art. He held a high place in the history of humanism by the foundation of the Collège du Frère d'histoire, which he did not found an actual college, but after much hesitation instituted in 1530, at the instance of Guillaume Budé (Budaeus), Lecteur royal, who in spite of the opposition of the Sorbonne were granted full liberty to teach Hebrew, Greek, Latin, mathematics, &c. The humanists Budé, Jacques Colin and Pierre Duchâtel were the king’s intimates, and Clément Marot was his favourite poet. Francis sent to Italy for artists and for works of art, but he protected his own countrymen also. Here, too, he showed his customary indolence, wavering between the two schools. At his court he installed Benvenuto Cellini, Francesco Primaticcio and Rosso del Rosso, but in the buildings at Chartres, St Germain, Villers-Cotterets and Fontainebleau the French tradition triumphed over the Italian.

Francis died on the 31st of March 1547, of a disease of the urinary ducts according to some accounts, of syphilis according to others. By his first wife Claude (1524) he had three sons and four daughters: Louise, who died in infancy; Charlotte, who died at the age of eight; Francis (d. 1536); Henry, who came to the throne as Henry II.; Madeleine, who became queen of Scotland; Charles (d. 1545); and Margaret, duchess of Savoy. In 1550 he married Eleanor, the sister of the emperor Charles V.

AUTHORITIES.—For the official acts of the reign, the Catalogue des actes de François Ier, published by the Académie des Sciences morales et politiques (Paris, 1887-1907), is a valuable guide. The Bibliothèque Nationale, the National Archives, &c., contain a mass of unpublished documents. Of the published documents, see N. Castellane, Histoire générale et généalogique de la maison de Bourbon, (Troyes, 1619); G. Ribier, Lettres et mémoires d'estat (Paris, 1666); Lettres de Marguerite d'Angoulême, ed. by F. Genin (Paris, 1841 and 1842); the Correspondence of Castillon and Marillac (ed. by Kaulek, Paris, 1885), of Odet de Fontaines (ed. by Ledeuil, Paris, 1886), of Guillaume Du Bellay (ed. by Tausserat-Radel, Paris, 1900); Captivités du roi François Ier, and Poésies du roi François Ier (both ed. by Champollion-Figeac, Paris, 1847, of doubtful authenticity); Relations des ambassadeurs vénitiens, &c. Of the memoirs and chronicles, see K. Martin-Lavisse, Histoire de la maison de Savoie, vol. iv. (ed. of 1778-1780); Journal de Jean Barillon, ed. by de Vassé, (Paris, 1897-1899); Journal d'un bourgeois de Paris, ed. by Lalanne (Paris, 1854); Chronique du roy François Ier, ed. by Guiffrey (Paris, 1868); Memoirs of the Memoirs of Fleuranges, Montluc, Tavannes, Villelevie, Brantôme and especially Martin du Bellay (coll. Michaud and Poujoulat). Of the innumerable secondary authorities, see especially Paulin Paris, Études sur le règne de François I, (1868), and the less exhaustive works of C. Durand and H. Lemonnier in vol. v. (Paris, 1903-1904) of E. Lavisse’s Histoire de France, which gives a list of the principal secondary authorities. There is a more complete bibliographical study by V. Lambert, in the Dictionnaire critique de la littérature moderne française, vol. iv. (1902-1903). The printed sources have been catalogued by H. Hauser, Les Sources de l’histoire de France, XVIe siècle, tome ii. (Paris, 1907).
chancellor Michel de l'Hôpital, through whose mediation the edict of Romoranin, providing that all cases of heresy should be decided by the bishop, was passed in May 1760, in opposition to a proposal to introduce the Inquisition. At a meeting of the states-general held at Orleans in the December following, the prince of Condé, after being arrested, was condemned to death, and extreme measures were being enacted against the Huguenots; but the deliberations of the Assembly were broken off, and the prince was saved from execution, by the king's somewhat sudden death, on the 5th of the month, from an abscess in the ear.

Principal Authorities.—"Lettres de Catherine de Médicis," edited by Hector de la Ferrière (1880 seq.), and "Nécrologies... relatives au règne de François II." edited by Louis Paris (1841), both in the Collection des documents historiques de la France (1867) should also be consulted for the notice of Francis, duke of Guise, in the Nouvelle Collection des mémoires pour servir à l'Histoire de France, edited by J. F. Michaud and J. J. Fouquet, series i. vol. vi. (1836 seq.). Mémoires de Catherine de Médicis, by François II. (Panthéon littéraire, new ed., 1884). See also Ernest Lavisse, Histoire de France (vol. vi. by J. H. Mariéjol, 1904), which contains a bibliography.

Francis I. (1777-1836), king of the Two Sicilies, was the son of Ferdinand IV. (1.) and Maria Carolina of Austria. He married Clementina, daughter of the emperor Leopold II. of Austria, in 1796, and at her death Isabella, daughter of Charles IV. of Spain. After the Bourbon family fled from Naples to Sicily in 1806, and Lord William Bentinck, the British resident, had established a constitution and deprived Ferdinand IV. of all power, Francis was appointed regent (1812). On the fall of Napoleon his father returned to Naples and suppressed the Sicilian constitution and autonomy, incorporating his two kingdoms into that of the Two Sicilies (1816); Francis then assumed the title of Duke of Calabria. While still heir-apparent, he professed liberal ideas on the outbreak of the revolution of 1820 he accepted the regency apparently in a friendly spirit towards the new constitution. But he was playing a double game and proved to be the accomplice of his father's treachery. On succeeding to the throne in 1825 he cast aside the mask of liberalism and showed himself as reactionary as his father. He took little part in the government, which left him in the hands of favourites and police officials, and lived with his mistresses, surrounded by soldiers, ever in dread of assassination. During his reign the only revolutionary movement was the outbreak on the Cilento (1828), savagely repressed by the marquis Delcarratello, an ex-liberal turned reactionary.


Francis II. (1836-1864), king of the Two Sicilies, son of Ferdinand II. and Maria Cristina of Savoy, was the last of the Bourbon kings of Naples. His education had been much neglected and he proved a man of weak character, greatly influenced by his stepmother Maria Theresa of Austria, by the priests, and by the Comaroli, or reactionary court set. He assumed the title of Duke of Calabria in 1840. After the death of his father (May 1859). As prime minister he appointed Carlo Filangieri, who, realizing the importance of the Franco-Piedmontese victories in Lombardy, advised Francis to accept the alliance with Piedmont proposed by Cavour. On the 7th of June a part of the Swiss Guard mutinied, and while the king mollified them by promising to redress their grievances, General Nunziante collected other troops, who surrounded the mutineers and shot them down. The incident resulted in the disbanding of the whole Swiss Guard, the strongest bulwark of the dynasty. Cavour again proposed an alliance to divide the papal states between Piedmont and Naples, the province of Rome excepted, but Francis rejected an idea which he considered sacrilegious. Filangieri strongly advocated a constitution as the only measure which might save the dynasty, and on the king's refusal he resigned. Meanwhile the revolutionary parties were conspiring for the overthrow of the Bourbon in Calabria and Sicily, and Garibaldi was preparing for a raid in the south. A conspiracy in Sicily was discovered and the plotters punished with brutal severity, but Rosalino Pilo and Francesco Crispi had organized the movement, and when Garibaldi landed at Marsala (May 1860) he conquered the island with astonishing ease. These events at last frightened Francis into granting a constitution, but its promulgation was followed by disorders in Naples and the resignation of ministers, and Liborio Romano became head of the government. The disintegration of the army and navy proceeded apace, and Cavour sent a Piedmontese squadron carrying troops on board to watch events. Garibaldi, who had crossed the straits of Messina, was advancing northwards and was everywhere received by the people as a liberator. Francis, after long hesitations and even an appeal to Garibaldi himself, left Naples (6th of September) with his wife Maria Sophia, the court, the diplomatic corps (the French and English ministers excepted), and went by sea to Gaeta, where a large part of the army was concentrated. The next day Garibaldi entered Naples, was enthusiastically welcomed, and formed a provisional government. King Victor Emmanuel had decided on the invasion of the allied states, and, occupying Romagna and the Marche, entered the Neapolitan kingdom. Garibaldi's troops defeated the Neapolitan royalists on the Voltorno (1st and 2nd of October), while the Piedmontese captured Capua. Only Gaeta, Messina, and Civitella del Tronto still held out, and the siege of the former by the Piedmontese began on the 6th of November 1860. Both Francis and Maria Sophia behaved with great coolness and courage, and even when the French fleet, whose presence had hitherto prevented an attack by sea, was withdrawn, they still resisted; it was not until the 12th of February 1861 that the fortress capitulated. Thus the kingdom of Naples was incorporated in that of Italy, and the royal pair from that time forth led a wandering life in Austria, France and Bavaria. Francis died on the 27th of December 1894 at Arco in Tirol. His widow survived him.

Francis II. was weak-minded, stupid and vacillating, but, although he was a reactionary, he was not a tyrant. His courage and dignity he displayed during his reverses inspired pity and respect. But the fact that he protected brigandage in his former dominions and connived at the most abominable crimes in the name of legitimism greatly diminished the sympathy which was felt for the fallen monarch.

Bibliography.—R. de Cesare, La Fine d'un regno, vol. ii. (Città di Castello, 1900) gives a detailed account of the reign of Francis II., while H. R. Whitehouse's Collapse of the Kingdom of Naples (New York, 1869) may be recommended to English readers; Nisco'sFranci... de... (Parma, 1880) and Nisi's of Naples; Garibaldi; Bixio; Cavour; Italy; Filangieri; &c. (L. V.)

Francis IV. (1777-1846) duke of Modena, was the son of the archduke Ferdinand, Austrian governor of Lombardy, who acquired the duchy of Modena through his wife Marie Beatrice, heiress of the house of Este as well as of many fiefs of the Malaspina, Pio da Carpi, Pico della Mirandola, Cibó, and other families. At the time of the French invasion (1796) Francis was sent to Vienna to be educated, and in 1809 was appointed governor of Galicia. Later he went to Sardinia, where the exiled King Victor Emmanuel I. and his wife Maria Theresa were living in retirement. The latter arranged a marriage between her daughter Marie Beatrice and Francis, but the secret family compact was made whereby if the king and his two aunts of the same family, object to the marriage issue, the Salic law would be changed so that Francis should succeed to the kingdom instead of Charles Albert of Carignano (N. Bianchi, Storia della diplomazia europea in Italia, i. 42-43). On the fall of Napoleon in 1814 Francis received the duchy of Modena, including Massa-Carrara and Lunigiana; his mother's advice was "to be above the law... never to forgive the Republicans of 1796, nor to listen to the complaints of his subjects, whom nothing satisfies; the poorer they are the quieter they are." (Silingardi, "Ciro Menotti," in Rivista europea, Florence, 1880).

The duke was well received at Modena; inordinately ambitious, strong-willed, immensely rich,avaricious but not unintelligent, he soon proved one of the most reactionary despots in Italy.
He still hoped to acquire either Piedmont or some other part of northern Italy, and he was in touch with the Sanfedisti and the Concistoro, reactionaries Catholic associations opposed to the Carbonari, but not always friendly to Austria. Against the Carbonari and other Liberals he issued the severest edicts, and although there was no revolt at Modena in 1821 as in Piedmont and Naples, he immediately instituted judicial proceedings against the supposed conspirators. Some 350 persons were arrested and tortured, 56 being condemned to death (only a few of them were executed) and 373 to imprisonment; a large number, however, escaped, including Antonio Panizzi (afterwards director of the British Museum). The ferocious police official Besini who conducted the trials was afterwards murdered. The duke actually proposed to Prince Metternich, the Austrian chancellor, an agreement whereby the various Italian rulers were to arrest every Liberal in the country on a certain day, but the project fell through owing to opposition from the courts of Florence and Rome. At the congress of Verona Metternich made another attempt to secure the Piedmontese succession for Francis, but without success. The duke became ever more despotic; Modena swarmed with spies and informers, education was hampered, feudalism strengthened; for the duke hoped to consolidate his power by means of the nobility, and the least expansionist members were ar rested or involved arrest and imprisonment. But strange to say, in 1830 we find Francis actually coquetting with revolution. Having lost all hope of acquiring the Piedmontese throne, he entered into negotiations with the French Orleanist party with a view to obtaining its support in his plans for extending his dominions. He was thus brought into touch with Ciro Menotti (1798-1831) and the Modenese Liberals; what the nature of the connexion was still obscure, but it was certainly short-lived and merely served to betray the Carbonari. As soon as Francis learned that a conspiracy was on foot to gain possession of the town, he had Menotti and several other conspirators arrested on the night of the 3rd of February 1831, and sent the famous message to the governor of Reggio: “The conspirators are in my hands; send me the hangman” (there is some doubt as to the authenticity of the actual words). But the revolt broke out in other parts of the duchy and in Romagna, and Francis retired to Mantua with Menotti. A provisional government was formed at Modena which proclaimed that “Italy is one,” but the duke returned a few weeks later with Austrian troops, and resistance was easily quelled. Some of the trials began in March, and others were executed, and hundreds condemned to imprisonment. The population was now officially divided into four classes, viz. “very loyal, loyal, less loyal, and disdainful,” and the reaction became worse than ever, the duke interfering in the minutest details of administration, such as hospitals, schools, and roads. New methods of procedure were introduced to deal with political trials, but the ministerial cabal by which the country was administered intrigued and squabbled to such an extent that it had to be dismissed.

On the 20th of February 1846 Francis died. Although he had many domestic virtues and charming manners, was charitable in times of famine, and was certainly the ablest of the Italian despots, Liberalism was in his eyes the most heinous of crimes, and his reign is one long record of barbarous persecution. (L. V.)

**FRANCIS V. (1619-1853),** duke of Modena, son of Francis IV., succeeded his father in 1846. Although less cruel and also less intelligent than his father, he had an equally high opinion of his own authority. His reign began with disturbances at Fivizzano and Pontremoli, which Tuscany surrendered to him according to treaty but afterwards the latter, on the outbreak of revolution throughout Italy and at Vienna in 1848, other disorders occurred in the duchy, and on the 20th of March he fled with his family to Mantua. A provisional government was formed, and volunteers were raised who fought with the Piedmontese against Austria. But after the Piedmontese defeat Francis returned to Modena, with Austrian assistance, in August and conferred many appointments on Austrian officers. Like his father, he interfered in the minutest details of administration, and instituted proceedings against all who were suspected of Liberalism. Not content with the severity of the judges, he overrode their sentences in favour of harsher punishments. The disturbers of the peace at Carrara were ruthlessly suppressed, and the prisons filled with political prisoners. In 1859 numbers of young Modenese fled across the frontier to join the Piedmontese army, as war with Austria seemed imminent; and after the Austrian defeat at Magenta the duke left Modena to lead his army in person against the Piedmontese, taking with him the contents of the state treasury and many valuable books, pictures, coins, tapestries and furniture from the palace. The events of 1859-1860 made his return impossible; and after a short spell of provisional government the duchy was united to Italy. He retired to Austria, and died at Munich in November 1875.

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**FRANCIS OF ASSISI, ST.** (1181 or 1182-1226), founder of the Franciscans (q.v.), was born in 1181 or 1182 at Assisi, one of the independent municipal towns of Umbria. He came from the upper middle class, his father, named Pietro Bernardone, being one of the larger merchants of the city. Bernardone's commercial enterprises made him travel abroad, and it was from the fact that the father was in France at the time of his son's birth that the latter was called Francesco. His education appears to have been of the slightest, even for those days. It is difficult to decide whether words of the early biographers imply that his youth was not free from irregularities; in any case, he was the recognized leader of the young men of the town in their revels; he was, however, always conspicuous for his charity to the poor. When he was twenty (1201) the neighbouring and rival city of Perugia attempted to restore by force of arms the nobles who had been expelled from Assisi by the burghers and the populace, and Francis took part in the battle fought in the plain that lies between the two cities; the men of Assisi were defeated and Francis was among the prisoners. Francis had a year in prison at Perugia, and when peace was made at the end of 1202 he returned to Assisi and recommenced his old life.

Soon a serious and prolonged illness fell upon him, during which he entered into himself and became disconsolate with his way of life. On his recovery he set out on a military expedition, but at the end of the first day's march he fell ill, and had to stay at Spoleto and return to Assisi. This disappointment brought on again the spiritual crisis he had experienced in his illness, and for a considerable time the conflict went on within him. One day he gave a banquet to his friends, and after it they sallied forth with torches, singing through the streets, Francis being crowned with garlands as the king of the revelers; after a time they missed him, and on retracing their steps they found him in a trance or reverie, a permanently altered man. He devoted himself to solitude, prayer and the service of the poor, and before long went on a pilgrimage to Rome. Finding the usual crowd of beggars before St Peter's, he exchanged his clothes with one of them, and experienced an overpowering joy in spending the day begging among the rest. The determining episodes of his life followed. The Franciscans, or Assisi; as he was always called, he met a leper who begged an alms; Francis had always had a special horror of lepers, and turning his face he rode on; but immediately an heroic act of self-sacrifice was wrought in him; returning he alighted, gave the leper all the money he had about him, and kissed his hand. From that day he gave himself up to the service of the lepers and the hospitals. To the confusion of his father and brothers he went about dressed in rags, so that his old companions pelted him with mud.
FRANCIS OF ASSISI

Things soon came to a climax with his father: in consequence of his profuse alms to the poor and to the restoration of the ruined church of St. Damian, his father feared his property would be dissipated, so he took Francis before the bishop of Assisi to have him legally disinherited; but without waiting for the documents to be drawn up, Francis cast off his clothes and gave them back to his father, declaring that now he had better reason to say “Our Father which art in heaven,” and having received a cloak from the bishop, he went off into the woods of Mount Subasio singing a French song; some brigands accosted him and he told them he was the herald of the great king (1206).

The next three years he spent in the neighbourhood of Assisi in abject poverty and want, ministering to the lepers and the outcasts of society. It was now that he began to frequent the ruined little chapel of St Mary of the Angels, known as the Portiuncula, where much of his time was passed in prayer. One day while Mass was being said therein, the words of the Gospel came to Francis as a call: “Everywhere on your road preach and say—The kingdom of God is at hand. Cure the sick, raise the dead, cleanse the lepers, drive out devils. Freely have you received, freely give. Carry neither gold nor silver nor money in your girdles, nor bag, nor scrip, nor sandals, nor staff for the way ahead of his journey” (Matt. 10: 7). He at once felt that this was his vocation, and the next day, layman as he was, he went up to Assisi and began to preach to the poor (1209). Disciples joined him, and when they were twelve in number Francis said: “Let us go to our Mother, the holy Roman Church, and tell the pope what the Lord has begun to do through us, and carry it out with his sanction.” They obtained the sanction of Innocent III., and returning to Assisi they gave themselves up to their life of apostolic preaching and work among the poor.

The character and development of the order are traced in the article FRANCISIANS; here the story of Francis’s own life and the portrayal of his personality will be attempted. To delineate in a few words the character of the Poverello of Assisi is indeed a difficult task. There is such a many-sided richness, such a tenderness, such a poetry, such an originality, such a distinction revealed by the innumerable anecdotes in the memoirs of his disciples, that his personality is brought home to us as one of the most lovable and one of the strongest of men. It is probably true to say that no one has ever set himself so seriously to imitate the life of Christ and to carry out so literally Christ’s work in Christ’s own way. This was the secret of his love of poverty as manifested in the following beautiful prayer which he addressed to our Lord: “Poverty was in the crib and like a faithful guide she kept herself armed in the great combat Thou didst wage for our redemption. During Thy passion she alone did not forsake Thee. Mary Thy Mother stopped at the foot of the Cross, but poverty mounted it with Thee and clasped Thee in her embrace unto the end; and when Thou wast dying of thirst, as a watchful spouse she prepared for Thee the gall. Thou didst expire in the ardour of her embraces, nor did she leave Thee when dead, O Lord Jesus, for she allowed not Thy body to rest elsewhere than in a borrowed grave. O poorest Jesus, the grace I beg of Thee is to bestow on me the treasure of the highest poverty. Grant that the distinctive mark of our Order may be never to possess anything as its own under the sun for the glory of Thy name, and to have no other patrimony than begging” (in the Legenda 3 Soc.). This enthusiastic love of poverty is certainly the keynote of St. Francis’s spirit; and so one of his disciples in an allegorical poem (translated into English by Mary Carmichael, 1901), and Giotto in one of the frescoes at Assisi, celebrated the “holy nuptials of Francis with Lady Poverty.”

Another striking feature of Francis’s character was his constant joyousness; it was a precept in his rule, and one that he enforced strictly, that his friars should be always rejoicing in the Lord. He retained through life his early love of song, and during his last illness he passed much of his time in singing. His love of nature, animate and inanimate, was very keen and manifested itself in ways that appear somewhat naïve. His preaching to the birds is a favourite representation of St. Francis in art. All creatures he called his “brothers” or “sisters”—the chief example is the poem of the “Praises of the Creatures,” wherein “brother Sun,” “sister Moon,” “brother Wind,” and “sister Water” are called on to praise God. In his last illness he was cauterized, and on seeing the burning iron he addressed “brother Fire,” reminding him how he had always loved him and asking him to deal kindly with him. It would be an anachronism to think of Francis as a philanthropist or a “social worker” or a revivalist preacher, though he fulfilled the best functions of all these. Before everything he was an ascetic and a mystic—an ascetic who, though gentle to others, wore out his body by self-denial, so much so that when he came to die he begged pardon of “brother Ass the body” for having unduly ill treated it: a mystic irradiated with the love of God, endowed in an extraordinary degree with the spirit of prayer, and pouring forth his heart by the hour in the tenderest affections to God and our Lord. St Francis was a deacon but not a priest.

From the return of Francis and his eleven companions from Rome to Assisi in 1209 or 1210, their work prospered in a wonderful manner. The effect of their preaching, and their example and their work among the poor, made itself felt throughout Umbria and Rome in a great religious revival. Great numbers came to join the new order which responded so admirably to the needs of the time. In 1212 Francis invested St Clara (q. v.) with the Franciscan habit, and so instituted the “Second Order,” that of the nuns. As the friars became more and more numerous their missionary labours extended wider and wider, spreading first over Italy, and then to other countries. Francis himself set out, probably in 1212, for the Holy Land to preach the Gospel to the Saracens, but he was shipwrecked and had to return. A year or two later he went into Spain to preach to the Moors, but had again to return without accomplishing his object (1215 probably). After another period of preaching in Italy and watching over the development of the order, Francis once again set out for the East (1219). This time he was successful; he made his way to Egypt, where the crusaders were besieging Damietta, got himself taken prisoner and was led before the sultan, to whom he openly preached the Gospel. The sultan sent him back to the Christian camp, and he passed on to the Holy Land. Here he remained until September 1220. During his absence were manifested the beginnings of the troubles in the order that were to attain such a magnitude after his death. The circumstances under which, at the extraordinary general chapter convened by him shortly after his return, he resigned the office of minister-general (September 1220) are explained in the article FRANCISIANS: here, as illustrating the spirit of the man, it is in place to cite the words in which his abdication was couched: “Lord, I give Thee back this family which Thou didst entrust to me. Thou knowest, most sweet Jesus, that I have no more the power and the qualities to continue to take care of it. I entrust it, therefore, to the ministers. Let them be responsible before Thee at the Day of Judgment, if any brother by their negligence, or their bad example, or by a too severe punishment, shall go astray.” These words seem to contain the mere truth: Francis’s peculiar religious genius was probably not adapted for the government of an enormous society spread over the world, as the Friars Minor had now become.

The chief works of the next years were the revision and final redaction of the Rule and the formation or organization of the “Third Order” or “Brothers and Sisters of Penance,” a vast confraternity of lay men and women who tried to carry out, though in a not very extraordinary general chapter, the fundamental principles of Franciscan life (see TERTIARIES).

If for no other reason than the prominent place they hold in art, it would not be right to pass by the Stigmata without a special mention. The story is well known; two years before his death Francis went up Mount Alverno in the Apennines with some of his disciples, and after forty days of fasting and prayer and contemplation, on the morning of the 14th of September 1224 (to use Sabatier’s words), “he had a vision: in the warm rays of the rising sun he discerned suddenly a strange
FRANCIS OF MAYRONE—FRANCIS OF PAOLA

Francis was so exhausted by the sojourn on Mount Alverno that he had to be carried back to Assisi. The remaining months of his life were passed in great bodily weakness and suffering, and he became almost blind. However, he worked on with his wonted cheerfulness and joyousness. At last, on the 3rd of October 1226, he died in the Portiuncula at the age of forty-five. Two years later he was canonized by Gregory IX., whom, as Cardinal Hugolino of Ostia, he had chosen to be the protector of his order.

The works of St Francis consist of the Rule (in two redactions), the Testament, spiritual admonitions, canticles and a few letters. They were first edited by Wadding in 1623. Two critical editions were published in 1904, one by theFranciscans of Quaracchi near Florence, the other (in a longer and a shorter form) by Professor E. Boehmer of Bonn. Sabatier and Goetz (see below) have investigated the authenticity of the several works; and the four lists, while exhibiting slight variations, are in substantial accord. Besides the works, properly so called, there is a considerable amount of traditional matter—anecdotes, sayings, sermons—preserved in the biographies and in the Fiorello. Thomas great deal of this matter is no doubt substantially authentic, but it is not possible to subject it to any critical sifting.

Note on Sources.—The sources for the life of St Francis and early Franciscan history are very numerous, and an immense literature has grown up around them. Any attempt to indicate even a selection of this literature would here be impossible and also futile; for the discovery of new documents has by no means ceased, and the criticism of the materials is still in full progress, nor can it be said that final results have yet emerged from the discussion. Students will find the chief materials in the following collections: Archiv für Literatur und Kirchengeschichte des Mittelalters (ed. by Ehrle and Denifle, 1885, &c.); publications of the Franciscans of Quaracchi (list to be obtained from Herder, Freiburg im Breisgau); and the two series edited by Paul Sabatier, Collection d'études et de documents sur l'histoire religieuse et littéraire du moyen âge (5 vols., published up to 1906) and Opuscules de critique historique (12 fascicules; the cautious and constructive way of following the controversy is by the aid of the "Bulletin Hagiographique" in Analecta Bollandiana. Relatively popular accounts of the most important sources are supplied in the introductory chapters of Sabatier's Vie de S. François and Speculum perfectionis, and Lempp's Prière Élise de Cortone.

Concerning the life of St Francis and the beginnings of the order, the chief documents that come under discussion are: the two byces by Thomas of Celano (1228 and 1248 respectively; with introduction by A. G. Ferrers Howell, 1908), of which the only critical edition is that of Friar Ed. d'Alençon (1906); the so-called Legenda trium sociorum; the Speculum perfectionis, discovered by Paul Sabatier and edited in 1898 (Eng. trans. by Sebastian Evans, Mirr or of Perfection, 1899). Sabatier's theory as to the nature of these documents was, in brief, that the Speculum perfectionis was the first of all the Lives of the saint, written in 1227 by Br. Leo, his favourite and most intimate disciple, and that the Legenda 3 Soc. is what it claims to be—the handiwork of Leo and the two other monks who composed it. These are the most authentic and the only true accounts. Thomas of Celano's Lives being written precisely in opposition to them, in the interests of the majority of the order that favoured mitigations of the Rule especially in the French provinces, it remains a difficult task for the student to reconstruct the Franciscan origins was explored and discussed by a number of scholars; and then the whole ground was reviewed by Professor W. Goetz of Munich in a study entitled Die Quellen zur Geschichte des Bd. 29 (1905) and 30, p. 896. The three most reliable sources are substantially the same as those of Percvan Ortoyt, the Bollandistes, M. Sabatier, an Observant Franciscan, and are the work of Sabatier: the Legenda 3 Soc. is a forgery; the Speculum perfectionis is a compendium made in the 14th century, also in large measure a forgery, but containing a element (not to be precisely determined) derived from Br. Leo; on the other hand, Thomas of Celano's two Lives are free from the "tendencies" ascribed to them by Sabatier, and that of 1248 was written with the collaboration of Leo and the other companions; thus the best sources are those portions of the Speculum that can with certainty be carried back to Br. Leo, and the Lives by Thomas of Celano, especially the second Life. Goetz's criticism of the documents is characterized by exceeding carefulness and sound sense. Of course, it is not without its limits, and that his conclusions are in all respects final; but his investigations show that the time has not yet come when a biography of St Francis could be produced answering to the demands of modern historical criticism. The official life of St Francis is St Bonaventura's Legenda, published in the long series called Opuscula Franciscana (1898); Goetz's estimate of it (op. cit.) is much more favourable than Sabatier's.

Paul Sabatier's fascinating study (1907) of many ways sympathetic Vie de S. François (1906, 1909) has by no means ceased, but is an excellent guide to the materials. Thomas of Celano's work has been examined by E. H. Houghton (1901) who will probably for a long time to come be accepted by the ordinary reader as a substantially correct portrait of St Francis; and yet Goetz declares that the most competent and independent critics have with no exception pronounced that the historian has depicted St Francis too much to the advantage of the order, and that his conception of the saint's life has been too much influenced by the standpoint of modern religiosity, and has exaggerated his attitude in face of the church (op. cit. p. 5). In articles in the Hist. Vierteljahrsschrift (1902, 1903) Goetz has shown that Sabatier's presentation of St Francis as the religious reformer, a rejector of ecclesiastical authority in general, and even with Cardinal Hugolino (Gregory IX.) in particular, is largely based on misconception; that the development of the order was not forced on Francis against his will; and that the differences in the order did not during Francis's lifetime attain to such a magnitude as to cause him during his last years the suffering depicted by Sabatier. This from a Protestant historian like Goetz is most valuable criticism. In truth Sabatier's St Francis is an anarchonism—a man at heart, a modern pietistic French Protestant of the most liberal type, with a vision of 18th century society.

Of lives of St Francis in English may be mentioned those by Mrs Oliphant (2nd ed., 1871) and by Canon Knox Little (1897). For general information and references to the literature of the subject, see the entry by Dr. A. M. Ashke and Münkemüller (1817), in the Biographie universelle, the article by Herzog's Realencyklopädie (ed. 3), "Franz von Assisi" (1899); also Max Heimbucher, Orden und Kongregationen (1896), i. 38. The chapter on St Francis in Emile Gehehr's Italie mystique (ed. 1909) is very remarkable indeed, though this writer is a little ecclesiastically-minded as Sabatier himself, his general picture of the state of religion in Italy at the time is far truer; here also Sabatier has given way to the usual temptation of biographers to exalt their heroes by imaginative depictions. (B. B.)

FRANCIS OF MAYRONE [Franciscus de Mayronis] (d. 1381). Scholastic philosopher, was born at Mayrone in Provence. He entered the Franciscan order and subsequently went to Paris, where he was a pupil of Duns Scotus. At the Sorbonne he acquired a great reputation for ability in discussion, and was known as the Doctor Illuminatus and Magister Acutus. He became a professor of philosophy, and took part in the discussions on the nature of Universals. Following Duns Scotus, he adopted the Platonist theory of ideas, and denied that Aristotle had made any contribution to metaphysical speculation. It is a curious commentary on the theories of Duns Scotus that one pupil, Francis, should have taken this course, while another pupil, Occam, should have used his arguments in a diametrically opposite direction and ended in extreme Nominalism.

His works were collected and published at Venice in 1520 under the title Praeclarissima ac multisubtilis scripta Illuminatus Doctoris Francisci de Mayronis, &c.

FRANCIS OF PAOLA (or Paul), ST., founder of the Minims, a religious order in the Catholic Church, was born of humble
FRANCIS OF SALES

parentage at Paola in Calabria in 1476, or according to the Bollandists 1438. As a boy he entered a Franciscan friary, but left it and went to live as a hermit in a cave on the seashore near Paola. Soon disciples joined him, and with the bishop's approval he built a church and monastery. At first they called themselves "Hermits of St Francis", but the object they proposed to themselves was to go beyond even the strict Franciscans in fasts and bodily austerities of all kinds, in poverty and in humility; and therefore, as the Franciscans were the Minims (minores, less), the new order took the name of Minims (minimi, least). By 1474 a number of houses had been established in southern Italy and Sicily, and the order was recognized and approved by the pope. In 1482 Louis XI. of France, being on his deathbed and hearing the reports of the holiness of Francis, sent him to ask him to come and attend him, and at the pope's command he travelled to Paris. On this occasion Philip de Comines in his Memoirs says: "I never saw any man living so holly, nor out of whose mouth the Holy Ghost did more manifestly speak." He remained with Louis till his death, and Louis' successor, Charles VIII., held him in such high esteem that he kept him in Paris, and enabled him to found various houses of his order in France; in Spain and Germany, too, monasteries were founded during Francis' lifetime. He never left France, and died in 1507 in the monastery of his order at Plessis-lez-Tours.

The Rule was so strict that the popes long hesitated to confirm it in its entirety; not until 1506 was it finally sanctioned. The most special feature is an additional vow to keep a perpetual Lent of the strictest kind, not only fast meat but fish and all animal products--eggs, milk, butter, cheese, dripping--being forbidden, so that the diet was confined to bread, vegetables, fruit and oil, and water was the only drink. Thus in matter of diet the Minims surpassed in austerity all orders in the West, and probably all permanently organized orders in the East. The strongly ascetical spirit of the Minims manifested itself in the title borne by the superiors of the houses—not abbot (father), or prior, or guardian, or minister, or rector, but corrector; and the general superior is the corrector general. Notwithstanding its extreme severity the order prospered. At the death of the founder it had five provinces--Italy, France, Tours, Germany, Spain. Later there were as many as 450 monasteries, and some in missions in India. There never was a Minim house in England or Ireland. Francis ranked as one of the Mendicant orders. In the 16th century there were some twenty monasteries, mostly in Sicily, but one in Rome (S. Andrea delle Fratte), and one in Naples, in Marseilles and in Cracow. There have been Minim nuns (only one convent has survived, till recently at Marseilles) and Minim Tertiaries, in imitation of the Franciscan Tertiaries. The habit of the Minims is black.

See Helyot, Hist. des ordres religieux (1714), vii, c. 65; Max Heimburger, Orden und Kongregatioen (1860), ii. § 52; the article "Francis von Paula" in Wetscher und Welte, Kirchlichen (ed. 2), and in Herzog, Realencyclopaedie (ed. 3); Catholic Dictionary, art. "Minims." (E. C. B.)

FRANCIS (FRANCOIS) OF SALES, ST (1567-1622), bishop of Geneva and doctor of the Church (1877), was born at the castle of Sales, near Annecy, Savoy. His father, also François, comte de Sales, but better known as M. de Boisy, a nobleman and soldier, had been employed in various affairs of state, but in 1560, at the age of thirty-eight, settled down on his ancestral estates and married Françoise de Sionnay, a Savoyard like himself, and an heiress. St Francis, the first child of this union, was born in Paris, France, on 6 August 1567 when his mother was in her twenty-third year. M. de Boisy much esteemed his experience and sound judgment, and both parents were distinguished by piety, love of peace, charity to the poor, qualities which early showed themselves in their eldest son.

He received his education first at La Roche, in the Arve valley, then at the college of Annecy, founded by Eustace Chappier, ambassador in England of Charles V., in 1549. At the age of thirteen or fourteen he went to the Jesuit College of Clermont at Paris, where he stayed till the summer of 1588, and where he laid the foundations of his profound knowledge, while perfecting himself in the exercises of a young nobleman and practising a life of exemplary virtue. After a course of studies designed to develop his ardent love of France, a country which was politically in antagonism with his own, though so closely linked to it geographically, socially and by language. At the end of 1588 he went to Padua, to take his degree in canon and civil law, a necessary prelude in Savoy at that time to distinction in a civil career. His heart, however, especially from the date of his receiving the tonsure (1578), was already turned towards the Church, and he gave his attention even more to theology, under the great masters Antonio Possevino, S.J., and Gesualdo, afterwards general of the Friars Minor, than to his legal course. "At Padua," he said to a friend, "I studied law to please my father, and theology to please myself." In that licentious university Francis found the greatest difficulty in resisting attacks on his virtue, and once at least had to draw his sword to defend his personal safety against a band of ruffians. The gentleness for which he was already renowned was not that of a weak, but of a strong character. He returned to Savoy in 1592, and, while seeking the occasion to overcome his father's resistance to his resolution of embracing the ecclesiastical profession, to the diploma of which he was entitled. Meanwhile, with his learned friends procured for him the post of provost of the chapter of Geneva, an honour which reconciled M. de Boisy to the sacrifice of more ambitious hopes. After a year of zealous work as preacher and director he was sent by the bishop, Claude de Granier, to try and win back the province of Chablais, which, with the blessing of Calvinism when usurped by Bern in 1535, and had retained it even after its restitution to Savoy in 1564. At first the people refused to listen to him, for he was represented to them as an instrument of Satan, and all who had dealings with him were threatened with the vengeance of the consistory. He therefore wrote out his message on sheets which were passed from hand to hand, and these, with the spectacle of his virtues and disinterestedness, soon produced a strong effect. The sheets just spoken of still exist in the Chigi library at Rome, and were published, though with many alterations, in 1672, under the title of Les Controverse. This must be considered the first work of St Francis.

The re-erection of a wayside cross in Annemasse, at the gates of Geneva, amid an enormous concourse of converts, an event which closed the three years of his apostolate, led to the composition of the Défense de la Croix, published in 1600. An illness brought on by toil and privation forced him to leave his work to others for nearly a year, but in August 1598 he returned to his field of labour, and in October of that year practically the whole country was Catholic again. Up to that time preaching and conference had been the only weapons employed. The stories of the use of soldiers to produce simulated conversions are incorrect.1 Possibly the lamentable events of the campaigns of 1589 in Gex and Chablais have been applied to the

1 This, at least, is the account given by Catholic authorities. Less favourable is the view taken by non-Catholic historians, which seems in some measure to be confirmed by St Francis himself. According to this, Duke Charles Emmanuel of Savoy, who succeeded his father, the Duke of Savoy, in 1569, was so actuated by a desire to reconcile the Chablais to the Catholic religion, by peaceful means if possible, by force if necessary. After two years of preaching Francis wrote to the duke (États comts, ii, p. 551): "During 27 months I have scattered the seed of the Word of God in this miserable land; shall I say among thorns or on stony ground? Certainly, save for the conversion of the seigneur d'Avully and the advocate Poncet, I have little to boast of." In the winter of 1596-1597 Francis was at Genoa, and the duke closed a treaty with the Emperor that year for the coercion of the refractory Protestants. This plan anticipated that employed later by Louis XIV. against the Huguenots in France. The Calvinist ministers were expelled; Protestant books were confiscated and destroyed; the acts of Protestant lawyers and notaries were declared invalid; reconciliation between Protestants and Catholics was forbidden; the refractory soldiers were armed and their officers declared to be in league with the Jesuits and friars, whose arguments were reinforced by quartering troops, veterans of the Indian wars in Mexico, on the refractory inhabitants. Those whose stubborn persistence in error survived all these inducements to repent were sent into exile. See the article "Franz von Sales" by J. Ehni in Herzog-Hauck, Realencyclopaedie (3rd ed., Leipzig, 1899).
The period 1594-1658. In October of this last year, however, the duke of Savoy, who came then to assist in person at the great religious feasts which celebrated the return of the country to unity of faith, expatriated such of the leading men as obstinately refused even to listen to the Catholic arguments. He also forbade Calvinist ministers to reside in the Chablais, and substituted Catholic for Huguenot officials. St Francis concurred in these measures, and, three years later, even requested that those who, as he said, “follow their heresy, rather as a party than a religion,” should be ordered either to conform or to leave their country, with leave to sell their goods. His conduct, judged not by a modern standard, but by the ideas of his age, will be found compatible with the highest Christian charity, as that of the duke with sound political prudence. At this time he was nominated to the pope as coadjutor of Geneva,1 and after a visit to Rome assisted Bishop de Granier in the administration of the newly converted countries and of the diocese at large.

In 1602 he made his second visit to the French capital, when his transcendent qualities brought him into the closest relations with the court of Henry IV., and made him the spiritual father of that circle of select souls who centred round Madame Acadie. Among the celebrated personages who became his life friends from this time were Pierre de Bérulle, founder of the French Oratorians, Guillaume Duval, the scholar, and the due de Bellegarde, the latter a special favourite of the king, who begged to be allowed to share the Saint’s friendship. At this time also his gift as a preacher became fully recognized, and de Sanzé, afterwards bishop of Bethlehem, records that Duval exhorted all his students of the Sorbonne to listen to him and to imitate this, “the true and excellent method of preaching.” His principles are expressed in the admirable letter to André Frémoy of October 1604.

De Granier died in September 1602, and the new bishop entered on the administration of his vast diocese, which, as a contemporary says, “he found brick and left marble.” His first efforts were directed to securing a virtuous and well-instructed clergy, with its consequence of a people worthy of their pastors. All his time was spent in preaching, confessing, visiting the sick, relieving the poor. His zeal was not confined to his diocese. In concert with Jeanne Françoise Frémoy de Granier (1572-1641), widow of the baron de Chantal, whose acquaintance he made while preaching through Lent at Dijon in 1604, he founded the order of the Visitations, in favour of “strong souls and weak bodies,” as he said, deterred from entering the orders already existing, by their inability to undertake severe corporal austerities. The institution rapidly spread, counting twenty houses before his death and eighty before that of St Jeanne. The care of his diocese and of his new foundation were not enough for his ardent charity, and in 1600 he published his famous Introduction to a Devout Life, a work which was once translated into the chief European languages and of which he himself published five editions. In 1616 he appeared his Treatise on the Love of God, which teaches that perfection of the spiritual life to which the former work is meant to be the “Introduction.”

The important Lents of 1617 and 1618 at Grenoble were a prelude to a still more important apostolate in Paris, “the theatre of the world,” as St Vincent de Paul calls it. This third visit to the great city lasted from the autumn of 1618 to that of 1619; the direct object of it was to assist in negotiating the marriage of the prince of Piedmont with Chrétienne of France, but nearly all his time was spent in preaching and works of mercy, spiritual or corporal. He was regarded as a living saint. St Vincent scarcely left him, and has given the most extraordinary testimonies (as yet unpublished) of his heroic virtues. Mère Angélique Arnaud, who at this time put herself under his direction and wished to join the Order of the Visitations, attracted by its humility and sweetness, may be named as the most interesting of his innumerable penitents of this period. He returned to Savoy, and after three years more of unwearying labour died at Lyons on the 28th of December 1622. A universal obituary of veneration followed; indeed his cult had already begun, and after 1

1 With the title of Nicopolis in peribus – Ed.
should be eager to take an active part in the discussion, though his position as a government official made it necessary that his intervention should be carefully disguised. He is known to have written to the Public Ledger and Public Advertiser, as an advocate of the popular cause, on many occasions about and after the year 1763; he frequently attended debates in both Houses of Parliament, especially when American questions were being discussed; and between 1769 and 1771 he is also known to have been favourable to the scheme for the overthrow of the Grafton government and afterwards of that of Lord North, and for persuading or forcing Lord Chatham into power. In January 1769 the first of the Letters of Junius appeared, and the series was continued till January 21, 1772. They had been preceded by others under various signatures such as "Candor," "Father of Candor," "Anti-Sejanus," "Lucius," "Nemesia," which have all been attributed, some of them certainly in error, to one and the same hand. The authorship of the Letters of Junius has been assigned to Francis on a variety of grounds (see Junius).

In March 1772 Francis finally left the war office, and in July of the same year he left England for a tour through France, Germany and Italy, which lasted until the following December. On his return he was contemplating emigration to New England, when in June 1773 Lord North, on the recommendation of Lord Barrington, appointed him a member of the newly constituted supreme council of Bengal at a salary of £10,000 per annum. Along with his colleagues Monson and Clavering he reached Calcutta in October 1774, and a long struggle with Warren Hastings, the governor-general, immediately began. These three, actuated probably by petty personal motives, combined to form a majority of the council in harasing opposition to the governor-general's policy; and they even accused him of corruption, mainly on the evidence of Nuncumar. The death of Monson in 1776, and of Clavering in the following year, made Hastings again supreme in the council. But a dispute with Francis, more than usually embittered, led in August 1780 to a minute being delivered to the council board by Hastings, in which he stated that "he judged of the public conduct of Mr Francis by his experience of his private, which he had found to be void of truth and honour." A duel was the consequence, in which Francis received a dangerous wound (see Hastings, Warren). Though his recovery was rapid and complete, he did not choose to prolong his stay abroad. He arrived in England in October 1781, and was received with little favour.

Little is known of the nature of his occupations during the next two years, except that he was uniting in his efforts to procure first the recall, and afterwards the impeachment of his hitherto triumphant adversary. In 1783 Fox produced his India Bill, which led to the overthrow of the coalition government. In 1784 Francis was returned by the borough of Yarmouth, Isle of Wight; and although he took an opportunity to disclaim every feeling of personal animosity towards Hastings, this did not prevent him, on the return of the latter in 1785, from doing all in his power to bring forward and support the charges which ultimately led to the impeachment of Hastings. After the impeachment of 1785, excluded by a majority of the House from the list of the managers of that impeachment, Francis was none the less its most energetic promoter, supplying his friends Burke and Sheridan with all the materials for their eloquent orations and burning invectives. At the general election of 1790 he was returned member for Bletchingley. He sympathized warmly and actively with the French revolutionary doctrines, expostulating with Burke on his vehement denunciation of the same. In 1793 he supported Grey's motion for a return to the old constitutional system of representation, and so earned the title to be regarded as one of the earliest promoters of the cause of parliamentary reform; and he was one of the founders of the Society of the Friends of the People. The acquittal of Hastings in April 1795 disappointed Francis of the governor-generalship, and in 1798 he had to submit to the additional mortification of a defeat in the general election. He was once more successful, however, in 1802, when he sat for Appleby, and it seemed as if the great ambitions of his life were about to be realized when the Whig party came into power in 1806. His disappointment was great when the governor-generalship was, owing to party exigencies, conferred on Sir Gilbert Elliot (Lord Minto); he declined, it is said, soon afterwards the government of the Cape, but accepted a K.C.B. Though re-elected for Appleby in 1806, he failed to secure a seat in the following year; and the remainder of his life was spent in comparative privacy.

Among the later productions of his pen were, besides the Plan of a Reform in the Election of the House of Commons, pamphlets entitled Proceedings in the House of Commons on the Slave Trade (1796), Reflections on the Abundance of Paper in Circulation and the Scarcity of Specie (1810). Historical Questions Exhibited (1818), and a Letter to Earl Grey on the Policy of Great Britain and the Allies towards Norway (1814). His first wife, by whom he had six children, died in 1806, and in 1814 he married his second wife, Emma Watkins, who long survived him, and who left voluminous manuscripts relating to his biography. Francis died on the 23rd of May 1818. In his domestic relations he was exemplary, and he lived on terms of mutual affection with a wide circle of friends. He was, however, full of vindictiveness, dissimulation and treachery, and there can be little doubt that in his historic conflict with Warren Hastings unworthy personal motives played a leading part.


FRANCIS JOSEPH I. (1830— ), emperor of Austria, king of Bohemia, and apostolic king of Hungary, was the eldest son of the archduke Francis Charles, second son of the reigning emperor Francis I., being born on the 18th of August 1830. His mother, the archduchess Sophia, was daughter of Maximilian I., of Austria. She was a woman of great ability and strong character, and during the years which followed the death of the emperor Francis was probably the most influential personage at the Austrian court; for the emperor Ferdinand, who succeeded in 1815, was physically and mentally incapable of performing the duties of his office; as he was childless, Francis Joseph was in the direct line of succession. During the disturbances of 1848, Francis Joseph spent some time in Italy, where, under Radetzky, at the battle of St Lucia, he had his first experience of warfare. At the end of that year, after the rising of Vienna and capture of the city by Windischgrätz, it was clearly desirable that there should be a more vigorous ruler at the head of the empire, and Ferdinand, now that the young archduke was of age, was able to carry out the abdication which he and his wife had long desired. All the preparations were made with the utmost secrecy; on the 2nd of December 1848, in the archiepiscopal palace at Olmütz, with the other court had fled from Vienna, the emperor abdicated. His brother resigned his rights of succession to his son, and Francis Joseph was declared emperor. Ferdinand retired to Prague, where he died in 1875.

The history of the Dual Monarchy during his reign is told under the heading of Austria-Hungary, and here it is only necessary to deal with its personal aspects. The young emperor was during the first years of his reign completely in the hands of Prince Felix Schwarzenberg, to whom, with Windischgrätz and Radetzky, he owed it that Austria had emerged from the revolution apparently stronger than it had been before. The first task was to reduce Hungary to obedience, for the Magyars refused to acknowledge the validity of the abdication in so far as it concerned Hungary, on the ground that such an act would only be valid with the consent of the Hungarian parliament. A further motive for their attitude was that Francis Joseph, unlike his predecessor, had not taken the oath to observe the Hungarian constitution, which it was the avowed object of Schwarzenberg
to overthrow. In the war which followed the emperor himself took part, but he was not brought to a successful conclusion till the help of the Russians had been called in. Hungary, deprived of her ancient constitution, became an integral part of the Austrian empire. The new reign began, therefore, under sinister omens, with the suppression of liberty in Italy, Hungary and Germany. In 1853 a Hungarian named Lebényi attempted to assassinate the emperor, and succeeded in inflicting a serious wound with a knife. With the death of Schwarzenberg in 1852 the personal government of the emperor really began, and with it that long series of experiments of which Austria has been the subject. Generally it may be said that throughout his long reign Francis Joseph remained the real ruler of his dominions; he not only kept in his hands the appointment and dismissal of his ministers, but himself directed their policy, and owing to the great knowledge of affairs, the unremitting diligence and clearness of apprehension, to which all who transacted business with him have borne testimony, he was able to keep a very real control even of the details of government.

The recognition of the separate status of Hungary, and the restoration of the Magyar constitution in 1866, necessarily made some change in his position, and so far as concerns Hungary he颇为 despotic and despotic, since he was responsible to parliament. In the other half of the monarchy (the so-called Cisleithan) this was not possible, and the authority and influence of the emperor were even increased by the contrast with the weaknesses and failures of the parliamentary system. The most noticeable features in his reign were the repeated and sudden changes of policy, which, while they arose from the extreme difficulty of finding any system by which the Habsburg monarchy could be governed, were due also to the personal idiosyncrasies of the emperor. First we have the attempt at the autocratic centralization of the whole monarchy under Bach; the personal influence of the emperor is seen in the conclusion of the Concordat with Rome, by which in 1855 the work of Joseph II was undone and the power of the papacy for a while restored. The foreign policy of this period brought about the complete isolation of Austria, and the "in gratitude" towards Russia, as shown during the period of the Crimean War, which has become proverbial, caused a permanent estrangement between the two great Eastern empires and the imperial families. The system of his father's period was continued for the most part by bringing it to an end, saved the monarchy. After the first defeat Francis Joseph hastened to Italy; he commanded in person at Solferino, and by a meeting with Napoleon arranged the terms of the peace of Villafranca. The next six years, both in home and foreign policy, were marked by great vacillation. In order to meet the universal discontent and the financial difficulties constitutional government was introduced; a parliament was established in which all races of the empire were represented, and in place of centralized despotism was established Liberal centralization under Schmerling and the German Liberals. But the Magyars refused to send representatives to the central parliament; the Slavs, resenting the Germanizing policy of the government, withdrew; and the emperor had really withdrawn his confidence from Schmerling long before the constitution was suspended in 1867 as a first step to a reconciliation with Hungary. In the complicated German affairs the emperor in vain sought for a minister on whose knowledge and advice he could depend. He was guided in turn by the inconsistent advice of Schmerling, Rechberg, Menden; but no room for more obscure counsellors, and it is not surprising that Austria was repeatedly outmatched and outwitted by Prussia. In 1863, at the Fürstenstag in Frankfort, the emperor made an attempt by his personal influence to solve the German question. He invited all the German sovereigns to meet him in conference, and laid before them a plan for the reconstruction of the confederation. The momentary effect was immense; for some of the halo of the Holy Empire still clung round the head of the house of Habsburg, and Francis Joseph was welcomed to the ancient free city with enthusiasm. In spite of this, however, and of the skill with which he presided over the debates, the conference came to nothing owing to the refusal of the king of Prussia to attend.

The German question was settled definitively by the battle of Königgrätz in 1866; and the emperor Francis Joseph, with characteristic Habsburg opportunism, was quick to accommodate himself to the new circumstances. Above all, he recognized the necessity for reconciling the Magyars to the monarchy; for it was their discontent that had mainly contributed to the collapse of the Austrian power. He had already, in 1859, as the result of a visit to Budapest, made certain modifications in the Bach system by way of concession to Magyar sentiment, and in 1861 he had had an interview with Déak, during which, though unconvinced by that statesman's arguments, he had at least assured himself of his loyalty. He now made Beust, Bismarck's Saxon antagonist, the head of his government, as the result of whose negotiations with Déak the Austro-Hungarian Compromise of 1867 was agreed upon. A law was passed by the Hungarian diet regularizing the abdication of Ferdinand; at the beginning of June Francis Joseph signed the inaugural diploma and took the oath in Magyar to observe the constitution; on the 8th he was solemnly crowned king of Hungary. The traditional coronation gift of 100,000 florins he assigned to the widows and orphans of those who had fallen in the war against Austria in 1849.

Once having accepted the principle of constitutional government, the emperor-king adhered to it loyally, in spite of the discouragement caused by party struggles embittered by racial antagonisms. If in the Cisleithan half of the monarchy parliamentary government broke down, this was through no fault of the emperor, who worked hard to find a modus vivendi between the factions, and did not shrink from introducing manhood suffrage in the attempt to establish a stable parliamentary system. This expedient, indeed, probably also conveyed a veiled threat to the Magyar chauvinists, who, discontented with the restrictions placed upon Hungarian independence under the Compromise, were agitating for the complete separation of Austria and Hungary under a personal union only; for universal suffrage in Hungary would mean the subordination of the Magyar minority to the hitherto subject races. For nearly forty years after the acceptance of the Compromise the attitude of the emperor-king towards the Magyar constitution had been scrupulously. The agitation for the completely separate organization of the Hungarian army, and for the substitution of Magyar for German in words of command in Hungarian regiments, broke down the patience of the emperor, tenacious of his prerogative as supreme "war lord" of the common army. A Hungarian deportation which came to Vienna in September 1905 to urge the Magyar claims was received ungraciously by the emperor, who did not offer his hand to the members, addressed them in German, and referred them brusquely to the chancellor, Count Goluchowski. This incident caused a considerable sensation, and was the prelude to a long crisis in Hungarian affairs, during which the emperor-king, while quick to repair the unfortunate impression produced by his momentary pique, held inflexibly to his resolve in the matter of the common army.

In his relations with the Slavs the emperor displayed the same conciliatory disposition as in the case of the Magyars; but though he more than once held out hopes that he would be crowned at Prague as king of Bohemia, the project was always abandoned. In this, indeed, as in other cases, it may be said that the emperor was guided by practical motives rather than by a common-sense appreciation of the needs and possibilities of the moment. Whatever his natural prejudices or natural resentments, he never allowed these to influence his policy. The German empire and the Italian kingdom had been built up out of the ruins of immemorial Habsburg ambitions; yet he refused to be drawn into an alliance with France in 1869 and 1870, and became the mainstay of the Triple Alliance of Austria-Hungary, Germany and Italy. His reputation as a consistent moderating influence in European policy and one of the chief guarantors of European peace was indeed rudely shaken in October 1908, the year in which he celebrated his
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sixty years' jubilee as emperor, by the issue of the imperial rescript annexing Bosnia and Herzegovina to the Habsburg dominions, in violation of the terms of the treaty of Berlin. But his opportunism was again justified by the result. Europe lost an ideal; but Austria gained two provinces.

In his private life the emperor was the victim of terrible catastrophes—his wife, his brother and his only son having been destroyed by sudden and violent deaths. He married in 1854 Elizabeth, daughter of Maximilian Joseph, duke of Bavaria, who belonged to the younger and non-royal branch of the house of Wittelsbach. The empress, who shared the remarkable beauty common to all her family, took little part in the public life of Austria. After the first years of married life she was seldom seen in Vienna, and spent much of her time in travelling. She built a castle of great beauty and magnificence, called the Achilleion, in the island of Corfu, where she often resided. In 1867 she accompanied the emperor to Budapest, and took much interest in the reconciliation with the Magyars. She became a good Hungarian scholar, and spent much time in Hungary. An admirable horsewoman, in later years she repeatedly visited England and Ireland for the hunting season. In 1897 she was assassinated at Geneva by an Italian anarchist; previous attempts had been made on her and on her husband during a visit to Trieste.

There was one son of the marriage, the crown prince Rudolph (1857–1889). A man of much ability and promise, he was a good linguist, and showed great interest in natural history. He published two works, Fifteen Days on the Danube and A Journey in the East, and also promoted the publication of an important illustrated work giving a full description of the whole Austro-Hungarian monarchy; he personally shared the labours of the editorial work. In 1881 he married Stéphanie, daughter of the king of the Belgians. On 30th January 1889 he committed suicide at Mayerling, a country house near Vienna. He left one daughter, Elizabeth, who was betrothed to Count Alfred Windischgrätz in 1901. In 1900 his widow, the crown princess Stéphanie, married Count Lonyay; by this she sacrificed her rank and position within the Austrian monarchy. Besides the crown prince the empress gave birth to three daughters, of whom two survive: Gisela (born 1857), who married a son of the prince regent of Bavaria; and Marie Valerie (born 1868), who married the archduke Franz Salvador of Tuscany.